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The Sum Of All Heresies

That institutional Christianity is passing through a stupendous crisis does not admit of doubt. The Nations are being sifted as in a sieve. The false is being separated from the true. Serious men everywhere are re-examining the foundations of their faith. The underlying philosophy of modern movements is receiving careful study.

An astute lawyer, Philip Mauro, has given us a challenging study of modern movements in his book called "The Number of Man." The book is a survey of present-day activities in the fields of religion and business. With the author's theory of Christ's second coming we have nothing to do, but in his statements concerning the unifying principles in modern religious and economic movements we are profoundly interested.

The thesis of this thought-provoking treatise is that the religious and economic movements of the present day have a common ideal, a common basis and a common religious principle. These movements, seemingly unrelated, have common root principles; they are as the foliage of a tree; each leaf separate and distinct, but drawing its life from a common source.

The ideal which lures the movements of today, whether commercial or religious, is consolidation, or unification. This is a day of gigantic combinations in capital and unifications in religion. The dream of world-empire inspires both the capitalist and the religious leader. And that there is such a tendency requires no proof; it is clearly patent to every man who has discerning eyes.

The basis common to modern movements is faith in the powers of man. Man is considered entirely capable of subduing the world in which he lives. He can force nature to divulge her longest-kept secrets; he can unravel the sunbeams and can count the mileposts to the most distant star. Through science and historical criticism and his own social consciousness man is equal to the stupendous task of world-empire whether in religion or in the realm of business. Man is thus a citizen of the world, a cotemporary of all ages and by changing the environments of men can establish ideal social conditions throughout the earth.

Modern movements root themselves also in a common religious principle—the innate worth and dignity of man. The divinity of humanity is a fundamental doctrine in the New Theology, in the advanced theology of Rome, in socialism, in the tenets of evolution and in much of the higher education of today. Innumerable quotations from modern theologians, modern scientists, modern educators and modern socialists show that Mr. Mauro has rightly interpreted the common ideals and

the common bases and the common religious principles of modern movements in the realm of both business and religion.

In this discriminating study we are able to discover the fundamental heresy of our times. It is a heresy, too, that is as old as Eden; a heresy which has been revived in every age of the world; a heresy which John Wesley vigorously assailed; a heresy which lies at the root of the impotency of a vast deal of modern preaching; a heresy, in a word, which robs a man of his Bible with its precious doctrines of the incarnation, the atonement and the judgment day.

The basal lie at the bottom of much of our modern civilization is the lie of the old serpent in the garden: "Ye shall be as gods." And the enemy of mankind is as successful in deceiving modern men and women as he was in misleading the first man and woman in the dawn of human history. Modern men, in vast numbers, proclaim and worship themselves "as gods."

You dare not tell the makers of the "new" theology that man is a fallen being; you dare not repeat in his hearing the story of the Fall. For he will answer that it was God, not man, who fell. He will tell you that the narrative in Genesis "does contain a truth." (And this admission requires great condescension upon the part of the destroyers of the Bible). The critic

will tell you that the story of the Fall does imply a "coming down from perfection to imperfection," and that this coming down of God was "of the nature of a fall." But it was God who fell; not man. Man never fell, but from the beginning has been moving upon a constantly ascending plane. The depraved nature of man is only the theologian's myth. Man is his own Savior and in doing good he is in the act of being saved.

It was of this sum of heresies that Mr. Wesley was speaking in that impassioned sermon, delivered at Halifax, April 21, 1790: "How many labored panegyrics do we now read and hear on the dignity of human nature! One eminent preacher, in one of his sermons, preached and printed a few years ago, does not scruple to affirm, first, that men in general (if not every individual) are very wise; secondly, that men in general are very virtuous; and, thirdly, that they are very happy; and I do not know that any one yet has been so hardy as to controvert the assertion."

If the reader would see John Wesley, the preacher, flashing, burning, ridiculing—the master both of the art of reasoning and pleading, let him study the Halifax sermon, preached at eighty-seven years of age, on "The Deceitfulness of the Human Heart;" let him read, too, his sermon on "The Fall of Man." Mr. Wesley could not have preached the atoning Christ so powerfully had he not believed so deeply in the fallen nature man.

Reorganization or Disintegration?

In Zion's Herald (May 2) under the title "Is It Prophecy?" appeared the following editorial:

In some localities "along the border" there are Methodists who are so impatient over the senseless division of American Methodism that they are taking matters in their own hands and coming together without waiting for denominational formalities. The Methodist Episcopal Church and the Methodist Episcopal Church, South, of Poplar Bluff, Mo., it is reported, have agreed to unite and have decided to call themselves the "Methodist Church." Illegal it may be, but rather forceful as an illustration of what the people—not the officials and the legalists, but the people, the plain people—want as to union. One is reminded of Florence Nightingale's experience in the Crimean War, when she cut through official red tape and sent word to the high authorities by the awestricken officials that "Florence Nightingale had done it." Perhaps the people may yet speak if officialism keeps raising obstacles instead of finding a way to get the denominations together. Is the new Poplar Bluff Methodist Church a prophecy?

The reader will perceive that the editor of Zion's Herald entertains serious doubt as to the legality of the action at Poplar Bluff and will recall that the editor of the Advocate expressed a like doubt in his issue of May 2.

We are pained to note that Zion's Herald

has no word of warning as to the Poplar Bluff incident. Indeed, one cannot resist the feeling that Zion's Herald approves of such a course. It may not be willing to go as far as Bishops Hendrix and Quayle and give its "blessing," but certainly it has no word of censure for the doing of a thing which it admits may be "illegal."

Zion's Herald cannot speak more strongly for the need of unification in the border sections of our Churches than we have spoken. And we now reiterate that a real forward movement in Methodism in many of our border towns and cities is impossible without unification.

But we part company with Bishops Hendrix and Quayle and Zion's Herald when they give their sanction to any movement in advance of provisions for the same by the supreme law-making bodies of the two Churches. Individual Bishops and local congregations, surely, are not wise beyond the collective wisdom of their General Conferences and they will not commend unification to the sober thought of the Church by precipitate and illegal actions. The two Churches cannot be stampeded into union; unification must come as the result of col-

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

The Passing Of Frontier Days

HON. CHAMP TRAYLOR, Plemons, Texas.

A most wonderful transformation has taken place in Texas since my early boyhood days. It appears to me but yesterday that every one went armed, even the preachers. Memory brings to my mind a graphic picture of the stalwart and fearless Rev. Andrew Jackson Potter, better known to frontiersmen as the "Fighting Parson;" the renowned Rev. Alonzo Monk, the disseminator of the only true gospel; and the unmatched Rev. Peter Gravis, the noble exhorter and wise counselor.

In the early days of the frontier agriculture was in an extremely crude state. The modern method of tilling the soil with cultivator and riding plow was a matter for speculation. The primitive means of making a crop were still pursued relentlessly, season in and season out. Wheat was cut with the old-fashioned, hand-gripped scythe. After being cut and thrown upon the ground, it was bound in bundles, shocked and hauled to a clean place, with the heads up. The grain was trampled out by horses. Then it was winnowed with the wind. The grain was then put into sacks, and when a sufficient amount was treated in this way was taken to mill for grinding.

Usually one or two persons took the wheat to mill. Neighborliness was supreme in every community and generally those who went to mill carried the wheat of the whole neighborhood. The long journey to the distant mill consumed sometimes days and weeks. Sometimes the men commissioned with the task would not return at all. There was the Indian, with all of his cunning savagery and ingenuity. He was a formidable enemy of the pale face. He would often waylay the carriers and scalp them. He would chop down their wagons with his tomahawk, cut open the sacks, and scatter the grain promiscuously over the ground. If there happened along with the men a son of tender age the Indian would in mercy carry him off to his wigwam and try to raise him as he rears his own.

That is what the Indians did with Pete Johnson. Pete was on his way with his father from Comanche County to a Bosque County mill. Some miles out on the journey they were ambushed by the Red Faces, who pulled them from the wagon, killed and scalped Pete's father right before him, and took Pete up behind them on a wild horse and carried him away up on the Double Mountain Fork of the Brazos River. He did not take kindly to the nomadic and savage life of the Indian. After watching his chances for a long time, he finally escaped and made his way after many privations and difficulties to friends to whom he related the horrors of the trip to the mill and his life among them. By way of parenthesis, it may be said that to this day the place where Pete's father was scalped bears the name of Johnson's Peak, with probability in favor of its bearing that appellation until the end of time.

In those days amusement was at a premium. Church gatherings, quilting-bees, dances and the like constituted the sole entertainments afforded the old and the young. The old-fashioned breakdown square dance was strictly in vogue in those days. It was not an uncommon thing for a man or two to be killed at one of these dances. The men folks with revolvers buckled to their belts would dance a whole night at a time. To keep them "in trim and fettle," they would make frequent trips during the intermissions of dances to the whiskey-laden keg on a box in the corner of the sweltering dance hall, drawing long and copious draughts from it and all the while singing blasphemously the old favorite hymn, "Come Thou Fount of Every Blessing."

Probably the largest gatherings came to the camp meetings. These occasions were held in various localities, mostly during the summer at some definitely fixed date. Almost every one went to "meeting" in those good old days, some afoot, some horseback, and a great many in ox wagons. Some pretty serious accidents occurred during heel fly season, when these pestiferous insects would attack and sting oxen drawing "camp meeting" parties, causing the dumb brutes to run away and overturn the wagon, dumping the women and children, grub, frying pan and all into the road.

It would seem strange at this day and time in attending revival meet-

ings to see under the big tent six-shooters, Winchesters, Bibles, hymn books and umbrellas piled together while preaching was going on, and a company of Texas Rangers could be seen around the outskirts of the camp ground watching the oxen and horses to keep the suspected Indians from taking them off.

During those good old days every one enjoyed what religion he possessed. The good old sisters would spank their children and at the same time not break singing at the top of their voices such favorites as "Amazing Grace, How Sweet the Sound."

The preacher was the great personage of the village. He was usually of the circuit-rider type. His visits were infrequent, for he came when providence permitted and presented himself when least expected. However, when he arrived it was a signal to all that "there would be preaching at the meeting house." The many difficulties which these pioneer preachers underwent would make a book unto itself. In order to reach their appointments they had to brave every danger—the Indian, the rain and hail, the storm and high water. Not infrequently they had to swim swollen and treacherous streams, for there were no bridges in those days. They did not go in rubber tired buggies or plush-seat automobiles. Neither did they wear store-bought clothes, high-standing collars and striped ties.

They armed themselves with the Word of God, an old Spencer rifle and a cap and ball pistol, usually of the Remington make. It would appear strange today to see a minister step into church, stand his gun up in one corner, unbuckle his pistol and lay it under the pulpit before beginning to preach his sermon. This, however, frequently took place in churches and arbors before the passing of frontier life.

These preachers were the brave heroes who were making the history of Texas, though they possibly did not realize it at the time. All honor to them! Many a time they would stake out their tired horses, crawl under a mesquite tree to rest and prepare their message to a sinful world, and be endowed with power from on high.

And in the transformation work of the frontier I must not forget to speak a word of praise of the pedagogue. He contributed greatly to the growth of education in the neighborhood where he taught and showed the young idea how to shoot. He had no loud bell to peal out the announcement that school was to start and that pupils must come in and prepare for their recitations. Instead, he would beat on the old-fashioned wooden door with a club, which was a signal for the boys to come in from their play, hang up their guns on wooden pegs which adorned the bare walls of the rough school, take their seats on split-log benches on the dirt floor, and get down to hard and studious labor.

I well remember the time when as a student I looked out of the humble log school house, not through glass windows, but holes sawed through the walls, and thought of my future. The privations and misfortunes of my early life weighed heavily on my mind and caused me early to be called away from the school house into the broad and uninviting world to eke out my own living and gain my own education.

To appreciate the innovations brought about by this mighty transformation we must look to some of the few myriad advantages we now enjoy.

Instead of people of the frontier and great plains country having to go miles to mill to have their wheat ground, with the attending evils that may befall them on the road by reason of skulking and lurking Indians, they can now sit in their palatial and well supplied homes and take a quantity of what is called pan-cooked flour, merely add a little water to it, touch a match to the gas—and—presto! cakes are ready to serve.

Many things cause the old-timer to consider deeply the fast and wonderful age in which the present generation luxuriates. But deep in the breast of every one of us there comes a resistless longing to return to the old life—if only for the mere memory and traditions that it would bring with it; for the countless herds of deer, of antelopes; and the millions of buffaloes that used to roam unmolested the broad plains and wide Panhandle country.

The little uncomfortable log school has given way to the modern, well

equipped and steam heated brick school edifice. The thousands of acres of land that formerly provided food for countless varieties of grasses and a stamping ground for hordes of wild animals and wilder Indians are now furnishing food for an enlightened and highly cultured people and provender for immense herds of live stock and splendid dairy cows.

The little shack that served for the preaching of the gospel has been forgotten in the passage of time and the wonderful progress of man. The million-dollar institutional church with spires pointing heavenward as a sort of mute guide to the sinful wayfaring man has taken its place.

To the pioneer it appears that the people of the present generation do not appreciate the great and glorious opportunities knocking at their doors. This people is welcome, as it were, to stop and drink deep at the fountain of wisdom as it flows at their feet. Different methods of teaching have taken place. The old-fashioned pedagogue never failed to impress upon the minds of his pupils that he was a natural born "scraper." Education was forced then; it is voluntary now. It was through many trials and tribulations that one had to pass then before he could acquire anything like a meager education. Neither did the

teacher believe in sparing the rod. How different now! New teaching methods and discipline have relegated the rod to the background, a weapon used only on the most obstreperous and regarded as a means of last resort.

Churches have been established in all of our towns and cities so that a walk of only a few blocks will take us there. Our preachers are well educated and give us the highest knowledge of the Bible gathered from all points of the compass. They are reasonably well cared for and not harassed with Indians and severe privations.

I could proceed at greater length to show what great things have transpired in the former frontier country if it were to serve any special end, but I have tried to show only a few of the many things with which we old-timers had to contend in order to present to you of the younger generation a sort of encouragement to go ahead in your line of progress, but at the same time to remember that it was we old-timers who paved the way and made possible for you the stupendous advantages at present enjoyed.

May you take inspiration from these few things. May the great opportunities placed lavishly at your hands be eagerly grasped and worked out to your complete salvation.

Back In The '60s, '70s and '80s

REV. HORACE BISHOP, D. D., Waxahachie, Texas.

My conference wants me to write a history, but I can't do it. I have not the data. I have not the time to go get the data. I have not the money to take the time to go get the data. I have no way to get the money to take the time to go get the data. Therefore my contributions must be limited to reminiscences of things that have stuck in my brain as I have climbed the hill and walked along on its summit. I wish I could do otherwise. My facts must be verified by others who have access to authentic materials. My friend, H. G. H., who is a frequent (but none too frequent) contributor to the Advocate, has corrected my statements occasionally and I feel thankful to him for it. I have read everything I have seen from his pen since 1866. I shall continue to do so, unless he breaks out on the constitutional questions of '44. Now for a war reminiscence. It was April 7, 1864. I had been attending the ministrations of a Baptist preacher, raised in Palestine, my home for some weeks. His name was Martin Van Buren Smith. For the first time in my life I went forward for prayer; once during the meeting. I heard him often. The sameness of his sermons wearied me. He was anything but versatile. But his earnestness attracted me. He baptized two hundred and fifty soldiers in Bayou Hoeufpower, Louisiana, Baptist fashion. I was not one of them. I had been baptized at three months of age by Uncle Tommy Catlett at Thom Springs Camp Ground, and had heard of it so often that I seemed to remember it. I was satisfied with it. I went forward only once and did not remain with the penitents. There was a man in our regiment by the name of Iverson W. Lane. He was a gentleman, yes, every inch a scholarly gentleman. One Sunday afternoon he came by my mess and said, "Bish., you missed by not going to Church today." I replied, "I know Martin Smith's sermon by heart." "Yes, but Dr. Keener preached this morning." "Dr. Keener, of New Orleans?" "The same." "Captain Theophilus Perry, we must hear him." So that afternoon we did. We stood immediately in front of him. It was the story of the Prodigal Son, the pearl of all parables. Capt. Perry and I both embraced religion while he was preaching and joined the Church at the close of the sermon. Two days after the Captain was killed on the battlefield. Dr. Keener was with him when he passed triumphantly away. Four years after that I was at a District Conference at Cotton Gin, Freestone County. A brother of Major Lane was there, a refugee from Alabama. He, too, was a courtly gentleman. He preached on Job's famous text on the knowledge of the Redeemer and the resurrection. I had heard Creed Fulton at his best. I had never heard so fluent, so evangelical, so soul-stirring a preacher. I never after heard his equal in the use of words until I heard Wingfield, of Arkansas. But that is another story. In the fall of '75 I was sent to the Georgetown Circuit. Dr. J. S. Lane was my pred-

ecessor. He had served his quadrennium and was sent to Liberty Hill. He had a home in Georgetown. He had led in the canvass that raised the subsidy deciding the location of Southwestern University. There were no parsonages then. When I reached my appointment Dr. Mood was sick—his first hemorrhage. I called at the home of Dr. Lane. I wanted information about my work. James Campbell had been junior with Lane and was also with me. But he had not come back from conference. There was snow on the ground. The University and all its friends on the hill were in the slush and black waxy mud. Sister Lane recognized me as I entered the door. I had baptized Miss Daisy several years previous. In my whole life I have not received a more cordial welcome. Seldom have I needed a welcome more. "Egbert, put up Bro. Bishop's team." "Orlando, bring in more wood. Bro. Bishop is almost freezing." "Leila, stop practicing; we want to talk to Bro. Bishop." "No, you are not going away. What? In this blizzard? Why you should not go if the weather were pleasant! So, you stay right here till you find a place to put Mrs. B. and the babies." ("Kiddies" had not been invented then.) That noble Southern woman, whose early life had known nothing but luxury and all the refinements and culture that appertained to the old South, now by the arduous and cruel war reduced to menial toil and a home in a small cottage, with a band of dependent but ambitious children leaning on her for the management of a meager salary so as to educate and place them in social, moral and religious relationships congenial to her soul. That noble woman threw wide open her home, and would be deeply wounded if I did not make her house my home till Sallie and the children came. Ten such as she would have saved Sodom. That was forty-two years ago. During forty-two years her character has adorned the doctrine of our Lord, as a jewel on a lovely woman's brow. The papers say she died a few weeks ago. She did not die. She remained in that frail body as long as she had any use for it and then moved into the house not made with hands which she had been many years in building. She passed into the heavens. May be I ought to have written of her long enough ago for her to read it. May be so, but she knows about it anyhow. She was a friend indeed.

It was in the fall of 1878. Dr. Keener was now Bishop. With astounding recklessness he appointed me presiding elder of Fort Worth District. I went, not knowing what things should befall me there. They befell me all the same. And then they befell me some more and still some more, but that is another story. I hope to tell it some day. I had a dollar and thirty-five cents, a wife and children. No, I did not have them with me. I was glad she was visiting her kin people and that they did not know the condition of our finances. M. H. Wells was preacher in charge. Never did a presiding elder find a warmer supporter at the head of his district. The little parsonage was not big

the rod. teaching relegated a weapon obstreperous of last re- blished in so that a will take us well educat- knowledge in all points reasonably crassed with ons. length to have trans- er country special end, only a few which we old- order to pre- generation o go ahead out at the at it was w and stupendous oyed. ation from e great op- y at your and worked ation.

'80s

is quadren- rty Hill. He n. He had raised the on of South- re were no reached my us sick—his led at the ed informa- mes Camp- a Lane and he had not . There was University e hill were y mud. Sis- y entered Miss Daisy n my whole ore cordial I needed a out up Bro. o, bring in is almost acting; we hop." "No, What? In should not asant! So, you find a the babies." n invented ern woman, own nothing ements and to the old trament of ial toil and age, with a bitious chil- the manage- o as to edu- cial, moral s congenial oman threw l would be ot make her and the chil- she would was forty- forty-two adorned the a jewel on The papers s ago. She in that frail any use for e house not e had been She passed e I ought to enough ago be so, but w. She was 1878. Dr. With as- appointed me Worth Dis- what things They befell en they be- still some story. I hope had a dollar life and chil- e them with visiting her did not know nes. M. H. arge. Never d a warmer his district. as not big

enough for me to sleep in without turning some one else away.

There was only one man in Fort Worth whom I knew, Major Douglas. His family was away and he was not prepared to care for any one. I got acquainted with a local preacher who had been a member of the Missouri Conference, a friend of Bishop Marvin and also of General L. M. Lewis. His name was W. P. Wilson. He was having a hard struggle to live and support a growing family of girls and one boy. He lived in the suburbs of the city. He asked me to share his hospitality. I learned to know him well and to know him as to love him. He was a fine preacher and revivalist. He was no great success financially, but Fort Worth Methodism will never realize what he did for our Church there. I lived there six years. He was loyal, able, quick to apprehend and ready to do, whether on the firing line or in the trenches. What a sweet spirit was his! I must moralize a little. After one has spent a life of devotion to the cause and kingdom of Christ and for any cause drops out of the work with unblemished soul has he not a right to expect consideration when the Church has a job of work? I never heard W. P. Wilson complain or murmur at his lot. I never heard him intimate that he had not had what was his in equity. But I have seen the look of anxiety and known that he was in agony. He had children and they were good to him. But he had also energy and an independent soul. (What is that dropping on this paper? And on my hand and on the table where I write; and why can't I see the page? I don't care and I am not ashamed.) A truer, knightlier soul than W. P. Wilson never preached as pastor in Fort Worth and Dallas and afterwards walked up and down those streets to earn an honest living for himself and noble wife receiving again and again the same cold business answer to his quest for work, not sympathy nor charity, but work. My friend, Cason, must forgive me for this—I just can't help it. There never was a moment when he and the others forgot the father, but Wilson longed to support himself and wife. Now the types tell me that he has entered upon his reward. Bless his memory. He needs no "leave to toil" now. He is where his merits are well known and his work approved.

And now comes the Dallas News and tells me in the most matter-of-fact way how Major Downs, my friend of the eighties, has been burned to death in his home. J. W. Downs, for thirty years editor and owner of the Waco Examiner, discoverer of Governor Richard Coke, Adjutant General under Sul Ross, son of a Methodist preacher, lifelong Methodist himself. When I was stationed in Waco in '84 Sam P. Wright said, "Horace, when you want money this Board of Stewards will always get it for you, and they will always treat you right. When you want a real personal never-failing friend either to yourself or to the Methodist Church, Wes Downs is your man. Quiet, drowsy-looking, unemotional apparently, you will find him discreet, wise and loyal. He makes no show. He does not love place or power. He is dependable."

For four years I proved those sayings true. I wish I knew how it occurred. But that would do no good. It looks so strange that the man who was never free from pain from '63 to 1917, and who never mentioned his sufferings to any one, but bore in silent patience, who saw a fortune melt away and never murmured, should have such a tragic end. I don't understand it at all. The earnest expectation of the creature waiteth for the revealing of the sons of God. Till then the whole creation groaneth. If the good Lord allows me to speak in that day, I shall say a good word for Wes Downs, the steward, man and brother.

HE WILL KEEP THEE.

He will keep thee as the apple of his eye. He will keep thee in all thy ways, lest thou dash thy foot against a stone. He will keep thy foot from being taken. Lest any hurt thee, he will keep thee day and night. He will keep thee as a shepherd doth his flock. He will keep thee from the evil that is in the world. He will keep thee from falling. He will keep thee from the hour of temptation. He will keep thee in all places whither thou goest. He will keep thee in the way, and bring thee into the place which he has prepared. He will keep that which thou hast committed to him.—Central Christian Advocate.

JUST ONE THING AFTER ANOTHER.

By Gulliver.

It occurs to me that the fruits of German rationalism and destructive so-called "Higher Criticism" as they are now appearing in the conduct of that nation in the present war, should forever disgust our people and preachers with the "Kultur" of that wretched system of thought and philosophy. He is blind indeed who cannot see just what would happen to our faith and practice if such teachers should be generally followed. And it is to our shame that some of our would-be leaders have "limped after" such a thinly-veiled and hypocritical agnosticism. The ilk of Tom Paine and the late Bob Ingersoll are saints compared with the men who occupy the pulpits and professors' chairs in the Methodist Church while insidiously undermining the "faith of our fathers," without which—where would they have been? Old Doctor McFerrin used to say that if it had not been for the work of the fathers and the faith which they preached and practiced and which made the country what it is, these little echoes of German infidelity, posing in Methodist pulpits and schools, would "have been plowing an old crop-eared mule in the back part of some man's field." Asbury records in his Journal that at one time in the city of Richmond, in a meeting he was holding, the people got to shouting so and making so much fuss about religion that the "authorities" were appealed to to stop the nuisance. But the Methodists went right on. Old Dr. Lovick Pierce, in one of the last sermons he delivered, describes a great meeting he held, when and where the people were praying and shouting so he had to cease speaking and just rejoice while men and women by the score who were being born unto God! Now we build the tombs of these prophets, and laud and magnify them in our books and addresses on big anniversary occasions, but in the case of some of our cultured and refined preachers and teachers, if some old lady should set up a shout she would "disturb the meeting." Booker T. Washington used to tell about an incident that occurred over in Alabama somewhere in an Episcopal Church one Sunday morning. It seems that the rector was a young fellow of an evangelistic turn of mind and was doing some real gospel preaching. An old "black mamma" sitting in the gallery set up a shout. Whereupon the preacher paused, while one of the "vestry" went up to quiet the disturber. Placing his hand on her shoulder and shaking her, he cautioned her to be quiet and "not to disturb our meeting." The old woman continuing to shout cried out, "Why, honey, I'se not tryin' to 'sturb no meetin'! I'se jes got ligit—dat's all." Then the vestryman answered: "Why, my good woman, don't you know that this is no place to get religion?"

Sad to say, these "places" are not confined to meetings in the Protestant Episcopal Church! Brethren, shouting and noise are not a necessary sign of a man's acceptance with God, but the man or the congregation who frowns upon the expression of religious emotion is furnishing an opportunity for "the stones themselves to cry out." I have seen and heard the bulls and bears in the exchange leaping like wild beasts and roaring like a mighty sea, because of what the "ticker" had announced about the price of wheat in a certain coming month. I never heard more confusion nor witnessed more "excitement" in a flaming revival among the negroes than I have seen and heard in the "pit," where men were dealing in "futures" on material commodities. And shall a man or woman be hushed up who, in a blessed vision of transfiguration glory, cries out with Peter, "Lord, it is good to be here!" Pull off the mask, brethren, and show this generation as our fathers showed their contemporaries, that it is not excitement per se, but it is what causes the excitement that the ungodly and formal Church people object to. That is the truth, and it ought to be told and retold!

This brings me to another "thing." I have recently finished reading for the second time "The High Churchman Disarmed, or a Defense of Our Methodist Fathers," by the late Dr. W. P. Harrison, one time Book Editor and editor of our Quarterly Review. Space will not allow even the most abridged and compendious review of the book in this article, but I wish that every Methodist, and especially every Methodist preacher, could read and digest that great work. It is not a tirade of abuse, but a sane and true statement of facts taken from the

(Continued on page 11)



Add Exploded Wheat Grains And Make That Dish Complete

The bowl of milk is ideal food for noons or nights in summer. But what will you put in it?

Bread or crackers—made from just the inner parts of wheat? Why not all the wheat? Then you have in one dish all that human bodies need.

The Scientific Food

Puffed Wheat—invented by Prof. Anderson—stands first among the hygienic grain foods.

It is whole wheat puffed to eight times normal size. Every food cell is exploded, so digestion is easy and complete. All the food elements are made available.

After an hour of fearful heat, the grains are shot from guns. And a hundred million steam explosions occur in every kernel.

The grains come out like bubbles—flaky, toasted, crisp. When eaten, they seem to melt away. They taste like porous nut-meats.

Yet these delightful morsels—these seeming confections—are this premier grain food, fitted for digestion as it never was before.

Add these to the milk dish. Then you'll have a dish containing 16 foods in one.

Puffed Wheat Puffed Rice and Corn Puffs Each 15c Except in Far West



Flaky Titbits

Thin, crusty morsels to mix with fruit. Or, with sugar and cream, to make a morning food confection.



Like Bubbles

Airy, flimsy, toasted globules to float in bowls of milk. Very easily digested.

Keep well supplied in summer. Use in candy making, or as garnish for ice cream. Let hungry children eat them dry, or doused with melted butter. Every ounce is an ounce of ideal nutrition.

The Quaker Oats Company

Sole Makers

(1580)

Notes From the Field

NEWTON.

Prospects bright for a great meeting in Newton. Seven professions at the first service Sunday morning. Notwithstanding the rain Sunday night, the people came, and two professions. Parrish is doing some great work. To God be all the glory.—W. Wootton.

MEMPHIS, TENN.—EPWORTH CHURCH.

I am certain the brethren will be interested in our meeting which has just closed, in which I had the help of Evangelist M. Columbus Hamilton and his singer, Ed Phillips. Sunday, April 29, we received exactly eighty-five into the Church, and I have a list of about twenty more. Most of those received were adults. This city, it is certain, never saw a greater meeting for thoroughness and abiding glory for our Lord.—Warner C. Barham, Pastor, May 2.

SMITHVILLE STATION.

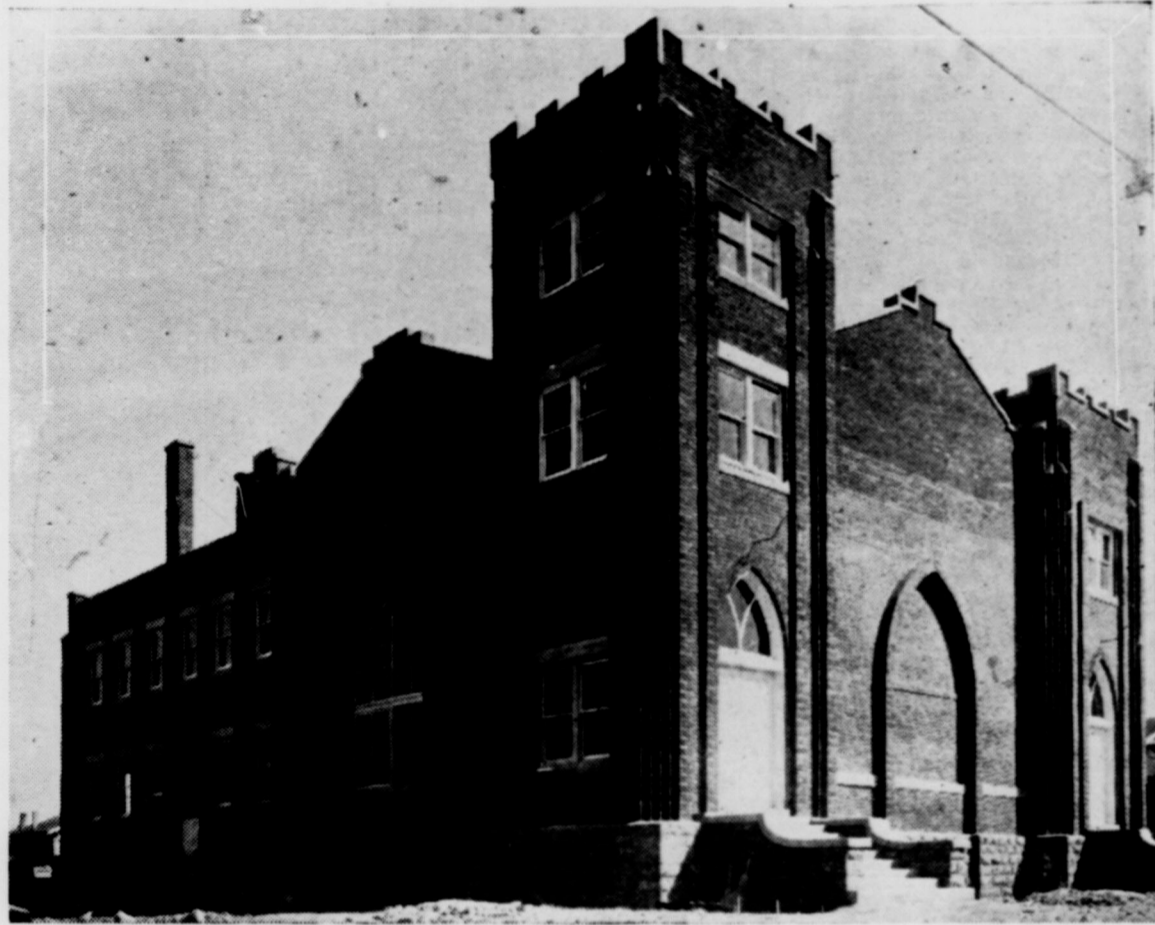
Have just close a fine meeting, Rev. J. C. Wilson doing the preaching. All were highly pleased and much helped by the great gospel sermons of this man of God. Wilson is sane, safe, having messages that are worth while and delivering them in a way that the people receive them. My Church is greatly helped and the cause of Christ strengthened in our city. There were several conversions and seven additions to the Church. Others on the waiting list. We are in the midst of our last year with these splendid people. During our pastorate we have paid about \$1500 on church debt, baptized twenty-six children, received 220 members into the Church—one hundred and thirty of these on profession of faith. We are hopeful of closing up our last year in fine shape and leave our successor a good place to work.—F. A. White, P. C.

DEVINE.

We have just closed a twenty-two days' meeting at Devine; had sixty-three conversions besides a number of reclamations; thirty-two of these were soldier boys. We received twenty-four into the Methodist Church; twenty-one of these were upon profession of faith. Brother A. A. Simpson, of San Antonio, led our singing during the meeting. His solos were especially enjoyed by all who heard him. He was also fine in directing the choir, and also in getting the congregation to sing. We feel that Brother Simpson's singing was a great factor in the success of the meeting. We, therefore, take pleasure in recommending Brother Simpson to any preacher who wants a good gospel singer. We have received forty into the Church since conference, and have had seventy-four conversions. Have organized a Senior League and also have a good live Junior League. Our Sunday School is in fine shape.—Shan M. Hull, P. C.

WESTBROOK CIRCUIT.

Westbrook Circuit for many years has occupied the most prominent place among the big circuits of the Northwest Texas Conference. But this year she has lost some of her leading membership. If this were the close of the year we would have to report a net loss of thirty members. But we will surely gain back all this loss ere our revival season shall close, for we have always noted that the revival, though not the purpose to gain members, brings in on its high spiritual tide new members that help to enlarge the kingdom of the Master. Our people here are the big-hearted kind who do large things. The parsonage at Westbrook has been made entirely new over again, outside and inside. It is perhaps the loveliest thing in the Sweetwater District. Brother W. P. Garvin's at Colorado is not an exception. All the finances are being cared for in the most considerate way. A new church building is being considered out at Spade. If it is in order in the columns of the Advocate to tell of poundings, we should tell of ours at Westbrook. It took place on the night of January 26 and in the most formal as well as bountiful way we have ever seen and at the Church. After fitting speeches had been made, this preacher arose and acknowledged that he was then and there reminded of a debt that he must pay of most fearless service to this people who showed so much esteem and respect to their pastor and family. Our District Conference is now on record. It will be one long remem-



ASBURY METHODIST CHURCH, EL PASO, TEXAS.

REV. C. K. CAMPBELL, PASTOR.

The charge was organized in 1912 by Rev. W. R. Howell. Services were held for several months under a tent. Later the Board of Church Extension in vested \$1000 in a lot on which was erected a building to be used for Church purposes, ultimately to be converted into a parsonage. In October, 1913, Rev. W. S. Duncan was appointed pastor. During his two years' pastorate Brother Duncan accomplished the most creditable results. In 1915 he turned over to his successor, Rev. C. K. Campbell, 120 members. Before Rev. C. W. Webdell left this city it was decided by the officials of his Church that Trinity would assist in the erection of the new Asbury Church. The amount agreed upon was \$6500 and the Asbury congregation assumed \$3500. On condition of this \$10,000 being raised locally, Dr. W. F. McMurry pledged a donation of \$7000 from the Board of Church Extension. It was this generous outside aid that made the enterprise possible. The contract for the new building was let last October for \$19,000. The plant thus far represents an investment of \$22,000 and has an indebtedness of but \$4000. In addition, the congregation built a parsonage at a cost of \$3100. When the church is completely furnished Southern Methodism will have property valued at \$30,000 in the most attractive residence section of the liveliest city in Texas. The growth of this part of the city is phenomenal. Ten years ago it was the happy hunting ground for quail and jack rabbits, now it is a neighborhood of 10,000 people. Homes are being built at the rate of twenty-five a month. The membership of the Church has doubled in eighteen months. Eighty-four have been received since the Annual Conference, making the present membership 240. Every department of the Church is well organized and efficiently manned. The original name of the Church was Alta Vista, but was changed last year to Asbury by way of commemorating the Asbury Centennial. Both for himself and his congregation the present pastor desires to express appreciation of the liberality of Trinity Church, without which we would doubtless be still struggling on with inadequate facilities. Brother Webdell, Brother Packard, Brother Knickerbocker—all have co-operated most cordially with the man who is fortunate enough to sign himself the pastor of Asbury Church.

C. K. CAMPBELL.

bered on that occasion. Our presiding elder, Dr. J. T. Griswold, preached one of the best sermons it has ever been our privilege to hear on Sunday at 11 o'clock. His theme was "Christ the Messiah." And then on Saturday night Dr. George Hardy preached. His theme was the "Exalted Christ." This was a great sermon, and it did our heart good. These were the only sermons we heard, as we had to hurry home on account of sickness. This is a great country and our Church is gaining rapidly. From almost every charge a flattering report, either of some great revival or the launching of a church, comes. And our educational efforts in these parts have been stupendous, fraught with no less victory. Our missionary efforts have been great. But all of this comes to us because we serve a great God. And to him be all the victory. But just now, while our country is going to war with a mighty nation, let us not forget that the time is now here for us to go low into the valley of humility and beseech the assistance of the Almighty in this stupendous effort for, first, freedom, and then peace over our world. Let us all pray.—L. Jackson.

THE BROWN CO-OPERATIVE REVIVAL IN JACKSONVILLE.

Beginning on the first Sunday in February a co-operative revival was begun in Jacksonville. The meeting was under the leadership of Evangelist John Elward Brown and his party. It was the most remarkable meeting in the history of our city. Our Churches were awakened, the whole community was stirred, the schools were revolutionized, many were converted and added to the Churches. The high school was swept by the revival wave as no one in the meeting had ever seen before. Educational work was practically discontinued for some days, the pupils being obsessed with the revival work. Individual pupils would go forward to the teachers and ask that prayers be offered in their behalf. Alexander College received a great blessing. At the close of the meeting every girl in the dormitory

was a Christian and every boy but two or three. During the last week the college attended both the day and the night services in a body. The religious influence and the influence of the citizenship of Jacksonville is a greater factor in the life of our student body, which parents cannot afford to overlook in selecting a school for their sons and daughters. The meeting was great and its influence abides. We have had one hundred and fifty at prayer meeting since it closed.—P. T. Ramsey, P. C.

GLEN ROSE.

Glen Rose has had a really great revival. About thirty-five professed faith in Christ. The best of it all is most of them were children and young people. Many new consecrations were made and the Church has taken on new life. This little Church has done, by the help of the good Father, some really wonderful things during the past few years. In addition to building and equipping a magnificent house of worship, we are now raising \$5000 to build a parsonage and complete the church plant. About \$4000 has been subscribed and we will close the campaign this week. To Bro. H. D. Knickerbocker, of Houston, is due the credit of helping us over this last hard pull. Every steward is now a tither. Pastor's salary raised \$200 over last year. With our church plant complete, and the thousands of visitors who come here for an outing during the summer, we have a very choice opportunity for doing good.—F. L. Meadow.

COMMERCE.

Rev. Joseph Jameson, of Irish parentage, education and other characteristics of the North of Ireland Protestant—Wesleyan—stock, and one time member of the North Texas Conference of the M. E. Church, South, but now a local preacher, preached a series of sermons for me at Commerce recently. He did more, he delivered one of the greatest lectures (by request) on the causes of the great European war I have ever heard or read. It was a masterpiece, and should be generally heard. The

members and visitors of the last session of the North Texas Conference (at Greenville) will call to mind the wonderful sermon Brother Jameson preached one afternoon on that occasion. Some of our leading men who had never heard him before declared it to be the greatest sermon they had ever heard. I write all this because it is true, and with the hope that the brethren generally may secure, as far as possible, the services of this strong man for the benefit of our Methodist Zion. If a man is needed anywhere to set forth the doctrines of our Church in the whitest light and to the best advantage, then Jameson is that man. His residence will soon be at Greenville, and the brethren wishing to get in touch with him can address him here.—J. W. Hill, P. C.

MAYPEARL CHARGE.

As it has been some time since I wrote to the Advocate, I will try to write a few lines to let my brethren know that I am still alive and that I am happy in my afflictions and in my suffering. I love to read the Texas Christian Advocate. It was in my father's home when I was a boy and I have read it ever since I first remember reading a paper. I put in fifteen years of active work in the West Oklahoma Conference. And when my health failed me and my brethren said that it was best for me to take a superannuation, it was the saddest hour of my life, but with faith in God and confidence in my brethren, I submitted to the will of my conference. We live in the bounds of the Maypearl Charge. Rev. M. W. Clark is our pastor, and Dr. H. Bishop is our presiding elder. I love Bro. Bishop. He is a fine man and a good presiding elder. He looks well after every interest of the Church. Bro. Clark is loved by everybody in his charge. He is a good preacher and a fine pastor. The Sunday School at Auburn is taking on new life. The Bible Class is the best one that I ever saw. I love the people at Auburn for I was converted in the church here at twelve years of age, and for four years I was a local preacher in it and it was from Auburn

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that I went into pastoral work and joined the Oklahoma Conference years ago, and when I was forced to superannuate I felt like I would like to come back to see the old home church again, and so wife and I came and we will be here until we go to the session of the West Oklahoma Annual Conference, which meets at Clinton, Okla., the last of October. Brethren, I want you all to pray for me. May God bless you all is the prayer of one that loves you all.—W. P. Meador, a Superannuated Preacher, Grandview, Texas.

BRITTON CIRCUIT.

The fifth Sunday in April was a fine day for the Methodists at Britton. We had chosen this date for the Children's Day exercises so the pastor could be at home. Knowing that the exercises would not take all day, we invited Rev. Josephus Lee, of Mansfield, to come down and preach two sermons for us. At the 11 o'clock service we had a nice congregation and Brother Lee preached on giving God his part of our earnings. He showed very plainly from the Scriptures that if we keep God's part it will be a curse to us. At the close of the service we took a collection for our parsonage debt and raised one-half the debt. At 3 o'clock in the afternoon we had the children's exercise, which was real nice. The committee had spent much time and had the children well trained. At the close we took the offering and got a nice little sum to promote the Sunday School work. At the 8 o'clock service we had another nice congregation and at the opening we announced there would be no collection. So one brother arose and said he was afraid the meeting was not a Methodist meeting, but Brother Lee soon showed them for he preached on infant baptism. Everybody whom we heard express themselves were well pleased with the sermons of Brother Lee and wanted him to come again. Truly, Brother Lee is a great Bible preacher.—G. G. Mitchell, P. C.

SAN ANTONIO—PROSPECT HILL.

Finances—About the middle of December, under the leadership of Dr. H. D. Knickerbocker, of First Church, Houston, and the presiding elder, Rev. J. H. Groseclose, a campaign was put on to raise something on our very burdensome church debts. As a result of this campaign a subscription was taken to the amount of approximately \$2700. On this subscription we have actually reduced the indebtedness to the amount of \$2200, leaving a balance, in principle, interest and miscellaneous of about \$9000. Local expenses, such as salaries and incidentals, have been paid up promptly each month of the year to date. This is the first time in the history of the Church in recent years that this has been done. Sunday School—the first Sunday after conference the Sunday School attendance was 162. The average attendance for the entire month of November was 193. The attendance on Easter Sunday, April 8, was 447. The average attendance for the last month, the month of April was 331. A Men's Bible Class has been organized with about fifty on roll, thirty-eight being present Easter Sunday. Not one of these men was in Sunday School previous to January 1. A Cradle Roll of fifty has been organized. All departments and classes have grown with the general growth of the Sunday School. The offering on Easter was \$31.19. At the beginning of the conference year this was the sixth in size among Methodist Sunday Schools in this city. Now it is the second largest, standing next to Travis Park, which has an attendance of about 500. Win-One Campaign—Easter Sunday brought to a great climax our "Win-One" evangelistic campaign, which had been in progress for ten weeks. As a result of this personal evangelism, finishing with special services every night for one week, some eighty new members came into the Church Easter Sunday. Two full lines and part of a third gathered around the chancel to assume the vows of Church membership. This company was made up of boys and girls, young men and young women and older men and women. But one of the most beautiful things about the service was the large number of our Sunday School pupils received into the Church. I must not forget to mention the fact that a class of sixteen babies and small children was baptized in the beginning of this great service. This is always a most impressive and beautiful service. All of our Methodist parents should be urged to dedicate their children to God in infancy. Prospect Hill Church



REV. A. B. DAVIDSON.
Assistant Pastor First Methodist Church,
Dallas, Texas.

has had a rocky road in the past, but we feel that she is getting on her feet. Absolutely the only thing in the way of a great Church here is our oppressive debt. Two things have been going on in this Church in recent years. First, the debt has been getting larger each year; second, the membership has been getting smaller each year. By the grace of God we have been able to turn the tendencies back in each case. Now debt is decreasing and membership is increasing. If our Church Extension Boards will help us manage the debt for a few years all of these problems will be solved.—H. M. Ratliff, P. C.

A NOTE FROM THE FIELD MAKES A GLAD HEART.

Our hearts were made glad on reading Brother Hitchcock's letter from "Zybach" (our last year's work) in which he tells of the completion and opening of the new "Methodist Church." How we planned, prayed and worked to raise the money for that church and to establish Methodism in that growing country and housing all of our many young people out there—the hope of the country. And oh "how happy" I was a few days ago on receipt of a letter from one of "my boys" out there, in which he tells me of his call to missionary work, and says has "Carl (another one) told you of his determination to be a missionary, too." And I said in my heart, Oh, God, if you give me those two noble, manly boys for your service I will never complain or even think of the lonely times I had in the Panhandle, or hardships. No, not even when the flood came and washed our parsonage away. I will always think of those young people as my Sunday School class and my "Epworth Leaguers. Now, pastors, don't think that your country "Leaguers" can do no good. God can and does set his "seal of approval" on work done in faith, and the simple fact that he has put it into the hearts of these two "earnest workers," both young men, grown, to do definite work for him shows that he approves of country Leaguers and organized classes in Sunday School.—Mrs. C. G. Shutt.

METHODISM IN STILLWATER, OKLA.

Yes, the once said impossible has been accomplished—that much-talked of new church in Stillwater, Oklahoma. The contract is let. "Broke dirt" on April 24, a big crew of men at work, money covering contract in the bank. The building is brick. An auditorium that seats four hundred, eleven Sunday School rooms, ladies' parlor, pastor's study, banquet room, kitchen, hot and cold water, everything modern. Semi-indirect, brascelite lighting system. Besides this, an "old debt" of \$800 has been paid. Our property is now clear. Deed and abstract in vault.

The success of our work is in a measure due to the good work of Rev. J. S. Lamar, the pastor last year. He turned over to me a nice subscription list, which has been supplemented and collected. Our people are feeling good. Southern Methodism is coming to the front in this town. We have received over thirty members so far this year, and a number of families yet to be received. Several new members of the college faculty to come in soon.

The Sunday School is making progress. Southern Methodism was organized here in 1890, and this year holds the "record breaker" in Sunday School attendance. We have intro-

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duced the Graded Literature in the Beginners, Primary, Junior and Intermediate Departments. Our superintendent, Prof. C. H. Stone, is a capable man and doing things, while the Primary Superintendent, Mrs. C. M. Jenkins, is a phenomenal success in her department. All of our services are commanding the attention of the students of the A. and M. College in a way that is very pleasing. We came here to succeed and, brethren, by God's grace and your prayers we will. Since the conference is helping us to build our church, I feel that the brethren should know what the folks here think of the work. So read the following:

"At our last conference in November Rev. C. C. Barnhardt was appointed as pastor of the Stillwater charge. Brother Barnhardt is a young college man and is fitting in beautifully at this place. He knows student life and is getting a great hold on the young people in the college and has made a most excellent impression on the town at large and the members of the Church.—M. A. Beeson, Department of Agronomy, Chairman Board of Stewards.

"Brother Barnhardt is a good preacher and a hard worker. This combination usually succeeds and we predict for him a successful year."—F. R. Greene.

"Not being a member of the Southern Methodist Church, I feel free in stating that Rev. C. C. Barnhardt, in the time he has been in Stillwater, has formed a closer acquaintanceship with the students and faculty of the A. and M. College than any one before him. He is known by all as a 'worker.' This fact, I believe, will assure him success in Stillwater."—C. A. Poffenberger, Registrar A. and M. College.

"Brother Barnhardt's zeal, earnestness and progressiveness appeal strongly to the students of the college, and I feel sure that under his guidance the Church has a bright future. He has taken such an active interest in the Sunday School work and has been so helpful in systematizing and popularizing the school that the future looks very bright"—C. H. Stone, Superintendent.

Brethren, pray for us. This is a difficult field but one fraught with vast possibilities. Our congregation here has some of as loyal, faithful and efficient members as can be found. They stand by the pastor and ready to work. At conference we shall say, "Everything in full, Bishop."

C. C. BARNHARDT, P. C.

KEMP.

The meeting held in Kemp by L. E. Conkin, R. E. Huston and Miss Eula McGuire closed Sunday night. About 225 conversions. Seventy-three applicants for membership in the Methodist Church. Several were already members of the Church. The other Churches of the town shared liberally in the results of the meeting. It was indeed a great meeting. Paid the evangelists about \$485.—E. G. Roberts.

VALLIANT, OKLA.

Sunday, May 5, was commencement day for our high school in Valliant. Although the weather was unfavorable, we had a goodly number in attendance. It was said that our town is coming to life. We never had anything like this. We preached the sermon in the Methodist Church. The high school pupils furnished the music, the Junior League decorated the house and everything moved smoothly. We feel like Bismark and Valliant are coming to their own. It is said that we are having the largest congregations ever had. Still there is room for more. We are praying and planning to reach those on the outside and by the help of God we shall. We are making the Church services, prayer meeting and Sunday School stand on their own merits and people are taking better interest in them. Pray the Lord of the harvest to help us in this important field.—W. M. Grose.

IN AND OUT OF MEXICO.
F. S. Onderdonk.

The Home Board of Missions appointed me a delegate to the Regional Conference of the Panama Religious Congress, which met in the City of Mexico March 27 to April 1. I hailed with delight the privilege of meeting with my Annual Conference, whose sessions closed the day before the meeting of the Regional Conference.

In view of the new Mexican Constitution making it unlawful for others than Mexicans to exercise their ministry in the Republic, I knew that we would no longer be allowed to work in that country, so Kitten made the trip with me, that we might dispose in some way of the accumulations of twenty-five years of married life.

We went as far as Laredo in the "Tin Liz," which we left with good Dr. Skinner at the Seminary. James carried us as far as the bridge where an American soldier went through our baggage for ammunition. His mouth watered at the suit case of good lunch, but he found no other kind of ammunition. In all the years of diversified travel we have had in Mexico, we had never seen as much red tape as now. On the Mexican side of the river our grips were examined again. The medical man looked me up and down (a long look) and told me I might pass.

We were directed next to the fumigation station, where the contents of our grips (except the lunch and all unused wearing apparel) were tied in a sheet, and with scores of similar bundles placed into a big steam cauldron into which the steam was turned for about five minutes. I imagine this would have about as much tendency to kill germs in that clothing as the barking of a dog would have to turn the moon into a cheese. The ridiculous part of the whole thing was that our coats and the clothing we had on were never disinfected at all. Of course the trick of it all is to get from each person the sum of fifty cents. Having paid the penalty, we made the next advance, which was to go to the station and get transportation. For a week before I had a friend engage our sleeper berths through, but I was afraid all the time that some man more worthy than I, might appear and buy my bed. We were forced to go through a narrow door into an inner yard and there stand in a throng that swayed and pushed to gain entrance to the ticket office. I asked the official in charge if I might go in and see about my transportation, and he very kindly allowed me to pass. Kitten insisted that she could look after herself, which she did. My reservation was being held, and in a few minutes I planked down the Mexican gold and received the coveted transportation. Again our baggage was examined and then we were allowed to take the train. What a relief it was!

We found a good number of Christian friends aboard, and it was not long before we were settled for our long trip south. We made up our minds that we were not going to get impatient about slow travel or anything else. We knew there was just enough danger about the undertaking to put spice into it, so we simply awaited developments. Our train made good time, even if it did stop unreasonably long at some of the stations, and we reached Monterrey about dark, having been a half day en route from Laredo, which was not bad. Over this strip of country we saw nothing in the way of crops, and no cattle. After a two hours stay in Monterrey we pulled out and were soon in bed. Before we were asleep, however, the train had stopped and the next morning we were just where we were when we retired. Dead engines, etc., etc. We finally got a few miles further and there stayed until something like four o'clock in the afternoon, having been over twenty hours getting thirty-five miles. But it was all right. Who of that glad company will ever forget that day! The visit to the little Mexican village in the mountains. One brother

(Continued on page 12)

For Old and Young

WORLDLINESS.

Rev. O. E. Goddard, Galveston.

Now wait! You are expecting a diatribe against dancing, card playing, and theater-going. Many Church people delude themselves with the notion that they are not worldly-minded because they are not guilty of any one of these triune forms of worldliness. Many people who never darkened the door of a theater, never shuffled a deck of cards, and never tipped the light fantastic toe are nevertheless extremely worldly. We have harped and harangued about these three forms till we have given our people a distorted view of worldliness. The worldly man is the man whose plans, ambitions, program center in this world. It may be in wealth, in honors, in position. The lust of the flesh, the lust of the eye, the pride of life predominate. The heavenly-minded man is one whose plans, ambitions, program are related to heaven. His life's work is correlated, articulated with heaven's plan. All men are either worldly-minded or heavenly-minded. He whose plans center in and terminate with this world is worldly-minded, be he preacher, steward, or class leader. He whose plans are related to and correlated with high heaven's program is heavenly-minded, be he what he may otherwise. The heavenly-minded man tills the soil, practices medicine, teaches school, runs the store or bank, serves his country in public office or renders some other service with reference to making the proceeds of his life a contribution to heaven's plan. The worldly-minded man expects his honors, his emoluments, his glory here in this world. Let Bishops, college presidents and professors, presiding elders and pastors, stewards and Sunday School workers apply the test and see if they are worldly-minded. Let those who have been so intolerant toward those who are guilty of the three common forms of worldliness do some careful, exacting, merciless introspection. The theater-goers, dancers, and card players are worldly, inexcusably worldly. There is no apology nor defense to be made for them. But they have no monopoly of worldliness.

THE MUSIC OF THE HEART.

True piety is the harmony of the soul with God. His will becomes the will of his loving and obedient child, and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the fountain of genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast. It is a harp of a thousand strings, and yet they all respond to the same divine touch. The great apostle in writing to the early Christians tells them that they must not merely sing, but that they must "make melody in their hearts to the Lord." This signifies the music of the soul. If it be religious music it must come from a religious heart. It must be the breathing of sincere love and grateful adoration. The most marvelous of all instruments is the harp of the human heart.—The Rev. Theodore L. Cuyler.

HIS LIFE FOR HIS ENEMY.

From Vimy Ridge, a shell swept and blood-soaked hill about half-way between Lens and Arras, which has changed hands repeatedly in fierce fights of British and German forces, comes this story of a British soldier who obeyed Christ's command: "Love your enemies; do good to them which hate you." The story is a letter of one of the dead hero's comrades.

"The Loyal North Lancashire regiment held the first-line trenches. There was a lull in the firing, a German attack having just been repelled, and the cries of the wounded who lay out in front were heard. A corporal of the regiment was so deeply touched by the moans of a disabled enemy that he crawled out on his hand and knees to help him, succeeded in reaching him, and tried to bring him into the shelter of a crater. By a renewal of machine-gun fire both were hit, and afterward they were found dead, holding each other's arms. Several German prisoners were so impressed that they asked permission to be present when the English lad and the German he had died for were laid in the same grave."—The Christian Guardian.

ACTIVITY THE LAW OF LIFE.

An Irish Quaker was once exclaiming against what he called "agitation." Presently a lady in his audience put in, "What good in the world was ever done without agitation? We cannot even make butter without it!" There is considerable wisdom in this remark. Activity is the law of all normal life. Even in Eden Adam was supposed to go gardening, and the saints in glory are by no means loafers. Unfortunately, activity in this world is frequently accompanied by friction, mental disturbances, and incidental wastage of life's forces. Nevertheless, when society is churned up some butter is made. Agitation may mean advance. There is agitation in the boiler of the locomotive, yet thereby is the train drawn on its way. The roar and the rush are not of the essence of the process, but are its accompaniments. Evolution is no doubt better than resolution, but even in evolution there are cataclysms, cleavages, and disappearances of myriad forms. In heaven all friction will vanish, but until then many reforms will have to be introduced by force.—Zion's Herald.

BY PRAYER.

It is said that John Wesley spent two hours of each day in prayer, and many days more than this. He began to pray at four in the morning. One of his associates said of him: "He thought prayer to be more his business than anything else and I have seen him come from his place of prayer with his face shining." Martin Luther, the little monk that stirred Europe, said: "If I fail to spend two hours in prayer in the morning, the devil will get the victory through the day." The saintly Francis Asbury was in the habit of rising at four and spending two hours in prayer and meditation on the Word. The godly Robert M. McCheyne spent two hours in the early morning and one hour after tea in prayer. Geo. Muller, of Bristol, was always in prayer. Adoniram Judson would pray for hours at a time, and who can doubt that much of the present success of the gospel in Burmah is due to the earnest petitions he sent to heaven. David Livingstone knew how to pray, and literally died upon his knees. These men prayed. God answered and things were brought to pass.

Is not prayer, mighty prayer, our hope in these seemingly barren times on which we are fallen? Will not Jehovah still answer by fire? We can see no other help for Church or nation in these perilous times than the strong arm of Jehovah, and that arm is moved by prayer. Therefore "to our tents," O Israel!—Christian Intelligencer.

CHURCH-GOING.

The men who need public and social worship will never, as a rule, seek it unless the men who think they do not need it set the example and join in it. There is, in my judgment, no more commanding public duty than attendance at Church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended Church constantly through life, or who brought his children to Church in their youth, or who was taken by his parents to Church in his own youth, who ever regretted it as he looked back.—Senator George F. Hoar.

WANTING RIGHT THINGS.

One woman remarked to another: "I have no time to do so and so!" "You mean that you do not want to do it!" replied the woman addressed. This put a new thought into the mind of the first speaker, who after a pause rejoined, "Well, I guess that's so!" People generally find time for what they wish to do. Our dominant desires promote ingenuity in discovering ways and means of accomplishing the particular ends sought. One hour cannot, of course, be multiplied into ten or twelve hours, even by the hardest toiling men; but, where a good cause calls for support, and an intelligent method is employed in the apportionment of active periods among several kinds of tasks, a great deal of effective work may be accomplished, constituting a splendid total in the course of the year. Wanting right things, we will work for them!—Northwestern Christian Advocate.

THE LITTLE "UPSIDE DOWN BAT."

A bat is a queer little animal. He is no relation to the birds, belonging as he does to the mammals. Mammals are animals, like the horse, cow and sheep. Neither are his wings like those of a bird. Instead of feathery wings the little upside down bat has what are called flying membranes or skins. His arms are long, ending in claws, like thumbs; his legs are short. Between the arms and legs are stretched the wings.

When he is hanging by his feet, with his head down, the little bat folds his wings like an umbrella. He sleeps in this position all day. When night comes and he wishes to fly, open goes his umbrella, and away flies little bat.

Bats sleep all winter. They hang by their feet from the beginning of cold weather until the coming of spring. Then their wings, or flying membranes, wrapped snugly around their wee bodies, serve as blankets to keep in the heat and to keep out the cold.

If a bat falls to the ground he is nearly helpless. All he can do is to push himself along by his feet until he reaches a fence or tree. Then he climbs and climbs by his claws and feet until he gets a change to turn himself upside down. Poor little bat can't fly until he is hanging by his feet with his head down. Then he can stretch his wings and feel perfectly at home.

The owl is his enemy, but so is the cat, and it may be the little bat is glad that cats cannot fly.

If little Red Riding Hood ever saw a bat, probably the first thing she said was: "O, Friend Bat, what a big, big mouth you have!" The bat has a big mouth because he catches his food when he is flying through the night air. He opens his mouth wide and in goes his dinner. Bats eat all kinds of insects for dinner—moths, beetles, flies and gnats. That is why they have sharp teeth, like needles.

Little upside down bat has wonderful ears; he can hear flies walk and hear the tiniest soft-winged moth flying. His eyesight is poor, but he doesn't need to see well, because not only are his ears remarkable, but little bat has a way of feeling what is happening near. When a moth flies his wings cause a movement of the air. You cannot feel that the air is moving, neither can I; but little upside down bat knows from feeling exactly where the air was set in motion and the next thing is he is eating the moth for dinner. A bird couldn't do that; birds must see the insects upon which they hope to dine.

We think that the bat himself makes no noise, but that is our mistake, as the bat has a voice so fine and high pitched only a few human beings with sharp ears ever hear what he has to say.—The Churchman.

NEW RELIGIOUS CENSUS.

The Bureau of the Census in Washington is now engaged in the work of another census of religious bodies and schedules have been mailed to the pastor of each Church throughout the Connection with the request that the schedules be filled out and returned without delay. The returns have been most gratifying, but some Churches are still to be heard from. It is most important, in order that the Methodist Episcopal Church, South, may receive its full representation that each pastor respond promptly and all are urged to attend to the request of the Government without delay.

The statistics for the Methodist Episcopal Church, South, at the close of the year 1906, as then compiled by the Federal Bureau of the Census, and with which the new census will be compared, shows that in Texas there were 225,431 members; New Mexico, 2882; Oklahoma, 40,473. Several Churches failed to send in reports.

The general statistics for the Methodist Episcopal Church, South, at the close of the year 1906, showed that there were 1,638,480 members, of whom, as shown by the returns from 15,446 Churches, about forty-one per cent were males and fifty-nine per cent females. The report also showed church edifices valued at \$37,278,424 and 5811 ministers belonging to the different conferences.

As compared with the report for 1890, the figures showed an increase of 2814 churches; 428,504 members, and \$18,503,062 in the value of church property.

The increase in the present census will depend upon the completeness of the returns from individual Churches.

THE FRUITS OF ADVERSITY.

Many an affliction suffered by a child of God has proved to be a smitten rock, out of which have flowed the waters of a richer spiritual life. It is the bruised herb that gives forth the perfume, and the broken heart that yields the sincerest devotion. Many Christian people fail, however, to realize these good results from affliction because they rebel at it instead of welcoming it, and incorporating it as an asset into their religious life. The saddest thing in sorrow is not the grief itself, but the failure of those who suffer to recognize the form of Jehovah "there upon the rock in Horeb," and to listen to the heaven-sent message which some providential Moses or Aaron or Joshua may bring them in time of adversity.—Exchange.

PURITY GIVES POWER.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take or to be long troubled with it, or to catch any contagious or infectious disease, than those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

"Prayer, as it brings us constantly into the presence of God, gradually conforms us to the moral image of God. We become Godlike. There is a resemblance to God in our spirit, object, and actions. And as it is impossible to live to purpose if we are not like God, the man of faith is the man of prayer, and the man of prayer is the useful man."

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ROSWELL DISTRICT CONFERENCE.

Rev. S. E. Allison so presided; Artesia and Rev. J. B. Cochran so entertained; pastors and delegates so prayed, preached and acted; and God so overshadowed as to make the sixth session of the Roswell (New Mexico) District Conference, meeting April 19-22, one of the most delightful occasions. Revs. Geo. H. Givan, Conference Missionary Secretary, and C. P. Moore, Divisional Field Secretary of Sunday Schools, also added much to our pleasure and profit.

The pastors' reports showed a healthy condition of the work. Several revivals have been held and some church building enterprises are on foot. Carlsbad combined both of these features. Odessa, Pecos, Hagerman have had revivals. Portales is building. So is Lovington. Texico-Farwell has had a revival and built an elegant parsonage. Roswell has added to her many points a Tithers' Club. The conference collections are in fair condition.

Afternoons were given to institute work. Brother Givan led in a most profitable missionary discussion, Brother Moore in a good Sunday School program and the Woman's Missionary Society in a most profitable open session. On Sunday School afternoon the Board of Church Extension had a profitable half hour, and the Board of Education put in enough time to raise a subscription of \$140 for a scholarship in S. M. U.

The preaching was of a good grade and strikingly evangelistic. A union service was held on Sunday evening and Brother Allison outdid himself in preaching.

John Jenkins and David T. McMahon were granted license to preach. Delegates elected to the Annual Conference were:

- HON. T. FORT, Roswell.
T. B. PRUITT, Pecos.
J. M. BICKLEY, Clovis.
B. P. WILLIAMS, Artesia.

Alternates:

- J. B. Sledge, Portales.
Hon. Sam Bratton, Clovis.

The next session of the conference goes to Hope.

L. L. THURSTON, Secretary.

SAN MARCOS DISTRICT CONFERENCE.

The San Marcos District Conference met in Seguin, April 27 at 8 p. m. After a spiritual sermon by R. A. Rowland and the sacrament of the Lord's Supper, the conference was organized with the writer as secretary, and upon call of the roll all of the clerical members except two were present and a goodly number of lay delegates.

The usual committees were appointed and the business of the conference was conducted through this channel.

The reports as brought in by the various committees show an optimistic spirit and much tangible evidence of growth. The promises for the future were gratifying. All the various interests of the Church were discussed and all disciplinary requirements fulfilled.

The address of Brother H. G. Horton on "One Hundred Years of Methodism in Texas" was well received.

Brother C. S. Wright, of the S. M. U., was present and a scholarship to the Theological Department was readily provided for.

The following delegates were elected to the ensuing Annual Conference:

- J. T. ELLIS.
G. G. JOHNSON.
W. E. FERGUSON.
L. C. ALLEN.

Alternates:

- W. A. Scott.
P. M. Ross.

Buda was chosen as the place for the next District Conference.

Raymond A. Dibrell was granted a license to preach the gospel.

Strong resolutions were passed advocating the suggested legislation before Congress to prohibit the waste of foodstuffs by forbidding the manufacture of liquors therefrom.

A resolution tendering the services of the pastors of the San Marcos District to the Government as Chaplains, or in any capacity they might serve their country in conformity with such arrangements as may be made between the authorities of our Nation and Church was heartily passed.

Rev. J. E. Harrison, D.D., was before the conference and addressed us upon local school interests, and in connection with his address made a most generous offer, which was made

the text of the following unanimously adopted resolution:

"Resolved, That this conference hereby express its appreciation of the tender of services made by Dr. J. E. Harrison, President of San Antonio Female College, for the next conference year and more if necessary to labor without compensation other than expense of printing, postage and travel to the end that \$60,000 may be raised for the better equipment of San Antonio Female College and \$30,000 for the Coronado Institute. We further recommend to the Board of Trustees of these institutions and the ensuing Annual Conference the acceptance of the generous labor of our capable brother, so long connected with one of our best schools."

Much emphasis was placed upon the preaching of the Word, as was evidenced by occupying the pulpits of the various Churches of the city upon Sunday. The Church at Seguin has been helped by the visit of this conference, the work of the district has been given a new impetus and all who participated have received a blessing.

JAMES F. PENNYBACKER, Secretary.

CUERO DISTRICT CONFERENCE.

The Cuero District Conference was very graciously received into the homes of the good people of Nixon, Texas, on March 1, 1917, which date marks the opening of the forty-seventh session of Cuero District Conference. The opening sermon was preached by Rev. C. Pugsley, of Victoria, whose masterly words God allowed to loose the power of the Spirit that so wonderfully characterized each of the following sessions.

On March 2, 8:30 a. m. sharp, Presiding Elder A. W. Wilson called to order and organized the conference precedent to the regular order of business. Though the personnel of the conference is much changed from that of a year ago, yet the respective reports indicated progress in every phase of Church activity. And he it said to the credit of the chair that through his usual promptness and clearly defined policies of administration the several sessions of the conference were disposed of not in haste but with life and order and interest.

First day, afternoon, was devoted to Sunday School Institute work, the program of which was arranged and conducted by Rev. A. E. Rector, Conference Field Secretary. Brother Rector spoke in behalf of the District Sunday School organization plan and forthwith perfected organization of the Cuero District. Others of note on the program were Miss Springal, of San Antonio; Mrs. J. G. Springer, District Superintendent of Teacher Training, and Rev. E. Hightower, Divisional Secretary of Southwest. Benediction by Col. V. M. West ended the afternoon session, to convene again at 7:30 p. m., at which time Brother Hightower was the principal speaker of the evening. And during the course of his remarks he very clearly exposed the need of the Church of a more comprehensive program of religious education.

March 3, second day, forenoon, was all given to discussions and plans relative to the missionary interest and obligations of the district, except a few minutes in which Rev. Phillip Daschner, District Superintendent of San Antonio Anti-Saloon League, set forth in a few brief and inspiring remarks the aim and necessity of the Anti-Saloon League.

Second day, afternoon, following devotional exercises led by Dr. J. T. Curry, presiding elder San Marcos District, two hours were spent in the interest of the Epworth Leagues of the district. Meanwhile Dr. T. M. Wheat, West Texas Conference League President, speaking on points of connective interest and organizing District League with the following officers. Prof. J. B. Shanks, President and Secretary; O. O. McKenzie, Vice-President; Miss Lilly Ivy, Treasurer. Dr. H. E. Draper spoke in behalf of the superannuates, followed by few timely remarks by the presiding elder, which closed the Epworth League event.

After reports of the committees were read and adopted the following were elected delegates to the Annual Conference:

- W. A. McCLOTHING.
R. K. TRAYLOR.
J. H. MOORE.
R. L. BARNES.

March 4 was Laymen's Rally Day. Afternoon session was conducted by R. K. Traylor, Cuero District Lay Leader, and the evening session by Judge M. A. Childers, West Texas Conference Lay Leader.

Rev. W. A. Dunn, of Goliad; Rev. J. C. Wilson, Conference Evangelist; Rev. Gaston Hartsfield, of Yoakum; Dr. J. E. Harrison, President San Antonio Female College, in the order mentioned, occupied the pulpit at the preaching hours of the conference.

All the foregoing and more went together to make an unusually helpful and inspiring occasion, of which the Church loyalty of the Nixon people and quiet but effective leadership of Rev. F. M. Jackson were climaxing features.

C. M. DUNSETH, Assistant Secretary.

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference met in its twenty-third annual session at Hico, Thursday, April 26, and continued over the following Sunday.

The reports of the preachers and laymen reveal prosperity in the face of difficulties. Salaries are being paid, benevolences well looked after with a creditable part in hand, and several new churches either finished or in course of construction. Special emphasis was placed on the Texas Christian Advocate.

The following delegates were elected to the Annual Conference:

- R. P. CAMPBELL, Tolar.
W. R. GREENWALT, DeLeon Circuit.
M. J. SNOW, Huckabay.
U. J. MORTON, DeLeon Circuit.

Alternates:

- J. B. Wolverton, Bluffdale.
W. C. Streety, DeLeon.

E. Chloe Lambert was recommended to the Annual Conference for admission on trial and for deacon's orders.

A. J. Owens and W. T. Stanford were also recommended to the Annual Conference for deacon's orders.

H. B. Clark was appointed as secretary to audit pastors' reports at the Annual Conference.

Wysong Bowman and H. B. Holdridge were granted license to preach.

One prominent feature of the conference was the great laymen's meeting on Friday afternoon. Prominent laymen throughout the bounds of the district discussed the work of the Church in such a way as to give instruction to others, every phase of Church work being considered.

We were honored by a number of visitors: S. G. Thompson, presiding elder of the Brownwood District; J. J. Creed, of Winters, who represented the Church Extension Board; J. E. Crawford, Conference Missionary Secretary, who spoke of interests committed to his care; Dr. H. M. Dobbs, of S. M. U., who well represented that institution; G. F. Winfield, of Meridian College, speaking for that school; H. A. Boaz, speaking for Texas Woman's College.

The preachers who brought messages were: G. H. Wilson, J. E. Crawford, G. F. Winfield, H. A. Boaz, R. B. Young, Geo. Smith and H. M. Dobbs.

The master mind of the conference was S. J. Vaughan. His great heart and brain grasped the conference, and therefore everything went well from beginning to end. No detail was unnoticed, no man forgotten, no interest neglected. His opening message to the conference was filled with wise thoughts connected with practical methods. Because of his inspiration and enthusiasm, the conference ordered an assessment for a new district parsonage, and it will be built. No wonder the conference unanimously and enthusiastically adopted resolutions of appreciation of the work of such a man, who this year closes his quadrennium on this district.

Stephenville will entertain the District Conference next year. S. B. KNOWLES, Secretary.

HAMLIN DISTRICT CONFERENCE.

The seventh session of the Hamlin District Conference convened at Rule, Texas, April 20, 1917, Rev. B. W. Dodson, presiding elder, in charge. The pastors were all present at roll call the first morning except three. They were unavoidably delayed, but came before the conference closed. An unusually large number of laymen from over the district were present. Rev. J. G. Miller, Commissioner of Southern Methodist University, and Rev. J. W. Hunt, President of Stamford College, were welcome visitors.

Careful inquiry was made by the presiding elder concerning the various interests of the Church throughout the district. The pastors' reports showed progress along all lines.

Mrs. J. A. Shawver, of Crowell, conducted a very interesting and help-

ful League Institute on Saturday afternoon.

Brother Miller was at home among the brethren. He addressed the conference several times and represented the Theological Department of S. M. U. in a strong appeal. The pastors cheerfully pledged him \$140 as a special from the Hamlin District for this department.

The following were elected delegates to the Annual Conference:

- W. A. EARNEST.
J. N. WOODS.
N. G. ROLLINS.
GEORGE LINK.

Alternates:

- W. R. Coker.
G. W. Baker.

The preaching of the conference was done by Brothers Crockett, Malone, Hunt, Dodson and Miller, all of which was of a high order.

The conference opened with a most excellent sermon on Friday night by J. D. Crockett, of Tuxedo.

Saturday at 11 a. m. Brother L. K. Malone, a local preacher, preached a very helpful sermon with a pronounced evangelistic ring.

On Saturday night J. W. Hunt, President of Stamford College, delighted and inspired a great audience with his eloquent address on Christian Education, applying it particularly to Stamford College and its present needs. It was truly a great address.

Sunday morning Brother Dodson preached on "The Proof of Christ's Resurrection." This sermon was not only an unanswerable argument, but was delivered with such earnestness of soul and spiritual power that it caught and held as by magic the great audience that heard it. It was from every viewpoint a great sermon.

The high water mark of the conference was reached on Sunday afternoon in the old-fashioned love feast, which was conducted by Brother Dodson. For two hours the people talked, sang and shouted together.

Then at the evening hour Brother Miller held the spiritual tide to the high mark reached during the services of the day, fully meeting every demand and expectation of the hour in a great sermon on "Conscious Salvation." The spiritual uplift of the services of this day will not soon be forgotten by those present.

The outstanding features of the conference were:

- 1. The optimistic spirit of the pastors and the cheering reports from their charges. The reports were without exception encouraging and full of hope.
2. The high tide of spirituality which ran through all the services and work of the conference.
3. The brotherly love which prevailed between pastors, presiding elder and laymen of the district. It was very much like a great family reunion. Not a discordant note was sounded.

Brother Haynes and his most excellent people of Rule left nothing undone to make our stay in their midst happy. The pleasant memories of our visit with them will linger with us for many months.

After a spirited discussion, Matarador was selected as the place for holding our next District Conference.

S. L. CULWELL, Secretary.

DURANT DISTRICT CONFERENCE.

The members of the Durant District Conference of the Methodist Episcopal Church, South, met in Kingston, Wednesday, April 25, 8 p. m. with a goodly number of the pastors and lay delegates present. The opening sermon was preached by Rev. W. M. Crutchfield, of Ada. Brother Crutchfield is one of our recent transfers from Texas. A number of the brethren spoke very favorably of the sermon.

The visitors were met at the depot by the citizens of the city in autos and driven to their homes.

At 5:30 the ladies of the Church held a reception on the church lawn and gave to all an opportunity to get acquainted with the preachers and laymen present. Refreshments of various kinds were served, and a delightful hour was the experience of all present.

Thursday morning at 8:50 the presiding elder, Rev. S. H. Babcock, held the devotional services, followed by the holy communion. This was the great service of the conference. Brother Babcock's lesson was the third chapter of Ephesians, from which he brought out things both new and old. He was absolutely master of the occasion and moved his audience towards things divine. Truly, Brother

(Continued on page 11)



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PLAN OF EPISCOPAL VISITATION FOR 1917-18.

Table listing episcopal visitation dates and locations for 1917-18, including Brazil, Montana, Denver, etc.

The fall meeting of the Bishops will be held at Jackson, Tennessee, October 26-28.

REORGANIZATION OR DISINTEGRATION? (CONTINUED FROM PAGE ONE.)

lective action and wise planning. Anything else is disintegration and is a confession of loss of confidence in our leaders.

One of our esteemed preachers in Missouri, dissenting from our editorial of May 2 says: "The Poplar Bluff people and Bishop Hendrix were right and I would to God hundreds more would take the bits in their teeth and move out in the same way."

"Take the bits in their teeth!" Does our senior Bishop stand for this? We will not believe it. On the contrary, we shall be sorely grieved if he shall not discourage such a spirit.

A MEETING OF VITAL INTEREST TO TEXAS

"Divide and conquer" is no less a political than a military maxim. For years the forces of good government in Texas have been in the majority but for as many years they have sustained defeats at the hands of the enemies of good government.

This state of things must now come to an end. The Good Government League of Texas will meet in Austin next Saturday, May 12.

The source of corrupt politics in Texas, as everywhere, is the legalized liquor traffic. This

traffic has debauched the electorate, corrupted officials and dictated legislation and the first consideration in any meeting which deserves the name of a "Good Government League" is the destruction of this shameless traffic.

A PHILIPPIC AGAINST THE MODERN DANCE.

Bro. Shuler has printed 10,000 copies of the May number of his Free Lance. It is his "Dance Number." His deliverance is certainly a ringing one. He treats the subject under the following heads: "The Statement of Science," "The Statement of History," "The Dance and Social Ideals," "The Testimony of Dancers," "The Battle for Physical Supremacy."

To speak as Brother Shuler has spoken breaks the pastor's heart. And no man ought to preach such a sermon until he has a broken heart. No man ought to preach such a sermon who delights in that kind of preaching.

But the modern dance is a subject which every pastor must face; social evil is a theme which we cannot safely skip in our preaching. No task, however, requires greater delicacy of feeling and statement. The preacher dare not leave indelicate suggestions in the minds of innocent young people.

AN INIQUITOUS BILL.

In the House of Representatives Mr. Parks, of Dallas, has introduced the following bill:

Be it enacted by the Legislature of the State of Texas:

Sec. 1. Cities of over five thousand inhabitants are hereby granted the power of local self-government as to, and may by the public will, as expressed by ordinance, or charter amendment, authorize, allow, censor and regulate, or prohibit the operation of theaters on Sunday.

Sec. 2. The requirements, procedure and remedies prescribed in this act are hereby declared to be cumulative of all other requirements, procedure and remedies provided by other laws, and this act shall not be construed to repeal any other law, or portion of a law, except in case of direct conflict therewith.

Sec. 3. The present condition of the law on this subject and the importance of the change herein contemplated, creates an emergency and an imperative public necessity that the constitutional rule requiring bills to be read on three several days in each house be and the same is hereby suspended, and that this act become a law from and after its passage, and it is so enacted.

In the Senate Mr. Hudspeth, of El Paso, has introduced a similar bill.

The proponents of commercialized Sunday picture shows were decisively defeated by the decision of Judge Morrow, of the Court of Criminal Appeals. By all sorts of devices they have sought to evade the public amusement features of the present Sunday law.

Great statesmen of ours at Austin! The Nation is at war, the State's appropriation bills are unpassed, measures for the protection of our border are to be considered and yet these men are wasting the few precious hours of the called session in an effort to take care of the interests of commercialized film owners!

We will not now repeat the arguments for civil Sunday statutes except to say that every man is entitled to one day's rest in seven. Such periodic rest is a physical, mental, moral and spiritual necessity. And, further, that if we rob one class of laborers of their right to rest on the Sabbath, in time all will be deprived of this right.

are opposed to it because statesmen in every age of the world recognize the Sabbath day as affording a period for moral and religious instruction without which civil institutions themselves can not stand.

Send telegrams and petitions to your Senator or representatives at once protesting against the iniquitous bills introduced by Mr. Parks, of Dallas, and Mr. Hudspeth, of El Paso.

IN BEHALF OF OUR SOLDIERS.

Noble words are these of Professor Gilbert Murray, of Oxford, England, concerning British soldiers:

As for me, personally, there is one thought that is always with me—the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. I seem to be familiar with the feeling that something innocent, something great, something that loved me, is dying, is dying daily for me.

America has not yet tasted the bitterness of war in a measure which enables us to speak with the intense feeling of Professor Murray. But no man can tell how full the cup of sorrow may be of which we shall yet drink. Certainly, however, it ought to deeply move us as we witness the departure of our young men for the training camps of the country.

Both the State and the Church are under solemn obligations to do everything possible for the physical and moral safety of the men who are willing to sacrifice their lives in their behalf. It is inconceivable that the State will allow the physical efficiency and the moral stamina of our soldiers to be jeopardized by the liquor traffic.

Likewise, shall not the Church throw its protecting arms about our heroic men? Shall it not furnish chaplains? Will not neighboring pastors visit the camps? Shall not Bibles be furnished? Above all, shall not Christian men and women pray daily in behalf of those who are willing to die in their stead?

A SUNDAY IN AUSTIN.

In response to an invitation from Rev. Sterling Fisher, presiding elder of Austin District, and our pastors in Austin we spent last Sunday with Rev. Beverly Allen in the interest of the Fred Allen Memorial Church. This is a new \$17,000 plant but has a debt of some \$7000. The Board of Church Extension has agreed to lend the Church \$4000 on condition that it raise the remaining \$3000.

EPWORTH LEAGUE BOARD IN SESSION IN DALLAS.

As we go to press the Epworth League Board is reviewing the year's work in its Dallas meeting. Dr. F. S. Parker, General Secretary, is able to make a very fine report. The gain during the year is 96 Chapters and 3841 members.

Vertical text on the right edge of the page, partially cut off, containing various names and fragments of text.

TEXAS FEATURES OF THE PAGEANT OF METHODISM.

Before an audience of some 4000 interested people "The Pageant of Methodism" was rendered for a second time in Dallas. The great Coliseum Tuesday evening, May 8, presented a brilliant scene.

ment with you, but of my belief that we will succeed at this session as heretofore in defeating this measure, which as you see, is aimed at the destruction of our American Sunday."

The editor appreciates an invitation from Brother and Sister H. N. Runnels to be their guest during the session of the Timpson District Conference at Center. Hospitality is not gone among Methodists.

We acknowledge an invitation from Miss Ellana Eastham to attend the commencement of the Huntsville High School. She is one of the happy graduates and the editor has the distinction of being her uncle.

Rev. W. T. Ready is to preach the commencement sermon for the High School at Wilburton, Okla., May 13. He is pastor at Wilburton and has received eighteen members into the Church during the year.

Rev. John R. Morris, of Fifth Street, Waco, preached twice a day for two weeks in his own meeting. Twelve accessions by vows and baptism and four by certificate. He is a rare man who can hold his own meeting.

Rev. J. H. Maxwell, of Ganado, applied for the position of Chaplain in the United States Army, but was not accepted on account of his age. He says, "I was born too early or the war came too late." And there are others.

Rev. J. A. Siceloff, after serving several months as assistant pastor of First Methodist Church, Dallas, goes to Yancy, West Texas Conference. He did a fine work in Dallas and we commend him to the people of his new charge.

Mrs. M. E. Ragsdale, of Dallas, presented us this week with a copy of The Youth's Magazine, a publication of the Methodist Episcopal Church, 1838. It is very different in its make up from our present young people's magazines.

Dr. S. H. C. Burgin, of First Church, Dallas, is with the business men on their trade excursion this week. Dr. Burgin is popular with men and it is a compliment to him and his Church that he was invited to make the trip.

Dr. and Mrs. Sam R. Hay were presented with a beautiful velvet rug at the district parsonage in Dallas, Wednesday evening, May 2. Judge J. E. Cockrell made the presentation speech in the presence of a large number of friends. Dr. Hay responded appropriately.

Rev. A. B. Davidson, assistant pastor at First Methodist Church, Dallas, called to see us last week. He was transferred from Yancy, West Texas Conference. Bro. Davidson will make many friends in Dallas and the editor welcomes him as the pastor of himself and family.

We were pleased to have a visit this week from Senator John G. Willacy, who for twelve years was chairman of the Appropriation Committee of the Texas Senate. Read the resolutions which he will offer at the meeting of the Good Government League of Texas, in Austin, this week.

Rev. L. E. Conkin and wife and Miss Eula McGuire called on us this week en route to Decatur to hold a meeting. They had just finished a very successful meeting at Kemp. Bro. Conkin paid a high tribute to Bro. E. G. Roberts, our pastor at Kemp, saying he was one of the most successful pastors and had one of the nicest families he had ever been associated with.

Rev. C. R. Wright, of our Central Church, Fort Worth, observed Passion Week, preaching a series of sermons at the morning hours on "Jesus, the Son of God" and at the evening hours on "Jesus, the Savior of Men." He says it was the best week in his ministry. Easter Sunday he received thirty-one into the Church, twenty-six of these on profession of faith. Ninety-six accession since conference. Excellent.

Bursar Frank Reedy writes as follows: "I am instructed by the Executive Committee of the Board of Trustees of Southern Methodist University to convey to you the sincere appreciation and hearty thanks of the Executive Committee for the splendid work done by yourself and by the Texas Christian Advocate, through the large space given the University, in co-operating with us in making the meeting of the Educational Commission the great success that it was. The President of the University joins with the Executive Committee in expressions of appreciation of the service you have rendered Southern Methodist University as editor of the Texas Christian Advocate." The Advocate is always glad to lend a helping hand to any of our institutions.

SENATOR WILLACY'S RESOLUTION AT MEETING GOOD GOVERNMENT LEAGUE, AUSTIN, MAY 12.

Whereas, Our country, in defense of National existence, the honor of our flag and the golden rule of the Man of Galilee, has been drawn into the vortex of war; the Nation's resources rapidly, masterfully, being mobilized; and

Whereas, The potential power of our Nation springs from the rich, red blood and the clear, unfevered brains of its sons and daughters, who constitute the Nation's soul, which is our State; and

Whereas, The richer the blood, the clearer the brain, the more invincible shall be our arms; that no matter how perfect the mechanism of the gun, the gunner's aim is untrue when the target is obscure in the wavering vision of alcohol; that a bullet sped through the shadow will not halt the advance; and

Whereas, Americans, men and women, everywhere, are subrogating considerations of individual advancement to the Nation's need; that, in the solemn hour of war, the sons and daughters, by birth or adoption, of every State of the American Union have remembered the Nation's ideals and are, one and indivisible, ready, cheerfully, to answer "here" to the country's call; and

Whereas, In all sections of the country industrial plants, great and small, are being tendered unselfishly for the use of the Nation—industries of every character save one; and

Whereas, The distilleries, breweries, liquor machines and saloons having nothing useful to offer—nothing which can be mobilized for the Nation's defense—are, therefore, tendering nothing; and

Whereas, In tabulating the Nation's wealth we cannot safely close our eyes to the Nation's waste; that, though every man and every woman, too, and every boy and girl stand ready to contribute his or her part to meet the cost of war, still, if we as a people are wise the expense may be met without cost in money to the Nation; that the waste alone of our country may be made to finance the war indefinitely; and

Whereas, Towering above all other elements of waste is our National drink bill, exceeding annually one thousand millions of dollars, not one penny of which vast sum adds to the productive wealth of the country. To the contrary, every particle of it crushes energy, destroys manhood and womanhood, dwarfs childhood, the supreme source of the Nation's strength; and

Whereas, The American people will soon be called upon to pay annually two hundred and forty-five millions, the interest upon the first issue of war bonds amounting to seven billions of dollars; and

Whereas, The extraordinary expenses and sacrifices of the war now waging for the rights of Nations and in defense of our own liberties, should, and doubtless will, be met in that spirit of cheerful patriotism ever characteristic of the American people; therefore be it

Resolved, That, impelled by considerations of vital concern for our country's welfare, imbued with complete confidence in the wisdom and patriotism of our President, his immediate advisors and members of Congress, upon whose shoulders have fallen in this hour of the Nation's trial the grave responsibilities of the public service, we respectfully submit to them and to the country these self-evident truths:

1. That the American people are paying annually for intoxicating beverages a sum exceeding one thousand million dollars; not for the country's good, but to sustain the country's vice. Not one penny of this huge waste adds to the country's wealth. To the contrary, it represents the country's waste, every particle of which crushes energy, wrecks manhood and womanhood, dwarfs childhood. Whether in the form of voluntary contributions across the bar or by other means this tremendous sum is gathered from the whole people. If not in one way then in another.

2. That the hundreds of millions of bushels of grain, our annual waste in distilling the country's drink, should be annually saved for the country's bread. Where now it inflames the Nation's brain, tomorrow, if we will, it will build the Nation's brawn.

Still, Fellow Americans, be ye not deceived. Waste yet feeds upon the Nation's blood. Alcohol, made of many products, depends not alone upon grain. Even now the warehouses of the country bulge with barrels and

NERVOUS SPELLS

And Combination of Troubles Relieved by a Combination of Medicines.

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

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

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

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

tanks brimming full of the product of brewery, distillery and wine press; enough, though no more be distilled or brewed, to sustain the saloons and continue the waste of drink throughout the long years of war, and more.

3. That there is but one course to pursue toward this tremendous drain upon the Nation's strength. A country that bleeds in the vortex of war abroad should not be bled by the hand of distilled and malted greed at home—greed more destructive to our race than the ruthless shells and submarines of foreign powers, yet impotent to aid in furthering peace or in prosecuting war. The carnage of war at least yields glory ever to our flag; the carnage of drink yields only vice and shame and death. Which is the greater sacrifice, war for the Nation's safety and honor or drink for the country's peril and dishonor?

4. That though some men say that the liquor industry pays heavy tax to Government; rather should it be said that Government pays tremendous tax to it—in jails and poorhouses, courts and penitentiaries, waste of men and women. Does anyone doubt the price we pay to meet the cost of war—ruthless war—waged by drink? Shall we count the children of the slums, the broken hopes of men, the crushed and bleeding hearts of women, many of them once refined, and, thank God, many of them refined still? Do these not represent a price—a tremendous yearly toll? By the slow torment of want, neglect, disease are these not worse than dead? Shall we trace the waste—the slag, of society back to its cause—shall we follow the wake of drink? Why not in the hour of the Nation's need abolish this useless waste that drains so heavily upon the vital strength of the Nation's men and women?

5. That suppression of the liquor traffic will save to the American people our annual waste of one thousand millions of dollars; that less than one-fourth of this saving will pay the two hundred and forty-five millions annual interest on the issue of seven billions of bonds, the first cost of war, and leave to the American people a net gain of seven hundred and fifty-five million dollars each year; that with one-half of the Nation's waste in drink we can pay the interest on fifteen billions of bonds, dedicated to preserve our race and civilization, and even then, save five hundred and ten millions annually; that with the saving of the whole of the Nation's drink bill with no further charge the American people can finance an army so equipped and a navy so powerful that, were we so disposed, the hostile navies and submarines of the world might be required to halt beyond one hundred miles of the American shores, and, first saluting, ask permission to approach the harbors of the Western Hemisphere; that today by choice we have the saloons; tomorrow, if we will, we may have peace throughout the world; which shall the American people choose? Be it further

Resolved, That we look with confidence to the tribunes of the people and tomorrow.

I cannot do without the Advocate. I am deprived of attending Church a great deal of the time and the Advocate takes the place of Church to a great extent. MRS. M. C. SWINBURNE. Vernon, Texas.

Look at the label on your paper and renew now.

PERSONALS

We appreciate an invitation from Rev. D. F. Fuller, a beloved pastor of our boyhood, to visit him and his people at Wylie. We hope to do so.

Rev. A. Frank Smith, of University Church, Austin, remembered us with a visit last week. His work in Austin greatly pleases his congregation.

Mrs. J. H. Collett is seriously sick at her home in Austin. We pray for the recovery of this noble woman and express sympathy for the distressed family.

Rev. W. J. Hinds, of Plano, brightened the Advocate office this week. The Advocate force always enjoy his calls. He is a good Methodist of his section.

Rev. Percy R. Knickerbocker, of Trinity, El Paso, has been assisting his brother, Rev. H. W. Knickerbocker, in a fine meeting at First Church, Austin.

Rev. J. A. Whitehurst, presiding elder Waco District, is having a fine year's work. Many fine revivals have been held, \$8500 collected for pastors and benevolences.

We were glad to have a few lines from Rev. A. Noble James, of Cartersville, Missouri. West Texas preachers remember Brother James with genuine affection.

Rev. John L. Williams, formerly of the Texas Conference, is doing a fine work as superintendent of the Louisiana Child Finding and Home Society, Shreveport, La.

Dr. W. L. Nelms, of the Cleburne District, brings us under obligations for a cordial invitation to attend his District Conference at Glen Rose, June 5-7. We hope to attend.

Senator Robert L. Warren, of Terrell, is candidate for Governor of Texas. Senator Warren is a member of our Church in Terrell and is a man of irreproachable character.

Rev. Ralph E. Nollner, assistant to Dr. F. S. Parker, in our Epworth League work, called to see us this week. His father is a faithful minister in the St. Louis Conference.

Rev. F. L. Meadow, of Glen Rose, has just closed a fine meeting and has raised \$4000 for a new parsonage. We appreciate an invitation from him to visit his people and hope to do so.

Rev. Elmer C. Carter, assistant to Dr. J. L. Pierce, of Terrell, visited our office this week. He is pursuing his studies at S. M. U. also. This is a fine arrangement for any young man.

We thank Rev. Jesse Lee, presiding elder of Brenham District, for an invitation to discuss Methodist Unification at his District Conference, Caldwell, May 29. Wish so much it were possible.

Rev. R. C. Armstrong, of Fort Worth, has an important communication in this issue on the Parks bill. Do not fail to read it. Bro. Armstrong has convictions and knows how to state them.

Representative John E. Davis, of Dallas County, says: "I beg to acknowledge the receipt of telegram signed by yourself and a great many other pastors of Dallas, protesting against the passage of the Parks Sunday Amusements Bill. I wish to assure you not only of my hearty agree-

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

IN AND NEAR OKLAHOMA.

In fulfillment of a promise of some months standing the Divisional Sunday School "Team," meaning this editor and Miss Nelle Peterman, went to spend Sunday, April 29, with the Lawton District Conference at Tipton, Oklahoma. When we got there Saturday afternoon the other business of the conference had been finished and most of the pastors and some of the lay delegates had departed for their homes. The occasion, embracing a fifth Sunday, had led the presiding elder to hope that most of the pastors could stay to the Sunday School Institute, but for one reason and another they found it necessary to go. The entire Sunday was given to Sunday School work. Three sessions were held and the house was full every time. We have nowhere found a community more eager to do things for themselves and their children in the most effective ways possible. Tipton is a town of about eight hundred people, and not near all of them are Methodists. But what Methodists are there are a plucky set. Discovering recently that their church and parsonage were neither adequately nor well located, they recently sold out, lock, stock and barrel, and bought half a square of ground that is ideally situated for a church. Week before last Pastor Humphreys moved into an elegant and commodious parsonage on one corner of this new location, and during the District Conference dirt was broken for a new church to cost \$12,000. It will have an auditorium large enough to meet all requirements of the congregation and in addition there will be nineteen class rooms, a nursery, rest room, etc. There may be congregations that are pluckier than those Tipton Methodists, but this editor has not seen them in his travels. There may be pastors with more "punch" than Brother Humphreys, but this scribe does not know them. Presiding elder Lamar, with his grasp of affairs and his charming personality, seems to have won all hearts. This traveler will not soon forget the hours of pleasant fellowship with Brother Lamar and Brother and Sister Humphreys in the new parsonage.

ELECTRA, TEXAS.

The next institute was at Electra, April 30 and May 1. When you approach Electra from any direction your attention is attracted by hundreds of oil well derricks stretching away in every direction to the horizon. At numerous wells little gasoline motors are pumping away without an engineer in sight. They are simply supplied with their capacity of gasoline and started and regulated and left to work until the gasoline is exhausted. Truly, great is the ingenuity of man. Electra is strictly an oil town, and most of the inhabitants thereof seem in a mad rush to get as much oil as they can. At that, they are an intelligent, progressive and religious people, with good schools and churches that they are planning to make better still. Rev. T. G. Whitten is pastor and Mr. Clovis Coffey is superintendent. Brother Whitten and his good people were joined in the institute by a number of superintendents and others from Electra Circuit, led by their live young pastor, Brother Irwin. Present and participating were also Uncle Ike and Uncle Jim Crutchfield and Rev. C. B. Carter, of Byers, and Rev. T. L. Huffstutler, of Burkburnett. Also Rev. J. Sam Barcus, episcopos of the Wichita Falls District.

When it comes to looking carefully after all the interests of the Church and keeping all the district machinery well oiled and in good running order, Brother Barcus classes A-1 as a presiding elder. The institute at Electra was well attended and we hope good was done. Brother Whitten is in high favor with his people. When he gets that new church, which they are planning, he should easily have the five which he has fixed as his goal in the Sunday School.

WHAT THE NORTH TEXAS FEDERATION DID.

Following are the resolutions adopted by the North Texas Conference Wesley Bible Class Federation at its recent meeting at Denison:

"Resolved, That the thanks of the North Texas Conference Wesley Bible Class Federation are hereby tendered to the editors of the Christian Advocate and the Texas Christian Advocate for their generous co-operation in devoting a page to the Sunday School.

"Resolved, That the membership goal be fixed at 450 Wesley Bible Classes by our next annual meeting, and that 800 delegates be fixed as the goal of attendance.

"Resolved, That our Wesley Bible Classes be requested to contribute \$1 each annually toward the expenses of the Federation."

The usual votes of thanks were extended, and the place of the next meeting was left to be determined by the Executive Committee.

FORT WORTH DISTRICT DOES THINGS.

The District Sunday School officers of the Fort Worth District at the Y. W. C. A. lunch room. Some of the superintendents had been active and came with good reports showing progress in their departments. At this meeting vacancies were filled in the Adult, Teacher Training and Secondary Divisions. Dr. Nelson was elected President of the organization. The organization now consists of Dr. Jno. R. Nelson, President; Rev. C. Q. Smith, Teacher Training; Prof. C. E. Baker, Secondary Division; Mrs. S. R. Ray, Elementary Division; Rev. H. B. Henry, Home Department. An inspirational program was planned and carried out at First Church April 15. Dear E. D. Jennings, of Texas Woman's College, gave an excellent address and each department held a sectional meeting in a separate room. About two hundred persons attended the meeting. The organized classes were well represented and made extensive plans for a big delegation at Temple.

E. R. STANFORD,
District Secretary.

EXECUTIVE COMMITTEE OF THE SUNDAY SCHOOL BOARD OF TEXAS CONFERENCE MEETS AT JACKSONVILLE.

A called meeting of the Executive Committee of the Sunday School Board of the Texas Conference was held at Jacksonville, Texas, April 26, 1917.

W. F. Andrews, chairman; J. F. Carter, W. W. Thomas, Walter G. Harbin, R. E. Ledbetter and P. T. Ramsey were present.

The affairs of the board were found to be in a most gratifying condition, and the outlook for future aggressive work is very encouraging. Addition was made to the field force of the board's work by electing W. W. Thomas as Rural Field Secretary. For this work Brother Thomas is peculiarly fitted. R. E. Ledbetter was elected office secretary and communication with the board can be had through him. His address is Brunner Avenue, Houston, Texas.

The board was delightfully entertained at luncheon by Brother and Sister W. K. Strother at Alexander College. The college is enjoying the best year of its history.

The board decided on forward movements in several directions and passed resolutions calling on the brethren to stress Children's Day so as to help meet the added expense.

P. T. RAMSEY, Secretary.

EPWORTH LEAGUE DEPT.

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

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

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

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

The Sweetwater District Conference has just closed with the decision that the district work should be pushed this year for all it is worth. Mr. Stockwell is to lecture in Snyder on May 16, and every charge is to send a delegate to hear him. An institute is to be held in connection and it is to be expected that great things will come out of that district. The presiding elder and pastors are back of the movement and it cannot help going.

OPEN DATES FOR MR. STOCKWELL.

Mr. Stockwell has open dates May 22, 23, 24, 25 and 29, 30, 31 and that his expenses will be from Dallas. In order to have him a good hearing and an offering for the Africa Boat to be applied on the Conference League Pledge must be assured.

Those interested should communicate with Mrs. Douglas Tomlinson, 305 Interurban Building, Dallas.

HURRAH FOR BURKBURNETT!

After paying Dr. Stockwell's expenses and all advertising matter, etc., we had \$40 left net for the boat fund. We had a big tent show in town, a holiness meeting going on and two special numbers at both of our moving picture shows, yet we had to turn people away from the church on account of no space to stand them.

We certainly enjoyed Brother Stockwell's lecture and his pictures are certainly fine. Everyone was well pleased. This brings the Burkburnett pledge up close to \$50 for the year.

MARTIN L. ALLDAY.

THE UVALDE DISTRICT LEAGUE CONFERENCE

Will be held at Yancey in connection with the District Conference. Each League will be entitled to one delegate, and will be given free entertainment during the conference. Each pastor is especially urged to see that each Chapter is represented, and to have a written report from their several Leagues. We would also urge each pastor to send in the names of the League delegates to Brother Jno. A. Siceoff in order that he might make arrangements for their entertainment.

We hope to make this conference an interesting time to all who shall attend. We will have a special program, and will also have a social function for the Leaguers.

We further trust that each League will be prepared to make a subscription to the \$10,000 fund to be raised for the purpose of building a boat for our Congo Mission, in Africa. We sincerely hope that every Chapter in the Uvalde District will have a part in the building of this boat.

SHAN M. HULL,
Secretary Uvalde District.

EPWORTH NOTES.

F. S. Onderdonk.

The program is nearly ready for the public. We hope to have it in next week's Advocate. Be on the look-out.

Dr. Kern says of the program: "I like it very much. The talent you have lined up is attractive; also helpful and constructive."

And the beauty of it all is that everyone on the program has promised definitely to be there. We hope there will be no "flash in the pan."

A lady asked me recently if cots would be furnished with the cottages at Epworth! Did you ever! The rooms will be completely furnished.

By the way, if you are contemplating getting one of those cottages, you had better write to Rev. A. E. Rector, 805 Georgia Avenue, San Antonio, Texas, and ask him to reserve it. People go to Epworth every summer and whine about not being able to get accommodations. They simply do not make arrangements in advance.

Judge R. W. Hall, of Amarillo, will have a side-splitter for Saturday night, the 21st. Who can ever forget his address at Old Epworth! He's a sight.

An elder told me that Dr. C. M. Bishop's address before the West Texas Conference on Education was a gem. He will be heard twice at Epworth this summer. Don't miss that opening sermon.

Bishop Mouzon will give us a series of his great sermons. He will speak four or five times. It will be worth all it costs to hear this great preacher.

Brother Bob Shuler will lead the Vesper Services. Think how the young people will crowd around him and get inspiration from his searching talks. May the Lord prepare his heart for this stupendous task!

And not only that, but we have "Bob" down for an address on the first Sunday night, subject, "The Saloon Must Go." Bring your gas masks, for there will be the smell of burning cuticle.

We are still looking for a Sunday School specialist for the work in that department. We regret that Mrs. Burgin cannot see her way clear to be there for this work.

Mrs. A. A. Cocks' recital on the

night of the 23rd will be one of the big features of the whole encampment. She is beyond doubt the greatest reader in Texas, if not in the South. It will be worth your entrance fee to hear her.

Our own Dr. Jno. M. Moore is one of the growing men of the Church. This is the verdict of those who have heard him recently. He will speak on two occasions.

Now, think of having George R. Stuart, the great evangelist pastor, for three whole days. Add to this Brother Stockwell, our returned missionary from Africa, and the "Epworth Hash" night and you have a combination hard to beat.

Epworth Hash Night will have, among other things, a debate on this burning issue of the day: "Resolved that the Be-ness of the Is is superior to the Which-ness of the What."

If you can't enjoy religion and some good, clean fun, better stay at home this summer.

THE RELIGIOUS LIFE IN THE ORPHANAGE.

We would like for our friends to know about the religious training we are giving the children in our care. Our weekly prayer meeting is held on Friday or Saturday night. Our Sunday School is one of the best to be found anywhere. The children know more about the Bible and can answer more questions pertaining to religion than the average grown person. The Sunday School services are held in the Home, the workers and older children doing the teaching. It is profitable as well as pleasant to all. The children attend preaching services at Herring Avenue Church, which is near the Orphanage. Oftentimes the children we take come from families of no religious belief, or of a denomination other than Methodist, but this makes no difference, if they need to be in the Home. We consider that each child should join the Church of its choice; therefore, never ask a child to become a member of any specific Church. But of the hundred and fifty-seven children in our care now, a hundred and two belong to Herring Avenue. And some of the others belong in the town from which they came. We consider this is a good per cent of Church members to be found in one body. We have also a splendid Epworth League. Services are held in our chapel every Sunday night. The majority of the children are delighted to take part and "march forth to practice" with as much pleasure as if they were going to conquer the world. Even the smallest speak in experience meetings and fully a hundred or more lead in prayer. It is indeed touching to listen to the earnest prayers of these little ones, and they can pray better prayers than we grown folks, too. On April 29 we gave a program at Herring Avenue. Each child did well and the exercises brought pleasure to many. When we succeed in getting the old diningroom seated for a chapel, we are going to have visitors to all our services. We regret it, but at present we have to use only a schoolroom and it is so small that we can scarcely all get in it. We are looking forward to better times, though, for surely the Lord heareth the prayers of his little ones.

R. A. BURROUGHS.

Waco, Texas.

THE SAINTS ARE GATHERING HOME.

A note from Brother J. H. Snipes, Jr., of Douglassville, Texas, announces the death of his mother. These lines are merely to say to many North Texas and Oklahoma preachers their great and good friend has passed to her reward. She was up in eighty at death, and in her twoscore and ten years' housekeeping many were the saints who found welcome in her home. When a good man or woman dies earth is not poorer; for they leave a life to enrich the world while they themselves pass into the "rest that remaineth for the people of God." Sister Snipes has not only left a life to be remembered, but sons and daughters whom she trained and who now serve the Church and God she loved. We shall see her again.

D. F. FULLER.

Wylie, Texas.

ASSIST NATURE.

You have been told to "hitch your wagon to a star"—that Nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

THE

All Society at Ragsdale.

Mrs. J. M. Responder

Mrs. J. M. Responder, Methodist Church A. Bonnell, of the "angelization"

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THE WOMAN'S DEPARTMENT

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

MISS MAUD BONNELL.

Responding to the solicitation of Mrs. J. M. Coble, the efficient Superintendent of Mission Study at First Church, Dallas, a large number of Methodist women assembled at the church April 30 to hear Miss Maud Bonnell, our missionary to Japan, tell of the "agencies at work for the evangelization of Japan."

She impressed upon the audience the needs of Japan from the third chapter of Exodus, where God called Moses to deliver his people—that God had seen their affliction and heard their cry. Though Japan is the most beautiful land in all the world, her needs are very great. The cry of the nation has been heard. Miss Bonnell told of her work in Lambuth Memorial School, where women are trained in the Bible to go forth and teach others. They are given a three-year course and sent out to work. A great need there is for well-trained Christian women to superintend the work of these Japanese women.

The agencies at work are missionaries, schools, Sunday Schools and kindergartens. Like the leaven permeating the land, they are slowly bringing Japan to Christ. The very great need is for more of these—they should be well equipped. Will we do it? What say you, good women?

EAST OKLAHOMA W. M. SOCIETY.

Mrs. C. H. Buchanan, Superintendent Publicity.

Mrs. M. E. Mackey, Conference Corresponding Secretary, writes cheerfully of the Council meeting just closed. She says: "The Council meeting was the most deeply spiritual of any I have attended. Just to look into Bishop Lambuth's face was an inspiration, and to hear his Bible lessons each day was indeed a great privilege. Every department of the work has grown. East Oklahoma was one of the twelve conferences on the honor roll for districts, in which seventy-five per cent of auxiliaries observed the Week of Prayer. Muskogee District was our honor district. Our conference compares favorably with older conferences. Our report for last quarter was good. More societies reported than any previous quarter. We have five new auxiliaries—Dustin, Lamar, Calvin, Wilburton and Grace Church, Durant.

"Mrs. Eslick, Conference Treasurer, reports that \$1911.45 was sent to Mrs. Ross. Of this amount only \$496.79 was for pledge. We do want the aux-

DURANT DISTRICT CONFERENCE.

(Continued from page 7)

Babcock is one of our great preachers. His greatness is not a consequence of the positions he holds in the Church, but these positions are held as a consequence of the man. Meekness, power, love and fidelity to God and man are among the marks of greatness that characterize him and others of like mold.

At the conclusion of the service the conference was organized, Rev. S. H. Babcock in the chair. B. F. Stegall was asked to call the roll. The following answered to their names: Clerical, S. H. Babcock, C. W. Clay, W. M. Crutchfield, W. A. Lewis, J. E. McConnell, M. L. Sims, A. G. White, A. P. Johnson, W. H. Smith, M. B. McKinney, J. Y. Bryce. Laymen, R. E. Haynes, J. M. Keltner, G. C. Murry, V. B. Hayes, Green Thompson, Carl Beatty, T. J. White, W. S. Grant, Claud Click, Dr. C. B. Ballard, J. E. Click, J. F. Reynolds, J. B. Ryburn, A. L. Fitzgerald, A. G. Melton, John Low, W. Z. Gibson, O. R. Salmon, J. F. Gooding.

B. F. Stegall was elected secretary and J. Y. Bryce assistant.

The bar of the conference was fixed so as to use the main auditorium.

On motion the conference was constituted a committee of the whole for the transaction of business.

Claud Click, in behalf of the city, gave a splendid address of welcome to the visiting guests. The presiding elder responded in a few well chosen words on behalf of the members of the conference.

By motion the hour of 4 o'clock was named as the time to elect delegates to the Annual Conference.

At this juncture Rev. Townsend, of Wetumka, was called to the stand and presented our educational interests. He called attention to the indebted-

ness of our property in Muskogee, and that immediate steps be taken if possible to protect our interests. The suggestions offered were timely and the prospect favorable as to the necessary payments to save the property to the Church.

Rev. A. C. Pickens, presiding elder of the Choctaw District, was present as representative of the Orphans' Home interest of the two Annual Conferences of Oklahoma. Brother Pickens stated that the East and West Oklahoma Conferences were working jointly in the interest of this institution, and that property near Oklahoma City worth \$25,000 had been offered for this home. He said the property was more than worth the money. He also forcibly presented the necessity and importance of immediate action on the part of the Church if we are to take rank in this country with other similar institutions. At the conclusion of his address an offering was taken amounting to \$135. No more suitable man for this particular kind of work can be found among our preachers. Brother Pickens has had many years of experience in this country as a builder of Church institutions. These matters are so close to his heart that he really likes to take collections for them. Though suffering from a defective voice, he made a wonderful plea for the orphans and Orphanage.

Rev. H. P. Clarke, Secretary of the Conference Board of Missions, preached a splendid sermon, giving his audience a chart presentation of the amounts paid by the various charges last year on the missionary assessments. From the chart it appears that the Indian people made a better showing than the white people in the matter of raising missionary money.

Thursday Afternoon. The conference met promptly at 2

p. m. Rev. A. G. White led the devotional service. After the reading and approval of the morning minutes, the following committees were announced by the presiding elder:

License to Preach—J. E. McConnell, M. B. McKinney and V. B. Hayes. Admissions and Re-admissions—W. H. Smith, A. G. White, W. E. Garrison.

Deacon's Orders—L. M. Daily, J. Y. Bryce, W. A. Lewis. Elder's Orders—W. M. Crutchfield, D. M. Geddie, M. A. Cassidy.

Quarterly Conference Journals—A. G. White, Claud Click. License Committee—J. M. McConnell, J. Y. Bryce, W. A. Lewis, A. P. Johnson.

Rev. Armstrong, of Sapulpa, was presented to the conference as representative of the Conference Sunday School Board. Brother Armstrong recommended that a suitable man be put in the field to properly present our Sunday School work. We hereby put Armstrong's name before the house for the place.

At the Laymen's Meeting W. S. Grant was re-elected District Lay Leader. His address is Kingston, Oklahoma.

Rev. S. H. Babcock represented the S. M. U. A resolution was adopted pledging our support to this worthy institution and endorsing Rev. S. H. Babcock as representative of the same in our conference.

Rev. J. E. Vick, of Bristow, was present and represented the interests of our superannuated preachers. Brother Vick made a stirring appeal in behalf of these worthy men who have stood on the firing line and made it possible for those of today to occupy this great country. His is a great cause and he well presented it.

The report of the American Bible Society was read by Brother Stegall and properly referred.

The secretary was directed to write a note of sympathy to the brethren who were unable to attend the conference on account of sickness.

By a unanimous vote the next session of the District Conference goes to Milburn.

The following were elected delegates to the Annual Conference:

V. B. HAYES. D. B. TALIAFERRO. W. S. GRANT. J. F. PENDLETON.

Alternates: C. B. Ballard. Green Thompson.

The names of the local preachers were called and the following action taken: J. W. Wooten, W. F. Tyree, J. S. Moore, J. W. Lloyd, D. D. Mullins, R. E. Brothers, R. B. Hendricks characters passed.

J. L. Roberson, J. E. Bryson, L. C. Ballard, L. B. Shillings, G. W. Wells, Cecil Maxwell, W. H. Nettles, J. W. Holland characters passed and their license renewed.

The name of J. G. Norman was ordered dropped from the roll.

The name of Brother Coby was called and it was stated that he had passed away during the year. Rev. A. G. White and others made suitable remarks as to the life of this saintly man whose life was a benediction to those among whom he lived and labored. Brother Coby was for many years a member of the Tennessee Annual Conference.

The reports of the pastors were brief but to the point, many showing an increase on all matters of interest over last year.

Mrs. Reynolds, District Secretary of the Woman's Missionary Society, was present and made a very encouraging report of her work and the woman's work in the district.

Rev. D. H. Aston, of Holdenville, was a welcome visitor. He is a recent transfer to this conference from Texas. His sermon at 11 o'clock Friday was well received by the brethren.

Rev. R. T. Blackburn, of the Hugo District, was a visitor. He preached one of his characteristic sermons Thursday evening.

These visiting brethren were all welcome. Their presence was an inspiration to the conference and to the city.

This scribe was entertained at the home of an old S. W. U. classmate, B. B. Steel. The daughter, Miss Cloe, presided over the culinary department in the absence of Mrs. Steel, who, we regret to say, was in the hospital at Sherman, Texas. Otherwise it was a great pleasure to be entertained in the home of a friend of so long ago. The good citizens of the city laid themselves out to make the occasion a pleasant and profitable one to all. May they live long and prosper.

J. Y. BRYCE.

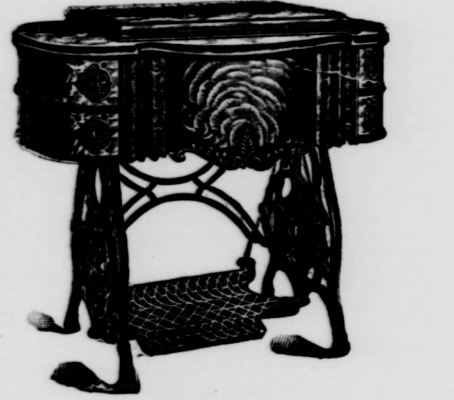
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JUST ONE THING AFTER ANOTHER. (Continued from page 3)

most reliable sources, and calculated to explode the pretensions of those who prate about "apostolical succession," and all other vagaries set forth and maintained by that little handful of people who set themselves up as the "only" one of the several "only" Churches of Christ, in this country. No long since I laid myself liable to an Episcopal booting (though the Bishops never kicked me) for suggesting that the Bible be placed in the "Course of Study" for our young preachers. There are so many other books in the course that what with the studying of them and the pastoral work the young man has to do there is little time to study the simple text of the Book of all books. There is really too much written about the Bible which our young men are required to read to give them time to read and ponder what the Bible itself says. That is the all-important thing. And now I am going to make a statement at the expense of being branded as a fanatic (concerning which I care nothing). The statement is this: The Holy Spirit and the Christian consciousness are the best "commentaries" on the written Word that have ever been set forth as helps to the understanding of that Book! I do not discourage the reading and study of any and all really historical and critical side-lights, but, as the German scholars have shown conclusively, a man may be ever so learned in "the wisdom which this world teacheth," and yet be as blind as a mole to the great fundamental realities that are only "spiritually discerned." Let us "ask God." Let us seek him in the secret place and he will reveal himself unto us as he does not unto the world.

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ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

Sunday was a bad day for attendance records. A record-breaking rain covered much of the State. In Dallas there was a steady down-pour all forenoon and well into the afternoon. Other places send in similar reports. This has rearranged to a considerable extent the list of Sunday Schools that have been reporting but most of them make a very fine showing in spite of the weather.

First Church, Temple, observed Children's Day and everything considered report a splendid attendance. Centenary, Palestine, reports that their superintendent has enlisted and gone to an army encampment. The new superintendent's name is Charlie Dobbs and we wish for him as successful a career in that office as had his predecessor.

The Sunday School in Laredo reports a class of twenty-one as joining the Church last Sunday, while Bay City took in twenty-six children from the Sunday School. It will thus be seen that the Sunday School is doing real work for the Church.

The superintendent at Clarksville writes that he has one young lady scholar who has not missed a single Sunday in nine years. We have asked for her photograph and will publish it as soon as we receive it. This encourages us to inquire for other unusual records of attendance. Any superintendent that has a scholar whose record exceeds the one quoted will do us a favor by writing us about it.

ATTENDANCE, SUNDAY, MAY 6TH, 1917.

CLASS E.	
1 TYLER, TEXAS, MARVIN	616
2 Lufkin	605
CLASS F.	
3 Beaumont, First	561
4 Honey Grove	542
5 Temple, First	513
CLASS G.	
6 El Paso, Trinity	447
7 Oklahoma City, St. Luke's	445
8 Muskogee, Okla., First	440
9 Dallas, First	419
CLASS H.	
10 Palestine, Centenary	372
11 Sherman, Travis Street	347
12 Corpus Christi	337
13 Galveston, 33rd Street	309
CLASS I.	
14 Dallas, Oak Cliff	296
15 Clarksville, McKenzie Memorial	270
16 Dallas, Tyler Street	265
17 Beaumont, Roberts Ave.	257
18 Laredo	251
19 Dallas, Grace	246
20 Austin, University	239
21 Dallas, Ervay Street	238
22 Fort Worth, First	217
23 Dallas, Oak Lawn	208
24 Chickasha, Okla., Epworth	204
25 San Antonio, Texas, Travis Park	200
CLASS J.	
26 Tahlequah, Okla.	186
27 Oklahoma City, C Ave.	176
28 Bay City, Texas	174
29 Durant, Okla., First	167
*30 Farmersville, Texas	143
*31 Hillsboro, First	143
31 San Angelo, First	141
32 Celeste	140
33 Tyler, Cedar Street	139
34 Bryan	138
35 Groesbeck	136
36 Mineral Wells	132
37 Madisonville	131
38 Carthage	125
39 Altus, Okla.	124
*40 Kenedy, Texas	120
*40 Caldwell	120
*41 Dallas, Munger Place	117
*41 Taylor	117
42 Raymondville	116
43 Waco, 5th Street	109
44 Cement, Okla.	108
45 Groveton, Texas	107
46 Elk City, Okla.	104
CLASS K.	
47 Waco, Elm Street	96
48 Tenaha	93
49 San Antonio, McKinley Ave.	91
50 Fort Worth, Boulevard	88
*51 Cleburne, Anglin Street	84
*51 Dallas, Forest Ave.	84
52 Kiowa, Okla.	77
53 Dallas, Brooklyn Ave.	72
54 Dallas, Cole Ave.	65
55 Blooming Grove	59
56 Dallas, St. John's	56
57 Cleburne, Brazos Ave.	47
58 Baird	44
59 Dallas, West	17

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

W. C. EVERETT,
Secretary.

IN AND OUT OF MEXICO.

(Continued from page 5)

er found a single egg and had a woman fry it for him. Kitten and I found some fine tortillas and she bought an olla and a casuela, both of which served us well during the whole trip and even back home.

We reached Saltillo at dark and twenty-four hours later we pulled into San Luis Potosi, our own home town. How good it did seem! The old cargadores recognized us and there were a number of the Church people there to see us. We sent a carrier up to our house with a request for a jar or two of preserves, of which Kitten had left about fifty quarts. He returned to advise us that there were none—all had been stolen.

We had read in the paper about a fight at Laguna Seca and as we passed we were on the lookout for the aftermath of battle. On two telegraph poles were the great stains of human blood, as well as on the ground beneath, and nearby lay the big hat of one of the poor victims, while the trail through the grass showed where they

had been cut down and dragged aside, and we could see the huge mound of cactus piled over the bodies to hide them from the gaze of the world. A little further on we passed Charcas, at which point we saw the body of a man hanging high up on a telegraph pole. At Jesus Maria there was another and, just this side of the station of Obregon, two more were hanging. One of the government officers himself acknowledged that if there was plenty to eat these poor fellows would not attack and rob towns.

From there on to Mexico City we had no disagreeable experiences further than that there were times when there was no water to be had, much less ice. At many stations water vendors called out the precious liquid at one cent per glass. We passed the most dangerous part of the road about daylight. At this point the train that followed us was shot up, but no one hurt. All these trains have either a pilot train ahead, or an escort of soldiers.

We arrived in Mexico City about two p. m. Sunday afternoon when we should have been there on the previous day early in the morning. We were more than three days making the eight hundred miles from Laredo to the city. How good it was to be at the end of the journey. A love feast was being held at our church, which was full of people. Bros. Elliott and Pascoe, with the dear wife of the latter, received us in a whole-souled way, and the love feast was refreshing.

On Monday we attended the conference of which I am a member. They put me right into the harness as interpreter for Bishop Denny. The conference is very small now. In the entire conference just thirteen men were appointed this year, whereas in 1884, in the Central Mexican Mission, there were forty-one men appointed.

On Tuesday night, the 24th, the National Convention, which reference has been made, met in the great auditorium of the Methodist Episcopal Church. It was full. There were probably eight hundred people present. We had addresses of welcome and replies galore. The singing was inspiring and never to be forgotten. Such a choir, and not one of them ever think of getting a cent for thus serving the Lord!

The convention was composed of representatives of eleven religious denominations and the Y. M. C. A. and American Bible Society, thirteen in all. For five days this great body discussed in the frankest way the problems laying before the evangelical work in Mexico. Discussions at times became heated, but only once was there hissing, which is the Mexican way of showing his disapproval. This was against one of their own race who deserved the rebuke.

The Cincinnati plan was adopted with one change—the arrangement of territory. Instead of the Southern Methodist Church taking the tier of States through the center of the country, as was agreed to, we withdrew from the center entirely and take as our territory the upper point of Tamaulipas, the States of Nuevo Leon, Coahuila, Chihuahua and Durango, with a narrow strip off the upper end of Sonora. The entire principle of the Cincinnati plan was adopted, and it awaits now to be seen if our next General Conference will approve this action so far as our Church is concerned. There is hardly a doubt but that this will be done.

The following are the recommendations of the convention:

1. That the Evangelical Churches working in Mexico appoint official representatives who shall constitute a Permanent Committee of Co-operation, which shall try to carry out these recommendations and work with the General Committee on Co-operation in Latin-American countries.
2. That the representation from each Church be one Mexican and one American worker.
3. That the convention name the following persons who shall form a provisional commission which shall carry forward the work of the convention, until the Permanent Committee shall be organized.
4. That the Provisional and Permanent Committees name sub-committees composed of their members and other competent workers who shall oversee the departments of the work and co-operation, such as education, literature, active propaganda, evangelization, etc.
5. That the committee stimulate the holding of National Conventions, as their judgment may deem best.
6. That steps be taken to have a Mexican Evangelical University.
7. That an Interdenominational Board of Education be formed.
8. That all the normal evangelical schools in the country be united into four, two for girls and two for boys,



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in order that these may really be representative and effective.

9. That a single publishing house for all denominations be established, with as many agencies in the States as may be thought necessary.

10. That a religious paper be founded that shall be the organ of the Mexican Evangelical Church.

11. That a paper similar to the Youth's Companion be published in Spanish for the young people.

12. It is suggested that a paper for women be published.

13. That steps be taken to publish works of philosophy from the spiritual standpoint, etc.

14. That hospitals, and especially interdenominational medical work, be established, as well as settlement work.

Under the head of special co-operation, the following is proposed:

1. That all the denominations adopt the uniform name of "Mexican Evangelical Church," putting in parenthesis thereafter the denominational name.

2. That a Church letter will be sufficient to admit any one from one Church to another.

3. That a suitable division of territory be made, the same to be submitted to the respective Boards in the United States.

4. That a committee be appointed to work in favor of the organic union of such denominations as may desire to enter such, making a confession of faith suitable to all, and agreeing upon a system of Church government.

5. That the Mission Boards be asked to appoint a corresponding committee to work with the Mexicans for the furtherance of this project.

One thing was very evident in this convention, and that was the desire to nationalize the Church and have organic union. The Baptists would not come into such an arrangement, but most of the others would seriously consider it.

The fellowship we had with the Mexican brethren was sweet beyond all words to express. They are a fine lot of men. The thought of being deprived of the privilege of continuing to labor among them was a hard thing to stand. The work of the Lord is established in that country and it will go forward. It was with reluctance that we turned away from the great City of Mexico, maybe to see it no more. It was harder to say goodbye to the dear men whom we love.

We left for San Luis Potosi, our last home, on Saturday at 6:30 a. m., and arrived at 8:30 p. m. Our dear old Mexican servant, Dna. Eusavia, met us at the door with a hug and tears of joy. She had a good Mexican supper ready for us, and, as we sat down, I said to Kitten, "I feel as if I had been on a round on the district and had just returned home." Nearly twenty years in a country does make it home to one.

Sunday was a high day. The beautiful church we had built, when we first went to Mexico, was as nice as the day it was finished. Everything so clean and orderly. At 2:30 Lee's Sunday School room looked as if she might have just left it. At three-thirty in

the afternoon I preached to a great throng in the down-town mission. It was a time I shall never forget. There were all kinds present, among them many drunk, but the Word was powerful and souls wept over sin. At the evening hour I preached in the church to a fine congregation. Many wept when I told them we would probably see their faces no more. This fine city where we spent most of our lives will be turned over to another denomination, but the work of the Lord will go forward just the same.

We had just four days in which to dispose of our household goods and get ready to leave this scene of many conflicts and victories. We had to just tear ourselves away from many things we had carried around with us for twenty-five years. When I went into baby's playroom and saw all her little things just as she had left them four years ago, even a doll in its little bed, it was too much. I just closed the door and we told the Mexican pastor to take these things and with them gladden the hearts of his little Sunday School children.

We sold, or rather sacrificed, everything we had, only bringing our dishes, my library and rifle. It seems that we are commencing life over again, but "He is the same yesterday, today and forever."

The trip home was without incident, except that we made much better time. We found the fumigating arrangements on the American side a greater farce than those on the Mexican, and cannot understand how this government can allow this farce and holdup. I am now a missionary to the United States.

Can't do without the Advocate.
MRS. E. J. MASSENGILL,
Terrell, Texas.

The Advocate has been a regular visitor to my home, beginning when it was printed in Galveston. I cannot possibly do without it. It is next to my Bible. I am in my eighty-second year. MRS. N. R. SHEFFIELD,
Como, Texas.

STAND BY YOUR PAPER.

The Advocate is not the only religious paper which is returning to the cash in advance plan on subscriptions. The Epworth Herald issues an "S. O. S." call to its subscribers, saying: "We cannot afford to carry through the year even two out of ten subscribers who do not pay for the paper. We must find out now who really wants the Herald enough to pay for it, and who doesn't. For once it is the Herald's need which must be put first."

Other Church papers are adopting the same policy and all must do so if their usefulness to the Church is preserved.

Now is the time of all times for every subscriber to stand by his Church paper and promptly renew his subscription.

DISTRICT CONFERENCES.

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

Table listing district conferences with locations and dates, including Beaumont, Dallas, Houston, and others.

A WORD FROM TREASURER SUNDAY SCHOOL BOARD CENTRAL TEXAS CONFERENCE.

Just as soon as you observe Children's Day make your remittance to the Conference Treasurer, Geo. E. Jester, Corsicana, Texas, and not to me. Again, let the pastor make the remittance. Thanking you for your good attention, I am, yours cordially, R. F. BROWN, Treasurer Sunday School Board Central Texas Conference. 1302 Herring Avenue, Waco.

CHOCTAW DISTRICT MID-YEAR REPORT.

We are at least fifty per cent in advance of this time last year and everything points to a great year all over the district. Every charge has paid in full on Home and Conference Missions. One charge (Rufe Circuit) has paid all the conference collections, and the entire district is over half out at the end of the second round. Several over half out and a few charges a little behind. Nothing but a clear balance sheet will satisfy us. Salaries and collections in full and a revival in every charge. A. C. PICKENS, P. E.

MARLIN DISTRICT NOTICE.

Please send names of your local preachers and delegates who will attend District Conference to O. F. Zimmerman, Reagan. While Reagan is prepared to take care of all, the attendance is going to be very large and they must know in advance who are coming. Each preacher will be expected to give an accurate statement (not guess) as to accessions, conference collections, salaries, Woman's Missionary Societies, Leagues and Sunday School attendance. Rev. F. G. Clark will preach the opening sermon Monday night, June 4. GEO. W. DAVIS, P. E.

HOLDENVILLE DISTRICT CONFERENCE.

The Holdenville District Conference will convene in Asher, Oklahoma, June 14-17, 1917. Will the pastors of this district please send to me at once the names of the delegates-elect from their respective charges. W. S. LEE, P. C. Wanette, Oklahoma.

BRENHAM DISTRICT CONFERENCE.

The following are the chairmen of the various committees for the Brenham District Conference: Spiritual State of Church, O. T. Hotchkiss; Missions, L. J. Power; Sunday Schools, Dr. T. F. Cox; Financial System, Allen Tooke; Quarterly Conference Records, G. C. Cravy; Ministerial Supply, D. B. Boddie; Lay Activities, W. M. Stone; Temperance, L. L. Lloyd. The conference will convene at 4 o'clock Tuesday afternoon, May 29, at Caldwell. Rev. O. T. Hotchkiss, of Bay City, will preach the opening sermon Tuesday evening at 8 o'clock. All visitors will be welcomed. Caldwell will entertain all who come. Let the preachers urge their laymen to attend and let the Recording Stewards bring their Quarterly Conference Records. JESSE LEE, P. E.

If you are "perfectly good" and "pay every year," you are the one we are counting on to help the Advocate by renewing now.

METHODIST ORPHANAGE SPECIALS.

- Mrs. L. A. Anderson, Zybach \$ 15.00
Miss Willie Slover, O'Donnell 5.50
A. Friend, Austin 250.00
Tuxedo Sunday School 3.76
Rev. P. H. Gates, Wingate 13.00
Lone Oak Sunday School, Pat-tonville charge 5.00
Miss Lou Etna Anderson, As-permont 15.00
Pleasant Valley Sunday School, Odell charge 4.00
Miss Emily Simmons, Corpus Christi 50.00
Friend, Marlow, Okla 5.00
Mrs. Joe H. Thompson, Lone Oak 5.50
Board of Stewards, Irene 100.00
Two widows, Anderson 10.00
Mrs. C. L. Neely, Olney 4.00
Mrs. H. B. Holmes, San Antonio 30.00
Mrs. L. L. Evans, Lufkin 5.00
W. M. Armstrong, Rising Star 5.00

We greatly appreciate the contributions of these good friends. Will not others help in this worthy work? These times of war and high cost of living make heavy demands on the Orphanage. The new building should be furnished at once so that the homeless children appealing to us may find a home with us. Let the Leagues, Sunday Schools and Missionary Societies that have not made an offering to this work this year do so. A few dollars from you will help us in this time of need. If you want to help the helpless child send me your check for any amount that you can spare. W. T. GRAY, Field Secretary Methodist Orphanage. Station A, Fort Worth, Texas.

CENTENNIAL OF TEXAS METHODISM.

The following program will be given in Austin Avenue Church, May 20-27: "The Providential Origin of Methodism, Its Genius and Mission," J. W. Hill. "The Pioneers of Methodism," S. A. Steel. "Methodism and Education," Bishop E. D. Mouzon. "The Evangelistic Spirit in Methodism," O. E. Goddard. "The Doctrines and Polity of Methodism," E. W. Alderson. "Methodism and Missions," W. W. Pinson. "Methodism, A World Force," A. S. Pegues. "Texas Methodism," W. D. Bradford, JNO. R. MORRIS.

CLARENDON DISTRICT CONFERENCE.

The Clarendon District Conference will meet in Wellington, May 23, at 9 a. m. The following committees are appointed: License to Preach—J. W. Story, J. H. Hicks and P. G. Huffman. Admission and Re-admission—J. H. Watts, J. A. Laney and C. C. Wright. Deacon's and Elder's Orders—J. P. Patterson, E. L. Sisk and L. B. Smallwood. Quarterly Conference Records—J. C. Carpenter, W. A. Hitchcock and John Williamson. There will be a Laymen's Rally on the afternoon of May 23 from 2 to 3:30. This meeting will be presided over by Judge F. P. Works, of Amarillo, our Conference Lay Leader. Let every member of the District Conference attend. A. W. HALL, P. E.

CHICKASHA DISTRICT CONFERENCE.

The Chickasha District Conference will meet at Lindsay, Oklahoma, on Tuesday, June 5, at 8 p. m., at which time Rev. J. C. Thogmorton, of Comanche, will preach. The sermon will be followed by the sacrament of the Lord's Supper. The following examining committees have been appointed: License to Preach—J. O. Peterson, A. B. Waldrip, T. H. Ward. Admission—W. M. Wilson, E. H. Driskill, J. W. Cannon. Orders—C. A. German, C. C. Williamson, J. D. Kidd. The Chickasha District Conference of the Woman's Missionary Society will convene at Lindsay at the same time as above. Let the members of both conferences who expect to attend notify Rev. C. M. Buttrill, Lindsay, Oklahoma, as early as possible. The people of Lindsay are preparing to entertain in a royal way all those who attend. The pastors of the district are urged to be prepared to report benevolences raised in full in cash or subscription. R. L. OWNBEY, P. E.

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 un-washable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

SPEEDOLINE—The world's greatest wonder; big money for live representative in each locality; write quick for big money-making proposition. THE SPEEDOLINE COMPANY, Dallas, Tex.

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.

BIBLES.

BIBLES at factory cost, any language. The Gospel of John, or any portion of the Bible, for 2c. AMERICAN BIBLE SOCIETY, Dallas, Texas.

BOOKLET.

"HEAVEN AND OUR SAINTED ONES"—A booklet that will comfort bereaved hearts. Ten cents, or twenty copies for one dollar, postpaid. Address, WESTERN CHRISTIAN UNION, Booneville, Missouri.

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.

COTTON SEED.

CLOSING out Mebane Triumph, Lone Star and Rowden cotton seed at \$1.40 per bushel. These are same fine seed we have sold all season at \$2.25. Grown and handled for planting seed, pure, well matured, best improved strains, fully guaranteed. Shipped quick. Ask your neighbor about our seed. PROGRESS SEED IMPROVEMENT CO., Carlton, Texas.

EVANGELIST AVAILABLE.

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

TO THE MISSIONARIES OF THE NORTH TEXAS CONFERENCE.

Dear Brethren: Please send me your quarterly reports before the first of June. A failure on the part of a few to report promptly may work a hardship on others. Besides it gives the Treasurer and Secretary extra work. L. P. SMITH, Secretary. 535 E 13th St., Sta. A, Dallas.

MARRIED.

HEART-SMITH—In the Methodist Church, Cedar Bayou, Texas, November 7, 1916, Henry Heart and Miss Pearl Smith, Rev. I. B. Manly officiating. ELLIOTT-PELLEY — At Goose Creek, Texas, December 25, 1916, Sales Elliott and Miss Lottie Pelley, Rev. I. B. Manly officiating. SASSER-POTTER—At the parsonage, Cedar Bayou, Texas, John W. Sasser and Miss Carmen Potter, Rev. I. B. Manly officiating. TETEN-AYRHART—At the parsonage, Cedar Bayou, Texas, March 17, 1917, Frank Teten and Miss Bessie Ayrhart, Rev. I. B. Manly officiating. LE NORMOND-PARHAM—At the parsonage, Cedar Bayou, Texas, April 8, 1917, George Le Normond and Miss Lizzie Parham, Rev. I. B. Manly officiating. McBRIDE-CLARK — At the oil field, Goose Creek, Texas, April 8, 1917, James C. McBride and Miss Allie May Clark, Rev. I. B. Manly officiating. PIERCE-CRAVEY—At the parsonage, Cedar Bayou, Texas, April 26, 1917, C. Fred Pierce, Jr., and Miss Clara Cravey, Rev. I. B. Manly officiating. CRAWFORD-WOODARD—At the parsonage at Cedar Bayou, Texas, Jas. M. Crawford and Mrs. Susie Woodard, Rev. I. B. Manly officiating. PROCTOR-BROWN—At the parsonage at Cedar Bayou, Texas, April 30, 1917, Will R. Proctor and Miss Mae Brown, Rev. I. B. Manly officiating. CHILDERS-HIXON—At the Methodist parsonage, Bardwell, Texas, May 7, 1917, J. L. Childers and Miss Johnny Hixon, Rev. G. W. Kincheloe officiating.

EVANGELISTIC.

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

BECAUSE of some changes in dates we or I can open a revival with some one on second Sunday in May. Write, wire or phone. J. T. BLOODWORTH, Polytechnic, Texas.

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

HOLSTEIN CATTLE.

HOLSTEIN CALVES.—Choice 12 heifers, and 3 bulls, 15-16 pure, 5 weeks old, beautifully marked, \$18.00 each, crated for shipment anywhere. Safe arrival guaranteed. FERNWOOD FARM, Wauwatosa, Wis.

HOUSEHOLD TEXTILE FABRICS.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalogue No. 155 A. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

JAPANESE SEEDED RIBBON CANE.

JAPANESE Seeded Ribbon Cane seed, pure, clean, well matured. 10 pounds prepaid, \$1.25. PROGRESS SEED IMPROVEMENT CO., Carlton, Texas.

LAWYER.

A. E. FIRMIN, Lawyer, 209 Andrews Bldg., Dallas, Texas.

PERU SHAHOU PEAS.

LEARN ABOUT wonderful Peru Shahou peas, how one farmer realized \$15,000 from 3 1/2 acres. Grows pods 3 feet long, vines 30 feet, prodigious yielder of peas and vines. FARMERS SEED CO., Clarksville, Tenn.

SECOND-HAND PEWS WANTED.

WANT to buy second-hand pews for a country church. L. A. Hanson, Princeton, Texas.

SHEET MUSIC.

SHEET music only 10 cents copy, classical, standard. Send for catalogue No. 77. Teachers' Supplies. THOS. GOGGAN & BROS., Dallas. Pianos, etc. Established 50 years.

SWEET POTATO PLANTS.

SWEET Potato Slips for sale. Raised in Butler County, Missouri. Well adapted to the Southern as well as the Northern climate. Write for price. F. H. BUSCHMANN, Poplar Bluff, Mo.

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

Waco District—Third Round.

Riesel, at Riesel, May 13, 14. Mt. Calm, May 19, 20. Aquilla, at Ross, May 26, 27. West and Elm Mott, at West, June 3, 4. China Springs, at Cayote, June 9, 10. Bosqueville, at Mount Zion, June 16, 17. Hewitt and Spring Valley, at Hewitt, June 30, July 1. Mart, July 15, 16. Bruceville and Eddy, at B., July 22, 23. Lorena, at Mooreville, July 28, 29. Austin and Herring Ave., Fifth, Morrow, Elm and Clay Streets will have their Quarterly Conferences at the District Parsonage, 8 p. m., July 20. J. A. WHITEHURST, P. E.

Weatherford District—Third Round.

Loving, at Markley, June 7, 11 a. m. Olney Miss., at Hunt's School House, June 9 and 10, 11 a. m. Olney, June 10, 8 p. m. Eliasville, at South Bend, June 13, 11 a. m. New Castle, July 17, preaching 11 a. m. Quarterly Conf., 3 p. m. Graford, at Lucile, June 22, 11 a. m. Graham Mission, at Upper Tank, June 23, 24, 11 a. m. Graham, June 24, 8 p. m. Palo Pinto, at Elm Grove, June 26, 11 a. m. Whitt, at Bethesda, June 30, July 1, 11 a. m. Azle, at Silver Creek, July 7, 8, 11 a. m. Aledo, at Aledo, July 14, 15, 11 a. m. Milsap, at Brock, July 18, 11 a. m. Springtown, July 22. Preaching 11 a. m. Quarterly Conference, 3 p. m. Weatherford Cir., Buckner, July 25, 11 a. m. Weatherford, First Church, at Holland's Lake, 6 p. m., July 26. Mineral Wells, at Mt. Vernon, 6 p. m., July 27. Couts Memorial, July 29, 8 p. m. Hope to have reports from Sunday School Superintendents, Charge Leaders and Missionary Committees. Stewards will please make special effort to report in full for this quarter. L. A. WEBB, P. E.

Abilene District—Third Round.

Baird, June 10, 11. Eula, at Denton, June 16, 17. Tye, at Rock Crossing, June 23, 24. Clyde, at Hornby, June 30, July 1. Capps, at Capps, July 8, 9. Hawley, Truby, July 10, 11. Putman, at Shep, July 14, 15. Owallo, at Bradshaw, July 17, 18. Owallo, at Bradshaw, July 21, 22. Cowen, July 22, 23. Anson, July 28, 29. St. Paul, Aug. 5, 6. First Church, Aug. 12, 13. St. Luke's, Aug. 12, 13. Cross Plains, Aug. 18, 19. Moran, Aug. 19, 20. O. F. SENSABAUGH, P. E.

OBITUARIES

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

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

Poetry Can in No Case Be Inserted.

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

BOYD.—W. H. Boyd was born in Sabine County, Texas, near the old town of Milam March 9, 1856; died February 20, 1917, about one mile from where he was born. Bro. Boyd spent his entire life in Sabine County. He was converted and joined the M. E. Church, South, in young manhood and remained a consistent member of the same until his death. The writer has known Uncle Billy, as he was affectionately called, for about eighteen months. We found him to be quiet and reserved, yet with a big heart, always ready to sympathize and to sacrifice for others, especially if they were in distress. His good wife having died several years ago, he leaves several children to mourn him. All are grown and married and are useful men and women in the community where they live, which is proof of the life he lived before them. Brother Boyd loved his Church and seldom missed a service. Weep not loved ones, our loss is his gain. Live close to God and one day we will meet him where there will be no more parting. His Pastor.

M. G. TAYLOR.

Geneva, Texas.

RUSK.—Mrs. Addie Beatrice Rusk (nee Overall), was born September 6, 1876, and died March 19, 1917. She was married to D. L. Rusk, November 22, 1903. To them were born two children, Austin, age 12 years, and Ireland, age 6 years. She rejoiced in the fact that her parents had her dedicated to God in baptism in her infancy. In July, 1914, under the ministry of Rev. J. D. Womack, she united with the M. E. Church, South, at Cushing, Texas, and remained a loyal and faithful member till the close of her earthly career. For several months she suffered intense agony as a result of a lingering disease, till death at last brought cessation from pain. But to the faithful husband and others she gave assurance of reaching heaven, where suffering can not enter. All the attention that loving hands and medical skill could give proved of no avail. She leaves a husband, two little boys, father, mother, five brothers, one sister, and a host of other relatives and friends to mourn her departure. May God in his infinite mercy and goodness bless those who are left behind and prepare us to meet her in peace.

JNO. M. COCHRAN, P. C.

RICE.—Mrs. N. L. Gilpin Rice (nee Stewart) was born in Georgia, March 23, 1843, and died at her home in Iola, Texas, March 28, 1917, at 1 a. m., after an illness of six days, with little suffering as if closing her eyes in sleep for rest, she passed into her home beyond without a struggle. Early in life she moved to Alabama, where she was married to Rev. L. Gilpin, to which union were born three children, two of whom remain and live in this community—M. F. and L. Gilpin. Rev. Gilpin lost his life during the war between the States and on July 4th, 1867, she was married to Jno. N. Rice and they moved to Grimes County, Texas, in 1873. To this union eight children were born, two of whom preceded their mother in death. The six living and all of whom were present when the end came, except one, Mrs. Laura E. Potter, Personville; C. T. Rice, Waco; Mrs. Jennie Thompson, Mexia; Mrs. Dora Windom, Mt. Calm; J. W. Rice and Mrs. Ida A. Goodman, Iola, Texas. There are 54 grandchildren and 19 great-grandchildren, three brothers and one sister. In early life she made a profession of faith in Christ and united with the M. E. Church, South. About twenty years ago she united with the Free Baptist Church at Lake Grove, of which Church she remained a faithful and consistent member until her death. Mrs. Rice was a woman whom to know was to love. Her profession of Jesus Christ was exemplified daily by a corresponding practice. She was a woman who studied her Bible daily and although in later years she has not been privileged to attend Church as she would like, yet she always kept up her worship of God at home. For nearly 50 years she has walked beside her faithful companion whom she leaves now to follow after. 'Tis lonely here without her. But only a few more battles and we may follow. C. E. WHEELER.

North Zulch, Texas.

SEALY.—On March 30, 1917, our Church lost one of its most faithful members and our community one of its best citizens in the person of S. L. Sealy. He was born in South Carolina just fifty-one years to a day before he died. Coming to Texas when a mere lad, he was reared among the hills the beauty of which gave him a courageous nature and a brotherly spirit. He was the son of M. T. Sealy who, for years, was a pioneer Methodist preacher, and whose influence is still felt and cherished over a great part of Lee and surrounding counties. Brother M. T. was a man with strong faith and a burning zeal for souls. Being brought up under such influences we can't wonder at Brother Lee's strong faith and deep convictions concerning things eternal. Bro. Lee was a man with an optimistic nature. Looking as he did on the bright side of life he always had a cheering word and pleasing smile for those who in melancholy sighed. Not only did he try to cheer those around him, but his ears were open to the faintest cry of one in need. His death came as no surprise as he had been sick for months, and for several days before his death he knew no one, not even his faithful wife, but in an unconscious condition wandered among the deep shadows along the bank of the last river until the great Ferryman said, "cross over." He leaves a wife and eight children, the oldest one of whom is just entering into young womanhood. We can't understand why a father should be called off when his family needed him so much, but in heaven all things will be made clear. It is sweet to know that his little ones are left in the care of a Christian mother and uncle, the latter having been a member of the family ever since it started. May the good Father lead the lives of Sister Sealy and her children in a way that when they, too, come to die they may be glorified in that heavenly state where they will meet husband and father and participate in that glorious family reunion that awaits all who are faithful.

ROLAND C. GOENS, Pastor.

Tanglewood, Texas.

BILLS.—Mrs. Genie Bills was born in Navarro County, Texas, May 6, 1857. She was converted at the age of fifteen and joined the M. E. Church, South, of which she lived a faithful and useful member until her death. She was married to Mr. G. A. Bills, December 25, 1872. To this union were born twelve children, nine of whom survive her. Sister Bills was one of those sweet spirited souls that always had a kind word for every one she met. She loved God and her Church. Ever ready with her time and money to honor her Church. She left command before she died to pay at her debt to the Church for the year. The Church and community has lost its mother. She was the Dorcas of the community. No one was sick but she visited them. She always sought to minister to her Christ by ministering to his children. A noble soul has gone. She departed this life March 20, 1917. She was patient in suffering, strong in faith, ready to be offered up. She had no fear of death. She closed her eyes in peaceful sleep, and we laid her body to rest in the Emmett Cemetery to await the resurrection morn. May the God of all comfort lead her children and friends to the same happy life and peaceful death which she experienced. Her Pastor.

W. T. BOULWARE.

FRAMPTON.—Joseph Frampton was born near Bath, England, April 10, 1840; died in Houston, Texas, December 28, 1916. Brother Frampton was married to Miss Josie Colard, December 14, 1882; joined the Methodist Church in 1883. These are some of the important dates relative to a great life by one of God's noblemen and men of God's chosen, eight years, two full terms, and for this time he was my Sunday School Superintendent and steward. No pastor ever had a more loyal official and no Church a more loyal member. He gave liberally of his means for the support of the Church he loved and gave the best of his talent in service to God. As a husband he was tender and true, as a friend one that could be relied upon to the uttermost. He hated sham and pretense, but would go far out of the way to help the weak and frail. My friend had been a great traveler in his early life for he had seen a great part of both Europe and America. We often in the days gone spent our Sunday afternoons in long walks and very pleasant conversation on experiences through which he had passed and places that he had visited. Now he has gone from us and is laid up across the flood. We laid his tired body away to rest in beautiful Glenwood to await the call of the great Judge in that last day. To his bereaved wife may God give comfort and peace while you watch and wait.

R. W. ADAMS.

KNOX.—Mrs. Martha J. Knox was born in the State of Mississippi, August 7, 1849, and with her parents moved to Texas when a little girl. She was happily converted in a camp-meeting at Old Alford's Chapel, in Marion County, Texas, during the Civil War, and joined the Methodist Episcopal Church, South. She was married to John W. Knox, in the year of 1867, and for fifty-two years they have shared life's joys and life's sorrows together. Of this union were born nine children, seven of whom survive their sainted mother. Sister Knox passed to her eternal reward March 26, 1917, being sixty-seven years, seven months and nineteen days of age. She became a member of the Smyrna Methodist Church in September, 1881, and retained her membership there until her death. Sister Knox was a faithful wife, a good mother and an ardent Christian. She loved her husband, her children and her God; she loved all nature, the sunshine, the birds and flowers; and while at her work she loved to sing the beautiful hymns of Zion; and it can be said of this good woman as St. Paul said of himself, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness (2 Tim. 4:7, 8). Mother's gone, her chair is vacant, sad hearts are left behind, but, dear ones, take courage and comfort with the thought that her tired body is at rest and her sweet spirit has gone to Him who gave it, and may you be strengthened by the many precious promises of the Master, and press forward until the battle is over, then to the loved ones gone before in the eternal city of God, where there are no aches, nor pain nor grief nor separation come not.

WALTER L. CANNAN.

FOOSHER.—John Michael Foosher, son of J. D. and Annie Foosher, was born near Jacobia, Hunt County, Texas, August 7, 1898. He professed religion and joined the Methodist Church at the tender age of eight years. Johnnie was a fine and promising boy until he was eleven years of age, when he was taken seriously ill with an incurable nervous affliction, which resulted not only in the loss of the use of his limbs, but of his natural vision also. For five long years this precious darling boy suffered untold misery under the constant watch care and tireless ministrations of a fond father and mother. After these years of suffering and helplessness he began a slow and partial recovery of his health and the use of his limbs so he could walk very well when directed by some one. His mind was clear and active and he was of a cheerful and happy disposition. He loved everybody and in return both old and young alike loved him, but his love for and devotion to his parents were beautiful. Johnnie had a happy Christian experience; he was always glad to go to Church and enjoyed having the gospel preached. He would testify in experience meetings and his talks mostly consisted in thanksgiving. He thanked God for saving him from his sins and for giving him the best father and mother in the world. In September, 1916, his father put him in the School for the Blind in Austin. On January 23, he took a gripper. His father went to his bedside, and on February 10, 1917, Johnnie went to where the blind see and the weary from pain and suffering are at rest. His remains were brought to Greenville, where his pastor, Rev. O. E. Moreland, conducted the funeral service, and they were tenderly laid in the Brigham Cemetery in the hope of the resurrection. Thus ends the story of a short life, a birth, a few years of suffering, a death, a mystery—that's all. To the sorrowing there is left a precious memory to be gone over in detail again and again, a joyous hope of meeting again that shall abide the years. Hear the precious words of the Savior: "What I do thou knowest not now, but thou shalt know hereafter." "It is I, be not afraid." May you have grace to say: "The will of the Lord be done. The Lord gave and the Lord hath taken away. Blessed be the Lord." May this family circle be unbroken in the home not made with hands, is the prayer of your true friend,

J. M. SWEETON.

Leonard, Texas.

LAWLER.—Capt. N. D. Lawler was born near Dresden, Weakley County, Tennessee, May 2nd, 1830, and died near Lone Oak, Texas, Tuesday afternoon, March 20th, 1917. He lived to the ripe old age of 86 years, 10 months and 18 days. The funeral service was conducted by the writer at the Hall Church, and he was laid to rest in the Hall Cemetery to await the resurrection morning. In early manhood Capt. Lawler went to Georgia where he taught school successfully for two years. In April, 1861, he enlisted in the cause of the Confederacy, joining Company I, Nineteenth Georgia Regiment. During these awful days of hardship Capt. Lawler was faithful to the cause he loved so well and rendered his country efficient service both as a private and as a lieutenant. He was absent from duty only about sixty days during the four years. He came to Texas after the close of the war and taught school in Upshur County for four years. He was united in marriage to Miss Laurissa F. Morris, of Upshur County, in 1868, and in a short time they moved to Hunt County and settled near Lone Oak. After teaching school for a few years he purchased a tract of land and engaged in farming and stock-raising which he followed until his death. His devoted wife and twelve children survive him. There were thirteen children—one, Lee Jackson Lawler, having died in infancy. The living are: Dr. L. E. Lawler, Mrs. Barnes, Mrs. Reeves, A. A. Lawler, O. C. Lawler, Miss Florence Lawler, Nathan Lawler, Mrs. Hufftelder, Trigg Lawler, Martin Lawler, and Miss Irene Lawler. Capt. Lawler professed faith in Christ years ago and joined the Methodist Episcopal Church, South, at Hefner's Chapel. He lived an upright, honest Christian life and by the assistance of his faithful wife reared a splendid family. He has gone on to await the coming of his beloved companion and children. May the blessings of God rest upon the heart-broken family, and may the Spirit of God ever lead them in paths of righteousness, and ultimately lead them around the throne of God.

BERT B. HALL, Pastor.

NICHOLS.—William Hatch Nichols was born on the Kanawaha River, Kanawaha County, Virginia (Now West Virginia), September 23, 1839. In 1857 he moved with his family to Howard County, Missouri, on the Missouri River, just opposite Booneville. In 1859 he moved to Bell County, Texas, where he spent the remainder of his life, a useful and highly respected citizen. He was married to Melissa Ann Abshier, May 12, 1870. This union was blessed with eleven children, the following five, with his wife, remain to mourn their loss: R. A., of Beaumont; Dr. C. A., professor in Southwestern University, Georgetown; Mrs. T. E. Grimes, of Dunn, and Miss Mary Lynn and L. H., who are at home with their mother at Moffat. Bro. Nichols enlisted in the 10th Texas Cavalry in 1862, and during four years before he saw home. He belonged to Company H, Ross' Brigade. He was converted early in life and and through all the years, in peace and in war, he maintained his Christian profession. He erected a family altar early in his married life and kept it up until his death, which occurred at his home near Moffat, Texas, January 23, 1917. This is the mere outline of a life of one of the best men I ever knew. He was a true patriot; he loved and served his country in peace and in war. He was a good neighbor, with a sympathetic heart and willing hands. He joined the Methodist Episcopal Church, South, in 1876 and was a faithful member, active in Church work, a steward, Sunday School superintendent and trustee. He honored God with his money and his strength for the highest ideal. It was the privilege of the writer to know him when he was a boy preacher seeking with scant means to qualify himself for his life work. He blessed me with his counsel and encouragement. Three years in succession while I was in school I received checks from him that lifted me over hard financial difficulties, making it possible for me to continue my work in school. He was a good husband and father, seeking by diligence and economy to provide the means of comfort for his family and to give to his children such opportunities as would fit them for noble Christian living. In all this he succeeded. His children are all Christians and useful members of the Church. His wife, though in loneliness, remains in the comfortable home until she shall be called to the home above. May the good Father above us bless and comfort and guide Sister Nichols and the children and all of us who loved him until we meet again.

W. H. MATTHEWS.

KERR.—The joy and crown of many a home is an aged Christian mother or grandmother. Thus in the society of her dutiful and affectionate daughter and grandchildren, who delighted to minister to her comfort and pleasure, the declining years of my beloved aunt passed serenely and sweetly away. Most endearing was the moral beauty with which her cheerful old age was invested. For such the departure is rather a translation than a dying. To them it is less a sunset than a glorious sunrise. After a brief and almost painless illness, having been stricken with paralysis at the home of her daughter, Mrs. Margaret K. Ingraham, Los Angeles, California, the gentle spirit of Mrs. Susan Clayton Kerr, left her at four o'clock, December 25, 1916, to be with her Savior on the halcyon day of his birth and join her loved ones who had gone before. She was the daughter of James Slaughter and Mary Haralson Steele, and the granddaughter of Capt. Herndon Haralson, of the army of the American Revolution. Her grandmother was of the Murphy family in South Carolina, who are still prominent in that State. Mrs. Kerr was born in Haywood County, Tenn., March 19, 1834, and from infancy remained in the care of her grandparents until she was fourteen years of age. She came to Texas with her mother (who was left a widow in Kentucky) in 1851, and was married to Reverend Alfred Benjamin Fontaine Kerr, in Goliad, Texas, June 14, 1854, by Rev. Jesse Hord. Soon after their marriage, her husband's health failing to the extent that he could no longer continue regularly in the Methodist ministry, they removed to Fayette County, and lived about one year in the home of his sister, Mrs. James M. Hill (my mother) and for a number of years following in a home of their own near by; later going to San Marcos to educate their children, where A. B. F. Kerr died in 1881. There are those still living who are familiar with the history of early Methodism in Texas who can testify to his faithful and efficient work in the ministry at Seguin and various places, until being deprived by ill health of accepting regular charges. They will also remember the wonderful power and magnetic influence he ever afterward exerted for good. Mr. and Mrs. Kerr were the parents of ten children, three

of whom, Mrs. Margaret K. Ingraham, of Los Angeles, California; Mrs. Ras Saulty, Bowie, Texas, and Alfred F. Kerr, of El Paso, Texas, survive their mother. The devoted daughter with whom she had made her home in California since 1910, in writing of her mother, says: "Her last moments were so peaceful, and as dissolution approached all the lines from pain and age vanished from her face, and she looked so young and care-free." Many trials and sorrows had come to her with the passing years, but her patience and sweet serenity of spirit did not fail, and in death her countenance was beautiful, scarcely a wrinkle being visible. She was singularly gentle in manner and always kindly thoughtful of those around her. Among my happiest recollections are my association with her and the companionship of her children in my early childhood. So many years enriched and beautified by the good hand of our God are now completed in your life here below, my well loved aunt—the last one I had in this world. But He has provided a remedy for all our griefs by His sure promises of another life, where there is no death, nor any pain nor trouble, but fullness of joy in the presence of Him who made us and will love us forever.

L. H. J.

ORENBAUN.—At 7 a. m., January 24, 1917, at his home, two and one-half miles north of Hillsboro, Grandfather Thomas Richard Orenbaun passed to his eternal rest after a long and useful life. He was stricken with paralysis about ten days ago and has since been unable to take nourishment sufficient to supply strength for his fight for life. Thos. R. Orenbaun was born in Rockbridge County, Virginia, December 20, 1827, coming to Texas in 1847, locating near Oakwood, Leon County. He was married to Mrs. Sophronia Coker in 1853. In 1863 he went to San Antonio, where he joined Sibley's Brigade of the 5th Texas Cavalry and was with Tom Green in several engagements; also was with him in the gunboat fight when General Green was killed. He was in all the engagements with Banks from Mansfield to Morgan, La., going from there to Austin, Texas, and with the regiment when it was disbanded at Houston. He never renounced his love for the South. The four years of blood had left its impression upon him, but he was to the day of his death a Southern soldier. In 1872 he became a member of the Methodist Church, South, and continued until the day of his death, his membership at the time of his demise being at Lovelock, Texas. He has always lived the life of a consistent Christian, his Bible being always first of his daily readings until he was stricken with total blindness some six years ago. But he still prayed and sang praises to God daily, patiently living his life without complaint and in accord with the great truths he had learned, extending every kindness to both young and old. He was especially devoted to his wife and large family and grandchildren. To this union twelve children were born, nine of whom are now living—Mrs. Josephine Nally, of Itasca; Mrs. Belle Frazier, Mrs. Sophronia Cashion, Mrs. Virginia Mathews, Mr. J. B., Alex., Frank and Geo. Orenbaun, of Hillsboro, and Lewis Orenbaun, of Norman, Oklahoma. To dear grandmother and children, you have often looked for him and often seen him come, but now he will look for you, and soon the sands of your hour glass will run through. A few more feeble puffs and you, too, will be done with earth and its ever regrets; then you will meet your Savior and he who has been your good angel here and in leaving has gone on before.

A LOVING GRANDDAUGHTER.

LAIRD.—At his home on the night of April 5, 1917, just before the clock struck the midnight hour, the door stood ajar and "Uncle Dick" Laird passed into the scenes of the glory world. Dickson H. Laird was born in Maury County, Tennessee, December 15, 1833. When a boy of 16 he came with his father's family, together with other relatives and friends, to Texas and settled at Danville in Gregg County. Among the first to answer the call of his country in the early days, he enlisted in Ross' Brigade of the Southern Confederacy, where he did heroic service through the entire Civil War. At the close of the war he returned to Texas and made his home at old Jim Town, in Smith County. Here he met Miss Josephine Thompson, to whom he was happily married January 1, 1871. To them God gave thirteen children, ten of whom are still living. Soon after their marriage "Uncle Dick" and "Aunt Joe" (as they came to be called in after years) moved to the historic old home—stead of her father, Benjamin F. Thompson, four miles from Kilgore, where for nearly half a century they have walked hand-in-hand fighting life's battles together. And while she sleeps there remains the imprint of a noble life upon two generations. He was a faithful and devoted husband, a kind and indulgent father, and a friend and neighbor who never failed another in an hour of need. "Uncle Dick" was a man of strong personality and possessed a great mind that was a veritable storehouse of good things. Many years ago under the ministry of Dr. Isaac Alexander he surrendered his life to Christ and united with the Methodist Episcopal Church, South, at Kilgore, where he has ever remained a true and faithful soldier of the cross. For many years the Advocate has come into his home. His life has been an inspiration to this writer. For these four years we have gone into his home and enjoyed his Christian fellowship, reading the Word and worshipping God at his family altar. Past 83, he was old in years, but not in mind. To hear him was like one refreshed with the dew of knowledge and the vigor of youth and truly the Spirit of the Lord was upon him in these latter days, as he often commented upon the folly of sin and the great need of laborers for his Master. He could see the mistakes of the past and the opportunities of the future and, therefore, "counted all of life lost that was not spent in the service of God." And when "Uncle Dick" stood at the end of the way with a full knowledge of all, there was not a fear of the "Valley of the shadow of death" because Jesus was there. O, what a victory for all eternity! On Saturday morning April 7, at 10 o'clock a great crowd of friends and loved ones gathered at the family residence where this writer conducted the funeral service, in which both friends and comrades of the Southern Confederacy bore glad testimony to the splendid life just closed, after which the remains were borne to the family cemetery and laid to rest until the Lord shall call his sleeping saints to an eternal day. The loving wife, ten children and many grandchildren are left to weep. But in our sorrows, dear ones, let us rejoice in the service of our Heavenly Father who one day will wipe away all tears.

A. J. McCARY.

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THE TIMPSON DISTRICT SUNDAY SCHOOL INSTITUTE.

The second annual Sunday School Institute of the Timpson District met at Garrison April 26 and 27.

The institute was opened at 11 a. m. Wednesday with very practical and most interesting sermon by J. M. Fuller, of Mt. Enterprise.

At 2:30 p. m. the institute was opened with devotional exercises by A. A. Rider, of Pinehill. Temporary organization was then effected, with our presiding elder, Brother L. B. Elrod, in the chair. Brother G. L. Taylor, of Nacogdoches, was elected president, W. E. Hull, secretary and treasurer.

The program was then taken up. "What Does it Take to Make an Efficient Superintendent?" was the first subject for discussion. Brothers Tom Turner, Rho Garrison, J. Lee Crawford, W. W. Thomas, Mrs. H. Maas and W. E. Hull responded to the call for their ideas of an efficient superintendent with short but pointed and interesting talks.

The duties of the secretary was well discussed by Mrs. Maas and Mrs. G. L. Taylor.

The organized class was then taken up. Brother Rho Garrison, G. L. Taylor, J. M. Fuller, Joe Allen and Miss Genia Parks making interesting talks.

Brother W. W. Thomas, our Field Sunday School Missionary, then made a splendid report of his work done in the Texas Conference and especially in the Timpson District. Brother Thomas has done some very efficient work that will prove of lasting good to the rural school in this district. The secretary failed to get the report, but it will appear in the Advocate later.

At 8 p. m. Brother Taylor preached a forceful and most helpful sermon.

Thursday.

The institute opened at 8:30 a. m. with devotional exercises by Brother Taylor, after which the importance of the Workers' Council in the Sunday School was discussed by Mrs. Maas, Miss Edna Evans, Mrs. Taylor, Brothers Taylor and Garrison.

Mrs. Maas delivered a very interesting and instructive address on the elementary department, showing how to work the Cradle Roll and how to conduct and teach the beginners and primary grades. The primary department was also discussed by Mrs. Taylor, who offered practical helps for conducting this department, emphasizing the use of graded literature for this grade in the country schools.

Mrs. Rho Garrison offered valuable suggestions for conducting the Junior Department. Miss Evans also made a short talk emphasizing the use of graded literature in this department. The purpose of and plans for conducting the Home Department were explained by Mrs. Taylor, Brother Taylor and others.

Mr. Langston discussed Senior Department briefly.

Brother W. A. Belcher preached a good sermon at the eleven o'clock hour.

The afternoon session was opened with devotional exercises by Brother Belcher. After which Brother Fuller and others discussed the special days in the Sunday Schools, Children's Day and Decision Day being given the preference.

Miss Evans in a short address gave the bases of promotion in the Primary Department. Mrs. Maas gave plans for Promotion Day and Children's Day, offering suggestions.

Mrs. L. B. Elrod made a most inspiring address on teacher training, showing that the problems connected with the Sunday School can only be solved by organizing to train workers. "Why Don't We Make Our Sunday Schools Missionary Schools?" was forcibly discussed by Brothers Garrison, Taylor, Mrs. Elrod and others.

The duties of the associate superintendent was explained by Brother Taylor.

The institute then took up permanent organization. At the request of the institute, President Taylor appointed a nominating committee, which was composed of W. E. Hull, J. W. Bridges and Mrs. G. L. Taylor.

While the nominating committee was preparing its report, nominations for the place of next meeting were heard. Nacogdoches and Mt. Enterprise were nominated. Mt. Enterprise carried by a good majority.

The nominating committee offered the following names: For President, Hurst Chadwick; Vice-President, Rho Garrison; Secretary and Treasurer, W. W. Thomas; Elementary Superintendent, Mrs. H. A. Maas; Intermediate Department, A. B. Cook; Wesley Bible Classes, J. E. Hodges; Home Department, Mrs. W. A. Bridges;

Teacher Training, Mrs. L. B. Elrod. All were unanimously elected by the institute.

Brother W. L. Russell closed the institute at night with a good sermon.

Although we sadly missed Brother Walter G. Harbin, whom we look to for guidance in our Sunday School work, and Brother Elrod and Brother Thomas were called away in the midst of the session on urgent business, we had a very successful institute, the last day being under the leadership of Brother G. L. Taylor. All felt well paid for having attended the institute in Garrison. Brother J. W. Bridges is a splendid host and the Garrison people are unexcelled for a warm-hearted, hospitable people. All visitors declared themselves well entertained and having a most enjoyable stay in the little city of health-giving mineral waters.

W. E. HULL, Secretary.

AN URGENT MATTER.

Governor Ferguson has seen fit in his wisdom (?) to reopen the picture show question at this inopportune time, when the minds of the people are occupied with war matters.

The Executive Committee of the Interdenominational Lord's Day Commission wrote a letter to the Governor pending the convening of the called session of the Legislature respectfully requesting him not to precipitate a fight on the Sabbath question at this time for reasons which we considered cogent, but as he has replied to our respectful petition by submitting the substance of the Park's Sunday Bill to the Legislature, the writers of this, as officers and members of the Interdenominational Lord's Day Commission, sound the tocsin and call to arms.

Experience has taught those who are the most competent to judge that the most effective method to oppose the passage of such vicious legislation is through personal letters written by ministers and laymen to their respective Senators and Representatives. For the want of funds to best subvert this interest, we appeal to all ministers and laymen through the press, who may read this notice, to immediately write to their Senators and Representatives to oppose this Sabbath legislation. The demand is urgent for our Christianity is imperiled.

Be not deceived by any delusive phantoms. Behind this legislation is "The National Association of the Motion Picture Industry," with a capital of \$500,000,000. We have reliable information that this organization entered actively into politics last fall.

The "Motion Picture News," one of their organs, of January 13, 1917, says:

"In October steps were taken to keep watch on censorship legislation in 48 State Legislatures and in Congress."

We are informed that their representatives in Texas were active pending the election of Senators and Representatives last year to the present Legislature, and that they were sanguine of final success.

The New York City Picture World of January 20, says: "Do you know that the Sunday closing means a loss of one-fifth of the business of the entire week? If it means this loss to the exhibitor, it means just as much to the producer." We cannot afford, as Christian ministers and laymen, to remain inactive and permit these people to destroy our Lord's Day. Nothing should be left undone that can in any way aid in defeating this measure, therefore, we call upon all who value our Christianity to write or wire, which is better, to Senators and Representatives, hold mass meetings, secure petitions and send to the Legislature, and also send to Austin individuals to oppose the Sunday Bill introduced in the Senate by Hudspeth.

M. S. Hotchkiss, Vice-President. M. E. Chappell, Recording Sec. R. C. Armstrong, Field Secretary. Forest Smith, Member of Ex. Com. Chalmers McPherson, Member of Executive Committee.

A. F. Carr. J. W. Stitt.

W. ERSKINE WILLIAMS.

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

- Jacksonville District—Third Round. Athens Sta., May 20, a. m. Malakoff Cir., at Trinidad, May 20, p. m. Athens Cir., at Aley, May 26, 27. Eustace Cir., at Pickens Grove, June 2, 3. Palestine Cir., Holmes Ch., June 9, 10. Palestine, Grace, June 10, p. m. Elkhart Cir., Antrim, June 23, 24. Palestine, Centenary, June 24, p. m. Alto Cir., Redlawn, July 1, a. m. Alto Sta., July 1, p. m. Neches & Brushy Creek, B. C., July 7, 8. Rusk Cir., Shady Grove, July 10.

- Rusk Sta., July 11. Cushing Cir., Douglass, July 12. Keltys Cir., Clouston, July 13. Gallatin Cir., Union, July 14, 15. Jacksonville Sta., July 15, p. m. Frankston & Larue, New York, July 17. Jacksonville Cir., July 21, 22. Bullard & Mt. Selman, July 22, p. m. Trout, July 29, a. m. Overton & Arp, Bethel, July 29, a. m. Montalba, Prices Chapel, Aug. 4, 5. Pastors and official members will please cut this out and keep it for reference. Please note questions that will be called and have answers ready. Stewards are urged to make best reports possible this round. I urge the pastors to push the assessments. Do not wait until the last of the year. I. F. BETTS, P. E.

- Sweetwater District—Third Round. Hermligh, at Plainview, June 2, 3. Colorado Sta., June 8. Dunn Sta., June 9, 10. Blackwell, at Decker, June 23, 24. Camp Springs, at Fairview, June 30, July 1. Ira, at Bethel, July 6. Fluvanna, at Arah, July 7, 8. Blair, at White Church, July 13, 14. Merkel Sta., July 15, 16. Loraine, at Loraine, July 21, 22. Post Miss., at Graham Chapel, July 28, 29. Post Sta., July 29, 8:30 p. m. Sweetwater Miss., at Dora, Aug. 3. Roscoe Sta., Aug. 4, 5. Westbrook, at Spade, Aug. 10. Snyder Sta., Aug. 11, 12. Sylvester, at Sylvester, Aug. 18, 19. Trent, at Blair, Aug. 25, 26. Sweetwater Sta., Aug. 26, 8:30 p. m. J. T. GRISWOLD, P. E.

- Marshall District—Last Part Second Round. Kilgore Cir., at Danville, May 9. Beckville Cir., at Piggah, May 12, 13. Kellyville Cir., Lassater, May 19, 20. Henderson Cir., at Good Springs, May 26, 27. Pritchett Cir., at Riley's, June 2, 3. Longview Sta., June 3, 4. Leburn Cir., at Simpsonville, June 9, 10. Bethany Cir., at Bethany, June 15. Marshall, First Church, June 17, a. m. Marshall, Summit Street, June 17, p. m. Hallville Cir., at Lagrone's, June 23, 24. District Conference convenes at Jefferson, Monday night, May 28. Opening sermon by Rev. Chas. T. Tally. Committees: License.—J. C. Carr, H. H. McCain, J. M. Smith. Admission.—A. J. McCary, R. E. Beard, I. F. Pace. Orders.—W. D. White, A. G. Hall, B. L. Owens. Missions.—Chas. T. Tally, L. F. Brothers, W. S. Easterling. Records.—E. G. Downs, A. L. Conner, W. H. Earls, M. R. Turner. Evangelism.—W. D. White, C. T. Tally, R. E. Beard. H. C. WILLIS, P. E.

- San Angelo District—Third Round. Miles, May 9, 8 p. m. Menard, at Melvin, May 12, 13. Sonora, May 16, 8 p. m. Junction, at Copperas, May 19, 20. Ozona, May 23, 8 p. m. Eldorado, at Kalfr, May 26, 27. District Conference, Midland, May 31, June 3. Rochelle, at Lohn, June 9, 10, 11 a. m. Brady, June 10, 8 p. m. S. A. First Church, June 17, 11 a. m. S. A. Chadbourne St., June 17, 8 p. m. Water Valley, at Edith, June 23, 24. Sterling City, Fairview, July 1. Eola, Grape Creek, July 7, 8. Eden, Live Oak, July 14, 15, 11 a. m. Paint Rock, at P. R., July 15, 8 p. m. Sherwood, Knickerbocker, July 21, 22. Barnhart, Rankin, July 28, 29. Midland, Aug. 4, 5. J. M. PERRY, P. E.

- Mangum District—Third Round. Gotebo, at Lake Valley, May 5, 6. Mt. View, at Mt. View, May 6, 7. Blair, at Midway, May 12, 13. Martha, May 13, 14. Carnegie, May 26, 27. Hobart, May 27, 28. Olustee, at Aron, June 2, 3. Prairie Hill, at Tyler, June 3, at 3 p. m. and 8 p. m. Hollis, June 9, 10. Duke, at Center Point, 4 p. m. and 8 p. m. Mangum Cir., at Reed, June 16, 17. Brinkman, at McKizzock, June 17, at 3 p. m. and 8 p. m. Carter, at Belview, June 23, 24. Mangum Station, 8 p. m., June 27. Vinson, at Union Grove, June 30, July 1. Lone Wolf, at Olive Branch, July 7, 8. Granite, at Granite, July 8, 9. Dryden, at Dryden, July 14, 15. Bethel and Gould, at Pleasant Hill, July 21, 22. Eldorado, July 22, 23. Delhi, July 29, 30. J. W. SIMS, P. E.

- Wichita Falls District—Third Round. Dundee, at Eagle Bend, May 5, 6. Megargel, at McCormick, May 12, 13. Archer City, at Annarene, May 13, 14. Henrietta Church Opening, May 20. Wichita Mission, at Denny, May 26, 27. Electra Mission, at Barwise, May 27. Blue Grove, at New London, June 2, 3. Burkburnett June 3, 4. North Texas League Conference, June 7-10. Summer School of Theology June 12-21. Post Oak, at Truce, June 23, 24. Vashit, at Newport, June 24, 25. Ringgold, at Stoneburg, June 30, July 1. Bellevue, July 1, 2. Necona, July 8. Petrolia, at Charlie, July 14, 15. Byers, at Valentine, July 15, 16. Henrietta, July 22. Electra Sta., July 29. Wichita Falls, Aug. 5. J. SAM BARCUS, P. E.

- Gainesville District—Third Round. Aubrey, at Oak Grove, May 2-5. Woodbine, at Friendship, May 5, 6. Pilot Point, at Wesley Chapel, May 9-13. Lewisville, May 13-15. Saint Jo, May 24-27. Montague, at Dye Mound, June 1-6. Dexter, at Mt. Zion, June 9, 10. Era, at Bolivar, June 12, 13. Marysville, at Van Slyke, June 14-17. Denton Sta., June 17. Bonita, at Starkey's Chapel, June 21-24. Spanish Fort, at Roland, June 24-26. Myra and Hood, at Hood, June 29-July 1. Rosston, at Rosston, July 1, 2. Valley View, July 6-8. Sanger, July 8-10. Denton Street, July 15. Whaley Memorial, July 15. C. M. HARLESS, P. E.

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

- Waxahachie District—Third Round. Britton Charge, at Britton, May 19, 20. Bristol Charge, at Bristol, May 24, 11 a. m. Ferris Charge, May 27. Bethel Charge, at Bethel, June 3. Maypearl Charge, Buena Vista, June 9, 10. Milford Charge, Milford, June 16, 17. Red Oak Charge, Chapel Hill, June 23, 11 a. m. Palmer Charge, Wilson's Grove, June 24, 25. Waxahachie Cir., Dixon's Chapel, June 30, July 1. Waxahachie Sta., Waxahachie, July 1, 2. Bardwell Charge, Alma, July 7, 8. Ennis, at E., July 8, p. m. Mansfield, at M., July 15. Midlothian, at M., July 15, 8 p. m. Italy, at I., July 22. Forrester, Nash, July 28, 29. HORACE BISHOP, P. E.

- Georgetown District—Third Round. Temple, First Church, May 6, 8 p. m. Belton, May 20, Conference July 1. Oenaville, at Heidenheimer, May 27. Temple, Seventh Street, May 27, 8 p. m. Florence, at Mt. Horeb, June 2, 3. Hutto, at Robinson's, June 9, 10, 11 a. m. Taylor, June 10, 8 p. m. Midway, at Leona, June 30, July 1. Salado, at Goodville, July 8. Holland, at Wilson's Valley, July 14, 15. Troy and Pendleton, at Troy, July 21, 22. Rogers, July 22, 8 p. m. Thrall and Round Rock, at Thrall, July 29. Granger, July 29, 8 p. m. Bartlett, Aug. 5, 11 a. m. Georgetown, Aug. 5, 8 p. m. W. B. ANDREWS, P. E.

- Marlin District—Third Round. Hearne, May 13, a. m. Calvert, May 13, p. m. Kosse, at Eureka, May 20, 27. Reagan and Bremond, at R. June 2, 3. Reubend, June 3, p. m. Durango, at Blevins, June 9, 10. Lott and Chilton, at Lott, June 10, p. m. Marlin, June 13. Travis, at Powers Chapel, June 16. Buckholts, at Salem, June 17, a. m. Davilla, at Davilla, June 17, p. m. Maysfield, at Friendship, June 30. Gause, at Minerva, July 1, a. m. Cameron, July 1, p. m. Bishopville, at Easterly, July 5. Centerville, July 6. Flynn, at Leona, July 7, 8. Normangee, July 8, 9. Leon Mission, at Ninesveh, July 14. Jewett, at Oakwood, July 15, p. m. Franklin Cir., at Beck, July 21, 22. Wheelock, at Harris Chapel, Aug. 4, 5. Franklin Sta., Aug. 5, 6. Fairfield and Dew, at Dew, Aug. 11, 12. Teague, Aug. 12, 13. GEO. W. DAVIS, P. E.

- Paris District—Third Round. Avery, at Lydia, May 12, 13. Annona, at Garland, May 13, 14. Bogata, at Rugby, May 19, 20. Howland, at Atlas, June 2, 3. Roxton, June 3. Detroit, at Liberty, June 9, 10. Lamar Ave., June 10. Blossom, at Sylvan, June 17, 18. Emberson, at Forest Chapel, June 23, 24. Bonham St., June 24, 25. Paris Cir., at Palestine, June 30, July 1. Deport, July 7, 8. Pattonville, July 14, 15. Centenary, July 15. White Rock and Williams Chapel, July 21, 22. Woodland, July 20, 22. Woodland and Kanawha, at Faulkner, July 28, 29. Clarksville Cir., at Cuthand, Aug. 4, 5. District Conference at Blossom. Opening sermon 8 p. m., June 14th, by Rev. C. W. Kavanaugh. J. L. MORRIS, P. E.

- Chickasha District—Third Round. Rush Springs, May 13. Terral, at Addington, May 20. Waurika, May 27. Erin Springs, at Criner, June 3. Maysville, at Randolph M., June 10. Corum, at Banner, June 16, 17. Comanche, June 17. Ryan, June 24. Verden, July 8. Chickasha Mission, July 8. Chickasha, July 15. Alex, July 15. Durcan, July 22. Marlow, July 22. Tuttle, July 29. Minco, July 29. Lindsay, July 31. Woodlawn, at Bear Creek, Aug. 5. R. L. OWNBEY, P. E.

What will you be? What goal will you reach twenty years hence? Or, sadder still, will your life end in the tragedy of a misguided genius?

PAYABLE IN ADVANCE

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

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

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THE GREATEST NEED IN TIME OF WAR.

By Georgia Robertson.

We have been drawn into this great war in defense of humanity and democracy and it behooves us to study the situation confronting us with all the thoroughness, earnestness and determination we possess.

We all know that we are pitifully unprepared; that the enemy we are to face has held three world powers at bay for thirty-one months; that her training and preparedness was the most complete the world has ever seen; that if victory to her opponents abroad should be declared we might find ourselves left alone to battle against her.

She has all the knowledge experience has taught her in nearly three years constant fighting; she has the power of the most thorough organization known; she has the autocratic authority to direct and carry out her plans.

It may prove to be no light task we have undertaken, and when we consider how much hangs upon the issue we should not be willing to adopt any half-way measures, but should study the situation from every angle, and make the best use of all we can learn from the experience of those who have been in the conflict.

We must heed the words of our President and provide an adequate food supply if we are to win the war. No matter how great our financial resources they will not save us, and even had we trained men, ammunition, hospital supplies and all other necessary equipment, we could not win without a sufficient food supply.

We must have food enough not only for our own people, but to help feed the allies, with whom we are now fighting, and can we harden our hearts as before our mental vision we see the worn emaciated hands of the starving peoples of Europe stretched out to us, the thin little wan hands of the Belgian children, and the pitiful little arms without hands reached out to us silently pleading for the daily pittance which our country is sending them, just to keep life in their emaciated little bodies, not enough to nourish them properly so they can grow into sturdy men and women prepared to do their work in the world, but just to keep them alive, two meals a day costing three cents each. And shall we withhold this bit and let them fall into children's graves, or shall we use every possible means to increase our food supply?

While we should cultivate our backyards, do extensive farming, increase the acreage by putting under cultivation waste land, we must not stop here. Every bushel of grain harvested, every bushel of potatoes or other vegetables grown, must take the labor of those who could be of service behind the guns, or in the munition and industrial plants; every bushel of food produced must have seed or grain planted to produce it; therefore, the greatest economy in order to secure substantial gain in food supply must come from a proper conservation of food.

There are three ways in which enormous, almost unthinkable quantities of food may be conserved without extra labor, transportation, or deprivation to any one.

Go into any of our large hotels or restaurants and watch the constant stream of trays laden with good food that has been left on the plates, either untouched or uneaten, on its way to the refuse bin. Order your meal as carefully as you can, even if you confine yourself to two or three kinds of food; the portions are so large you can not begin to eat all that is brought you. Then much is wasted because of the variety served and the number of courses. Many even when ordering a la carte, order more than they want that they may not seem small and mean. Go into any of our restaurants or eating places, and nearly everywhere the portions are large enough for two persons, but in many cases it is not allowed to be served for two, or perhaps it is not what the other person wishes, or is able to eat. If all our hotels and eating places could be appealed to in this matter as a war measure, and a patriotic duty, and would serve half as much in a portion, and would reduce the price one-half or one-third, many of us believe their patronage would be increased and they would be gaining instead of losing by this change. All food wasted must be paid for by the establishment, also the service needed in preparing, cooking, serving, clearing away and removing, and the fuel used in cooking; and no human being getting a particle of benefit from it all in the way of nourishment. Then glance back to all the labor needed to plant, culti-

vate, harvest and transport all that food, only for it to find its way into the garbage barrel, when it might without additional expense (except for washing the few extra dishes for serving) have been used to feed and strengthen those who needed it. But instead only wasted, and thus forcing up the high cost of living (according to the law of supply and demand) until those in even moderate circumstances have felt the pinch of high prices, and the poor among us are entirely unable to provide enough food for their children to keep them from actual hunger. Oh, the sin of it all!

Neither does the waste stop when we have passed from the public eating places, as anyone who sees the refuse that is taken out of our kitchens can testify. Perhaps the greatest waste there is in bread. We have all seen the burlap bags carried by some of the garbage collectors filled with bread to be used as chicken feed! We are told if we have a scant wheat crop many may be eating corn bread instead of wheat bread. We cannot send cornmeal to England, not only because they have never learned to use it there, but they do not have ovens like ours in their kitchens. Their bread and pastry, even among the poor, is all sent out to the public bake ovens, so they have not the facilities for using cornmeal. All the surplus food from gardens and farms should be carefully gathered and dried or canned.

Large quantities of fruits and vegetables go to waste in the country every year because the labor and cost of gathering and marketing them leaves no profit for the farmer. Some of it is of inferior quality but it has much food value. If the Federal Employment Bureau of the Department of Labor could get in touch with these farmers, and could notify those living in nearby towns, cities or villages, who would be willing to take a Saturday half holiday and go out and gather the fruit and vegetables themselves, it would aid much in conserving the food supply, and be of real help to both the farmer and the city dweller. Could not the Associated Charities send some of those on their lists out in heavy auto trucks to gather the fruit? That not needed for immediate consumption could be dried for winter use, and at small cost would supply the fruit which all dietitians regard so beneficial to health.

Another way in which enormous quantities of food are wasted is through poor cooking. Either the food is so unpalatable it cannot be eaten and has to be thrown out, or it is cooked so it is indigestible and the nourishing qualities are impaired. It is the solemn duty of those who are responsible for the feeding of others to know how to combine and how to cook food that it may be digestible and nourishing, as well as palatable. Also how to use the less expensive foods, that money needed for other uses be not wasted unnecessarily on the table.

And now we come to the last and the most enormous waste of our food supply. As admitted by the distillers and brewers, over 618,508,096 bushels of food grains go into their hoppers every year. Enough last year was used by them to supply 4,000,000 people with rye bread for 100 days; 56,000,000 people for 100 days with cornmeal; 100,000,000 could have been supplied with eighteen pounds of rice each; 100,000,000 people with one gallon of molasses each; 208,200,000 loaves of rye bread could have been made. This gives us some idea of what the brewing and distilling industries deprived us of last year, when we were suffering from the high cost of living.

If this represented all the loss to our people last year it would not be so startling. We must visualize if we would comprehend the full extent of the loss. We must see the children that went hungry and cold because we spent \$2,000,000,000 for drink last year! We must see the amount of vice and crime that was committed last year because of drink; we must see the broken homes, and broken hearts that were the result of it! we must see the trial of immorality with its vice diseases put upon innocent wives, mothers and children, because of aroused passions and weakened moral control from this drink; we must see the sightless eyes of new born infants, blinded by vice diseases resulting from drink; we must see the vast army of the pure young womanhood of our country dragged into the mire and their souls defiled because of drink, which aroused their baser passions, and at the same time dethroned their moral sense until in unconsciousness their purity was wrested from them, and many of them found the door of hope forever closed. We must see the vast army of infants

without a father's name or legal rights, thrust unwanted and unprovided for into a cruel world, with no mother's smile or protecting hand to guide their childish steps.

In the name of God and humanity let us put a stop to this satanic waste! The nations at war have found their worst enemy in the fight was drink; and let us not, unprepared as we are in everyway, think for one minute of entering the war with this millstone about our necks! When the nations abroad have not been able to cope with this drain upon them, how dare we for one moment think of not first freeing ourselves from this foe which will fetter us in this momentous undertaking in which God has called us to enlist. How can we expect His help if we are not willing to take this step which is pregnant with greater power for victory than anything else we could do?

Is your patriotism so weak you are not willing to come out boldly for absolute prohibition as a necessary war measure? Is your love for humanity so weak it will not compel you to come out for absolute prohibition at this crucial time? If you fail humanity and your country, how will you face your Maker in that great day when you shall surely stand before Him. Act this very day, before it is too late. In no other way can you serve your country so nobly and humanity so truly. Let your government know how you stand. Let us send up such a demand that this thing be done, and done at once, that before the setting of another sun, the vote will be taken, and the die cast, which shall lead us on to victory, in the redemption of the world from the slavery of autocracy to justice and liberty.

A PRESSING APPEAL.

Dear Fellow Workers: Prompt sweeping prohibition of the liquor traffic is an urgent demand of the present hour. The leaders, not only of our own people, but of the entire civilized world, have been aroused to the fact that alcohol is the worst foe with which any country has to contend. Shall the people of the United States recognize the facts, heed the warning and act accordingly?

The Anti-Saloon League has been vigorously pressing, through its friends in Congress, the following legislative program:

1. To prohibit the sale of liquor to soldiers in uniform and its sale or possession, except for medicinal purposes, in training camps, and to authorize the President to establish a dry zone around the camp. These provisions were incorporated in the Army Bill as passed by the Senate, which has been sent to a conference committee of the two Houses. We trust that they will have been finally agreed to before this letter reaches you.

2. The prohibition of the use of food products in the manufacture of alcoholic liquor for beverage purposes during the war period, thus conserving the food supply of the country to the utmost.

3. The prohibition of the beverage liquor traffic during the time of the war for the purpose of securing the highest possible efficiency of all our people in every department of the National life. Such legislation is urged as a duty laid upon Congress by the constitution itself, which declares that Congress should "promote the general welfare" and "provide for the common defense."

We are strongly protesting against the proposed increase of the war tax on liquor. To secure money from the victims of the greatest enemy of humanity to aid in prosecuting a war for humanity is absurdly inconsistent. We must not allow the liquor traffic to trench itself more strongly by an increased tax as it did at the close of the Civil War. If the tax is to be increased it should be made prohibitive.

We earnestly urge that you help us push this program by taking the matter up immediately with our patriotic, temperance forces in your community and having the largest number possible wire directly to the President, both United States Senators and your Representative in Congress, asking them to favor in every possible way the enactment of this needed and helpful legislation. (If a large number will sign the telegram from your community, the expense can be shared and the individual cost will be negligible).

Time is a great factor! These subjects are, in varying forms, before committees of Congress and Congress itself. We shall do our utmost to get them finally in the best possible shape, but we need the influence and impact from the expression of sentiment back in the States and districts. Do not

fail to do your "bit"—and enlist others to do theirs—in this fight.

EDWIN C. DINWIDDIE,
Legislative Superintendent.
JAMES CANNON, JR.,
ARTHUR J. BARTON,
WAYNE B. WHEELER,
Legislative Committee.

THE SON GOING TO WAR.

The actual experience of the son going to war is now coming to many of our homes. I have read of it and heard people talk about and had some idea of what it meant, but when I received a card from my boy in Clayton, N. M., announcing that his clothes were on the way to me by express and that his insurance policies, receipts and other documents were to reach me soon by registered mail, and that he had enlisted for service in the army and would be in Fort Bliss, Texas, for training by the time I received the card, it dawned on me with peculiar force that I had the real experience of the son going to war.

I think all who know Hiram will agree with his father that he is a noble son. I received him into the Church under my own ministry when he was eight years old. He has loved the Church and Church work all his life. He has worked hard for an education. Took a complete business course in Chillicothe, Missouri, and went from the school to a position with the First National Bank in Clayton, N. M. He has been there since until he leaves an income of \$100 per month to enter the service of the army at \$30 per month. I have said this much, and more could be easily said, of my own son, not to brag on him, but to ask myself and other parents the question: Shall we send such boys to war? The answer: Yes. I shall send mine willingly and follow him constantly with a father's blessing and prayers. I cannot send him gladly for the heart with the heart of the Nation is sad that conditions are such that our boys must be sent. But such are the threats, insults and attacks upon the Nation and the world's honor, peace and safety that we dare not withhold the flower of the land.

In the card that came to me the boy said, "Keep my things in as good shape as possible for I shall need them when I get out." Get out? Will he get out? Who can tell? Many of them, possibly a large per cent of them, will not get out. We parents had as well prepare ourselves for the worst and send our boys in the spirit of real sacrifice to the Nation's altar for service and then if the sacrifice should not be consumed in the smoke of battle we can like Abraham and Isaac rejoice together.

There is another thing worthy of note in the boy's going to war. It is a custom of mine in all our family worship to pray for our Nation and for those who rule over us, but now there seems to be a peculiar sense of real worship at that point in the prayer. Yes, it is true that men become specially interested where they make their heaviest investments.

May I not suggest yet one other thing connected with the son going to war? If they shall fall on the field in defense of a world righteousness it seems to me that it will be easier for us to more readily answer the Nation's call shall a second "selective conscription" come to us. They have gone to avenge the German empire of a wrong done to weaker nations, but if their fathers shall be called out to fill the breaks in the ranks where the sons have fallen we shall go to avenge Germany of a wrong done the weaker nations plus the blood of American sons.

Yes, many of our boys, precious boys, firstborn of our homes are going and will go. As they go let us stand by our great President and the Nation unflinchingly and yet pray without ceasing that God will so order the destiny of the world as to bring it to a speedy and permanent peace. I do not know, Bro. Editor, if this will make very readable lines for the Advocate, which in my judgment, is among the very best publications of the Church, but it is the heart thoughts of a father whose son has gone to war.

D. A. GREGG.

Meeker, Okla.

I could not get along without the Advocate. D. H. SMITHERMAN.
Longview, Texas.

I am sending the renewal of Bro. J. E. Davis for a year in advance. When Bro. Davis married in the early seventies he sent in his subscription to the Advocate and has never been without it since. Bro. Davis says he cannot do without his Church paper and that as long as he lives he expects to continue reading it. E. E. WHITE.
Spur, Texas.