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TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

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THE UNANSWERED PRAYER.

Several years ago, in one of our pastorates, we preached a sermon on "The Unanswered Prayer," and at its conclusion one of the most devoted Christians we have ever known came forward and said, "Oh, how did you come to preach on that subject? For twenty years I have had an unanswered prayer. How did you come to preach on that subject?"

For twenty long years this devoted Christian woman had endured a test of her faith in the efficacy of prayer and the pleading agony of her refined face showed clearly how searching was that test. Among our host of readers may there not be others?

In the twenty years which have intervened since this Sunday morning incident we have reflected many times on the meaning of the unanswered prayer. Is the unanswered prayer, in all cases, really unanswered? The form of answer may not be that which was expected, but may not the prayer itself, in its deeper, wider meaning, have been answered?

The sacred Scriptures are full of unanswered prayers. Sometimes the saints have poured forth complaints into the ear of God because of seemingly unanswered prayer. The prayer of Jesus himself that, if possible, he might be spared the sufferings of the cross, was not answered in his deliverance from the agony of the cruel tree. The prayer of Paul that the thorn might be removed from his flesh was not answered in its removal.

But were these prayers, in reality, unanswered? Who will say so? Was not the renewal of inward strength, which came to Jesus through the ministering angels, God's very highest and best answer? Was not the impartation of new and fuller measures of grace, which Paul henceforth enjoyed, God's best possible answer?

Would it be best for us and for our influence in the world were God to answer always in the way in which we desire the answer? If the secrets of nature could be had for the mere asking, would we likely develop disciplined minds by means of severe study? If the bridging of rivers and the tunneling of mountains could be had for the asking, would we likely develop toughened physical and intellectual fibers? If exemption from pain and toil and disappointment could be obtained by a single word of request, would we likely cultivate the graces of patience and submission and courage?

In reality, is there anything for which we should be quite so grateful as the fact that our wise Heavenly Father does not always answer the form of our prayers? Better than the answering of prayers is the answering of souls. God answers, but he answers in accordance with the highest needs of the soul. Instead of always removing the cross, he imparts inward

strength for cross-bearing; instead of taking away the thorn he renews with his grace the inward man day by day. And in this fact have we not the sublimest proof of his wisdom and of his love?

THE RATIONALE OF IMPORTUNATE PRAYER.

Among the teachings of Jesus concerning prayer two truths prominently stand forth: The willingness of God to hear and answer prayer and the duty of importunate praying. Jesus boldly says that God knows our needs even before we ask, and yet insists that our prayers shall be like unto the urgent and repeated knocking of the man at his friend's house at the hour of midnight, or like unto the requests of the importunate widow who wearies an almost implacable judge into submission. How can we reconcile these two sets of teachings? What is the rationale of importunate prayer?

A pastoral experience of more than two-score years convinces us that we are here asking a question which elicits far more than a merely academic interest. "Why pray at all?" we have heard more than one person say. "If God knows our needs even before we pray, why pray at all? Especially why should there be need of importunate prayer, if God is more willing to give than is an earthly parent?"

Jesus' own example, we remark in the first place, ought to dispose those who ask such questions to approach the whole matter of importunate prayer with an open mind. That Jesus believed whole-heartedly in the willingness of God to hear the prayers of His children does not admit of doubt, nor is it less doubtful that he himself devoted uninterrupted hours to unceasing prayer. He literally spent whole nights in prayer. Should not the force of Jesus' own example be admitted? Can it be that the Master himself did an irrational or a needless thing? Will any one impeach the sanity of Jesus?

The examples of the saints of earth, we say in the second place, ought to make the objectors to importunate prayer approach the whole question with, at least, a hospitable mind. John Wesley prayed so continuously that one of his biographers says that prayer was his business. Martin Luther confesses that, in his busiest days, he cannot get along without four or five hours of prayer. Do these examples of importunate praying mean nothing? Shall we say that the men of prayer in the past have spent needlessly whole hours in prayer? Shall we question the sanity of Jesus and his saints as to the matter of importunate prayer?

What, then, is the justifying reason for importunate prayer? If such reason is not in God—if importunate prayer is needed neither to inform God of our needs nor to coax Him into a willingness to answer these needs—where shall it be found?

There can be but one answer. The necessity for importunity in prayer lies in us. Our own unreadiness for the desired blessing, our incapacity to rightly use the desired blessing, even our lack of dominant desire for the blessing—in these or other like things rest the underlying reason for importunate prayer.

An essential function of prayer, it must not be forgotten, is to fulfill such conditions on our part that God, consistently with his wisdom and goodness, may answer our prayer. Prayer cannot change the will of God, but earnest, importunate prayer, on our part, brings us into contemplation of his holy will and effects a spirit of compliance with that holy will. And precisely these are the conditions which make it possible for God to give us the answer which, until now, would have been consistent neither with his wisdom nor his love.

CLEVER ANTI-PROHIBITIONIST RUSE.

Within the last few days we have heard one or two prohibitionists say that the submissionists in the House of Representatives should have accepted the Bagby or Canales amendment. Let us see. The Bagby amendment reads as follows:

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

The Canales amendment differs from that offered by Mr. Bagby in the addition of a single word, namely, the word "inter-State." The amendment reads: "The manufacture, sale, exchange, intra-State and inter-State shipments," etc.

The deadly ruse in these proposed amendments is that they leave undefined the whole question of what intoxicating liquor is. The phrase, "capable of producing intoxication," qualifies the whole list of liquors named in these amendments. The juries alone could say what liquors are "capable of producing intoxication" and which are not. The result would be that the phrase, "capable of producing intoxication," might mean one thing to a North Texas jury and a different thing to a South Texas jury? Why not? Do not these amendments leave undefined the whole question of intoxicating liquors?

That we are not mistaken as to this ruse of anti-prohibitionists we quote a letter which was put in evidence at the Sulphur Springs trial of the brewers. The letter is addressed to Mr. S. T. Morgan (Dallas Brewery), under date 2-7-08, and is from J. E. Wyand, Muskogee, Oklahoma. Of legislative affairs in Oklahoma Mr. Wyand says: "I haven't a copy of the prohibition bill as passed by the House. However, there is no danger of it ever becoming a

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

BEAUTY AND SYMMETRY.

These in their finale resolve themselves into one—harmony. Beauty is that quality of objects, as in nature, art or mind, that appeals to and gratifies the esthetic nature or faculty; the perfection of form, physical or spiritual, resulting from the harmonious combination of diverse elements in unity. Symmetry is the arrangement or balancing of the parts or elements of a whole with reference to one another in making up that whole—harmony.

Therefore, beauty must be the natural and acquired arrangement of the attributes of an object in harmonious or pleasing relation to the subject. Beauty is recognized through most of the senses, but is realized and enjoyed mostly through the sense of sight. Beauty exists in three states or modes only—color, form and motion. Art is embodiment of elements into a symmetrical whole representing as nearly as possible its nascent or natural state. So reasoning, art is an effort to get back to the first estate, or represent it, as created. Upon this hypothesis every inharmony must be unnatural and displeasing and destructive of happiness and well-being. Science, or knowledge, gained by exact observation and correct thinking, is art carried into the esthetic or abstract, and there discovered exemplifications of natural law, the same as seen in concrete or tangible art. Harmony, therefore, being the going back to, or the rearranging of nature's primordial points to bridge over the hiatus or rupture of somewhere at sometime. To find the remedy we must first find the cause. Man being the only inharmonic, therefore the only unhappy creature of creation, we must necessarily look about him for the ignoble cause. Every effect must have a cause, and working backward from the cause—man—a direct short-cut brings us halted at primal man. The cause, man; the effect, out of harmony with his better nature, unhappy and striving for the desideratum of all desiderata—harmony and happiness—which are synonymous. These facts being patent, potential remedies should not be thought inscrutable and impracticable.

So far, then, as man comports to the natural laws under which he was made and left to work out his destiny, so far will he redeem himself through these laws from chaos, and come again into that felicitous estate wherein is pleasure mutual with the Creator and created. Beauty of soul, the aesthetic counterpart of beauty of form, is reached only by beginning at the bottom, and on through the sequential up to the highest and sublimest; and there climaxed in harmonious whole, where beauty of thought, word and deed, is ruled over by that happy conjugate, Beauty and Harmony.

How, then, is this longing for something lost to be obtained? Sincerity and simplicity, if diligently adhered to, soon converge naturally to the desired end—renaissance—or new birth and life. Sincerity and simplicity naturally cognate into sympathy; that divine attribute which makes all mankind akin. Sympathy existing between fellow beings is entering into and living with others the life we find them living, in so far as a fellow-feeling can lead us to, for the time being place ourselves in the place of another, and reciprocate by actually feeling for that other the sting of his commiseration or thrill of joy, as the case may be. So, by weeping with those who weep, and joying with those who joy we so indissolubly knit ourselves together that we can be leaders, and when our motives are not the least sinister, which they should never be, we may, with our better qualities, lead by comparison away from the dark into and to see the pure, the bright, the beautiful and the sublime; to again become all these by getting in rapport with divine law. To purify the stream of life, first the source must be cleansed; and then the rill can but follow nature's laws, and grow bigger, better, grander, sweeter and more profound as it grows wider and deeper back to its ocean of love from whence it flows and to whence it must necessarily; because natural to return to its affinity, in the cycles of time: There to coalesce with its native element Love—the source and effect of all happiness and harmony.

Paradoxical as may seem the statement, nevertheless demonstrable to the fair-minded is the statement that every person past the years of accountability has within him, if he will be truly sincere with himself, that intuitive perception to know right and wrong. The tempter is ever ready to delude into stupefaction, and while one is thus victimized made to parrot sufficiently to mimic his arch fiend, and declare beliefs and emotions he never believed, and never felt. Every

human creature finally comes to a time when all sham, insincerity, cant and bigotry fade into insignificance, and that time is when the grim reaper stands with sickle unsheathed, and the victim stands without a prop because his pet theory, so-called scientific reasoning, has crumbled to dust. It is then that the simplicity of innocent childhood, and its complement, true sincerity, take hold of him and he is—when probably too late—compelled to fall back into the arms of Mother Nature, and would fain unfurl and live under her banners, but now he must be borne on by the very laws whose existence he had denied or repudiated. This ability and inclination to joy with those who are joyful, and to weep with those who weep, is an exhibition of that spirit of altruism so commendable, because it recommends, and affable because so attractive.

No life can be and remain wholly bad unless it finds response from another to its badness, and the converse being true, any life, however corrupt, intuitively transmutes itself into the better life of associates if only those associates are found sympathetic and willing to impart their better way by a personal touch and uplift. To send good, is better than nothing, but to carry good is the best of all. Every sanctified life carries with it an exhilarating inspiration not transmittable, and certainly not transmutable except by the immediate approach and sympathy at short range of the transmutor.

This life, then, of beauty and symmetry, being conceded to be the easiest and best for this life as well as the one beyond, it certainly behooves every one, young and old, to strive incessantly to attain unto it. All readily agree that childhood is the best of all times to lay deep, broad and firm the foundation, and many adolescents find themselves so obsessed as the result of wrong thinking and living that they revolt at any suggestion of setting out anew for this ideal life; thinking not that every life is part of another, or perhaps all others, realizing not that broad spirit of benevolent unselfishness which should characterize every great soul. They go thoughtlessly and carelessly on, as though they were to live this span in and for themselves alone, remembering not most lives shine brightest and do most good after the natural or material spark is extinguished.

Life, then, being cosmos, and every person a unit of the human universe, and consummation into a symmetrical and beautiful whole being so desirable, every one of whatever station in life should feel the incumbency, and try with ever increasing vigilance to acquire the needed graces, and live that perfect, well-rounded life which will add not only to his but to the happiness and well-being of the whole human universe. Viewed from this standpoint, existence would never become stale, uninteresting, nor commonplace, but in the stead would come round with the cycles of days, months and years the ever new, ever varied and all-absorbing beauty, as it was in our first estate; and man would have only to keep his garden beautiful as was the command to our first father.

It is, therefore, prescribed for all, both young and old, to make the most and best of every fleeting moment, be they few or many. The older to instruct the younger by both precept and example by imparting knowledge, which is learning gleaned from experience of our own, and being taught that of others; and by wisdom, which is the ability to use knowledge prudently, act the part of a regenerate man, or woman, and lend to every individual, within his or her sphere, the light that illumines the way, and admonish every life thus enlightened not to hide under a bushel, but make incandescent the whole world by adding their mite to the wonderful array of effulgence that will at that last and great day of transition, transport every amenable soul with enraptured spirit into that realm where light and life is real; where life is love and bliss is the common lot of all. Then, and not until then, can we begin to realize what is beauty and symmetry. Not until then can any one understand this strange thing called "life," and what it means to be human yet divine.

S. S. RATHER, M. D.

THE PRODIGAL RETURNING HOME ILLUSTRATED.

S. Stephen McKenney.

Some years ago the world stood aghast before the greatest marine disaster in human history. It was early on the morning of April 15, 1912, while it was yet dark, that two titans—a ship and an iceberg—met in fateful collision in mid-Atlantic, a thousand miles from any shore. The story of the smitten and sunken steamer

which was built at a cost of ten millions of dollars and whose precious cargo was perhaps equal to its own value; the tragic death of about sixteen hundreds of souls who found their graves two miles beneath the surface of the sea, and the awful anxiety with its indescribable horrors which was felt in thousands of homes and in many lands: these are spectacles which can never fail to call forth our profoundest sympathy.

But who has ever entertained one sympathetic thought toward that despised iceberg? We think of it as the insolent aggressor: we cannot think impartially. Let us think again. Whence came it? It was a child of the sea. For years—perhaps for ages—it had been a hapless and hopeless captive in the prison house of perpetual winter. It had been held in captivity by frozen fetters and bound by frosty chains. In vain might it have dreamed of freedom. It seemed irrevocably removed from hope and forever away from home. Its destiny seemed hopelessly united with that vast continent of ice of which it had become a part. Yet suddenly there came a change!

What has happened? Can it be that an earthquake shock has rent asunder the heart of this vast frozen empire? Has some volcanic convulsion run through the earth with an intestine jar? Or, has the invisible hand of Omnipotence been laid upon nature to bring it to obedience, as the correcting hand of a parent would bring to conscious submission a rebellious child? We cannot tell. But the chains fall from the captive; the doors of the prison are thrown open, and as gracefully as a vessel is launched upon the bosom of the sea, so "that which drew from out the boundless deep turns again home."

But the freed prisoner does not escape without opposition. Fierce winds blow about it, wild waves beat against it, and other icebergs jostle it as if all creation conspired to drive it back into captivity. Yet with sublime persistence, as though it were a thing of life, the unconscious voyager hastens on to find its life and liberty in its native home. Thus it moves majestically along its conquering way until it finds itself hundreds of miles out upon the sea when (as a mere incident) a proud vessel boasting of its own indestructibility and presuming upon the sovereignty of the seas, crossed the path and challenged the right of the prisoner to freedom. It was but another clash between the works of man and the forces of God.

The combat was a brief one. As a traveler upon the public highway would smite with his cane the canine foe, so was the impudent "Titanic" smitten to its very death. Unimpeded by the opposition and unconscious of the incident, the prodigal of the sea continues its course until it finds a welcome in the parental bosom of the ocean when its frozen heart melts in the warm Gulf Stream, and it is home, safe home, at last. Henceforth, the despised enemy of man becomes his willing servant bearing the burdens of earth's commerce; bridging the chasm between the continents; irrigating the fields with its falling showers; tempering the atmosphere, and in a thousand ways ministering to the needs of men. And so the freedom which was impossible in a state of idleness and inactivity becomes actual alike, to nature and man, in sacrifice and service.

Port Arthur, Texas.

THE CARE OF OUR ORPHANS.

The proper care of the homeless child is the very essence of pure and undefiled religion, and the individual or the Church that turns a deaf ear to the cry of an orphan is worse than an infidel and more cruel than a brute. The world has never heard a sadder cry nor witnessed a more pitiful spectacle than the cry of orphanhood and the helplessness of the homeless children of earth. Their crying is ever heard by a compassionate Heavenly Father and his pitying eyes behold their need. They have ever been with us, and they will continue with us so long as sin and death stalk up and down the earth.

A large part of the burden, if it be a burden, of properly caring for such children is upon the Church, and it should be a blessed privilege and a labor of love. But the Church, the State, and the benevolent organizations have never borne the burden and performed the duty in a satisfactory manner. The problem grows larger each year and those appointed to do the work for us are forced to continuous distress calls, and still the needs are not met.

For years I have been persuaded that as a Christian people we are shirking our responsibility and opportunity in this important work, and that the Father of the motherless children will hold us responsible for

our neglect and failure. Will God hold us guiltless so long as we turn the motherless and fatherless children away from comfortable homes into cold-hearted institutions? What we unfortunately call orphan homes are not only homes so far as food, raiment, shelter and education are concerned. Sometimes these necessities are barely provided. But it takes more than these things to make a real home for a child. Above all these, it takes mother love and individual care and training. Every mother knows what I mean. To rob the child of this personal, motherly influence is to rob it of its richest heritage and do it eternal injury. If the child is to grow into the highest type of citizenship it must be surrounded with home influences and home ideals. Multitudes of the boys from the large European orphanages graduate into the army and navy. Natural consequence, machine made, so to speak; they naturally fall into a mechanical institution.

While the child needs the home, the home needs the child. In many cases it is hard to tell which is the greater need. There are seven million childless homes in America today, and two million married couples who never had a child. O the tragedy of these empty, starving hearts and unhappy, childless homes! Many of them vainly try to satisfy the mother instinct by pouring out their affections on cats and dogs. Others try to drown their heart-yearnings by plunging into the giddy whirlpool of pleasure, or into various club activities. But like Banquo's ghost, the parental instincts will not down—not so long as we are human and God is God. A few years ago wife and I visited an orphanage in the suburbs of Nashville, Tenn. Somehow the little tots imagined that we had come to take some one of them for our home; so they huddled around wife with faces eager for motherly care and love. We found three good women, two of them had never known a child of their own, trying to mother more than one hundred children—many of them babies. The travesty of such a thing, and the shame on our Christian civilization!

The conferences in Oklahoma are planning an orphanage out of some of their wild-cat school propositions. If the brethren want to care for the homeless children in Oklahoma to the best interest of the children, and at the least expense let them organize a Children's Home Society in each of those conferences after the order of the Texas Children's Home Society of Fort Worth, and place good, fatherly men and motherly women in the field to find the homeless child and the childless home and bring the two together. When you get a child adopted in a home you have accomplished your work with that child in the right way, but when you get one in an institution your work has just begun, and the expense increases until the child is dismissed from the home. Each conference in the Church should have such an organization. Capable field men and women can be found, who are now largely out of regular service, who can do the work tactfully and successfully.

For fear some one may accuse me of disloyalty, allow me to say that my charge, wherever it has been, has always paid orphanage assessments in the first days of the year, and usually there have been specials. We must do the best we can with the problem as we have it, but, along with many of our people, I believe that our present method of dealing with this problem is largely a failure and a makeshift, and that every orphan's home with its poor equipment, meager support and institutional life is a monument to our lack of wisdom in finding a proper solution to the problem, and a rebuke to the selfishness of our Christian civilization.

Out in the wide world, where the tempests beat,
And hurtling hail falls on the stony street;
Or in the wilderness, dismayed, alone,
There may be one whose little heart makes moan.
Unmothered in this place that is so cold,
A poor lost lamb, that hath no sheltering fold.

Per chance, some angel, bending, says to thee,
Thy hands are empty, rise and come with me,
Take thou this labor: 'tis a task divine,
But heaven hath not this day ordained it mine.
Be thou earth's angel! Clasp the little one
Close to thy breast; learn peace through duty done.

C. W. HARDON.

"He who prays for a rich harvest needs to exercise diligence in its cultivation. He who prays for a great blessing needs to be considerate that he is prepared to use it. The Lord never spoils his children by giving undue measure, either beyond capacity to use or beyond the measure of faith expressed in their own efforts."

The Giddings Memorial M. E. Church, South

BIRTHPLACE OF THE TEXAS CHRISTIAN ADVOCATE

A Brief History of Its Founding and Progress for the Last Seventy-three Years, by J. S. Giddings and Rev. Ernest G. Cooke.

There is a background to all history which brings out its colors, and projects its events on the canvas of time. The Mexicans had been driven from Texas, and the land was open to settlement, and offered great inducements to liberty-loving men. And from Tennessee, Kentucky, Pennsylvania, Alabama and many other States they came, and they brought their Bibles with them, and proposed to worship God according to their own consciences.

In 1844 there were about six houses situated near the place where Brenham now stands. There was a log schoolhouse, a half mile northeast of the present courthouse. It was called



MR. J. S. GIDDINGS, the oldest member of the Church.

Hickory Grove. It was on the traveled road from Washington to Tiger's Point and Rutgersville. The first teacher was Jim Mitchell, and he was a Methodist. J. D. Giddings married that year, and built a log house about 100 yards north of the schoolhouse.

The town of Brenham was laid off in 1844. The Methodist Church was organized that year in that schoolhouse. A Sunday School was started with Edmund D. Tarver as superintendent. Mr. G. W. Wilkins attended that Sunday School.

Mrs. Harrington, John Elgin, Mrs. Elgin, Prosper Hope, James Clemens, John G. Heffington, E. D. Tarver, Norway Tarver, J. D. Giddings and Mrs. A. M. Giddings; Rev. John W. Kenney and R. B. Wells were on the Washington Circuit that year. These were some of the names that were put on the Church roll.

In 1846 the Christian Advocate was published in Brenham, R. B. Wells, editor. Afterward it moved to Houston, then to Galveston and then to



OUTSIDE VIEW OF CHURCH.

Dallas. In view of the importance of the Advocate, Brenham is thus recalled as a watershed in the history of Texas Methodism and the birthplace of a great life-giving influence.

In 1848 or 1849, a new schoolhouse was erected, a cedar box house, the old Masonic Academy of our boyhood days. E. D. Tarver was superintendent of Sunday School one year, when J. D. Giddings was elected.

In 1848 Jesse Fanel deeded a lot of one acre of land to the trustees of the Methodist Church—Prosper Hope, J. D. Giddings, James Clemens, James G. Heffington, John W. Kenney, Robert B. Wells and E. D. Tarver.

I do not think that the Church was built on this lot just at this time, as no one can remember it as standing until 1851 or 1852. But this can easily be accounted for, as it would take time to build such a house in those days. The cedar logs had to be hauled, and sawed by hand, slave labor.

The house was built of cedar. The timbers, weatherboarding and ceiling were hewn and sawed and planed by hand. It was about 30x50 feet. It had two doors in front, three windows on each side, and two on the north end, one on each side of the pulpit, which was high, and reached by two or three steps, and boarded around. When the preacher sat down, he was almost out of sight of the congregation. The church had a steeple and a bell.

The Methodists now had a building of their own, and such preachers as B. H. Peel, Robert Alexander, John W. Kenney and, between the appointments, Rev. Lewis, a local preacher, filled the pulpit. J. D. Giddings was superintendent of Sunday School all those years to the time of his death in 1878.

My personal recollections of the Church date from 1863. My father and mother had died and my uncle, J. D. Giddings, gave me a home. There was a great revival that year. Rev. H. V. Philpott was preacher. It was something new to me, as my mother was a Presbyterian. And when I was told that I must repent and be converted I could not understand it. My mother had taught me that I was to obey God and do nothing to displease him. During this meeting the Church

was lighted at night with tallow candles, and crowds came—even the windows were crowded. You know this was a time of war. My uncle had lost a son in the war just before this. I can remember when he commenced having family prayer during this meeting, and he kept it up till his death, and how, when he knelt, the tears streamed down his face. "Happy Day" was the song on everyone's lips—master and slave.

The Church services and Sunday School were kept up all during the war. It was the only Sunday School and everybody attended it. The men were in the war, but those at home worked to do everything they could for them.

The war closed and in 1866 Dr. F. C. Wilkes was pastor of Brenham Church. In 1867 yellow fever depopulated Brenham. In December of that year I joined the Church.

In 1868 the Texas Conference was held in Brenham. Dr. F. C. Wilkes was pastor. It was feared that on account of the yellow fever the year before that it would not be held here. But preparations were made for it.

Changes were made in the Church. The old pulpit was taken down, an alcove built at the end of the church and a platform and chancel and a table and a sofa on the platform. I can remember these things, for I did much of the painting. The first organ was bought at this time. Many new people came to Brenham that year. Times were booming, and of course the Church received new members—Bro. J. B. Wilkin's family, Mr. McGuire and family and others whom I cannot remember. We had good music by Miss Kate Arnold and good singing led by Bro. Wilkin and family.

Dr. F. A. Mood came after Dr. Wilkes and then Bro. Dashiell, all good preachers.

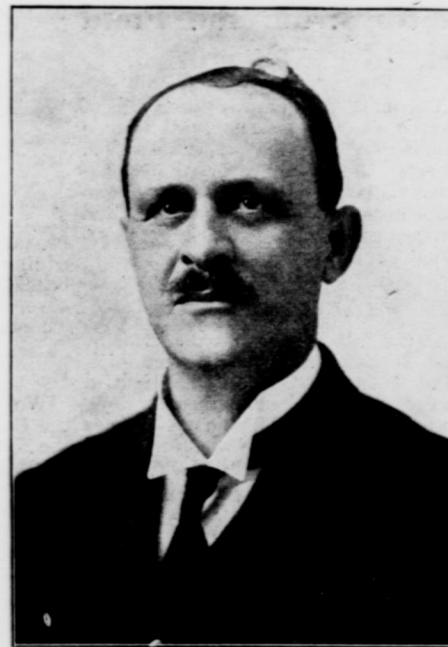
Rev. F. A. Mitchell was stationed here in 1879 when it was decided to build a new church, so the old one was sold to the Christian denomination, and this building erected on Baylor Street.

The old church was destroyed by fire in 1883, or about that time.

J. S. GIDDINGS, Trustee.

The present building was erected in 1879, as is proclaimed by a marble inscription on its facade, on which also is engraven the name of the Church—the most beautiful piece of architecture in the entire city, unless we except the Administration Building of Blinn Memorial Methodist College.

Through the enterprise of a former incumbent, Rev. Nathan Powell, the



REV. ERNEST G. COOKE, Present Pastor.

pipe organ of Shearn Church, Houston, was purchased. It proudly occupies the east end of the chancel and is ably and faithfully presided over by Mrs. Kate McAdam who has been organist for years.

Many ministers have succeeded to the pastorate of the Church, besides the foregoing pathfinders, but the limitations of space will not permit a complete rehearsal of their names and a history of their doings. We name a few: Revs. E. S. Smith, W. Wootton, Dr. A. E. Goodwin, G. E. Clothier, E. P. Newsom, now United States Army Chaplain; L. M. Fowler, S. R. Twitty; J. W. Bergen, Nathan Powell, S. W. Thomas, Charles F. Smith and the present pastor, E. G. Cooke.

"Part of the host have crossed the flood And part are crossing now,"

for, even as I write, the Advocate of recent date records the passing of Brother L. M. Fowler.

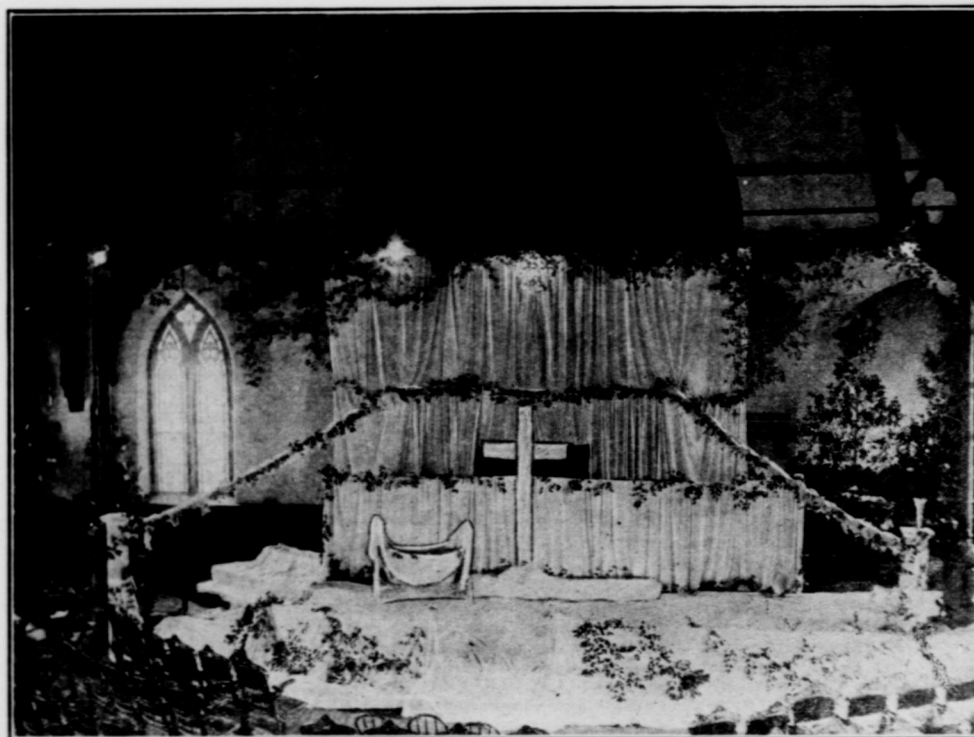
The Church is still a bright and cheerful hive of young life and souls are being born for glory under its ministry.

The Church, too, has had a checkered history. Sometimes, as in every fold, the wolf has entered and done great harm. It is, however, entirely to the credit of this congregation, as to that of universal Methodism, that the enemy has been cast out by a courageous and timely discipline.

Here, as in every place, we stand for the spiritual force of Christian experience and consecrated, aggressive service.

Thus does the Methodist Church renew its youth from age to age, adjusting itself to new environment and changing times. Shadows fall behind us as, with faces sunward, we go eagerly forth to greet the glorious day when our eyes shall witness the coronation of great David's greater Son as Sovereign Lord of all men.

ERNEST G. COOKE, Pastor.



INTERIOR VIEW SHOWING PIPE ORGAN—MRS. KATE McADAMS, ORGANIST.

Notes From the Field

TUXEDO.

The first Quarterly Conference of Tuxedo charge was held at Tuxedo February 3. The stewards made a good report. The pastor reported 203 pastoral visits, 150 families visited, two couples married, two conversions and thirty accessions to the church.—J. David Crockett.

MCCAULLEY CHARGE.

At the last session of the Northwest Texas Conference we were moved to McCaulley. This is a delightful charge, and splendid people. We were kindly received, and the pounding came, of course. We claim one of the best Woman's Missionary Societies in the district, if not in the conference. Our first Quarterly Conference is a matter of history. B. W. Dodson, our beloved presiding elder, presided with both grace and wisdom. The Board of Stewards, with true spirit of progression, raised the pastor's salary one hundred dollars over past year. We are praying and looking forward to a good year.—J. L. Rucker, P. C.

CARBON.

Sunday, February 5, 1917, we preached on the Orphanage and took up a public collection for same, which amounted to \$42.82. The people responded freely and gladly to our call for funds for the Orphanage. This collection is above the average for the cause from Churches of our size and we feel proud of our people as this was my first sermon on the Orphanage and my first public collection in the first year of my ministry; so you see I have a very good reason to feel proud of my people, but we all give the praise to the Lord, who leads us in the work, and trusting in the Lord we pray for a good year's work here and much good accomplished.—J. Thorp Watkins, P. C.

COMANCHE MISSION.

Just closed a meeting at Hasse, which continued through the week. We had the good fortune of securing Rev. R. B. Young, who did the preaching. He is a strong preacher and a successful revivalist. Notwithstanding we were greatly hindered by an epidemic of measles, la grippe and severe cold weather, the congregations were good and the membership of the Church was greatly revived. There were eight additions to the Church and others to follow. The singing was conducted by the writer and the Hasse choir did itself an honor by aiding the services with good music. Praise God from whom all blessings flow.—E. E. Lambert.

STOUTLAND, MO.

We have just closed a great meeting here in my Church, the best meeting that we have had for years. I have had evangelistic help for years, all of which were good, and all good preachers, but I think that Rev. Sam S. Holcomb, of Ada, Oklahoma, one of our evangelists, is the best help I ever had. He is a pastor's helper in every way. He is a powerful preacher, in that he hits sin of all kinds the hardest, and in such a way that folks do not get mad, yet they get located, of any preacher I ever had with me. He is a thorough Bible student, and will do any town or Church good. Brethren, get this man for your meetings, and you will never regret it.—Ira Karr, Pastor.

LUFKIN.

One of the best sessions of the Texas Conference ever held was held at Lufkin last November. Lufkin has a way of doing every thing in a big fashion. This Church will soon take its place as one of the great appointments of the conference. We have the membership, equipment and one of the liveliest towns in this section of the State. We have the best organized Sunday School I ever served. Just watch us climb toward the top of that column in the Advocate. The Woman's Missionary Society has been on the honor roll for years, and is doing every thing the connection expects of it. Thanks to Mrs. C. B. Garrett, the wife of my predecessor, we have the best Epworth League I ever saw. I never preached to as large congregations. The regular Church services look like conference occasions. The stewards raised the salary \$150 over last year, and so far they have paid it as it became due. They plan to increase from year to year until they come to their rightful place. There has been no organized pounding for which I am thankful. Certain individ-

uals and small companies have remembered the pastor and family, all of which we duly appreciate. I said I did not like organized poundings, but that does not include home-made sausage, yam potatoes, ribbon cane syrup, etc. Speaking of that latter article of diet, I don't want ever to be where I can't get up in the morning, start my fire with fat pine and eat East Texas ribbon cane syrup for breakfast. We have one of the best equipped parsonages in the conference. We are happy and settled for several years of hard work.—H. M. Timmons.

COOPER STATION.

We have found a glad welcome in the Church here as we came back for the fourth year. This promises to be our best year all around with these splendid people. We have the conference collections already secured in cash and good subscription. Salary paid up to date. Have sent the Orphanage \$217. (This leads the conference.) Our revival meeting is set for the first Sunday in March and we are expecting a great revival. Rev. L. E. Conkin will lead the meeting for us. He is the very best to be had. All the auxiliaries of the Church working and enthusiastic. Look out for the old Sulphur Springs District this year. Bro. Bryant is a great leader and things are happening every day down this way. The praise belongs to God.—S. M. Black, P. C.

RUSH SPRINGS, OKLA.

Our campaign of fifteen days has come to a close and we are happy over the results. The town has been deeply stirred and put upon a higher plane of Christian living. The citizenship morally has been wonderfully changed. Evangelist W. M. Bowden led the forces. He is a forceful gospel preacher. Spares no one, nor asks the Devil any odds. He often sings from one to three solos in a single service. He is the songbird of Texas. The results cannot be estimated. Over fifty conversions and reclamations. Eleven received into the Church and others to follow. Some have joined the other Churches of the town. Ten families established family altars. Two young ladies surrendered their lives for missionary work. Bowden raised one hundred dollars to buy pastor and family a fine Jersey cow. He also raised money to build a room to the parsonage. I can recommend Brother Bowden to any one. He is sane and sound. Discouragement is an unknown word to him. I must not pass without mentioning the name of Brother Boone, who, with his ripe experience and godly life, assisted in the work.—J. W. Cannon, P. C.

TYRONE, OKLA.

I wish the brethren in our conference would write up their meetings and other matters of general interest. I am hungry to read some real facts as to their personal work. I am sure the Advocate would take on new life. We preachers will enjoy reading something real and personal with the name of the charge or station, and the name of the preacher looks good, sounds well and appeals to any pastor. Get your pens, use them and write up your work. We need to hear from each other. We need to come together in a real face-to-face talk. I am pastor at Liberty, on high altitude, Texas County, Oklahoma. Been in a fine meeting with Bro. Taylor at Tyrone; had some additions to the Church and several conversions. Bro. Tyson is a strong preacher and his people like him fine. My presiding elder, H. B. Wilson, is a real prince, good man, safe, sound, good preacher and we love him as presiding elder. I am also district evangelist for Hooker and Clinton Districts. I am open for the following months: May, July up to the fourth Sunday, August and September. Let any of the brethren who need me write me. I am yours to command. Remember I am alive and can read, so if you write me at Tyrone, Oklahoma, your letter shall have my attention.—T. Y. Hearn, P. C.

ECTOR HAS HAD A REVIVAL.

We closed last night one of the greatest revivals that has been held in Ector in many years. More than a hundred either professed faith in Christ for the first time or made a new start for heaven. Almost the whole of the public school, that were not already religious, decided for God. Most all the boys of the W. O. W. Camp made the same decision. Thirty-five were received as members into our Church yesterday. Others to be received and many into the other Churches in town. Denominational lines were forgotten, all worked for the salvation of the town. We have a

different Ector as the result. The Bloodworth evangelistic family of Fort Worth led us in this fight. A stronger, a better equipped, a more courageous, faithful and consecrated team cannot be found. The preaching was of the old-time type and old-time conviction resulted. If space would permit I would be glad to write at length of the special work of these four servants of God. Each is a specialist in his or her line. The Missionary Society has received several new members. A strong Epworth League has been organized. Last night was the greatest service of all. Many strong men, including the Superintendent of the Public Schools, decided for God in that service. We thank God for his wonderful power to save. Ector is moving up the line. May God continue to bless the efforts of the Bloodworth family.—J. A. Wheeler, P. C., Feb. 12.

WINNSBORO CIRCUIT.

We have just held our first Quarterly Conference, presided over by Presiding Elder W. H. Vance. This man of God, filled with the Holy Spirit, was accompanied by his devoted wife. At the morning service one soul was happily converted and others quickened spiritually. After the morning service dinner was served at the church by the good women. After this bountiful repast we immediately went into business session. The preacher was called away to conduct a funeral. When the question was asked, "What amount has been assessed for the preacher in charge?" the preacher in charge was greatly surprised to hear that his salary had been raised \$275, and one of the places had paid their conference claims in full and overpaid the presiding elder and preacher for the first quarter. When the presiding elder and his wife started home in their car it was found it contained several articles to sustain the body. The people of this charge certainly appreciate their presiding elder. If the editor would run over here some first Sunday we would give him a surprise.—Jno. A. Moore, P. C.

BLANCHARD AND WASHINGTON, OKLA.

I was glad when I received your circular letter which gives us fellows a chance to toot our own horn, for the unwritten scriptures say, "He that tooteth not his own horn the same will not be tooted," and as I have never had many pets, nor many to pet me, I have had to tell my own story, which I believe it is best to let every fellow give an account of his own stewardship. Well, we are going by leaps and bounds over here in this part of God's moral vineyard. Our good presiding elder, Bro. M. L. Butler, came over and held our second Quarterly Conference, and the people are so well pleased with his work and the preacher in charge that they have agreed to raise the salary 100 per cent, and a little more. We are sure well pleased with our elder and, when he comes, he stays until the business is all transacted, and does not leave on the first train out, nor hurry things up in order to catch the first train. I don't think I am saying too much when I say everybody loves Brother Butler, and he makes it hard on me to preach to my people after hearing his fine sermons, but it is all right, only makes me old boys study harder. Here are some things we have done at Blanchard and Washington. The Ladies' Missionary Society have expended on parsonage nearly \$50. Wall papered the entire building inside, put rugs on the floor, give preacher and his wife a new rocking chair to call their own, built a nice dressing closet, etc. We have ordered a 600-lb. bell for the church, preparing to put nice piano and carpet in the church, and want to fix up the interior of the church in many ways. The choir has put twenty Hymnals and about fifty other song books in the church. We have made our Sunday School a missionary school and have the birthday jar, so you can see that we are coming over in these parts. Brethren, on the hard works have faith in God; stay with your job, live on your knees, preach the gospel of the Son of God, and everything will come out all right.—R. H. Denny, P. C.

FIRST CHURCH, ADA, OKLA.

We are delightfully housed in the loveliest parsonage in Oklahoma and are serving the most pleasant charge in the great East Oklahoma Conference. The people have been most gracious to the new pastor and his family. The stewards have assumed all financial obligations for the charge and on the first of the month

handed me a check for salary for third month. The salary of the pastor was increased substantially and the budget is covered by good pledges. New members have been received at nearly every service. Twenty were received Sunday morning. To leave Texas was hard, but to come to Oklahoma as we came is a joy. Many of our people here were received into the Church under the ministry of "Uncle Seab" and many of them were married by him in Texas years ago. I recently had the privilege of preaching the opening sermon for the Inspirational Institute at Holdenville. There I met many former friends both among the preachers and the laymen. A greater privilege came to me in being permitted to deliver the opening message for the women of East Oklahoma in their recent Missionary Conference in this city. Some two hundred ladies were here and they made things hum for three or four full days. In addition to the coming of the conference leaders among the ladies, we had the great joy of a visit from Mrs. B. W. Lipscomb, of Nashville, Tennessee. This "Bishop among the women of the Church" inspired us with her many instructive and inspiring addresses. Our Mrs. R. E. Haynes assumed financial responsibility for a day school in Korea. Our Juniors assumed responsibility for a bed in Dr. Reid's hospital in Songdo, Korea. The report of the local Missionary Society showed that they had raised during the past fiscal year some \$1200 for all purposes.—Wallace M. Crutchfield, P. C.

GROVETON.

This is my second year at Groveton. Our people received us gladly, and many tokens of kindness have come to us in a substantial way. Among the gifts is a suit of clothes to the pastor by a friend who is not a member of any Church. Several things indicate that this is going to be a good year for Groveton. Our Sunday School is doing well under the leadership of our faithful superintendent, Bro. J. M. Goodman, with the co-operation of faithful teachers and others. Our prayer meeting is doing quite well during the winter months. Our Woman's Missionary Society is doing quite well. They are working to put new pews in our church, and will soon be able to make the purchase. Our presiding elder came to us January 27 and held our first Quarterly Conference Saturday night, and preached for us in the morning and evening, and at three o'clock out three miles from town at an afternoon appointment. Our people are very much pleased with his official work and preaching. We will be glad when he comes again. During his stay with us we had seven join the Church on profession of faith, and raised in cash and good subscriptions my conference collections, for which we are very grateful, and thank God for such men as Bro. Morgan. We are trying to make this the best year of my ministry. Pray for us that it shall be so, and we will give God the glory.—S. D. Horger, Pastor.

ELK CITY, OKLA.

Our work in Elk City is making some progress. Since coming here in November we have started our prayer meeting, and it is growing in interest. Last week our women changed their Aid Society into a Woman's Missionary Society, and did it willingly. The congregations have been encouraging and responsive. The Church last year under the leadership of Rev. J. J. Shaw paid off an old church debt, and made arrangement for an advance in the pastor's salary of \$200 for this year, and they are paying it monthly. I am sorry that I cannot report as some others have done conference collections paid, but I can't. Some things must come slowly. Elk City is one of the best towns in Western Oklahoma, and but for the fact that both Methodisms are here we would be one of the strongest Churches. We are planning for a revival to begin the fourth Sunday in this month.—M. T. Allen.

PALESTINE.

'Tis my good pleasure to serve Palestine Circuit as appointed by our beloved I. F. Betts and Bishop Jas. A. McCoy, with the brethren. This is one of the best circuits in this district, and abounds with good people by the hundreds who attend upon the services, and many choice young people who take part in each service. Been pounded in the good old fashion way and every few days something good to eat is brought to the home of the preacher and things look good and hopeful in and about this delightful and interestingly precious charge. Bros. D. H. Hotchkiss and L. B. Saxon are of the

salary for of the pas- sionally and od pledges. received at renty were To leave ne to Okla- . Many of ceived into nistry of them were ears ago. I of preach- or the In- foldenville. er friends and the ge came to deliver the women of cent Mis- city. Some here and r three or ion to the ce leaders the great B. W. Lip- see. This en of the her many addresses. s assumed or a day unions as- bed in Dr. Korea. The ionary So- had raised some \$1200 M. Crutch-

Groveton. ladly, and ve come to Among the the pastor member of gs indicate good year School is ship of our ro. J. M. peration of hers. Our quite well Our Wom- loing quite o put new ill soon be Our pre- nuary 27 ly Confer- eached for ening, and miles from pointment. h pleased preaching. mes again. had seven n of faith, I subscrip- tions, for and thank Morgan. is the best for us that give God pastor.

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serve Pal- by our be- p Jas. A. This is one strict, and y the hun- e services, eople who en pound- way and od to eat he preach- d hopeful and inter- tros. D. H. are of the

dearer sort and are helping and ready for the work of the Lord every time I have called upon them. These people of this little city are the salt of the earth, and you will be delighted when you attend the conference this time at Palestine. We will be ready for you, thank the Lord. We have fine roads and lands, the best regulated schools, good water, delightful city regulations and enterprising citizenship, not afraid to work and disdain the wrong. When you want a good circuit, think of Palestine Circuit; one of the best in the conference, and I'll keep it for my own dear self. We are planning good reports at every place, and ample support for the preacher in charge is the watchword throughout the whole work, and every person met is hopeful for a successful year all over the charge. Just moving right out in every interest and call of the Church, and proving our faith by our works. Talk of sausage, backbones and good ribbon cane syrup! We have had plenty and our lines are fallen in best places, and none have been more thankful or appreciative than this writer and family.—J. T. Hooks.

MARLOW, OKLA.

Marlow is moving on and up. A fine, progressive people, who believe in doing things for the Lord as well as for themselves. Evidently somewhere back the line there has been some very substantial work done here. The Church, as well as the town, is principally composed of young people. Sunday School and Leagues are well attended and with a possible exception of three or four every young person in the Church will lead religious services and pray anywhere any time they are called on. Salary is being paid the first of the month, which is very acceptable. We are making real progress on our collections. Salary up to date, received four into the Church. One came forward for prayer last Sunday at the evening service. At a called session of the first Quarterly Conference Friday, February 9, it was voted to build a Methodist church not to exceed in cost ten thousand dollars, and we will do it. We have done part of it already and the Building Committee are just as enthusiastic as their pastor. Yes, and the committee say we will build without a loan, too. We have the men, the money, the religion and the grit, and, by the way, we have one of the best towns in this part of the State—a population of approximately three thousand, with a circle of oil around us on the main line of the Rock Island and not a vacant house in town. Why shouldn't we build, or do anything else we want to? —Otis A. Morris, P. C.

KILGORE.

Nothing startling has happened on Kilgore Charge, but this does not signify that we are asleep. Four times the good Bishop has made us happy by reading us out to Kilgore. So you see if we wait very long to write it will be left for the other fellow to tell of this field. Eight years we have been in the work, and have had the pleasure (?) of moving but one time. Yes, we are behind with our moving, but thought perhaps we might go the next time. The best thing I know, to say is, that many of our folks are growing in grace. They are not only talking about religion, but are living it. They work, they pray, they pay, and this is going to bring results, as it has already done. In that splendid sermon he preached at conference at Lufkin, Bro. H. D. Knickerbocker would often say, "I am preaching to myself now," and this writer came back determined to preach more to himself. It pays, brethren, as we have found. Dr. Bradford's visit to us January 21 was a great treat, and the sermon he preached was one of the best we have ever heard. He dedicated our church here at Kilgore. And we also have a new church in the country ready to dedicate. One of the best things about this church which we organized and built since coming to this work is the prayer meeting held on Saturday night which has been running for two years. Two of our best stewards belong to this Church. Three years ago they were living in sin. Their community, religiously, was a barren waste, but salvation through Christ has wrought such a change that truly it might be said, "Today it blossoms like a rose." But like every other community there is yet much to do before sin is put down. Our first Quarterly Conference was held February 10. Our good presiding elder, Brother Boyles, who has just passed through a hard attack of la grippe, gave us two sermons that were wonderfully inspiring, and the stewards who had given us a good increase in the pastor's salary made the best report they have ever made at a

Quarterly Conference. The interests of the Advocate received due notice. And several of the stewards gave orders for books on church finance, which shows that they are not only doing their work, but are studying that they may develop more and more in their work. God is helping us down here, and we are trusting him for greater things this year than we have ever had. Any man who loves God and good people, and who loves to work will be happy on this charge. The devil has planted the sea of life with "mines," and all of his "submarines" are out on the alert, but God is here, too, with a loyal set of men and women as will be found on any charge. May we win the fight for Christ.—A. J. McCary, P. C.

SHAMROCK STATION SUNDAY SCHOOL.

On Saturday, the 3rd of February, 1917, Judge Thomas F. Turner, of the Amarillo bar, arrived in Shamrock for the purpose of delivering an address at the eleven o'clock service at the Methodist Episcopal Church, South. The occasion was the annual awarding of certificates and diplomas for efficient work and faithfulness in Sunday School.

Judge Turner has many friends in Shamrock, having practiced his profession in the Panhandle for twenty-eight years during which time he has appeared in the Wheeler County courts on numerous occasions. About four o'clock Judge Turner was escorted by H. B. Hill, H. E. Pendleton and J. B. Clark to the golf links where a splendid tour was had, covering several miles in the chase after the lonely golf balls.

Having returned from the golf links shortly before seven o'clock all those participating wore a tired appearance and a hungry feeling. However this was soon forgotten as Judge Turner, with the officers of the Church and Sunday School, were served a sumptuous banquet at the Hotel Johnson, after which interesting speeches were made by Judge Turner, E. L. Woodley, Chairman of the Board of Stewards; W. B. Smith, Chairman of the Board of Trustees; M. Reynolds, prominent lawyer; H. B. Hill, superintendent of the Sunday School, and several others, including numerous bits of wit between times by Rev. J. P. Patterson, pastor of the M. E. Church, South, of Shamrock. The general discussion was upon the subject, "How the Church Might Be Made Better." The occasion was very beneficial, and will long be remembered.

On the following day, Sunday, at the eleven o'clock hour, Judge Turner delivered a powerful and instructive address on the subject "Nehemiah, a Model Layman." He pointed out the duty of the layman to take up religious work and push it forward without having the pastor continually calling upon him in order to get his best efforts, thus leaving the pastor free to do his work.

At this meeting seventy-five received quarterly certificates, thirteen annual diplomas, eight two-year roll of honor diplomas and fourteen seals indicating three years for good work were awarded.

A lay rally was arranged for the evening service, but Judge Turner was compelled to return to Amarillo in the afternoon. The people of Shamrock were much pleased with Judge Turner and his address, and will look with favor upon his return to Shamrock in a future day.

E. K. CAPERTON,
Secretary of Sunday School.

LAWTON DISTRICT AT END OF FIRST ROUND.

I have met every appointment, giving a full Sunday to every charge where I gave a Sunday appointment at all, other charges I gave week-day appointments, and will give a full Sunday next time.

There are nineteen pastoral charges in the district, and every preacher is at his post, and doing his work well.

Eighteen charges assessed for their pastor's support \$16,205, or an average of \$900 to each pastor. Our Kiowa Indian work, R. M. Templeton missionary, has made no assessment for the pastor. This work is making substantial progress, and should soon begin to do something in the way of self-support.

The last indebtedness on any church or parsonage in the district, save one, has been paid since conference. A debt of \$234 on the parsonage at Alfalfa was reported paid at the first Quarterly Conference.

Total assessment on the district for benevolences, etc., amount to \$6140, of which about \$172 have been paid to date.

Altus, Tipton, Walter and Colony each have new church building enter-

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prises in progress, while Lawton and Temple have made, and are making, substantial additions to their church houses.

At Lawton a \$2500 addition has just been completed which furnishes much needed Sunday School rooms for the growing Sunday School. R. S. Satterfield, the pastor, is getting a strong grip on his people and the work is prospering.

At Temple, J. T. McBride, the pastor, has enjoyed a good revival in which he received thirty-eight members into the Church, and he is now raising \$2000 with which to make a much needed addition to the church.

At Grandfield, J. H. Bridges has built, and now occupying, a nice \$800 parsonage, and he and his congregation are now in the midst of what promises to be a great revival.

At Frederick, W. B. Douglas has accomplished what possibly no other man in the conference could have done in so short a period of time. Almost every one is familiar with the terrible situation our Church was in financially when Douglas was sent there two years ago. The Church was burdened down with an embarrassing indebtedness of about \$18,000, and the entire congregation so harassed and discouraged that they were almost ready to give the whole thing up, but now, under the wise leadership of this faithful pastor, all except \$3000 of this debt has been paid, and the congregation is filled with courage and hope, and the work goes steadily forward. Douglas has received thirty or 40 members into the Church this year, finances are in full to date, and all the interests of the work are prospering.

Your valuable space forbids me prolonging this report. I wish I might speak of each preacher in the district, and tell of his good works, and the earnestness and faithfulness of their congregations. There are Humphreys, Nelson, Witt, Wright, Sullivan, Hooper, Stout, Sweet, Hawkins, Sessums, Melton, McClesky and Parr, all good, true and tried men. With such a band of noble pastors, we confidently expect 1000 additions to the Church, and all collections in full when the roll is called at Clinton in 1917.

J. S. LAMAR, P. E.

TO THE PREACHERS OF THE CENTRAL TEXAS CONFERENCE.

You will notice from last week's Advocate that the Committee on Evangelism of the Central Texas Conference has arranged a very attractive program for the great Inspirational Meeting in Fort Worth. As a member of the State Committee on Evangelism, I agreed if we could do so to have three meetings in the conference in keeping with the plan of all the Texas Conferences, yet I told the brethren that our conference had taken action asking for only one meeting. Bishop McCoy, who was to be the drawing card at those three meetings, found he could not come, and then we decided to hold but one meeting and carry out the original plan.

We met in Fort Worth on Thursday, January 25, Brother Lindsay presiding and Henry Brooks, secretary, kept the record. We made out program and Brother Brooks was to furnish the program to the Texas Christian Advocate for publication in their next issue of February 1, but they did not get it in and hence the delay. Also we asked our secretary

to write the presiding elders of the time, etc.

Let every presiding elder and pastor who can be at the Fort Worth meeting. Dr. Hay will open and Bishop Mouzon will close.

Let's make it the biggest thing of the year. Preserve the Advocate this week and be there. J. W. FORT.

AN IMPORTANT MEETING.

The Board of Missions and the presiding elders of the North Texas Conference met at the Methodist Publishing House in Dallas, February 9, at 9 a. m. Dr. John M. Moore, our untiring and efficient president, was in the chair. Bishop Lambuth, being present, led in the opening prayer.

The following presiding elders were present: C. M. Harless, Sam R. Hay, M. L. Hamilton, E. L. Egger, R. F. Bryant, J. Sam Barcus and C. W. Dennis.

Members of the Board present were: John M. Moore, President; C. A. Spragins, J. F. Pierce, C. B. Fladger, F. A. Crutchfield, A. F. Hendrix, J. E. Roach, T. N. Weeks, J. Leonard Rea, D. B. Buttrill, A. P. Rogers, A. F. Platter, Treasurer, and L. P. Smith, Secretary.

A program, prepared by the president, was discussed in an informal way—but well discussed—and some most helpful and encouraging facts were brought out. It was shown that our conference made very commendable advances last year in missionary contributions. It was very gratifying to learn of the splendid progress being made in some of the districts by securing in cash and subscriptions the missionary and other conference assessments. The presiding elders are hopefully working for full collections, and the pastors and their people are responding to their leadership.

A committee, composed of J. E. Roach, C. M. Harless and J. F. Pierce, was appointed to summarize the findings of the meeting and the same be gotten into the hands of the pastors through the presiding elders.

Miss Capers, President of the North Texas Conference Epworth League, was in a very happy way introduced by Dr. Moore. She gave an encouraging report of the work of the Leagues, emphasizing especially the provisions being made to pay for a boat for the use of our Congo Mission.

Bishop Lambuth was invited to speak to the meeting. He manifested great breadth of thought as well as of sympathy and love. He concluded a most helpful talk by urging that every man come into close personal touch with God.

A resolution was adopted requesting the Conference Teller to make monthly statements through the Texas Advocate of all money received by him as teller.

It was the sense of the body that the teller should remit monthly all missionary money coming into his hands to the Treasurer of the Board, and that he in turn remit to the treasurer at Nashville.

A resolution prevailed requesting the presiding elders and pastors to report to the Missionary Secretary items of interests and notes of progress in our missionary collections, and that he prepare the same for publication.

L. P. SMITH, Sec.

Many thanks for such a good paper and such a nominal price.

MRS. T. P. MITCHELL,
Huntsville, Texas.

For Old and Young

 * **DID YOU?** *
 * Did you give him a lift? He's a brother of man, *
 * And bearing about all the burden he can. *
 * Did you give him a smile? He was downcast and blue, *
 * And the smile would have helped him to battle it through. *
 * Did you give your hand? He was slipping down hill, *
 * And the world, so fancied, was using him ill. *
 * Did you give him a word? Did you show him the road? *
 * Or did you just let him go on with his load? *
 * Do you know what it means to be losing the fight, *
 * When a lift just in time might set everything right? *
 * Do you know what it means—just a clasp of a hand, *
 * When a man's borne about all a man ought to stand? *
 * Did you ask what it was—why the quivering lip? *
 * Why the half suppressed sob and the scalding tears drip? *
 * Were you brother of his when the time came of need? *
 * Did you offer to help him or didn't you heed? *
 * —Tid-Bits. *

THE CHRISTIAN AS AN ADVENTURER.

The Christian is in a sense an adventurer. To "adventure" meant originally to "take a hazard," to "make a bid for fortune," as by striking out in untried fields. Columbus was an adventurer, who carried his enterprise afloat and, in his westerling cruise, dared all the hobgoblins or demons then thought to infest the wild Atlantic, as we now call it. Paul of Tarsus was an adventurer, accepting all hazards that went with preaching a pure Gospel in a corrupt age, and in urging the claims of Christ as paramount to those of Caesar. The word "adventurer" has, it is true, in popular usage contracted a sinister meaning, as applied to those who, with reckless disregard of moral or economic law, speculate in fictitious values, or who disturb markets for their own selfish interest.

The Christian man is not to be such a gambler, but he may and must be a traveler, a discoverer, and an experimenter. He has a way to go, a realm of spiritual experience to explore, a truth to test, and a doctrine to live. He is taking no leap in the dark, he is making no blind bargain with fate, he does not live in a fool's paradise, he does not play for glittering worldly stakes. He is counting the costs of the spiritual life, he is seeking the guidance of an unearthy and unerring Wisdom, he expects varying vicissitudes of fortune, he is seeking, far away beyond terrestrial scenes, a "continuing city." On this quest for the high and holy all sorts of glad surprises will come, saintly fellowships will be formed, marvelous narratives of spiritual experience will be exchanged, "songs of degrees" will every now and then be chanted.

It is a great adventure, this Christian life—the noblest and most thrilling enterprise in which an immortal soul can engage. Have we yet launched our little boat out upon this boundless sea of spiritual opportunity? If not, let us push off before evening, and may God bring us, in the rosy dawn of an eternal day, to the haven of desire on the other shore!—Zion's Herald.

THE TELESCOPE OF FAITH.

Faith is like a telescope. First, it believes in divine justice; pulling justice out far enough, it beholds mercy. Another extension, and Christ, the Savior of men, appears. Sometimes the dust of worldliness on the lens obscures the vision, or the almighty dollar or any intervening object. The eye will view the single object of Jesus only when all obstructions are removed.

Is not this the secret of success in evangelism—faith in Christ's Holy Spirit's power? Everything else centers around His personality. The business management, the advertisement, the services, songs, sermons, appeals, personal work—all are corollary to Christ. Get Him in range of your full vision and your soul and service are flooded with light, vitalized, with power. "It is not by might nor power, but by my Spirit, saith the Lord." When you see Jesus your telescope gets a sweep of eternity; the constellations of heaven are near, and you come to realize that only a moment of time remains, while immortality rolls on forever.

While beholding the invisible the soul is willing to die upon its knees in order to win men. You cry, "Give

me Scotland or I die." "Save this people alive or blot me out of thy book." "I could wish myself accursed for my kinsmen's sake." "Give me victory or give me death." Are you conscious that you possess this love for men, this supreme passion for their welfare? Then you must become a mighty soul-winner. Your agonizing prayer will be, "Come, Holy Spirit; endue Thy Church with a new Pentecost; breathe, O breathe upon every heart, upon every font of type, every singer's voice, every minister's sermon; fire every pulpit that multitudes may come to see them burn. Give the tongue of flame to every testimony till the gospel lightning flashes through the cities and countries of the world."

Faith in Christ is the famous lens that turneth gloom into glory, earth into heaven, death into life, a little perishing planet into a wide universe of worlds for the sweep of your vision forever.—Edwin Whittier Caswell.

FAITH AND REASON.

The matter of faith demands some clear-cut thinking. Many of us think we have faith when we have nothing but reason. What we can reason out we accept. We do not say, "This is my faith." What is the difference? Reason demands we accept only that supported by facts and which we have thought out in their light. Faith claims not to have all the facts, not to have reasoned it through, but says, "This comforts me, I feel this ought to be true, my instincts accredit this as right and what my Heavenly Father intends for me. This is "my faith," confesses a man who lives a strong soul life. That faith becomes his inspiration. He thinks much of it. He speculates upon it. He builds even universes and providential systems of action for God to work out his plan with men. His faith: it feeds his soul, warms his heart, engages his mind, supports his spirit, builds a path for his thinking into the future. It does not need to be real, neither ever work its way into reality; faith never comes to full fruition here. It is faith, not reality, that draws him onward toward God. Accept some things, many things by faith. Refuse to permit them to be molested by reality. Have a realm of idealism, of spirit, where you dwell with your faith apart from the real facts of life. Only thereby can you lift your life of conflict and contradictions toward the ideal before which your soul worships daily. What is faith? Permit it to build a world apart for your soul.—Western Christian Advocate.

THE HIPPOPOTAMUS.

Pretty big word that, isn't it? But, then, if we didn't call him a hippopotamus, which is his right name, we would not know how to speak of him. The way he got that long name was this: he lived in the water, and some old Greek thought he looked like a horse; and the Greek word for horse was hippos, and the Greek word for river was potamos, so of course they were just obliged to call him a hippopotamus. He looks something like an elephant, only his body is much rounder; and his legs are like dark-gray nail kegs. He probably has the largest mouth of any animal in the world, and when he gapes he looks as if he were coming all to pieces. He has four very curious, tusklike teeth, two above and two below. They

are about six inches long and are not pointed, but appear to be cut off square. He uses these for tearing up the roots of water plants on which he feeds. He spends most of his spare time in the bath room, or rather in the shallow water of his river home, where he likes to sleep with only his eyes and nose above the water. He is a fine swimmer, and he is so bulky and fat that he finds it right hard to sink even when he wants to. As he can stay about half an hour under the water without coming up to breathe, he is able to do a very funny thing. He can walk down into a river, keep on walking on the bottom, and walk out on the other side. So, you see, he has mighty little use for a bridge. Hippopotamuses never harm any one unless they are attacked or wounded, when they have been known to take a small boat in their powerful jaws and crush it like you could crush a nut with a nut cracker. On land the motions of a hippopotamus are slow and awkward, but the minute he tumbles into the water he becomes another somebody and can swim and dive like a fish. His hide is very thick, but, unfortunately for him, it is not tough enough to turn a rifle ball; and as he is so big and round, he makes a tempting target for passengers on the boats. When shot he immediately sinks to the bottom, but after a little while the body rises to the surface. The river Nile seems to be his most ancient home, and he never tires of looking at the pyramids and the palm trees scattered along the banks.—Charles A. David.

THE FORGOTTEN WORD.

How many people have you enthusiastically commended in the last twenty-four hours? Perhaps if we kept a written record of our heartily uttered commendations, spoken directly to the one commended, we should be surprised to discover how little of it we are doing. One of the easiest and surest ways of helping others to do their best, it is one of the most neglected of methods. To tell a person of something good that we see in him, or of something that he has accomplished well is tenfold more effective a way of getting him to do still better than to tell him of one of his failures. We ourselves ought never to be dependent upon the commendation of others; we shall not be if we are quietly trusting our Lord Jesus to be our satisfaction and life. But we ought to be thoughtfully, freely helpful in lifting others by our words of commendations. It does not weaken them; it does not weaken us,—when given and received in the right spirit. The life that never commends is a cheerless life; it does not show forth as it might the love that warms and strengthens on every side.—Sunday School Times.

Sins are always weights, and no one can run as God would have him if he regards iniquity in his heart; but weights may not always be sins in themselves. Many things are not sinful in themselves; they may just be doubtful, and no one can please God who is in the habit of doing doubtful things, nor can he run well the race set before him. It is far better for us, if we must put a question mark before or after anything in our conduct, to give up that questionable thing and run well "the race that is set before us," realizing that He waits at the end of the course to say, "Well done!"—J. Wilbur Chapman.

The wise man cultivates dependence. On things, with a wide and catholic choice, but with a reserve of separate individual resource to which, at need, he can flee. On men, with even less of such reserves, finding inexpressible sweetness in leaning hard on human strength and drawing much from human love. On Christ, with no reserve at all, conceiving it his highest height when in every moment, for everything in every way, he is depending nothing on himself, but all on Him.—The Sunday School Times.

There are those in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—F. W. Faber.

To work on, serve on, love on, unnoticed and unpraised, is perhaps the finest heroism earth can show.—G. H. Morrison.

"If a man be overtaken in a fault, those who are spiritual will endeavor to restore such a one in a spirit of meekness. That is not exactly the way the Scripture reads, it is true, but analyze it and see if that also is not correct."

Delight in being among folks is an elementary note in the imitation of Christ. That makes Christianity especially a suitable religion for youth, when the joys of fellowship are dominant. But what an irony it is that so many who relish those joys don't follow Jesus, and so many who do undertake to follow Jesus grow solitary and aloof in spirit.—The Continent.

We should be careful to discriminate Christian patience from common patience, which is akin to, if not the equivalent of, the old heathen stoicism. Christian patience is the endurance of what one has to endure, upheld, comforted, cheered by those considerations which Christ has brought to light and which he empowers. It is endurance that has joined to it equanimity, cheerfulness, contentment. Stoicism says: "What can't be cured must be endured." Christian patience says: "I endure, not because I can't cure, but because it is best that I should endure;" and so it has, in endurance, a victory of spirit that surrounds gloom with gladness, and crowns sorrow with joy—a chastened joy it may be, but still a joy. Common patience says: "Grin and bear it." Christian patience says: "Sing and bear it."—Selected.

It is found in a very old fashioned book, but really it is quite modern and up-to-date, scientific if you will "Rest in the Lord," the formula reads. Have you ever tried it? We commend it highly. It will do you much more good than either the mountains or the seashore. You know the matter with you is not that you have been working too hard or are bearing too heavy a load of responsibility and duty. The real trouble is that you are carrying around with you too many anxieties and worries about yourself and other people, and the whole world in general. If you get an unburdened, fresh, sane outlook upon life in general, and your own life in particular, the tension would leave you and you would find rest and refreshment right down in your very soul. The man who wrote that old recipe knew life to its very core and reality, and spoke out of an experience that sounded the very depths. God is the soul's rest, man's only true sanctuary.—The Christian Guardian.

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"SOME PLAIN FACTS ABOUT OUR ORPHANAGE."

Do you know what it cost to feed a hundred and fifty-seven children? We feed ours scientifically, giving them plenty of the best food that can be bought. This is economy, for consequently we seldom have any sickness. We buy wholesale and thereby save much. But you know from what your grocery bills are for your family, that ours must necessarily be large. For breakfast we use almost a whole sack of flour and eight gallons of milk to make biscuits. Too, three gallons of syrup are needed. We have our own cows and so have plenty of milk and butter for the children. But how much feed it does take and what a large amount it does cost! For one meal we have to have two bushels of sweet potatoes, or a bushel of Irish potatoes. We have used all eatable pigs and yearlings and when we buy meat it costs from ten to fifteen dollars. Thirty-nine two pound cans of salmon, corn, beans, tomatoes or any other canned goods must be had for one meal. Forty frying sized chickens, or thirty hens are needed and rice must be cooked by the dishpan full. To give each child a banana takes more than a whole bunch. We fix fifteen dozen eggs at a time and everything else must be prepared in the same big quantities.

Now, may be those of you who feel that you are not able to send money can help us otherwise. Why not let the orphan children enjoy some of your syrup, potatoes, rice, canned goods or other good things to eat? Pigs and yearlings would indeed be a blessing to the children. And feed for the cows would help wonderfully. These things likely would cost you little, but save us much and give great pleasure. You know we are working to get out of debt, and it is uphill business when the mere cost of living is so great. Won't you consider these things and help us in the way that you can?

R. A. BURROUGHS.

A GREAT LOSS.

On February 1 at 3 p. m. our parsonage at Detroit, Texas, caught fire in the roof with everything as dry as tinder and the wind blowing at the rate of about forty miles per hour and the temperature about 18 above zero. I had gone to call on a sick lady and did not get to the fire until the house was just about burned down. The men of the town saw it and ran there in time to save only a few things, it burned so quickly. However, they saved some of the furniture and a few of our clothes, but we lost most of our clothes and bedding and I lost every volume of my library and my Bibles and all my manuscripts, sermon outlines and notes—the labors of a lifetime of study. Brother, you don't know what this means to me unless you have suffered like experience. It means to start anew.

There was no insurance on the parsonage or contents, and I had none on my goods—everything is a complete loss.

The brethren have rented a house for us and we have gathered together the odds and ends and the good women have bought some new furniture and we are at home once more. The people of this town have been very kind to us, and have opened their homes to us so cordially that it has lessened our grief over the loss, though great it was. Then we have received many tokens of kindness in a material way which places us under a lasting gratitude that words cannot express. The Lord bless them a thousandfold. We are planning to rebuild at once, but will need help from the outside for we have no wealthy members in our Church here.

G. W. WHEELER, P. C.
Detroit, Texas.

REV. R. W. WELLBORN—APPRECIATION.

I see a statement of the death of Rev. R. W. Wellborn. I want to give expression of my appreciation of this dear brother and special friend. Very few preachers ever held the same relationship with each other as Brother Wellborn and myself. In 1893 my health so failed I had to take a superannuate relation, and Brother Wellborn followed me on the Cottonwood Circuit, and was my pastor the next year. One year's rest brought my health back, but it was Brother Wellborn's last year in the active work. He superannuated that fall, and the next year I was his pastor, and we were like Jonathan and David, our hearts were knit together.

He was a good and true man, an earnest, faithful preacher, a successful revivalist, a great Bible preacher. Peace to his memory, and sympathy for his family.

J. C. CARTER.
Carlton, Texas.

"IF I HAD NOT COME: THINGS TAUGHT BY CHRIST ALONE."

One of the truly notable books of the year is Bishop Hendrix's new book of essays, "If I Had Not Come." It has passed through three editions already; has attracted attention on both sides of the Atlantic, and in December was the "best seller" of one of Chicago's leading book stores.

The essay is and has always been one of the noblest forms of literature. Epigram, apothegm, and proverb—"portable wisdom"—have made this form of writing valuable in all ages. "In these charming essays the author has opened a new vein of truth."

Bishop Hendrix has always carried an active and an accurate pen. "Around the World," "The Personality of the Holy Spirit," "The Religion of the Incarnation," "Skilled Labor for the Master," "Christ's Table Talk" and "Things Taught by Christ Alone" are some of his best known writings. It is perhaps not overstating the facts to say that this latest volume is the ripest and best, as attested by the large reading it has had in so short a time.

The book carries an introductory word by Bishop Cranston, and the table of contents also shows the true "literary eye" and "literary ear." The chapter headings are as follows: "The Literature of Saints," "Christ's Pardoning Prerogative," "Man All Immortal," "Justification by Words," "The Perfecting of the Saints," "The Catholicity of American Methodism."

This is one of the books which bear a second and even a third reading. The style is animated, the material gathered carefully, and information, wisdom and inspiration combine to impress the reader. The quotations here noted are only a few of the many which speak for themselves throughout the book, and which are in "portable form."

"Holy men are the unmistakable evidences of a Holy God." "Let our humanity be judged, not by its criminals, or its pharisees, but by the best it has produced of saintly characters." "The highest point in the evolution of man is communion with God." "Men, like pictures, deserve to be studied only in the best light." "The saint is even greater than the sage or hero." "Because Christ believed in men, men believe in him."

"No subsequent growth of knowledge, whether in natural science, ethics, political economy, or elsewhere, has discounted any of Christ's teachings." "In a special sense, the Psalms, Deuteronomy, Isaiah and Daniel made the Bible of our Lord."

"Christ's real mission was not to civilize the world, but to Christianize it; not to heal and feed the body; but to pardon and redeem the soul—not to save from suffering, but to save from sin."

"Naturalism can never grow into the supernatural." "Christianity's symbol is the tongue of fire." "Speech is a badge of rank; speech is an index of character; speech determines destiny."

"He used many arts to be religious, but none to seem so."

"The main aim of all culture is to know the best that has been thought and said in the world."

The above are selected in turning the pages and will indicate the wealth of its content, and the charm of its style.

Particularly worthy of rereading are the chapters on "The Literature of Saints," "Christ's Pardoning Prerogative" and "Man All Immortal."

One cannot escape the conviction that the devout and scholarly author was sitting very close at the feet of his Lord when he penned the chapters of this noteworthy book. It is also gratifying that from beginning to end there is not a cynical or pessimistic suggestion—always there is the quiet tone of hope and expectation, and the movement is ever forward. This book will find a permanent place in the library of all thoughtful and discerning men.

HOYT M. DOBBS.

MY FRIEND.

I have just read in today's Dallas News (January 26) of the death of Mr. J. E. Downes of Dallas. Never in our long journey have myself and wife had a better friend than J. E. Downes. In May, 1886, I was holding a meeting for Rev. B. R. Bolton, pastor of the Methodist Church in Crockett, when one week night I went to the rear of the house and found Mr. Downes, his wife and three boys seated together on the last seat back. I introduced myself and asked if they were Christians? They answered in the negative, and I asked if they were interested and they answered yes, and at my invitation they all knelt in prayer, and they were all converted while we prayed and joined the Church that night. Then began a friendship that

A DUAL WAR CRY

W. W. PINSON.

"Lengthen thy cords and strengthen thy stakes."—Isa. 54:2.

Had Isaiah written but yesterday, he might have written this jubilant message of enlargement for the Advocate family. This is the prophetic message for the hour. Shall we not hear it and heed it and gird our loins for advance?

A distinguished Belgian said to an American audience a few months ago: "Don't pity us; pity yourselves. You are only growing rich out of the war—only growing rich!" Is it possible that, amid the ashes of their physical desolation, they can justly pity our more terrible spiritual desolation?

The Europeans are learning the lesson of self-forgetting service at terrible cost. Their treasure, their sons, their luxuries they freely lay on the altar of war. They even consent to limit their necessities to a war basis. More money is spent for war by a single nation in one day than all America gave last year for foreign missions. More young men followed the flag to the trenches from Cambridge and Oxford alone than are asked for to evangelize the world.

Last year we Southern Methodists did not give for foreign missions more than one-sixtieth of our share of the profits on our trade with foreign countries alone. There is no coin small enough to measure the average weekly giving of a Methodist to send the Gospel to the heathen.

Our greatest danger is not war. It is lust of gold and love of luxury.

This is the canker that will eat out every noble and heroic trait and leave but the lying semblance of manhood.

The dual war-cry of the Kingdom is a call to pray and a call to the sacrificial life. Only so can we drive our stakes deeper at home and lengthen our cords abroad. Can we hear this war-cry amid the jingle of our dollars?

Is it irrelevant to say that God is pounding at the doors of American churches and that he will not be turned away? He will wake a heart-cry sooner or later. It may be of reverent and filial intercession, tremulous with love and holy trust; or it may be a wail, sharp and bitter with the agony of despair. But He will not be put off.

What are we going to do about it? That is what we want to ask ourselves over and over during the Week of Prayer, which our Board of Missions asks us to observe April 1-8 next.

Under the shadow of the cross and in the splendor of the resurrection, we want to take stock of our souls and uncover our consciences at the mercy seat. We shall listen to Him who said, "Go ye into all the world," as he asks a reason why we have not gone.

2,000,000 Methodists have it in their power to say whether the thin battle line shall be pushed out to further victories or whether it must fight on in a deadlock with heathenism, and to answer whether eager volunteers shall go to the front or stay at home.

We will decide whether the hearts of those who hold the forlorn posts shall sink with hope deferred, or break forth into singing as they greet the new recruits.

A relief corps of twenty new men is needed at the front to help set the line in motion for new frontiers. We will join to pray—this, first and middle and last—and to give for advance, or we will count our gains and gorge our lust for pleasure in the shadow of a world tragedy.

A thin line of missionaries, poorly equipped, face 40,000,000 of heathen. They wait for reinforcement and the word to advance. Shall two millions of prosperous and contented Methodists refuse the poor response of twenty men? We are to answer this during our Easter Week of Prayer.

Our Christ has the world on His heart. Shall we not stand with Him on Olivet in the Easter glory and take the world—the lost and groaning world—on our hearts, and learn anew the lesson of intercession?

has had no break in thirty-one years, and will know none through the eternal years. Bro. Downes was a refined and modest gentleman. From that night his walk was straight toward heaven. A truer friend, a more devoted husband and father never lived. My heart and eyes weep as I think I shall see him no more until we meet in heaven.

J. T. SMITH.
Tyler, Texas, Jan. 26.

To do a deed that every one will marvel at is great, but to do small and kind deeds that will help and cheer individuals is greater.—Clare V. Lawton.

CONQUERING THE LOVE OF MONEY.

There is a story of a merchant who was devoted to high purposes in life, who was determined to be a man free from bondage to the lower things. One day a ship of his that was coming homeward was delayed. He became anxious and the next day was yet more troubled, and the third day still more. Then he came to himself, awaking to his true condition of bondage to earthly things, and said, "Is it possible that I have come to love money for itself and not for its nobler uses?" Taking the value of the ship and its cargo he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet.—J. R. Miller.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

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**CLEVER ANTI-PROHIBITIONIST
RUSE.**

(CONTINUED FROM PAGE ONE).

law in its present form. * * * We hope to be able to prevent the defining of what intoxicating liquor is." And so did Mr. Bagby in the Texas House of Representatives!

On the other hand, the words, "Intoxicating liquor," as used in the amendment proposed by our submissionists, is clearly defined in the Statutes of Texas. Article 7465, Revised Civil Statutes, 1911, says: "The term 'intoxicating liquor,' as used in this law, shall be construed to mean fermented, vinous or spirituous liquors, or any composition of which fermented, vinous or spirituous liquor is a part." This definition declares any liquor to be intoxicating liquor which contains alcohol, regardless of the proportion discoverable in such liquor.

This statutory definition of intoxicating liquor leaves nothing for the juries to decide. The only question to be established is whether liquor contains alcohol, in any quantity, and if so, the statutes pronounce it "intoxicating liquor." And the manufacture for sale or the sale of such liquor the amendment of our submissionists, if adopted by the people, would prohibit. No jury, we repeat, would be required to say whether or not such liquor is "capable of producing intoxication."

But this is not all. The deadliness of the Bagby amendment appears doubly deadly when we reflect that the courts have declared that the police power of the State "extends to the regulation of the sale of all beverages containing any degree of alcohol" (Ex Parte Townsend, 144 S. W. 628). Mr. Bagby intended to change all this. Mr. Bagby proposed to write into the Constitution that the police power of the State should extend only to the regulation of the sale of liquors "capable of producing intoxication." All other liquors, whether containing 2 per cent, or 3 per cent, or even 6 per cent of alcohol (as other States say) are exempt from regulation by the police power of the State. Mr. Bagby's amendment, if adopted by the people of this State, would have precisely this effect.

For our part, when a prohibition amendment is to be written for the prohibitionists of Texas, we greatly prefer that anti-prohibitionists should not write it.

LET US HEAR OUR COMMISSIONERS.

Prior to the meeting of the Joint Commission on Unification many editors spoke on the proposed plans for the unification of our Methodisms. The Church press, North and South, carried whole columns on the subject from their contributors.

Since the Baltimore meeting of the Commission the Commissioners themselves are speaking. This Advocate has carried communications from Dr. John M. Moore and Dr. C. M. Bishop. The Christian Advocate (Nashville), on February 9, contained a communication from Bishop E. D. Mouzon on "United We Shall Stand." Zion's Herald, January 31, reproduced the speech of Dr. Edward Blake, delivered at a banquet of Methodist men in Boston, on "The Unification of American Methodism." We propose to reproduce the words of Bishop Mouzon and Dr. Blake in our columns. The bulk of laymen in Texas, Oklahoma and New Mexico have had no opportunity to read either of these deliverances. Few of our preachers, perhaps, have seen Dr. Blake's address.

We suggest, for the present at least, that dis-

cussion be limited to our official representatives and, when these have had their say, others will be admitted to these columns—if they so desire.

We are gratified to find that our Commissioners, both North and South, seem to have accepted the underlying principles of unification for which this Advocate has stood, namely, an American form of government for the American Church. There must be a complete separation of legislative and judicial powers in the General Conference and a separation of judicial and executive powers in the Episcopacy. The principle of local self-government must be conserved and constitutional protection given to minorities.

Only on the single principle of race aspirations has there been any expressed difference from the views which we have maintained. Even as to this principle we have not been able to discover serious difference from the views which we have advocated. The difficulty is one of application and we express gratification that the Northern Church, more and more, is looking through Southern eyes at this feature of the unification problem.

WHITHER ARE WE DRIFTING?

The Monday's Dallas News carries a sermon from an Episcopal minister in Oak Cliff in which the Sunday moving picture show and Sunday baseball are unblushingly championed. The sermon will bring great joy to those corporations and individuals who are bent on commercializing the Sabbath. It will likewise effect humiliation and shame in the minds of the real lovers of humanity and of God.

The author of that sermon is in ignorance of the real economic struggles of laboring men. The demand of the laboring world is for shorter hours of labor and for the half-holiday on Saturday. This demand is justified by the declared need for more time for family recreation and social diversions.

We join heartily with every man who has a right philosophy of play. We know full well that there is no sounder philosophy than the philosophy of play. Time for recreation is needed in order that the faculties which have been in long use may rest and that those which have been repressed may be liberated. Social diversions and amusements, therefore, are among the essential needs of all men.

But, pray, why does this man have no word of condemnation for employers who work their employes long hours and on poor pay? Why has he no word of reproof for greedy employers who coin the brain and muscle of laboring men and who drive them to such long hours of labor that for them Sunday must be converted into a day of amusement? Why does not this man inform himself and why does he seek to remove from laboring men their strongest argument for shorter hours of labor? For, if Sunday may be converted into a day of amusement, the argument for shorter hours of labor loses much of its force.

Moreover, hasn't this pastor discernment enough to see the hypocrisy of the commercialized amusement associations which shed crocodile tears over the dear laboring people? Has he ever heard of such association running its Sunday shows free? How long would Sunday picture shows operate in any American city on the basis of the love of the promoters for the dear laboring people? How long would the benevolence of such promoters stand such a test? Such promoters care only for the coin of the realm. They care nothing for the men and women who are operating their machines and nothing for the great mass of men and women and children who attend their exhibitions. And exactly this estimate of the benevolence of commercialized film owners was expressed by Judge Harper in a celebrated Sunday moving picture case some months ago.

But what shall we say of the preacher who pleads that Sunday may be devoted to amusements? Has Germany, the nation which has forgotten God and which has reduced right to a matter of expediency, no lesson for us? If America shall surrender the Sabbath to commercialized amusements and pleasure-seeking; if the American people shall be encouraged by men in the sacred desk to repair to theaters and baseball parks on Sunday—then may God pity us! For neither religion nor civil institutions can long remain without one sacred day in the week devoted to moral and religious training and teaching. In the name of Dallas Methodism and Dallas evangelical Christianity we repudiate the Episcopal rector and his teaching.

**IS THE UNIVERSITY OF TEXAS TO BE
DESTROYED?**

Our readers will recall that Governor Ferguson recently demanded the dismissal of certain pro-

fessors from the University of Texas. When the Board of Regents insisted that the accused men should have the right to answer the Governor's complaints, the Governor said:

We had just as well understand each other, and I tell you now, if you undertake to put these men over me I am going to exercise my constitutional authority to remove every member of this Board that undertakes to vote to keep them. I say that in all due candor.

The Governor's recent nominations for places on the Board of Regents have given the whole State the impression that he is making good his threat. That he should refuse to renominate such men as Mr. Alex Sanger and Mr. Will C. Hogg indicates that he cannot tolerate on the Board of Regents men of independent judgment. These men voted to retain in the University faculty the men whose dismissal the Governor had demanded and for this reason, it would seem, they must go.

The State Senate shares the general distrust of Governor Ferguson's motives and until now has declined to confirm his nominations. This distrust has permeated the entire University faculty and student body and, with the exception of a single professor, the faculty has asked that the Senate investigate the affairs of the University. Two thousand students, in mass meeting assembled, have made the same request. Ex-students of the University likewise have joined in this request.

It goes without saying, of course, that the serious purpose for which the people established their University is, for the present, being defeated. It will be impossible for either faculty or students to do their best work so long as they feel that a political dictator may at his own pleasure remove good men from their office of teaching. And no self-respecting educator in the whole land can be found to take the places of the men dismissed. The University, therefore, is doomed both now and for all time to come, if Governor Ferguson is permitted to carry out his declared purpose.

Only the State Senate now stands between the University and destruction. It must investigate, as requested, and it must never allow another nominee of Governor Ferguson to sit in the Board of Regents until it is satisfied that the Governor will keep political hands off the University.

AN INCORRECT REPORT.

The Dallas Dispatch, in its issue of February 10, reported that press table privileges in the House of Representatives had been withdrawn from Dr. Barton, Superintendent of the Anti-Saloon League, and the editor of the Advocate. Without calling our names, the Austin correspondent intimated as much in the Dallas News February 11.

Monday, February 12, we sent Speaker Fuller the following telegram:

Dallas Dispatch reports press table privileges withdrawn from Dr. Barton and myself. If so, on what ground was ruling made?

On the same day Mr. Fuller answered as follows:

It is not correct that press table privileges have been withdrawn from you and Dr. Barton.

We can well understand how reporters for some of our daily papers were eager to read into Speaker Fuller's remarks concerning bona fide newspaper correspondents a meaning which he did not intend. For we have exposed the utter inability of these reporters rightly to interpret certain measures before the House touching the fight for submission. A number of these reporters have misled the public as to the nature of the Bagby and Canales amendments. They have represented these amendments as "bone dry" measures and have heralded far and wide the tactical error of House prohibitionists in refusing to accept them. On the contrary, as the editor of the Dallas News has so ably written, neither was a "bone dry" measure. Each was a vicious proposal. Each was inspired in the sole interest of the liquor power. Each was a deadly ruse and had either been adopted it would have spread confusion in the judicial procedure of this State. Read our editorial elsewhere in this issue.

We surmise, too, that certain anti-prohibition members of the House would be glad to have the representatives of Home and State and the Texas Christian Advocate excluded from press table privileges in that body. We have not hesitated to say that we have no respect for the reasoning of representatives who themselves have no respect for the will of the people. We regard such as betrayers of the people and embezzlers of power. We denounce such as destroyers of representative government and corrupters of our sacred institutions. And we do not sit at the press table in the House of Representatives by the grace of such representatives.

THE EVANGELISTIC CAMPAIGN

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

ONE OUT OF TWELVE.

The goal set for Enlistment Day, the first Sunday in March, is twenty-five thousand personal workers enrolled for the year.

It has been suggested that on Sunday morning, March 4, every pastor preach a sermon on "Personal Evangelism."

It is hoped that all the pastors who are not preoccupied with some other program will follow out these suggestions.

THE EVANGELISTIC RALLIES IN THE TEXAS CONFERENCE.

The four sub-Bishops, Smith, Adams, Morgan and Lee, were all at their posts to guide the movements of the meetings.

Dr. John M. Moore's address on "The Church and Its Evangelistic Responsibility," was timely and masterful.

Dr. A. L. Andrews failed to reach Houston, but his good work in Jacksonville and Longview was so helpful that we forgave him for not getting to Houston.

Rev. J. W. Mills, of St. Paul's, Houston, was placed on the program to substitute for Bishop McCoy.

Rev. Glenn Flinn, the chairman of

ENLISTMENT SUNDAY.

The State-wide Committee on Evangelism adopted the following item, "That the first Sunday in March, 1917, be designated 'Enlistment Day' on which day all pastors are requested to enroll all the members of the Church who will sign a pledge that they will try by the help of God to lead at least one soul to Christ during this conference year."

The State-wide movement, delivered at all three rallies a great address on "Human Agency in Revivals and How to Enlist It."

Dr. Solomon delivered a characteristic speech in Houston. No man questions that he has an abundance of gray matter in his cranium.

John Green, whose grins and grimaces gang galore, grew grandiloquent as he ground out his garrulous grilling of goody-goody gossellers who think more of good grammar and gracious greetings than of the glorious gospel and joyous jubilation in the sweet bye and bye.

Rev. C. S. Harkey, of Thirty-Third Street, Galveston, made an impressive speech. A woman in Houston said there was a striking resemblance between him and this writer.

At Jacksonville the three presiding elders, Betts, Elrod and Davis, were there putting themselves, soul and body, into making that conference the best of the groups.

Willis and Goodwin scored good points in their addresses on the "Importance of Emphasizing the Social Side of the Church Life."

Williams and Timmons, two young men of whom the Church will hear more and more as time goes on, spoke interestingly on "Missions in the Sunday School."

At Longview only Presiding Elder Vance of the three elders was present. Bros. J. T. Smith and F. M. Boyles were both at home sick.

At Longview only Presiding Elder Vance of the three elders was present. Bros. J. T. Smith and F. M. Boyles were both at home sick.

Rev. C. T. Tally discussed "Why a Revival Campaign?" Even his best friends and strongest admirers say

he never did so well before. The members of the "Squadron" present said they had not heard anything better. The paper on "How I Prepare for and Conduct My Revivals," by E. R. Barcus was so strong and helpful that there was a demand for its publication in the Advocate.

I have mentioned some of the men whom I heard. I was one of the "Squadron" and hence was at each conference but a short time. The speakers who spoke at times when I was not there no doubt did it as effectively as those I heard.

The Wisdom Sisters, who really know how to sing the great hymns of the Church, delighted the audiences as they did the Annual Conference at Lufkin.

Houston, Jacksonville and Longview all extended a cordial hospitality to all who came. We came away saying, "It was good to be there for God met with us."

Bros. W. L. Cannon, of Harleton, and J. D. F. Houck, of Houston, write enthusiastically of the evangelistic rallies they attended. Each one expects his ministry to be richer, fuller and more effective by reason of his having attended the rally.

J. C. Marshall, of Grayburg, says: "It brought disappointment (in some of the speakers failing to come), encouragement, new vision, inspiration and renewed consecration. Having conversions since I reached home."

Bro. F. D. Dawson, of Jasper Circuit, says: "The meeting in Houston was helpful to me. The message of Bro. Mills was especially helpful. Your address was timely and caused me to realize that I have not been as much in earnest as I ought to have been."

Bro. J. F. Wallace is also personal. He says: "I received a great blessing at our meeting in Houston. I would not have missed hearing you, Dr. Solomon, Flinn and Mills for anything. The uplift I got there will help me throughout the year."

Our pastors in Houston, Longview and Jacksonville think the rallies were quite helpful to their local congregations.

Rev. D. B. Boddie, of Waller Circuit, writes that he had four of his laymen at the Houston Rally and they all come home enthused for a revival. Says the revival tide is rising daily and the outlook auspicious.

Rev. I. O. Dent, of Linden, says: "I was profited and encouraged by the rally in Longview. The experimental note that rang in the speeches and papers emanated from men who are engaged in the same work that I am doing and it was no theory with them. They are succeeding in soul-winning."

FROM PRESIDING ELDER CURRY.

We had to change our plans for the Evangelistic Meeting in the West Texas Conference. Instead of having three we united in one at San Antonio. It was fairly well attended. We were much in prayer and the evangelistic note was clear and strong through the whole program.

San Marcos District: At our Pastors' Conference early after the Annual Conference we began planning our evangelistic work. In the main the pastors are holding their own revivals, or securing assistance from other pastors. Our accredited evangelists will help in some places. The presiding elder will assist the pastors in some half dozen meetings. The one-to-win-one method will be freely used. The goal of our district as agreed upon by pastors and presiding elder is to inspire our people and ourselves to expect conversions in our regular work—of preaching, Sunday Schools, Leagues and prayer meetings—and a general revival in every pastoral charge.

"It is not enough to be good; be good for something."

PEPSIN NUX IRON and Sarsaparilla—Fine Course of Medicine.

Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine.

The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Peptiron Pills in connection with the Sarsaparilla—the latter before eating, Peptiron Pills after.

In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building.

Peptiron Pills include pepsin and iron,—note the name, Peptiron Pills,—nux vomica, manganese, other tonics, digestives and laxatives.

What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Peptiron Pills. Buy these medicines today. They also combine economy with merit.

AS I SAID BEFORE.

I read with a good deal of pleasure what the brethren have to say on Church union, the presiding eldership and the rural Church problem. With the advice of two or three of our Texas brethren I think I could settle all these questions which seem to be puzzles to our wise men and the sages, but, strange to say, those in authority have not asked me to do so, have not even asked my advice on the subjects. That shows how careless they are sometimes of the best interests of our great Church.

On another occasion this same preacher, while preaching on the serpent in the wilderness, said: "I am not sure, but from what I can find out by reading the Scriptures, they killed it, and the brazen thing ought to have been killed." This preacher did not need a presiding elder, for he frankly confessed on several occasions that he could get along nicely without one.

Eighteen years ago a young preacher, a college graduate of Waco, went out to a country Church in Limestone County to preach a sample sermon, and, among other things, he said: "There is a warm place in my heart for all you country folks. The Lord knows I had rather preach to a congregation of uneducated, unrefined, uncouth country people than to city people in our high steepled churches."

Tact and common sense are very fine inventions, but common sense has become so uncommon. I often pray: O, Savior, help me to have more uncommon sense. The best thing I have ever seen on Church union was written by our Bishop Mouzon. It appears in the Nashville Advocate of February 9. Read it. Them's my sentiments. (Editor's Note: Bishop Mouzon's article will appear in Texas Christian Advocate February 22.)

W. T. KINSLOW.

We cannot afford to do without the Advocate now after reading it for thirty-four years, ever since we came to Texas, when I. G. John was editor. We greatly appreciate it.

W. K. NEAL. Weatherford, Texas.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

NEWS AND NOTES.

Dr. E. H. Rawlings, Educational Secretary of the Board of Missions, writes, "Four thousand three hundred and sixty-two of our Sunday Schools are now contributing to missionary specials." This means that at least that many schools are giving with a conscience, and that means again that the prospect for the Christianization of the world grows brighter. What is your Sunday School doing for missions?

First Church (Trinity), Dallas, Sunday School has pledged one thousand dollars for missions and most of the amount is covered by cash and good subscriptions. It will support one missionary in China and one in the Texas Mexican Mission. Then it will have some money left for local mission work. Miss Eula Turner is Missionary Superintendent. What Church can make a better showing than this?

The men of Austin Avenue Sunday School, Waco, contribute fifty dollars a month to the Working Boys Sunday School. This is a noble gift. It enables Oscar Adewan, superintendent, to do a work for the boys of Waco that must make the angels sing, and at the same time allow him to go on with his education. If there is a finer set of men on the face of the earth than those same Austin Avenue laymen this editor has not the good fortune of knowing who they are.

Japanese paganism is fighting Christianity with our own institutions. Last year, according to the Homiletic Review, more than six hundred new Buddhist Sunday Schools were started in Japan in a space of two months. These schools are modelled closely after the pattern of the Sunday Schools conducted by the missionaries and native Christians. Even some of the Christian songs are introduced, but the name of Jesus is stricken out and the name of Buddha inserted. Could there be a more forceful tribute to the power of the Sunday School?

The Sunday School Council of Evangelical Denominations held its seventh annual session in Boston, January 16-18. This council has three objects: (1) To confer together in matters of common interest; (2) to give expression to common views and decisions; (3) to co-operate on matters concerning educational, missionary and publishing activities. Twenty-five denominations, with a Sunday School enrollment of more than eighteen million, are affiliated with this council. It consists of the following denominational representatives in the United States and Canada: (1) the general, executive and departmental secretaries and superintendents; (2) Editors of denominational Sunday School literature and their assistants; (3) Denominational publishing agents and their assistants. At the recent meeting the following representatives from our Church were present: L. F. Beatty, E. B. Chappell, Chas. D. Bulla, E. E. French, W. C. Everett, Miss M. E. Kennedy, R. M. Heriges, John R. Pepper, A. J. Lamar, D. M. Smith, John W. Shackford, Dr. E. B. Chappell was elected president for the ensuing year and Mr. D. M. Smith was re-elected treasurer. Dr. Geo. T. Webb, of Philadelphia, is secretary. The next meeting goes to St. Louis.

The Austin District continues to give good evidence of life and progress in the Sunday School work. The District Institute was held at Elgin February 6-7. Brothers Goddard and B. W. Allen had prepared a live program and advertised well. The result was that, notwithstanding the institute began in a rainy spell which rendered travel by automobile out of the question, a number of pastors and other workers responded to roll call and a profitable institute was held. It would be a blessing if all our Sunday School workers could hear Judge Webb, of Elgin, discuss, "The Boy in the Sunday School." And other speakers were not a whit behind Judge Webb in the intelligent and sympathetic handling of their themes. Presiding Elder Fisher is in high favor with all classes and the outlook for the Austin District was never more promising.

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.)

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

EPWORTH-BY-THE-SEA NOTES.

Dr. C. M. Bishop, president of Southwestern University, will preach the opening sermon for the Texas Methodist Assembly at Epworth-by-the-Sea, Port O'Connor, this summer. He is one of the great preachers of Methodism and a treat is in store for the people.

The program is fast being perfected and as soon as ready will be given to the public. Some great things are being arranged for the pleasure and profit of our people.

Are you planning where to go next summer? If so, remember Port O'Connor. Of course, there will be boating and bathing, but the big attraction will be the program.

Many cottages are already up at Epworth and the big auditorium is being built. Our ground, containing fifty acres, is under a good fence. The bathhouse and pier will soon be up. The water mains and lateral pipes are all laid. Yes, things are humming down that way.

What makes us glad is that people are already expressing themselves as planning to be there. It will be a return to the old-time attendance.

The Holy Spirit will have the right-of-way. We are planning, above all, for a truly great religious time. There will be vesper services and prayer bands. It is going to be easy for folks to get better down there.

Another thing—buy a lot down there. It will be a good investment for you and help the Texas Methodist Assembly in its building and improvement program.

FROM THE BORDERLAND.

My Dear Miss Capers:
I felt like a copy of a letter from Brother Alvarado, the Mexican preacher supported by the Ruby Kendrick Council of Missions might not be out of place, so I send you one. Of course, he never dreamed this would be done and will not know it. I have made the translation and herewith enclose. He is one of our finest men and travels all over that portion of the country making hundreds of miles reaching the Mexican people. He is doing more to build up self support than any man we have in the Mission. The \$16.66 paid by your young people helps to take care of the two horses of this good man, for without these faithful animals he could never reach the people he brings to the Lord.
Wishing for you and yours a blessed year, I am,
Sincerely your brother,
F. S. ONDERDONK.

Kenedy, Dec. 8, 1916.
Rev. F. S. Onderdonk,
San Antonio, Texas.

My Dear Brother in Christ: I have been very busy trying to get the money necessary to purchase me a buggy and a little house, both so necessary. The little spring wagon I have been using was worn out, and by building me a little house I can pay for it in what I have been putting into rent.

The buggy cost me \$85, of which I have paid \$52. The remainder I will pay in monthly installments. The house cost me \$150, on which I have paid \$50 and given my note for the other hundred, due November, 1917.

As you will see, this makes me owing \$102, and if to this we add doctor bills and feed for my horses amounting to \$35, it makes the total sum of \$137, which, for a man of my "size," is a lot of money.

But now, blessed be our God, I am at your orders with my new buggy and my own little house and land, where I can raise a little feed for my horses and continue in the glorious work of preaching the gospel to our people.

On account of all the above I have not neglected the work. I have re-

ceived three new members on profession of faith and hope to receive another tomorrow.

I am trying to get all the stewards of the circuit together to stimulate them to the point of raising the pastor's salary to \$365. This will give him \$1 a day, which, though not a great salary, is sufficient for a poor brother who does not strive to lay up treasure on earth.

During your next visit I want you to help us by preaching to the American brethren with a view to securing their co-operation in building a little house that may serve as a church and day school for our Mexican children.

With best wishes, I am,
Your brother in the Lord,
A. ALVARADO.

ENLOE, TEXAS.

Miss Eula McGuire met with us here in December and a League was organized. This is the first organization of its kind we have had.

The members are very enthusiastic. Several splendid programs have been rendered.

Our Social Superintendent, Mrs. Anderson, is seeing after us splendidly in our social affairs.

We are working and praying that the League may accomplish great good in Enloe. LILLIE CANELL.

Corresponding Secretary.
(Enloe gets credit for being the first new organization reported organized since January 1.—E. P. T.)

First Church, Dallas, reports the first mission study class organized since the first of the year. There are thirty members meeting during the week with Miss Shelton, a missionary to China at home on furlow, as leader.

LEAVES FROM A MISSIONARY'S DIARY—SONGDO, KOREA.

Miss Lillie M. Reed.
July 4, 1912.
The glorious Fourth, sane and peaceful, at least in this portion of the world, dawned clear and bright. It was remembered only by the missionaries, as the Koreans are not even aware that such a day exists.
Tomorrow a wedding will take place in our school chapel. We are already busy with plans to decorate the large Pauline Staley Chapel for the happy event. This is a true love marriage between two of our Christian students. How badly Korea, as well as our own dear homeland, needs Christian homes where Jesus lives.

The next evening just as the sun was sinking to rest there was a large crowd of people coming up the hill to the school to have a "sight-see" of this first Christian wedding in our schools. The large chapel was decorated with green bunting, making an arch just in front of the pulpit. Back of the arch were beautiful pots of pink hydrangeas, geraniums and lillies, also bunches of sweet peas. A large art square completed the decorations and added much to the beauty of the room. The bridegroom came early and walked around the yard waiting for the bride to appear. Just at eight o'clock the bride descended the stairs to the chapel. She was a lovely Korean bride, dressed in a pale blue silk dress. In her dark shining tresses was a bunch of brilliant sweet peas which matched the color of her cheeks. The bride and groom were accompanied by a young married man and his wife. As they stood before the altar they presented a splendid group of the flower of our Christian community of young people. After the wedding, the crowds dispersed and the bridal party tarried long enough to have their pictures taken. The bright red bridal chair carried by two men came soon. The bride sat in this closed chair while the two men conveyed her to the home of her mother-in-law. The bridegroom, smiling radiantly, came to bid us all adieu with all the gallantry of a Southern knight.

July 21, 1912.
The dear old sorceress came today, and a more pathetic picture you never saw. She wore an old black skirt tied loosely around her thin waist, her feet were encased in some old worn-out straw shoes without stockings, her thin white waist did not reach to her skirt thus exposing her brown wrinkled body. I met her out in the yard and asked her to go upstairs with me to my room. She was delighted to find herself in such a large clean room; walked over to the mirror and surveyed herself from head to foot and her care-worn and


pinched face lit up with a genuine pleasure. She sat down on the floor at my feet and soon she espied a picture of a mother and her baby on a magazine and said, "Is that Jesus' mother?" She looked at all the pictures and patted each one, saying, "Igo! Igo," which is their word for expressing joy or sorrow. I asked her how long she had been a Christian? She said three years. Thinking I would find out how much of the gospel story she knew, I asked her, "Who was the mother of Jesus?" She replied saying that she did not know. When I asked her, "Where was he born?" she responded promptly, "Seoul." Although she knew nothing about the historical Jesus she had grasped the vital truth that he was her Savior. She repeated again and again, saying, "Jesus died on the cross for my sins." I read some in the child's catechism and one of the questions was, "Who is the devil?" She said that she used to know him, but that she did not know him any more. Until three years ago she had kept a devil shrine near our house and gained her living by the offerings that she received from those who came to worship the devil. The dear old soul has no name, but she says she is going to have one when she is baptized. Before she went we both laid our faces down on the floor according to their custom and prayed. I was somewhat surprised at her earnest petitions. Directly she said she had no more words and asked me to pray. She went away with a much gladder heart than she came and I am hoping she will only be able to hold out against the forces of the evil one which are so great here.

Monday July 7, 1912.

Tonight we invited all of our girls who are here for the vacation and four visiting girls and one of the girls from Mary Helm to attend a social at our home on the hill. We assembled about eight in the large reception room of Tullulah Home. The evening program opened with prayer and song. Kim Naomi, familiarly called Napoleon by the missionaries because of her great generalship in leading Koreans, was there and took part in all the fun and frolic. Katie and Arrena played a duet on the piano much to the enjoyment of the party. A great deal of amusement was occasioned by one of the missionaries who attempted to play the piano. One of the ladies recited in English the "One-Legged Goose and Bye Baby" with so much expression that, although they did not understand the words, they caught the idea and enjoyed it all heartily. Refreshments of cake, candies and lemonade, without the lemons, were served. After this the old-time game of fruit basket was played with much zest. Chinese and American numerals were used in playing the game, and to a newcomer it was difficult to remember the Chinese numerals and so it was very amusing to the girls to say the least of it. This caused much merriment, and especially when the fruit basket was turned over and each one had to scramble for a seat. The girls sang their school song and departed to their little Korean houses at the foot of the hills to dream of the good time of the evening.

Who seeks success must falter not, nor shirk; the only road that leads to it is work.—Edgar A. Guest.

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WOMAN'S DEPARTMENT

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

HARWELL'S CHAPEL.

The Woman's Home Missionary Society of Harwell's Chapel held its annual election in December. The following officers were elected: President, Mrs. C. K. Norman; First and Second Vice-President, Miss Alma Alford; Corresponding Secretary, Mrs. G. Sudduth; Recording Secretary and Treasurer, Miss Mable Grant; Superintendent of Supplies, Mrs. G. W. Grant; Publicity Superintendent, Mrs. W. G. Norman; Agent for Voice, Mrs. Harwell.

BRIDGEPORT.

The Woman's Missionary Society of Bridgeport Auxiliary elected the following officers: President, Mrs. H. H. Ingraham; First Vice-President, Mrs. W. H. Johns; Second Vice-President, Mrs. Alice Sneed; Superintendent of Study and Publicity, Mrs. Edgar Cowling; Superintendent Social Service, Mrs. J. R. Atchley; Superintendent of Supply, Mrs. R. Good; Corresponding Secretary, Mrs. J. L. Bartlett; Recording Secretary, Mrs. A. W. Black; Treasurer, Mrs. W. W. Barber; Agent Missionary Voice, Mrs. Frank Turner.

MRS. J. L. BARTLETT, Corresponding Secretary.

THURBER AUXILIARY.

At the December business meeting of the Woman's Missionary Society officers were elected for the year 1917 as follows: President, Mrs. Will Oyler; First Vice-President, Mrs. D. J. McLendon; Second Vice-President, Miss Mary Lee; Superintendent Study and Publicity, Mrs. J. B. Dodson; Superintendent Social Service, Mrs. W. G. Terbet; Corresponding Secretary, Mrs. Paul Varley; Recording Secretary, Mrs. Abe Masters; Treasurer, Miss Frances Denton.

MRS. J. B. DODSON, Superintendent Publicity.

ALLEN AUXILIARY.

The Allen Woman's Missionary Society has been keeping quiet, but we are doing some good work toward raising a nice sum for a new church. We have reached the one hundred dollar mark, with more in view. The following officers were elected for the ensuing year: Mrs. H. G. Butler, President; Mrs. J. W. Thomas, First Vice-President; Mrs. J. W. Beck, Corresponding Secretary; Mrs. J. C. Butler, Recording Secretary; Mrs. A. A. Humphrey, Treasurer; Mrs. G. P. Berry, Local Treasurer; Mrs. S. M. Brown, Superintendent of Supplies; Mrs. G. W. Thomas, Agent for Missionary Voice.

MRS. J. W. BECK, Corresponding Sec.

LEXINGTON.

The Lexington Auxiliary of the Women's Missionary Society has elected officers for the new year as follows: President, Mrs. T. B. Carter; First Vice-President, Mrs. Julia Bell; Second Vice-President, Mrs. A. A. Wheatley; Corresponding Secretary, Mrs. G. C. Cravy; Recording Secretary, Mrs. Charley Duglas; Treasurer, Mrs. Joe Burns; Agent for Missionary Voice, Mrs. Jack Biggers; Local Treasurer, Mrs. F. J. Kemp; Superintendent of Social Service, Mrs. J. H. Mondine; Superintendent of Supplies, Mrs. W. M. Sanders; Superintendent Missionary Study and Publicity, Mrs. W. D. Wofford.

MRS. G. C. CRAVY, Corresponding Secretary.

AN APPEAL TO THE WOMEN OF THE NEW MEXICO CONFERENCE.

It is my earnest prayer that every woman who reads these lines will be moved to a stronger determination, with God's help and for his sake, to bring our conference to the front this year along the line of study and publicity. Truly "the informed heart is the transformed heart." How can our women be interested in that of which they know nothing. Information is perhaps the best known remedy for the disease of indifference so prevalent in our ranks. Let us have more Bible study, that His Word may indeed be "a lamp unto our feet and a light to our pathway."

We need more push and perseverance in the organization of Mission Study Classes, that more of our women come to know of conditions existing beyond their own door yard. We need Prayer Circles where even two or three women can be gathered together that the Spirit of the Master may indeed teach us definitely what part is ours in the fulfilling of the great commission.

We have no greater task or privilege than to "publish the glad tidings." Last quarter's report shows some of our auxiliaries faithful both to study and to publish, but may we not magnify this department of our work until at the close of 1917 it may be truthfully said of each one of us, "She hath done what she could"?

MRS. E. B. LEWIS, Supt. of Study and Publicity.

WALNUT SPRINGS.

The Woman's Missionary Society of Walnut Springs, Texas, elected the following officers for the year 1917: Mrs. W. C. Hollingsworth, President; Mrs. Jim Bass, First Vice-President; Mrs. T. F. Ireland, Second Vice-President; Mrs. Jno. D. Seale, Treasurer; Mrs. T. A. White, Local Treasurer; Mrs. Matthews, Corresponding Secretary; Mrs. Coolidge, Recording Secretary; Mrs. W. A. Clarke, Publicity Superintendent; Mrs. Phillips, Superintendent of Supplies; Mrs. Bettis, Superintendent of Social Service; Mrs. DeArman, Agent Missionary Voice.

Our installation service was conducted by our pastor, Rev. W. A. Clarke. The amount of \$20 was pledged for the year. We are taking up the study course, "The South Today."

MRS. N. L. CLARKE, Superintendent Publicity.

REPORT OF TREASURER NORTH-WEST TEXAS CONFERENCE MISSIONARY SOCIETY FOR YEAR 1916.

Receipts. Dues—Adult, \$4744; Young People, \$103.65; Junior, \$80.25; Baby, \$28.64. Pledge—Adult, \$2873.75; Young People, \$118; Junior, \$51.10; Baby, \$11.40. Special—Adult, \$7.18; Junior, \$22.11; Baby, \$12.82. Virginia K. Johnson School, \$25; Bible women, \$210; pins and pennants, 40 cents; Scarritt, \$50.62; Korea and Sue Bennett, \$2; Miss Webster, \$25; foreign work, \$5; scholarship, \$40; Week of Prayer, Adult, \$447.40; Week of Prayer, Young People, \$13.81; Week of Prayer, Juniors, \$5; school at Rio, \$100; relief and retirement, \$25; total \$9002.13.

MRS. J. D. CAMP, Treasurer.

ABBOTT.

The Abbott Woman's Missionary Society has recently elected new officers as follows: President, Mrs. V. H. Sims; Vice-President, Mrs. M. L. Story; Recording Secretary, Mrs. G. A. Oliver; Corresponding Secretary, Mrs. T. P. Cowan; Local Treasurer, Mrs. N. P. King; Conference Treasurer, Mrs. Oscar Ryan; Voice Agent, Mrs. J. T. Uzzle.

Our society has done good work the past year, but we hope to do more next year with our efficient new officers.

We have one business meeting and one social meeting each month. We meet alphabetically in our social meetings and think these meetings are good to bring us closer to each other. At these meetings we serve refreshments and have a pleasant time reading our missionary book.

Our new pastor, Rev. M. L. Story, has begun his work with us in a marked and spiritual manner. He and his splendid family have been an inspiration to us to strive for greater service.

The harmony and enthusiasm of this society make it one of the best in the Central Conference. We are hoping for great things this year, both spiritual and financial.

MRS. T. P. COWAN, Corresponding Secretary.

WEST TEXAS NOTES.

The Executive Committee of the West Texas Conference Woman's Missionary Society met in San Marcos, January 11, 1917. Mrs. J. T. Curry presiding. The finances were reported in excellent condition, but the gain as to numbers of auxiliaries was small. Beeville District, despite the failure of crops, sent in a most wonderful report as to finances and made some of the more fortunate districts heartily ashamed.

The time for the annual meeting was set for the early part of May and convenes in Gonzales. This date makes it possible for the council

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advisor." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: MRS. M. SUMMERS, - - - - Box 187 SOUTH BEND, IND.

report to be in and the weather more settled. As your co-worker, I would be glad to have every Superintendent of Study and Publicity present at that meeting to carry home fresh inspiration for your society and for publicity. Will you please send me the name of your new superintendent that I may send you the bulletin? Have you a new class in mission study? If so, write me for an enrollment card.

Let us have a study class in every auxiliary that we may educate our women along this line, for today is the day of our opportunity to do a great service for our Savior who gave his life for us and expects us to tell it to every nation. No education is Christian that is not evangelistic.

MRS. J. MYDDLETON WOODS, Superintendent Study and Publicity.

McCAULEY AUXILIARY.

The McCauley Auxiliary Woman's Missionary Society of the M. E. Church, South, is starting on the new year with zeal. The officers for the new year are: President, Mrs. G. C. Ellis; Vice-President, Mrs. Ed Case; Recording and Corresponding Secretary, Mrs. J. C. Cory; Treasurer, Mrs. C. P. Yates; Superintendent Supplies, Mrs. Brawner; Superintendent Study and Publicity, Mrs. C. C. Hooper; Superintendent Social Service, Miss Jennie Cargile; teachers in mission study course, Mesdames Yates and Jackson; Agent Missionary Voice, Mrs. Glen Lancaster.

Our offering for the week of prayer was \$10.90, and we have raised our pledge for 1917.

MRS. C. C. HOOPER, Superintendent Study and Publicity.

WEST OKLAHOMA CONFERENCE. The New Dormitory.

The Dormitory Committee, consisting of Mesdames R. M. Campbell, C. S. Bobo, R. E. L. Morgan, J. A. Mercer and M. H. Dodson, held an all-day meeting at Norman, January 25, and organized with Mrs. Campbell, Chairman; Mrs. Bobo, Secretary, and Mrs. Mercer, Treasurer.

The most beautiful site vacant near the university was chosen for the site of the proposed building; it is on the boulevard one-half block from the campus and is an ideal location.

Norman Women Diligent. Since the meeting of the committee the women of our Church at Norman have purchased these lots on University Boulevard at a cost of more than two thousand dollars.

The Purpose. The purpose of the women of the West Oklahoma Conference is to make a real home for girls of our Church who attend the State University. A fire-proof building, costing not less than thirty thousand dollars, and one that will house from fifty to one hundred young women will be erected. The plan is to build permanently and then enlarge the building from time to time as necessity demands.

Funds. The committee planned a general canvass of the conference for funds during the next sixty days. One or more good strong women will be selected in each auxiliary to represent the committee in raising funds, presenting the matter to the public and creating general interest. Where it seems best members of the committee then will visit these places for either public meetings or private conferences.

Special Prayer for Home Missions. Wednesday, February 21, is the day

set apart by the council of women for home missions for observance as a day of special prayer for home missions. All of the denominations affiliated with this organization will observe this day as a season of prayer for the work, the deaconesses and missionaries, and for the women who make possible their various Home Mission Societies.

The programs may be ordered from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. In many small places this season of prayer may be held together by the various denominations. Order your programs at once.

MRS. C. L. CANTER, Superintendent Publicity.

A WARNING.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

Pray and strive to be courageous under long weariness and disappointment.—Sel.

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

IT IS NEVER

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



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

\$25.50

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

BLAYLOCK PUBLISHING CO., Dallas, Texas.

CHURCH NEWS.

Bishop McCoy, of Birmingham, Alabama, is in Wichita Falls, Texas, Wednesday and Thursday of this week, to conduct inspirational conferences for Wichita Falls, Gainesville and Decatur Districts.

Dr. Daniel Morton, of St. Joseph, Missouri, has sent to Emory University a fine portrait of his father, the late Dr. David Morton. It is a speaking image of the great founder of our Board of Church Extension.

Bishop Denney will be in Montgomery, Alabama, February 22, to meet the presiding elders of the Alabama Conference. On February 23, he will meet the presiding elders of the North Alabama Conference in Birmingham.

The 1893 class of Emory College is having a bust of Bishop Candler made, which will be placed in the library of Emory University. Mr. George Thomas Brewster, of New York, a widely known sculptor, is now in Atlanta at work on this piece of statuary.

An exchange says that Mrs. Bradford Shinkle of Covington, Kentucky, has given her home, valued at \$200,000, to the Salvation Army for the purpose of establishing a training school for women where domestic science will occupy the first place in the curriculum.

News comes from China that Mrs. Hearn, wife of Rev. T. A. Hearn, died January 20 at Shanghai, China. With her husband she had given many years of splendid service to that mission field, and in her death our China Mission sustains a great loss.

According to a correspondent in the Arkansas Methodist, the Baptists in that State have a membership of 122,465; the Methodists, 109,635. Church property—Baptists, \$2,230,250; Methodists, \$2,865,167. Expended for all purposes last year—Baptists, \$410,773; Methodists, \$779,082. Members received—Baptists, 14,398; Methodists, 14,584.

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

Miss Nina Wilson, the eldest daughter of Bishop Wilson, has sent to Emory University a copy of Melancthon's Exposition of the Proverbs, which was the property of Melancthon himself. It was printed in 1550, and has Melancthon's notes written on the margins. She has also sent a copy of the Lectures on the Gospel of St. Matthew by Bishop Beilby Porteus. This book was formerly the property of Rev. Norval Wilson, D.D., the father of Bishop Wilson.

Rev. Stephen Merritt, Methodist clergyman and undertaker, who died recently at his home in New York, officiated or assisted at the funerals of Daniel Webster, President Ulysses S. Grant and Commander Booth-Tucker of the Salvation Army, and of many other prominent Americans. Rev. Merritt, who was born there in 1833, founded one of the largest undertaking concerns in the country. He preached in eleven different Churches during his career, but it is said that he never accepted compensation for his services as a clergyman.

WHO WILL SEND HER THE ADVOCATE?
The following letter came to us this week:
'I am nearly blind and cannot walk only on crutches and not much that way. My husband is an old Confederate soldier seventy-three years old and cannot work and our means are getting low. We have no income and we will have to let the Advocate stop.'
If there should be an overplus received there are other worthy persons to whom the Advocate will be sent.

RESOLUTIONS—MRS. W. H. HOWELL.

The committee duly appointed by the President of First Church Mission Society respectfully submit these resolutions on the death of our coworker and lover of mission work, Mrs. W. H. Howell:

Whereas, In the infinite wisdom of Almighty God our beloved friend and sister, Mrs. W. H. Howell, has been called to her eternal home; and,

Whereas, There comes to us the keen sense of the loss sustained at her being taken away, be it

Resolved, By this Mission Society of First Methodist Church, South, that while we feel assured that our friend has been called from a long useful life of labor to her eternal home in the skies, we mourn her loss with humble submission, knowing that the Heavenly Father has but taken his own.

Resolved, That in the death of Mrs. Howell the Church, especially the missionary cause, has lost one of its strongest advocates and most active, intelligent members; that her exemplary life, full of good works; her devotion to friends, her loving kindness and gentle refinement of word and thought, entitle her to a place in the hearts of all who knew her.

Resolved, That a copy of these resolutions be sent to her bereaved husband who so faithfully assisted her in every good work and rejoiced in whatever made for her happiness. May the consolations of the religion she professed and heaven's blessing abide with him in this dark hour.

MRS. BEN THORP.
MRS. S. D. THURSTON,
MRS. C. A. GILL.

The Texas Advocate is continually building itself into the life of Oklahoma Methodism. I have yet to hear a single criticism by member or minister against its conduct or its reading matter. It takes first place in the family of Advocates. It has always stood high and has been edited by men who have been selected from the top of the Church. You are in the high succession. Like the feast in Cana of Galilee, the best is served at the last. This is as it should be. That same thing ought to be said of every pastorate, district and connectional office in the Church.

C. F. MITCHELL.

Pauls Valley, Oklahoma.

I have been taking the Advocate for nearly forty years and expect to take it as long as I live.

W. S. PARTLOW.

Liberty, Texas.

The Advocate is enjoyed to the fullest extent in our home. Have not missed a copy in more than twenty-seven years.

MRS. W. W. WILLIAMS.

Decatur, Texas.

I have been taking the Advocate for forty years and it has been growing better all the time. I love the Advocate and all the Advocate family. The paper ought to be in every Methodist home. It has helped to make Texas the great State it is today. On with the battle!

B. F. LANGFORD.

Bandera, Texas.

I enjoy the Advocate very much. It gets better every week. It has been a regular visitor in my home for about thirty years.

MRS. ROSA MANN.

Mart, Texas.

You will have to raise the price of the Advocate away beyond \$2 before I will stop taking it, not because I have so many \$2, but because I cannot afford to be without the Texas Christian Advocate. Nothing we can purchase for \$2 will be as great a blessing to our homes. It is really an inspiration to me in my work that I cannot afford to do without.

W. R. THORNTON,

Presiding Elder Fresno District, Fresno, California.

CHURCH EXTENSION—WEST TEXAS CONFERENCE.

The Executive Committee of the West Texas Conference Church Extension Board will meet at the pastor's study, Travis Park Church, San Antonio, March 8, 7 p. m., to act on applications to General Board. Fill out every blank and have them in my hands at Bishop by March 1.

H. G. HORTON.

Miss Belle Bennett, who has been in the Orient since last fall, reached San Francisco February 12. We have a no more consecrated woman among us, nor one more deeply versed in the world-wide work of our Church.

"TREASURY OF SONG"

COLEMAN'S NEW SONG BOOK

His Largest and Most Comprehensive

320 Pages, 406 Numbers.

One Book For All Services

This is a Sample. Sing It Over and Over Again.

Sample of song No. 61, 'He Included Me.' Includes lyrics and musical notation for voice and piano.

- Here Are A Few of Them. He Included Me, Christ Is King, Dearest Than All, The Love Song, Pass It On, Jesus, Blessed Jesus, In His Keeping, The Touch of His Hand on Mine, True-Hearted, Whole-Hearted, Roll Billows, Roll, There'll Be No Dark Valley, Lo Jesus Comes, Sweeter As the Days Go By, When Jesus Comes In, The Nail-Pierced Hand, Sowing the Seed of the Kingdom, Send the Light, The Great Atonement, No Night There, Awakening Chorus, Loyalty to Christ, Simply Trusting, There's Heaven in My Soul, Love Lifted Me, Jesus First, I'll Be One, Keep Close to Jesus, Standing on the Promises, Steady, Brothers, All Hail Immanuel, Saved, Saved, Happy Land, Twilight Is Falling, Hail to the Brightness, Let Us Pass Over the River, When Jesus Comes, I Need Thee Every Hour, Meet Me There, The Sheltering Rock, I am Resolved, I Choose Jesus, surrender All to Jesus.

Printed in Round and Shaped Notes. A Store-house of Good Gospel Music. Complete Orchestration Is Being Prepared.

Table with columns: PRICES, To Any Part of the United States, Express, Not Prepaid, Full Cloth Board, Best Manila, By Mail, Postpaid, Dozen, Copy.

MID-YEAR MEETING BOARD OF MISSIONS, CENTRAL TEXAS CONFERENCE.

The mid-year meeting of the Board of Missions of the Central Texas Conference will convene at Hillsboro, Texas, March 12 and 13. The session will be devoted chiefly to business matters. However, some public sessions will be held. First service Monday, 7:30 p. m. Sermon by Rev. F. P. Culver, D. D. Business session 9 a. m., Tuesday. At 11 a. m., Tuesday, the following program will be carried out: Debate, 'Resolved, That the Best Results for the Cause of Missions Can Be Obtained by Devoting the Sunday School Missionary Money Only to Missionary Specials.' Affirmative: W. H. Matthews and John M. Bareus; negative: John R. Nelson and S. J. Rucker. Let all members of the Board, Lay and Clerical, and also the presiding elders, be present.

M. S. HOTCHKISS, Secretary Board.

AN APPEAL. An appeal to the Methodist pastors and my friends of Texas: Raymond, my boy, had to undergo an operation for appendicitis and is now in the sanitarium at Weatherford. He is doing well now. Listen, if the pastors of Texas, also my friends among the laymen will send me their name and address with 50 cents for three years, or \$1 for six years' subscription for a magazine it will assist me to pay this unexpected expense. Pray for the complete recovery of the boy.

K. S. VANZANDT, P. C. Gordon, Texas.

It is always easier to discuss the duties of others, than to do our own. —H. F. Cope.

NOTICE, FOURTH YEAR CLASSMEN.

I have sent an outline of Lindsay's 'Church and Ministry in the Early Centuries,' the book I am to teach in the Summer School at Georgetown, to Rev. B. Y. Dickinson, Abernathy, Texas, Secretary of the Summer School Fourth Year Class. Apply to him for an outline if you expect to be in this class at Georgetown.

M. PHELAN.

CENTRAL TEXAS CONFERENCE BROTHERHOOD CALL.

Rev. W. F. Graves, who recently passed to his reward, was a charter member of our Brotherhood. He always paid promptly and died in confidence that his surviving brothers would do by him as he had done by them. As we have another call at this time, that of Rev. Sam Adams, of the Northwest Texas division, due by March 10, we will extend the limit on 'Bro. Graves' call to March 15. Our Brotherhood has been in existence nearly twenty-five years. It has collected for beneficiaries many thousands of dollars and is stronger today than ever.

JNO. M. BARCUS, Secretary-Treasurer. Hillsboro, Texas.

EAST OKLAHOMA CONFERENCE CHURCH EXTENSION NOTICE.

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

L. B. ELLIS, Chairman.

DISTRICT CONFERENCES.

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

Table listing district conferences with columns for location and date. Includes Sulphur Springs, Cuervo, Beeville, Lampasas, Hillsboro, Georgetown, Mangum, Austin, Albuquerque, Lawton, McKinney, Gainesville, Decatur, Dublin, Fort Worth, San Marcos, Sweetwater, Wichita Falls, Oklahoma City, Tulsa, Weatherford, Plainview, Jacksonville, Clinton, Stamford, Clarendon, Abilene, Ardmore, Pittsburg, Texarkana, Vernon, Chickasha, Marlin, Uvalde, Hooker.

CHURCH EXTENSION CENTRAL TEXAS CONFERENCE.

The executive committee of the Central Texas Board will meet at the First Methodist Church, Fort Worth, at 9 a. m., Thursday, March 1. Please send your applications to Brother Barton or myself before that time. J. J. CREED, Chairman.

SULPHUR SPRINGS DISTRICT.

The committees for the Sulphur Springs District Conference which meets at Ben Franklin, February 19-22: For license to preach, John L. Sullivan, W. B. Simmons and N. W. Oliver; deacons and elders orders, S. M. Black, W. D. Thompson and J. W. Baughman. R. F. BRYANT, P. E.

REV. W. T. RENFRO WILL DO EVANGELISTIC WORK.

A notice has been received to the effect that Rev. W. T. Renfro, of the West Texas Conference, has been released from his pastorate in order to give him time to special evangelistic work.

I have had many men to help me in revival meetings and have had none that were superior to him in this field of work. In fact there are few, in my judgment, that are his equal. A strong preacher, thoroughly safe, deeply spiritual and a tireless worker, he will bring a permanent blessing to any Church and community.

Bro. Renfro has no knowledge whatever of this communication. It will take him by surprise. This is written not for his sake, but for the benefit of any that may need the best of help in revival meetings. W. L. NELMS.

ATTENTION, SWEETWATER DISTRICT.

The Inspirational Meeting at Sweetwater, March 7, 8, will be the occasion of our Missionary Institute and Preachers' Meeting. Pastors, please advertise this coming of our great men. Come and bring many of our laymen. J. T. GRISWOLD, P. E.

NOTICE.

Sweetwater District Conference will convene at Post April 27. Committees.

For License—W. P. Garvin, C. F. Cameron, J. W. Mayne, C. E. Jameson.

For Admission—H. H. Liles, S. T. Cherry, J. O. Quattlebaum.

For Deacons' Orders—G. S. Hardy, F. T. Johnson, L. Jackson.

For Elders' Orders—L. A. Humphreys, J. W. Watson, J. T. Ross. J. T. GRISWOLD, P. E.

ANNUAL MEETING OF THE BOARD OF EDUCATION.

The Board of Education will hold its annual meeting at 9 a. m., April 25, 1917, in the office of the Board at Nashville. The Committee on Appropriations will meet the day before, April 24, at 9 a. m., in the office of the board. STONEWALL ANDERSON.

MEXICAN CONFERENCE.

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

SUNDAY SCHOOL ATTENDANCE CONTEST.

First Church, Beaumont, goes up head this week.

Interest in the contest is growing and many are putting forth their best efforts to increase attendance.

Bad weather, measles, mumps, grippe, sand storms, snow and other hindrances make an uneven condition over the State. Some time maybe we will have a Sunday that will be bright and beautiful and warm everywhere alike. Then the Sunday Schools will boom.

Tyler and Lufkin were rained out, while Austin reports a rainy day. The weather in Dallas was cold, cloudy and gloomy. So it goes.

In response to our recent request for suggestions as to the best method of stimulating interest we have received several letters. We hope a number of others will write and give us benefit of their best judgment. We want this contest to continue indefinitely.

Wichita Falls has not reported this week, probably their communication went wrong in the mail. Barnes and Snyder are not quitters.

Attendance Sunday, February 11th, 1917.

Table of Sunday School attendance for February 11, 1917. Lists 64 churches with their respective attendance numbers. Includes Beaumont, Sherman, Temple, Dallas, Fort Worth, San Antonio, Waco, Tyler, Fort Worth, El Paso, Dallas, Corpus Christi, San Angelo, Amarillo, Denton, Hillsboro, Galveston, Plainview, Waxahachie, Galveston, Tulsa, Dallas, Austin, Clarendon, Tyler, Cleburne, Beaumont, Canyon, Paris, Dallas, Port Arthur, Terrell, Bonham, Vernon, Muskogee, Mineral Wells, Uvalde, Brownwood, Altus, Okmulgee, Vinita, Durant, Waco, Memphis, Jacksonville, Dallas, Fort Worth, Coleman, Duncan, Bay City, Waco, Dallas, Cleburne, Kirbyville, Taylor, Merkel, Farmersville, Dallas, Marshall, Bryan, Lufkin.

W. C. EVERETT, Sec. Dallas, Texas.

TEXAS CONFERENCE CHURCH EXTENSION MEETING.

The executive committee of the Church Extension Board of the Texas Conference will meet at First Church, Houston, Texas, March 6, 1917, at 10 a. m., to consider applications to General Board and applications for loans in our conference. These applications should be in the hands of Rev. E. L. Ingram, Rosebud, Texas, the secretary of the Conference Board, in time to be tabulated. All applications must be properly made out, so let the presiding elders see to this. For information or blanks address the secretary. CHAS. T. TALLY, Marshall, Texas. President Board.

CLASS OF THE SECOND YEAR, CENTRAL TEXAS CONFERENCE.

Brethren, be sure to use the new course of study prescribed by the College of Bishops in May, 1916, and not the one given in the Discipline. The new course is being used by the Correspondence School, the Summer School of Theology and will be expected by the conference committee. A list of the books may be had by writing either the Publishing House or any member of the committee. EUGENE B. HAWK, Chairman Conference Committee, Polytechnic, Texas.

CENTRAL TEXAS CONFERENCE.

In keeping with your instructions at Waxahachie, your Committee on Evangelism has prepared a program and arranged time and place for one—not three—inspirational rally. I hope every pastor will be in Fort Worth February 27-28. A good program has been arranged and we are expecting a great meeting. Come. C. E. LINDSEY.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an infringed article.

BARBER TRADE.

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

CHILDREN FOR ADOPTION.

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

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TEXAS CONFERENCE—CLASS OF THE SECOND YEAR.

The committee urges that you take your work at the Summer School of Theology, or from the correspondence school at Atlanta. Do not, for a moment, think of going to conference for your examinations, for the work is heavy, and the requirements will be up to the standard. W. D. WHITE, Chairman. Longview, Texas.

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

Marlin District—Second Round.

Rosebud, Feb. 18, March 16. Calvert, Feb. 25, a. m. Hearne, Feb. 25, p. m. Reagan and Bremond, at Reagan, Feb. 28. Kosse, at Eureka, March 1. Travis, at Cedar Springs, March 3, 4. Marlin, March 4, 7. Durango, at Cego, March 10. Lott and Chilton, at Chilton, March 11, a. m. Rosebud, March 16. Davilla, at Tracy, March 17, 18. Buckhoits, at Salem, March 18, p. m. Franklin Cir., at Bonon, March 24. Maysfield, at Branchville, March 25, a. m. Gause, at Gause, March 25, p. m. Cameron, April 1, a. m. Flynn, at Concord, April 7, 8. Centerville, April 8, 11, p. m. Normangee, April 9, p. m. Leon Mis., at Pleasant Ridge, April 10. Bishopville, at Easterly, April 15, a. m. Franklin Sta., April 15, p. m. Jewett, at Buffalo, April 22. Wheelock, at Edge, April 29. Fairfield, at Mt. Zion, May 5. Teague, May 6. District Conference will meet at Teague, June 5, 6. District Sunday School Institute will meet May 16, 17. Summer School of Theology, at Georgetown, June 18-27 inclusive. Clip this out and keep it, so as to keep track of the above dates, your own conference and my whereabouts. It may not appear again in the Advocate. GEO. W. DAVIS, P. E.

Vernon District—Second Round.

Lazare, at Dunlap, March 3, 4. Odell, at Pleasant Valley, March 10, 11. Tolbert and Fargo, at Fargo, March 17, 18. Turkey, at Flomot, March 24, 25. Newlin, at Bethel, March 31, April 1. Esteline, April 1. Vernon Sta., Feb. 25, April 3. Kirkland, at Goodlett, April 7, 8. Vernon Cir., at E. Vernon, April 14, 15. Quanah Mis., at Middleburg, April 21. Quanah Sta., April 22, 23. Childress Sta., April 29, May 21. Chillicothe, May 6, 7. Dumont, at Chalk, May 12, 13. Tell, at Valley View, May 19, 20. Childress Mis., at Riverside, May 20, 21. Paducah, May 27, 28. District Conference, at Odell, June 3-6. M. PHELAN, P. E.

EVANGELISTIC.

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

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

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TOMATOES.

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

Weatherford District—Second Round.

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

Fort Worth District—Second Round.

Smithfield and Euless, at Euless, Feb. 17, 18. Weatherford Street, Feb. 18, 7:30 p. m. McKinley Ave., Feb. 25, 11 a. m. Highland Park, Feb. 2, 7:30 p. m. Kennedale Cir., at Alsop's Ch., March 3, 4. Handley, March 4, 7:30 p. m. Brooklyn Hts. and Harwell's Chapel, at Harwell's Chapel, March 10, 11. Hemphill Hts., March 11, 7:30 p. m. Diamond Hill Cir., at Diamond Hill, March 17, 18, 11 a. m. Glenwood, March 18, 7:30 p. m. Boulevard, March 25, 11 a. m. Missouri Ave., March 25, 7:30 p. m. Grapevine and Minter's, at Grapevine, March 31, April 1. Riverside, April 1, 7:30 p. m. Polytechnic, April 8, 11 a. m. Arlington, April 8, 7:30 p. m. First Church, April 15, 11 a. m. Mulkey Memorial, April 15, 7:30 p. m. Central, April 22, 11 a. m. Sagamore and Sycamore, at Sagamore April 22, 7:30 p. m. District Conference at Grapevine, April 27-29, embracing fifth Sunday. Opening sermon Thursday night, the 26th. JNO. R. NELSON, P. E.

When in God thou believest, near God thou wilt certainly be.—Leland.

OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

SUTPHEN—The Judge of all earth called our friend home. Samuel C. Sutphen was born in Maury County, Tennessee, October 25, 1842, and died June 24, 1916. He came to Texas when only a small boy, professed religion at the age of 13, united with the M. E. Church, South, and lived a consistent Christian life. Was married to Miss Annie Oxsheer January 18, 1871; was a kind, loving husband and father. He came to Caddo, Texas, about thirty-two years ago; was one of our best citizens and a splendid neighbor, always ready to render service at the time of need and administer to the pleasure of those around him. Can we doubt that there are ministering angels sent forth to minister to the heirs of salvation? May the God of all consolation comfort the bereaved ones. He leads our dear ones forth and bids us seek them among the blest. A FRIEND.

TURNER—Mrs. Di King Turner was born in Huntsville, Alabama, February 3, 1956, and was married to Mr. John C. Turner December 9, 1881. They came immediately to Texas and made their home in Tarrant County. Later they came out West and made their home in Goree. They then lived near Bomarton for some time and removed to Goree again. They had not been back more than thirty days when Mrs. Turner took pneumonia and died. She is survived by three brothers, Carver King, of Arlington, Texas; William King, of Grand Prairie, and John King, of Huntsville, Alabama, and by one sister, Miss Lucy King. She leaves a husband and four children behind. She died January 28, 1917. Sister Turner lived a consecrated Christian during the last twenty years of her life and was during that time a member of the Methodist Church. ANDREW C. ASTON.

HUNTER—My only surviving brother, E. D. Hunter, of Sherman, died on the morning of January 26. He was born near Sarepta, Calhoun County, Mississippi, April 16, 1849. When fifteen years of age he was converted and joined the M. E. Church, South, and in early manhood he became a Master Mason. My brother was a good man in all of life's relationships. His home life was heaven on earth. No man was ever more devoted to wife and children than he. And he was amply repaid in their continuous love for him. His saintly wife preceded him to the better world several years, while a noble son went home only last year. "The chamber where the good man meets his fate is privileged beyond the common walk of virtuous life, quite on the verge of heaven." J. H. HUNTER.
Houston Heights, Texas.

JORDAN—On January 27, 1917, at 1:30 a. m., the soul of Bro. E. A. Jordan passed to its final reward. He was ready for the passing, and of his future there can be no doubt. He was born in Alabama on July 17, 1847, and was, therefore, in his seventieth year. He was twice married. First, to Miss Elliot, who left him one child, who grieves over her loss of father. The second wife was Miss Mary Stubblefield, who survives and was the mother of eleven children, ten of whom survive and in their life and character are witnesses of the righteous living and the faith of the father. As Bro. Jordan was a good man, so are the widow and children left behind. Early in life he had each of them sign the temperance pledge. This hangs in the home and is kept. Bro. Jordan was a converted man and a good officer in the Church. And when the midweek bell rang the children said on the street, "That bell was calling Bro. Jordan to prayer meeting." Just before leaving Collin County for this county, there was a photo taken of the four men who had so long sustained the local Church. This is a heritage for the children worth more than silver and gold. He kept the faith in all the departments of life, and, departing, left behind him the record of a well-spent life. May God continue to bless the widow and the family who are left for a season on this shore, and in the end reunite them all in heaven. J. HALL BOWMAN.

RONE—Mrs. Mary Elizabeth Rone, of Dallas, widow of the late Captain T. J. Rone, died in Gainesville, Texas, at the home of her brother, Hon. J. C. Murrell, January 10, 1917. Funeral services were held at Gainesville and at St. Jo by Rev. C. C. Young, of Gainesville; Rev. S. E. Pritchett and Rev. J. C. Weaver, of St. Jo, and Rev. Claude M. Simpson, her pastor of Dallas. Interment at St. Jo, Texas. Mrs. Rone lived seventy-two years. Mary Elizabeth Murrell was born in Barren County, Kentucky, December 1, 1845. When thirteen years old she came with her parents to Bonham, Texas. After two years they made their home near Gainesville, where, in 1866, she was married to Captain T. J. Rone. To this union three daughters and one son were born, two of whom, Mrs. Richard Belcher, of Salt Lake City, and Mrs. Joe T. Burgher, of Dallas, survive. She is also survived by four brothers, J. A. Murrell, of St. Jo; J. C. Murrell, of Gainesville; Sam B. and George Murrell, of Walnut Bend. The Rone family lived at St. Jo from 1887 to 1907, the date of Captain Rone's death. Since then Mrs. Rone has made her home with Mrs. Joe T. Burgher. For forty-seven years Sister Rone lived a faithful and consistent member of the Methodist Episcopal Church, South. She loved her Lord, she loved her Church, she loved all the things for which her Church stands, she loved to do kind things for those in need. She died as she lived, in great comfort and confidence in her Redeemer. For her absent daughter, who had not yet reached her, she left this gracious farewell message: "Tell Emma the way from earth to heaven is so bright and beautiful faces are all about me now and they are preparing for me. 'Well done thou good and faithful servant.' My summons has come and I am ready." CLAUDE M. SIMPSON.

BALKE—Mrs. Caroline Whillemene Balke, daughter of Casper and Mrs. Annie Landolt, was born in Cottleville, St. Charles County, Missouri, March 26, 1889; died at her home in Somerville, Texas, January 21, 1917. She was converted and joined the Methodist Church at the tender age of thirteen years and was always and in every respect a consistent and loyal member. She was married to Charles Balke, December 24, 1911, and leaves her husband, father, three sisters and one brother to mourn her demise. She also left a little five-weeks-old baby boy, and while we cannot always account for the movement of Providence, yet we know that he doeth all things well. May the God of all comfort sustain the heart-broken husband and other bereaved ones in this sad hour and cause them to take comfort in the knowledge that she is with her mother and other loved ones gone before. ALLEN TOOKE, Pastor.
Somerville, Texas.

COOPER—Robert M. Cooper was born in Tennessee May 11, 1879, and died at his home in North Roby December 3, 1916. When but a youth Bro. Cooper was converted and joined the M. E. Church, South, and remained a faithful member until he was called home. In his early childhood he was known for his religious zeal and loyalty to his Church. This characteristic was prominent throughout his whole life. Bro. Cooper filled well every place in the Church to which he was called. No man has made a better steward than Robert Cooper. We miss his presence in our Quarterly Conferences and in the Church at North Roby, where he was always present at the services. He leaves a wife and one son, father, mother, brothers and sisters, one of his brothers, Rev. John Cooper, being a useful member of the Central Texas Conference, and a host of friends to mourn their loss. We hope to meet him in that land where is known no separation. His pastor, SAM H. YOUNG.

DENT—It becomes our sad duty to chronicle the sudden and unexpected death of our beloved friend and brother, John T. Dent, at his home, Milam, Texas, October 27, 1916. He was born in Wilkes County, Georgia, September 24, 1847. As a mere boy he served with distinction in the Confederate Army, came to Sabine County, Texas, in 1870, lived in Sabine County the remainder of his life. Uncle John, as he was affectionately called, joined the M. E. Church, South, when young and ever lived a consistent Christian life to the end. He was a man of strong character and conviction and, like Abraham, he commanded his children and household after him. They are all Christians and members of the M. E. Church, South. He has been an

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This offers a great opportunity for your Society to reinforce its own finances or obtain title to some valuable investment property and at the same time benefit the Assembly Building Fund. The Assembly gets a commission on every lot sold. Moreover, the purchaser is obtaining splendid value for the money invested.

Write today for full particulars and let your organization be first in the field.

**TEXAS METHODIST ASSEMBLY
PORT O'CONNOR, TEXAS**

officer in the Church for a number of years. I do not think I ever knew a more consecrated Christian or loyal member of the Church than Uncle John. His pastor always knew that in him he had a friend in whom he could confide anything about the Church. He knew the doctrine and polity of his Church. He loved the Church and the preacher. It was an inspiration for the preacher to associate with him. The pastor, who, tired, discouraged and almost ready to give up, spent a night with Uncle John would go away the next morning ready to fight the battles again. He was true to his country, to his preacher, to his family, to his Church and to his God. He leaves a widow and nine children, five boys and four girls—Eugene, Methodist exhorter, Milam, Texas; Rev. I. O. Dent, pastor of M. E. Church, South, Linden, Texas; June Dent, of Henderson, Texas; Harry Dent, of Fairdale, Texas; Mrs. Ettie Finley, Sandia, Texas, and Mrs. Anna Williams, Milam, Texas, whose mother God called home a number of years ago. Also Misses Louella and Mary Dent and Ray, with their mother. Bereaved wife, children, loved ones and friends, we all know where to find Uncle John. Let us meet him in that house not made with hands, eternal in the heavens, whose builder and maker is God. His pastor, M. G. TAYLOR.
Geneva, Texas.

loved ones and her friends were counted by the score, having a kind word for all. She leaves a mother, father, two sisters and eight brothers and a host of relatives who loved her. We will try to wait patiently until God calls us one by one to meet her at the gate beautiful, for I'm sure she will be "watching and waiting" for us. She smiled as she had a glimpse into the heavenly portals, for I'm sure she recognized loved ones gone before. May we all be ready for the meeting by-and-by. Her mother, MRS. J. V. SCOTT.
Odell, Texas.

THOMPSON—Martha Thompson (nee Kitchens) was born in Newton County, Georgia, January 15, 1846. She joined the Baptist Church while young, but after coming to Texas, about thirty years ago, she and Brother Thompson and their only daughter joined the Methodist Church at Harris Chapel, near Hughes Springs. She afterwards became a charter member of Allina Church. The people who knew her say she was a good woman. She was especially kind and attentive to sick people. The last Sunday she spent in this world we visited her and had a religious service with her and her daughter and grandchildren, while the snow was falling fast. She seemed to enjoy it and promised to pray for a revival in her Church this year. But on the next Sunday, January 21, we laid her body to rest in the Harris Chapel Cemetery beside the sacred dust of her husband, who went away some years ago. Sister Thompson will be missed. May God graciously bless her children. Her pastor, M. I. BROWN.

SIMS—Dr. J. B. Sims was born in Clarksville, Red River County, Texas, June 7, 1859, and in 1879 was married to Miss Emma Dallard. A son and daughter blessed this union. In 1900 his good wife fell on sleep. In 1902 he was again happily married to Miss Mary Ella Martin. One son blessed this happy home. He was converted and joined the Methodist Episcopal Church, South, at the age of thirty-

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V. SCOTT. a Thompson rn in Newton ry 15, 1846. Church while ng to Texas, go, she and d their only odist Church ear Hughes ds became a llina Church. her say she was especial- o sick people. spent in this d had a relin- d her daugh- hile the snow eemed to en- pray for a re- year. But on ry 21, we laid Harris Chapel acred dust of t away some nson will be aciously bless r,

I. BROWN. was born in ounty, Texas, 9 was married . A son and ion. In 1900 eep. In 1902 arried to Miss e son blessed was converted ist Episcopal age of thirty-

five. Dr. Sims was a kind, efficient and devoted practitioner. He also was a good, loyal local preacher. It was my good fortune to be intimately associated with him for four years as his pastor. He was always cheerful, hopeful and helpful in all the affairs of the cause of the Master. Indeed he was a true friend of mine and not only so but of all the young men in the community. We shall miss him for a while, though if we shall live as he was a true friend of mine, and not there will be no tears or sorrows. On Sunday morning, December 17, 1916, his brave spirit winged its way to that bright mansion prepared for his everlasting habitation and his tired body was laid to rest in Oak Grove Cemetery, ten miles east of Denton. Bro. R. G. Moods conducted the funeral services. May the blessings of the Father rest upon the wife and son who were ever thoughtful of us. Let us make ready to go hence and meet him. His former pastor, R. G. ELY.

HATFIELD—James P. Hatfield was born in Washington County, Indiana, April 25, 1847, and died February 1, 1917, at Bellevue, Texas, having arrived at the ripe old age of almost seventy years. He was married to Miss Lottie Craycroft, in 1867, and to this union there were born two daughters, one having preceded her father beyond the river and the other, Mrs. Winnie Lacy, of California. Brother Hatfield was converted at the age of eighteen and joined the Methodist Church soon after his marriage. For twenty-seven years he has been a member of the Bellevue Church. His life was a blessing to all who knew him. We loved him. May God bless and keep his bereaved family. R. B. CURRY.

Time, indeed, is a sacred gift, and each day is a little life.—Sir John Lubbock.

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

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

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

\$17.30 New Orleans AND RETURN ACCOUNT Mardi Gras ON SALE DAILY Feb. 13 to 19, Incl. Limited to March 2 Extended to March 19 J. T. MONROE A. G. P. A. HOUSTON

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

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

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

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

Brownwood District—Second Round. Zephyr, at Turkey Peak, Feb. 17, 18. Blanket, Feb. 24, 25. Indian Creek, at Elkins, March 3, 4. Bangs, at Salem, March 10, 11. Rockwood, at Rockwood, March 18, 19. Santa Anna, March 18, 19. Valera, at Voss, March 24, 25. Winchell, at Winchell, March 31, April 1. Ballinger, April 7, 8. Winters, April 8, 9. Wingate, at Wingate, April 14, 15. Norton, at Poe's Chapel, April 15, 16. Novice, at Midway, April 21, 22. Talpa, at Glencove, April 22, 23. Coleman, April 28, 29. Robert Lee, at Sanco, May 5, 6. Bronte, May 6, 7. Brownwood, May 12, 13. SAM G. THOMPSON, P. E.

San Antonio District—Second Round. Feb. 11, McKinley Ave. Preaching 11 a. m. Feb. 11, Alamo. Preaching 8 p. m. Feb. 14, Alamo Quarterly Conference, 8 p. m. Feb. 16, McKinley Ave. Quarterly Conference, 8 p. m. Feb. 18, Government Hill. Preaching 11 a. m. Q. C. 3 p. m. Feb. 18, Denver Heights. Preaching 8 p. m. Feb. 21, Denver Heights. Quarterly Conference 8 p. m. Feb. 25, Laurel Heights. Preaching 11 a. m. Feb. 25, Prospect Hill. Preaching 8 p. m. Feb. 28, Prospect Hill. Quarterly Conference 8 p. m. March 4, West End. Preaching 11 a. m. March 4, Palm Heights. Preaching 8 p. m. and Quarterly Conference. March 7, West End. Quarterly Conference 8 p. m. March 11, Los Angeles Heights. Preaching 11 a. m. March 11, Alamo Heights. Preaching 8 p. m. March 12, Los Angeles Heights. Quarterly Conference 8 p. m. March 14, Alamo Heights. Quarterly Conference 8 p. m. March 17-18, Kerrville. March 18, Boerne, at Boerne, 8 p. m. March 19, Travis Park. Quarterly Conference 8 p. m. March 31, April 1, Bandera, at Medina. April 2, Center Point. Quarterly Conference, 1 p. m. April 7-8, Pleasanton, at Pleasanton. April 8, San Antonio Cir., at Oak Island. April 9, Laurel Heights. Quarterly Conference, 8 p. m. April 14-15, Potet, at Charlotte. April 15, Jourdan, 8 p. m. J. H. GROSECLOSE, P. E.

Paris District—Second Round. Avery, at Shawnee, Feb. 17, 18. Annona, at Annona, Feb. 18, 19. Roxton, at Roxton, Feb. 24, 25. Bonham Street, Feb. 25, 26. Deport, March 2, 4. Pattonville, at Lone Oak, March 3, 4. Howland, at Atlas, March 10, 11. Centenary, March 11. Bogata, at Rosalie, March 17, 18. Clerksville Cir., at McKenzie, March 18, 19. Detroit, at Red Oak, March 24, 25. Blossom, at B., March 25, 26. Emberson, at Round Prairie, March 31, April 1. Lamar Ave., April 1. White Rock and W. C., April 7, 8. Clarksville Sta., April 6, 8. Paris Cir., at El Bethel, April 14, 15. Woodland and Kanawha, at K., April 21, 22. J. L. MORRIS, P. E.

Gatesville District—Second Round. Moody, Feb. 4. Clifton, Feb. 11. McGregor, Feb. 18. Killen Sta., Feb. 25. Crawford, at Evergreen, March 3, 4. Meridian Sta., March 9-11. Meridian Cir., at Grapevine, March 10, 11. Oglesby, at Hackney, March 17, 18. Valley Mills, March 24, 25. Coryell, at Mosheim, March 25, 26. Gatesville Cir., at Winfield, March 31, April 1. Nolanville, at Sugar Leaf, April 7, 8. Killen Sta., April 6, 7. Turnersville, at Pancake, April 14, 15. Jonesboro, at Union Grove, April 15, 16. Evant, at Slater, April 21, 22. Copperas Cove, at Pidooke, April 5, 6. Killen Cir., at Maxdale, April 29, 30. Fairy, at Pleasant Valley, May 5, 6. Hamilton Sta., May 13, 14. Hamilton Cir., May 13, 14. S. J. RUCKER, P. E.

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

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

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

Clarendon District—Second Round. Claude, Feb. 18, 19. Wellington, Feb. 24, 25. Quail, at Loco, Feb. 25, 26. McLean, at Healed, March 4, 5. Shamrock, March 10, 11. Shamrock Cir., March 11, 12. Wheeler and Mobeetie, March 17, 18. Zybach, at Cataline, March 18, 19. Memphis, March 25, 26. Lakeview, at Webster, March 27. Miami, April 1, 2. Hedley, April 8, 9. Claude Cir., at Groom, April 14, 15. Goodnight and Lelia Lake, at Goodnight, April 15, 16. Clarendon Cir., at Bryce, April 22, 23. Pampa, April 29, 30. Clarendon, May 6, 7. District Conference, at Wellington, May 23, 24, 25. In addition to the regular work of the District Conference, the following subjects will be discussed: Church Extension, John Henson. Sunday Schools, B. L. Nance. Conference Claimants, G. S. Slover. Missions, Education and Orphanage, J. A. Laney. Epworth League, J. P. Patterson. Lay Activities, F. P. Works and J. J. Mickle. Our Church Papers, J. H. Hicks. Book Review. Centennial Service: 100 Years of Methodism in Texas, A. J. Weeks. Panhandle Methodism, A. M. Beville and Mrs. Martha Rogers. A. W. HALL, P. E.

Decatur District—Second Round. Krum and Slidell, at Stony, Feb. 24, 25. Justin and Ponder, at Justin, Feb. 25, 26. Sunset Circuit, at Sunset, March 3, 4. Bowie Sta., March 4, 5. Boyd Cir., at Fairview, March 10, 11. Paradise Cir., at Paradise, March 11, 12. Roanoke and Argyle, at R., March 17, 18. Greenwood Mis., at G., March 24, 25. Decatur Mis., at Mt. Zion, March 31, April 1, 2. Decatur Cir., at Sweetwater, April 1, 2. Decatur Sta., April 4. Crafton Miss., at Redbud, April 7, 8.

HOW I CURED MY CATARRH

TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

Heals Day and Night

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer, or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house.



Nothing of that kind at all. Something new and different, something delightful and beautiful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it over night—and I will gladly tell you how—FREE. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your suffering will stop at once like magic.

I AM FREE—YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say. I will understand, and I will write to you with complete information, FREE, at once. Do not delay. Send postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can do for you what it has done for me.

SAM KATZ, Room B0198
2909 Indiana Ave. Chicago, Ill.

Willow Point Miss., at Pleasant Valley, April 14, 15. Bridgeport Sta., April 15, 16. Chico Miss., at Pleasant Grove, April 21, 22. Alford Sta., April 22, 23. Jacksboro Miss., at Wesley Chapel, April 28, 29. Jacksboro Station, April 29, 30. Perrin and Barton, at Barton, May 5, 6. Bryson and Jermyn, at Bryson, May 12, 13. The Decatur District Conference will convene at Jacksboro, 9 a. m., April 26-29. Opening Sermon Wednesday the 25th, 7:30 p. m., by Rev. J. F. Humphreys. The following are the committees: License to Preach.—R. B. Moreland, J. D. Hudgins, J. E. Short. Deacons' and Elders' Orders.—J. R. Atchley, E. F. Brown, W. N. Vernon. Admission and Re-Admission.—G. A. Lehnhoff, R. N. Huckabee, W. J. Wilson. Southwestern University Scholarship.—C. W. Glanville. Pastors will please see that all of the Quarterly Conference Records are brought for examination. I want all of the members of the District Conference to remain over Sunday. W. A. STUCKEY, P. E.

Austin District—Second Round. Elgin, Feb. 17, 18, 11 a. m. Conference 19th. Bastrop, Feb. 18, 7:30 p. m. Conference 19th. Flatonia, Feb. 23, 24, 11 a. m. Conference 25th. Columbus, Feb. 24, 7:30 p. m. Conference 25th. Eagle Lake, Feb. 28, 7:30 p. m. West Point, at Ford's Prairie, March 3, 4, 11 a. m. Smithville Sta., March 4, 7:30 p. m. Conference 5th. Fred Allen Memorial, March 7, 7:30 p. m. Ward Memorial, March 11, 11 a. m. Speedway Central, March 11, 7:30 p. m. University Church, March 18, 11 a. m. First Church, March 18, 7:30 p. m. Walnut, at Pflugerville, March 24, 25, 11 a. m. Austin Cir., at Merrittown, March 25, 7:30 p. m. Webberville, at Haynie's Chapel, March 31, April 1. Smithville Cir., at Alum Creek, April 7, 8, 11 a. m. Lagrange and Winchester, at Lagrange, April 8, 7:30 p. m. Conference 9th. Weimar, at Osage, April 11, 12. Garwood, at Garwood, April 14, 15. McDade, at McDade, April 21, 22, 11 a. m. Manor, April 22, 7:30 p. m. Conference 23rd. Liberty Hill and Leander, at Leander, April 27, 28. The District Conference will convene at Liberty Hill on Tuesday, April 24, at 11 a. m. Delegates to the District Conference will be elected on this round. STERLING FISHER, P. E.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or PAINS in the right side, write for valuable book of information. FREE L. E. BOWERS, DEPT. E-86, 219 S. Dearborn St., Chicago.

PAYABLE IN ADVANCE

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

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

PERSONALS

Rev. R. G. Mood, of Denton, writes us a kind letter which was much appreciated.

Rev. L. E. Conkin is now in a great meeting at Mt. Vernon. Texas has no purer man.

Rev. W. J. Bludworth, of Nevada, called to see us this week. He reports progress in his work.

Rev. R. H. Grinstead, of Oklahoma City, has been on the sick list for two weeks. A severe case of la grippe.

Rev. L. A. Webb, presiding elder Weatherford District, called last week. As usual he is a very busy man. We were glad to see him.

Rev. J. M. Peterson, presiding elder McAlester District, called to see us this week. He reports the work in Oklahoma to be progressing finely.

Rev. C. G. Shutt, of Lawn, is author of a booklet entitled, "What Does the Bible Teach?" We have not yet seen it, but we underwrite for it.

Rev. J. S. Sessums, of Anadarko, Oklahoma, has had eleven additions since conference and finances are in better condition than for many years.

Rev. L. B. Saxon, of Grace Church, Palestine, called during the past week. He reports some twenty-five additions to his Church since conference.

Dr. John M. Moore, of the Board of Missions, filled the pulpit of First Church, Dallas, last Sunday. For four years he was the popular pastor of the old First Church.

Professor J. E. Henry, son of Rev. H. B. Henry, underwent an operation for appendicitis in a local sanitarium in Dallas last Sunday morning. He is doing well.

Rev. W. L. Nelms, presiding elder Cleburne District, held his Pastors' Conference and Missionary Institute at Joshua this week. The old veteran was never more active.

Rev. O. T. Cooper, of Waples Memorial, Denison, says he has "a loyal people, a wide-awake Church, all things a-going and the results are coming." That puts it well.

Rev. and Mrs. J. T. Bloodworth called at the Advocate office this week. They are just from a great two weeks' meeting at Ector, where there were 120 conversions.

Rev. R. F. Bryant, presiding elder of the Sulphur Springs District, reports three fine revivals on his district—at Enloe, Lake Creek and Cumby. This is a cheering report.

The Vinita Evening Sun-Herald says that a \$50,000 Methodist Church is talked of by Vinita Methodists. We trust the plans will materialize. Congratulations to pastor and people.

Rev. J. E. Roach, of Winnsboro, made us a pleasant call. This is his second year and he is glad to be returned. He is very much pleased with his charge. Of course it is mutual.

Rev. H. W. Knickerbocker, of First Church, Austin, is supporting President V. A. Godbey in his campaign for Coronal. The editor of the Advocate will be with Dr. Godbey in Austin March 8.

Dr. Thomas F. Brewer, of Eufala, writes: "You are making a splendid paper. * * * I have been a constant reader of the Advocate for more than thirty years." We will take Dr. Brewer's word on most anything.

Rev. John R. Nelson, presiding elder Fort Worth District, was among our visitors this week. He reports the annual School of Methods for Sunday School Workers will open Sunday afternoon, February 18, at First Church, Fort Worth. Principal addresses will be delivered by Dr. C. D. Bulla, Nashville, Tennessee, and Dr. Ivan Lee Holt, of Southern

Methodist University. The school proper will open Monday and will continue through the week, beginning daily at 4 p. m. and closing at 9 p. m.

Rev. F. E. Singleton, of Mexia, called the past week. He is a pastor who is instant in season and out. He does not propose to lose any of his large Advocate list and is already at work rounding up renewals.

Brother W. C. Everett presents us a copy of the official directory of the Dallas District. It contains much valuable information concerning this growing district. If any important item is left out we did not discover it.

Rev. R. B. Bonner was among our pleasant callers last week. Deprived of the privilege of preaching for health reasons, nevertheless Brother Bonner is still the happy Christian we knew him to be twenty-five years ago.

Rev. E. Hightower, Rev. Paul Kern, Rev. Ivan Lee Holt, Miss Mamie E. Kennedy and Miss Nelle Peterman will constitute the faculty of the School of Methods for Sunday School Workers at Fort Worth next week.

Rev. M. W. Clark, of Maypearl, was a pleasant caller at the Advocate office this week. Brother Clark is one of the pastors who help to keep the Advocate going by always bringing up a good report on subscriptions. We were glad to see him.

Brother J. W. Jenkins and wife, of Ivanhoe, on December 11, 1916, celebrated their fiftieth wedding anniversary. Brother Jenkins was born in South Carolina in 1842. Sister Jenkins in Mississippi in 1850. We congratulate them and wish them many more years together.

Rev. J. F. Sherwood, superannuate of the North Texas Conference, brightened our office with his presence last week. He preached at Ervay Street, Dallas, last Sunday morning. Inviting the editor to this service he said, "Come and let's get religion over again."

Dr. S. H. C. Burgin has a fine prayer-meeting at First Church, Dallas. The editor had the privilege of speaking there last Wednesday evening. If Methodism has a better congregation than the First Church people, we have not seen it. Dr. and Mrs. Burgin are doing a monumental work at this great Church.

Rev. D. H. Hotchkiss writes us of the death of his sister, Mrs. M. E. Whitten, of Austin, which occurred on February 8. The Advocate extends sincere sympathy to the bereaved family. Sister Whitten was a Methodist of the old type and many times we have seen her radiantly happy in our Austin meetings.

Brother W. M. Carter, business manager of the Texas Assembly, reports that the Assembly's fifty acres are now under fence, twenty-one cottages have been completed, the new auditorium is nearing completion and 500 feet of the 1000 foot pier are finished. Many other items of progress are reported. This is capital.

Mrs. Virginia K. Johnson has been with the home bearing her name twenty-four years and has published the King's Messenger for twenty-one years. Through the efforts of this saintly woman the Virginia K. Johnson Home has property valued at \$150,000. The debt has been reduced to \$3500. Two thousand girls have been given industrial training of two years' duration during these twenty-four years.

The editor spent last Sunday at Celeste, preaching morning and evening for Rev. J. Leonard Rea and his people. Despite the very cold weather good congregations were present both hours. Brother Rea has a fine membership of some 260, his conference collections are sixty per cent in hand and he plans for a revival dur-

ing March. The editor will long remember the gracious hospitality of this good pastor and wife.

Dr. F. P. Culver, of Austin Avenue, Waco, has just returned from the burial of his aged father, in Alabama. He tenderly speaks of his father thus: "He had reached the ripe age of eighty-seven and had been an official member of the Methodist Church since he was nineteen. He was ready and waiting for the translation"—the one argument for Christianity which no infidel can answer. The Advocate extends sincerest condolence to the loved ones.

MY RECOLLECTIONS OF BRENHAM.

On the third page of this Advocate will be found an interesting history of our Church at Brenham, Texas, by Mr. J. S. Giddings, one of the trustees, and Rev. E. G. Cooke, the present pastor. Old-time Methodists will at once link the name "Giddings" with the history of this Church for many years back. The name is immortal in the minds of Methodists in that section of Texas. Following their labors was the name of "Stone" and other descendants of the Giddings family—all staunch and faithful supporters of Methodism. This sketch carries my mind back to the days of 1863—the war period. Brenham was then the terminus of the Austin branch of the Houston and Texas Central Railroad. My employer was David Richardson, who had moved from Galveston to Austin and was engaged in the publication of a newspaper at the latter place. The stage from Austin to Brenham made tri-weekly trips. It required more than two days to make the trip one way. This was slow travel when people were waiting anxiously for war news. In order to overcome this delay Mr. Richardson established a pony express between the two points. The train would reach Brenham from Houston about 6 o'clock in the evening. The rider of the pony express would place the dispatches in a pouch and start at once for Austin. There were nine horses in use and two riders—one on the Austin end and the other on the Brenham end of the route. By rapid riding and the many changes in horses the pouch would reach Austin by 4 o'clock the next morning. It was the duty of the Austin rider to wake the printers and get them to work at once. By 9 o'clock a. m. the war news was in type and printed and forwarded to San Antonio and other important points by stage. This express enabled people in the interior to get the news two or three days in advance of the usual mail facilities. In those days deserters, runaway negroes and bushwhackers were numerous throughout that section. The men were nearly all on the battle lines, and riders were difficult to procure. Boys under age and disabled men were the only available material. I was then fourteen years of age and my employer placed me in charge of the line. I must provide the riders. If I failed the lot fell to me to see that the pouch went through. As a result (very much against my mother's wish) I was on one end or the other about half the time. In a siege of a month or more I was on the Brenham end of the line. My home while in that town was in the family circle of Dr. Fetehtic, who was a druggist, I think. Many nights when a stiff norther was blowing have I started for a fifty-mile ride in the night and many nights I would be frozen stiff, so to speak, when I reached my destination. I have been lost in a blizzard on Shepherd's prairie, some seven or eight miles west of Brenham, without chart or compass, and it so dark I could not see my hand before me. Giving my animal

the reins I finally discovered a light at a great distance and rode toward it. Leaving my horse for a warm fire, expecting to resume my journey, I was confronted with the stern command of several women that I should not leave the premises that night, for it would mean death to me. I was therefore compelled to miss the trip. I did not have even an overcoat, but was clad in war clothing, which meant a light coat and thin trousers. It is no wonder the good women would not let me go. It was, however, the only time the anxious people waited in vain to learn whether any of their loved ones had fallen in battle. Fifty miles in less than three hours was some riding! And this three times a week, besides riding back slowly the next day after each journey. These were strenuous times.

After the war it required strong men to fill the pulpits throughout Texas. It was not uncommon at conference to have a preacher's character arrested for a breach of the peace—in short, engaging in a fist fight with some one on the streets. If my memory serves me right, good Dr. Wilkes, once the pastor at Brenham, had this experience. He apologized to the conference for the disgraceful affair, but in his concluding remarks he said in substance: "I want the brethren to forgive me for losing my temper, but let me further assure you that if in the future I have similar cause to chastize any one I shall make it my especial business to do it well."

Methodism during the Civil War did not make much progress, but the Churches kept up the usual services as far as possible. Brenham was no exception to the rule. But the town was a live one in those days. There are now few landmarks that I can recognize. I have attended one or two sessions of the Texas Conference held at Brenham during the past twenty or thirty years. Mr. J. N. Brown, now of San Antonio, was then living at Brenham. He also is of the Giddings family, having married one of the girls of that family. He is now and has been for many years identified with Methodism in San Antonio. Then I remember a Brother Van Ness at Brenham, who entertained me at one of the conferences. Others at the same home were Rev. E. S. Smith and Rev. C. C. Armstrong, both of whom long since went to their reward. After a lapse of fifty-four years it is entertaining to me to read the history of the old Church at Brenham and to learn of its struggles and triumphs. It is a great Church with a great history and will in the future, as in the past, do much for the cause of Methodism and the building up of His kingdom among men.

L. BLAYLOCK.

Dallas, Texas.

DEATH OF BROTHER WILSON.

After a long life of seventy-seven years, Rev. W. P. Wilson has found the land where there are no sighs nor pains. He died last Saturday at the home of his daughter, Mrs. Hugh Hall, 326 Brooklyn Avenue, Dallas. Dr. Gibson, assisted by Revs. L. P. Smith and W. H. Evans, conducted the funeral services. Mrs. L. M. Houston sang. The pallbearers were all grandsons of the old veteran.

Brother Wilson was often a familiar visitor in the Advocate office, and often contributed to our columns. When General L. M. Lewis died he succeeded him as pastor of old First Church. Those were early days in Dallas Methodism, whose roll is kept high up in heaven. He has joined the heroic band who made us what we are and who have outstripped us in the race. The lingering ones of the old days in Dallas Methodism will meet him in the land where no shadows ever fall.