

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Volume LX

Dallas, Texas, Thursday, April 9, 1914

Number 35

When Christ Came Forth from the Tomb

THE one day in the progress of the world upon which all Christendom places its strongest emphasis is the day on which Christ rose from the dead. If we blot this day and its transaction from the calendar of time, we have but little left upon which to base our hope as followers of Jesus Christ. This is exactly the view taken of it by Paul the apostle. He says very explicitly, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Without the resurrection of Christ this is the only conclusion left to us. Let his body be kept in the grave and the whole fabric of our support in him falls to pieces. We have nothing left. Not even his splendid life with its history, not even his deeply spiritual truths with their ethical wealth, not even his mighty works so demonstrative of his Messiahship; yea, not even his death with all its pathos and tragedy, can be of any permanent effect separate and apart from his resurrection from the grave. It is the

power of his resurrection, according to St. Paul, that gives final efficacy and support to his life, his teaching, his works and his death.

In his resurrection, we can exclaim, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." Then, not only is the gospel made the power of God unto salvation by the resurrection of Christ, but the doctrine of the general resurrection is made secure. The two go hand in hand—the resurrection of the body of Christ and the general resurrection of those who die in Christ. In these two facts our faith is not vain, we are not found false witnesses of God, and we are not in our sins. Therefore, the resurrection of Christ is the sheet anchor of our faith, the inspiration of our hope and the guarantee of our immortality.

Since, then, the resurrection of Christ involves all that we hold sacred in Christian faith and hope, we place large emphasis upon the events of this glad Easter morning, as we again stand at the open grave of our Lord and find it empty. He

is not there, for he is risen as he said and has led captivity captive and brought good gifts to men. The only enemy left for him to conquer after his crucifixion was death, and until the third morning afterward, death seemed to have triumphed over him. He was mangled, his life was gone and the tomb contained him as a victim of its conquest. But when the morning of the third day dawned he broke the power of death, he overthrew the dominion of the grave, he inspired the angelic *Te Deum*: "Why seek ye the living among the dead? He is not here, but is risen!" And since that morning of wonder and delight, Easter day has sent forth its peals of joy and shouts of victory to a listening world!

Today all Christendom puts on its best robes, decorates its temples of worship, prepares its largest sacrifices of praise, and goes forth to celebrate this great central and foundation fact in its system of doctrine and belief. It is our gladdest, our happiest and our most triumphal day. As its early hours come and go, the heavens are made to resound with the truth that Christ is risen from the dead, that the

grave could not restrain him in its vaults, that he broke its bands asunder and became the King eternal, the fairest among ten thousand and altogether lovely. Since that victorious morning he has been perpetually crowned as Lord of lords and King of all kings, the Vicegerent of the Ancient of days among men.

We, therefore, gather in our places of worship to celebrate a living Christ, a Christ who has traveled down the highways of time to lift up the fallen, to comfort the sorrowing, to bind up the broken-hearted, to counteract hatred and strife, to establish peace and righteousness, to interpret God as the one universal Father and to bind to him with the cords of love the whole human family in the splendid unity of a universal brotherhood. This is his attitude to us and to the world today. As the risen and the living Christ we bow before him and worship him with all the ardor of our ransomed souls, as our Savior, our Lord, our King, our Prince of Peace. Our prayers, our songs, our peans of praise fill his temple and the incense of our sacrifice arises from our altars as we send up our aspirations and adoration to his heavenly hill.

THIS is Paul's injunction to the men who take unto themselves good women to be their wives. He wrote under inspiration and there is no appeal from his truth. We do not know whether or not Paul had ever been a married man. Some writers take the position that his wife was dead at the time he became an apostle; but there is no direct evidence of this in any of his writings. The probability is that he was an old bachelor and not a widower. Nevertheless, he knew the duty that a man owes to his wife, and it was and is of such grave importance that the Holy Ghost inspired him to write to husbands on the subject.

When a man marries a woman it is for life. The marriage contract is the most sacred known to mankind. It is not a sacrament, as the Roman Church holds, but is next to it. It is divine in its principles and when approved of God it is not to be broken, except for one cause and only one. No man has a right under moral law and under religious tuition to set his wife aside except for this one cause. Lack of congeniality is no excuse, neither is incompatibility of temperament any sort of a pretext for such a radical step. The two are joined for life and to dissolve that union, except for the cause mentioned, is a sin against God and a sin against the domestic circle.

The man owes his first and deepest love to his wife. No human being ought ever to come between him and his wife. He and she are to become one in heart, one in mind and one in hope. "The twain

Husbands, Love Your Wives

shall become one flesh." They are to live in each other's confidence. "For this cause shall a man leave his father and mother and cleave unto his wife." This is the vow he takes when he leads her to the altar. We do not understand by this that he is to think any less of his father and his mother after he marries his wife; but she is to have the supreme place in his affections. If he denies her this he violates his marriage vow and degrades his marriage relation. He ceases to be a scriptural husband.

It is his duty to do everything in his power to make her happy and to win and keep her confidence. To do this he must take her into his confidence and in all things treat her as his equal. He ought to keep no secrets from her nor she from him. They ought to know the uttermost of each other's hearts. His business ought to be her business and he ought to talk over his private affairs with her. Not to do this is to keep her in ignorance of his condition as a business man and she does not know how to restrict her demands to his ability to meet them. This may account for what seems to be the extravagant habits of some wives. They think that their husbands are prosperous many times when they may be pressed and hard pushed for means. If the wife knew this state of things, often she would be more economical; and not to let her know it is to ignore her and to treat her as a child.

The husband ought to give much of his

spare time to the interest of his wife. When his business is over and he goes home, he ought to be ready to greet her with a kiss, to ask about her welfare; and when he sits down at the table he ought to have something pleasant to tell her of his day's experience. When he goes into her room he ought not to sit and smoke a cigar, or slink off into some corner or other room and put in his time poring over the papers. He ought to be prepared to be entertained by her and to give out something entertaining to her. If he makes an ease-loving man out of himself, seeking his own pleasure in meditation, to her neglect, he becomes boorish and selfish and his attitude is anything but that of a kind husband. Indifference upon the part of a husband toward his wife is often the cause of more marital unhappiness than almost anything else. He may supply her with all the money she wants; he may provide her a good home; he may speak kindly to her when he speaks to her at all; but to ignore her, to let her alone, to keep out of her presence as much as possible, is to make her miserable, and if continued will dig a gulf between them. Many a home has been broken up by the supreme indifference of the husband to his wife. That sort of conduct on his part will chill her affections for him, dry up her love for him, crush the heart out of her, and finally make her despise him.

Paul's injunction, when obeyed, is the

safe rule for a husband to adopt in his treatment of his wife. It carries with it a panacea for all the ills of the household. The husband may not be able to furnish his wife much money, he may not be able to build her an elegant home, but if he does the best he can for her in these things, and will love her as he promised in his marriage vows, she will be happy and she will be willing to sacrifice and deny herself in every way to serve him and make his home a place of peace and good will. That sort of treatment on his part will make a good wife out of most any sort of a sensible and true woman. Husband, have you ever tried it? Or have you made yourself a sort of a boarder at your home, and made a sort of nurse out of your wife for your children, instead of loving her and making yourself her real husband? Suppose you take up Paul's injunction and try it out in your relation to your wife. If so you will be surprised at the result. Instead of crushing all the affection out of her and making her feel that she is a sort of a convenience, she will flood your life with sunshine and make your home a sacred retreat for you when the hours of your labor have transpired. But if you make yourself a sort of a forked stick in the home you will sooner or later wake up to the fact that you have no home; and the fault will be your own. Better follow the teachings of your Bible and carry out your promises and make yourself a real husband, with overflowing love in your heart for your wife, and life will be worth living. Mr. Husband, this means you!

the dis- is that whole
 a name, new, and person or sources er word pose that in it be- l to that y. Sup- York," it ange the It would fice that
 e south- ates and pies to the hide the real hole sec-
 re many own from and work Such we rthy ac- "Why re of our r be any is a part who will see they South," I Lord, de- like sore- g around) a hold onto it stand- rch, like of Eden, cessions. I, L. E.
 E LAWS is.
 and con- ts of the nference, ions rel- definite
 was done that has wouldn't Adam's on Okla-
 ed much e whole- on that our.
 d laws— d plainly re crept h at us, at under
 against virtually less we law. to "Thou l penalty, oritative, h cases, ing under
 ral senti- inst dan- law. And s of senti- ment is ess it be the de- shops in
 r against of world- to deal
 to in- to play facinating
 hite law members: g offend- ne other not attend nor sup- of Metho-
 ose who urch, but ort dance etc. Such what the —a para-
 covering will not lost sight pta.
 book with inches off
 our deep bumfuz- ts, I trust I will be e recog- nizers of
 pertinent infant is

not a member of the Church, what relation then do they sustain to Southern Methodism?"
 Right here our doctrine and our usage does not harmonize. In other words, we do not practice what we preach. If they are of the kingdom of God and the Church is the visible kingdom on earth, then I feel that they should be (members) of the visible phase of the kingdom.
 I believe these three suggestions are as important as the term "the Catholic Church," and am sure that No. 3 is as perplexing.
 Douglassville, Texas.

ORDERS.

If the Church desires to make real progress and give to the people the things that are needed and wanted in order that the work of the Lord may be extended rapidly and that all the members of the Church in every occupation in life, regardless of where they are or what they do for a livelihood, be placed on equal rights, the coming great Conference at Oklahoma City has the power to fix things so as to place upon our preachers an equality that does not exist at the present time. What we need is ordained men able to feed us and to administer in all the ordinances of the Church.

Perhaps the authorities of the Church have wondered why it is that more help does not come from the rural districts and why the great producing class of people who produce the wealth of the country does so little in the way of financial support. In my opinion it is because they send to us the circuit rider and the young preacher, who, notwithstanding his educational qualifications, is handicapped on account of not being in orders. Therefore the Church loses prestige and power on that account. Does the circuit rider complain? He does not, for he is anxious to please the authorities over him, therefore quietly goes ahead and submits to what seems to him to be a great injustice. But the people who have a right to expect better treatment will not always submit to such wrongs.

I believe that the Methodist people in the rural districts, the Methodist man, woman or child, who lives at the crossroads or at the forks of the creek, are entitled to the same privileges and benefits as the Methodist family who lives in the town or city and who are members of the larger stations.

I can show you a Methodist Church in this community which for the past three years has had no opportunity to partake of the Sacrament of our Lord. At last that Church has succeeded in getting the promise of the next quarterly meeting, at which time they expect to be permitted to partake of the Sacrament. I simply mention the above fact to prove to you that we need more elders, and until we get the relief that we seek, be it known unto you that you need not expect great things to be accomplished by us.

The Baptists, Holiness and Campbellite preachers stand ready to feed their flock, and I don't think that it speaks well for us when our young people are compelled to turn to them to get one of them to perform the marriage ceremony, while Methodist preachers' hands are tied.

It seems to me the sensible thing to do is to ordain elders in every Church as was done in the days of the apostles, as recorded in Acts 15:23: "And when they had ordained them elders in every Church and had prayed with fasting, they commended them to the Lord on whom they believed." Again, in Titus 1:5: "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting and ordain elders in every city as I had appointed thee."

This is the Scriptural way. Will our Church follow it?
 If the coming conference at Oklahoma City would so change and amend the law, respecting the time required to elapse before a preacher is eligible to the election of orders, removing such disability so that any man who passes the required examination and his character is passed, be immediately placed in orders, it will give us the relief we seek.

I honestly believe the small Church in the rural districts and the small preachers who labor in such districts are entitled to the same privileges and blessings as the large stations and the big preachers in the towns and cities.

If the Oklahoma City Conference will do this they will help the movement that is now on, by many of the municipalities, to induce the people of the cities to go back to the farm where they will be in position to produce real wealth. Therefore I respectfully submit the above for the consideration of our delegates to the Oklahoma City Conference.

O. H. BREWER.
 Kirkland, Texas, R. F. D. No. 3.

POWERS AND DUTIES OF LAYMEN.

J. E. Blair.

Doubtless the delegates to the General Conference are receiving a superabundance of advice as to their duty in the matter of necessary legislation at the coming session of the conference. But they should bear with us, for this is the only means we have of expressing our views as to what should be done.

It is generally conceded that laymen are not bearing their share of the work of the Church. My contention is that responsibilities and obligations have not been sufficiently placed upon them. The management and direction of Church affairs have been too exclusively in the hands of preachers. I am not prepared to say whether this is due to feeling that the laymen can not be trusted with these responsibilities, or merely a habit that has come down to us from an undemocratic age.

Without extended argument, I suggest that the rights and powers of the laity might properly be increased in the following particulars:

1. Put greater dignity upon the missionary committee. Make its members equal in rank and authority to the members of the board of stewards.
2. Exalt the Church Conference by giving it more power.
3. Give the laymen larger places in the deliberations and actions of the Quarterly, District and Annual Conferences. No one familiar with the facts will deny that the laymen are scarcely more than listeners and spectators in these three important Church assemblies.
4. Increase the number of lay delegates to the Annual Conference. One method of doing this would be to make lay members of all Conference Boards regular members of the conference.
5. If our leading laymen are to attend these conferences in representative numbers, it stands to reason that they must be given something to do. Busy men will not leave the pressing duties of their several vocations to be mere spectators at these annual Church gatherings.
6. Give the laymen more power in the control of the business affairs of our educational institutions. There is a growing feeling that the ministers are not well fitted by training or experience to handle these business affairs wisely and well.

Corisicana, Tex., April 3, 1914.

RELIGIOUS EDUCATION AND THE GENERAL CONFERENCE.

By Nathan Powell, Member Texas Conference.

The most important work before the Church in any age is the proper training of the young people. This is especially true of the Churches in America where there is so much separation of Church and State. In practically all the great countries of Europe the State undertakes to instruct the children carefully in a definite course of religious instruction in the day school. This is true in both Germany and England. Even in France this is not neglected, as Thursday of each week is granted the Churches for religious instruction.

We are alone among the great nations of Christendom in our failure to provide such instruction in the day schools or by the Churches. In America the public schools do nothing officially in this direction. It, therefore, becomes the imperative duty of the Church to take up this work of providing adequate religious instruction for the children of Church members, if not for all the children. It is safe to say that the Church in America has scarcely realized what a great task awaits it, and has hardly begun to enter upon its great opportunity.

Great educators are coming to believe that the Church cannot perform its whole duty by confining its efforts to one brief hour on Sunday. In some States, already, the laws of public instruction are granting the Churches the privilege of taking their young people for a certain number of hours per week and are giving credit for work thus accomplished in the day school. Some cities are doing the same. This is no doubt prophetic of what is likely to take place throughout the country at large during the next few years.

There is being written a great deal in reference to what the approaching General Conference should do. I believe that all other legislation which might be enacted would be second in comparison to some adequate plan for accomplishing the above results. Accordingly, I offer below the following plan:

Plan of Religious Education.

1. The General Sunday School Board should be authorized and instructed to take such steps as may be necessary to induce the several States in which our Church operates to grant

to the Churches the privilege of giving two or more hours of religious instruction per week during school hours, and for which the pupil shall be given proper credit in the day schools.

2. That an Educational Secretary shall be appointed whose duty it shall be to carry out these provisions and to select a staff of experts as provided for in Section III, and to direct their work, under the direction of the General Sunday School Board.

3. That it shall be the policy of the Church to employ a staff of experts in religious education under the direction of the General Sunday School Board whose duty it shall be to travel throughout the Connection and organize Sunday Schools, hold institutes, and to instruct the people in the principles of religious education, and to assist in carrying out the plans of the Church.

It would be designed to have these workers take the place of those frequently sent out by the Conference Sunday School Boards. It is quite likely that the General Sunday School Board would be able to employ experts for this work to much better advantage than the several Annual Conferences could by working separately. And it is very sure that this staff of experts could be more profitably employed. Under such a plan the Annual Conference would cease to send out Sunday School secretaries as at present.

I should like to see our Church take the lead in this great work in the South. The Federal Council of Churches in America has already instructed its Educational Committee to recommend to all parties concerned to ask for at least eight per cent of the day school hours for this work.

The General Conference should strongly recommend that all our Church schools should set up chairs of religious education, and should also provide for the maintaining of like chairs in all the State universities and normal schools.

I am sure that it would take some years to work out such a comprehensive plan, and to realize results, yet it would be a task worthy of our strength and influence. Why not become the great leader of the South in this work which the signs of the time so clearly indicate is surely coming?

Chicago, Ill.

A FEW NEEDED CHANGES.

I sincerely hope the General Conference will heed the warning of one who has been reading all that has been said through The Advocate about what should be done and what should not.

I am of the opinion (and that body of great men will agree with me in this) that the time has come, or is near at hand, when an inefficient preacher can not get an appointment. God speed the day. I have not seen one word on this subject just touched lightly. Afraid to sound the first word of alarm, too many know that inefficiency abounds to an alarming extent in the West, especially in New Mexico.

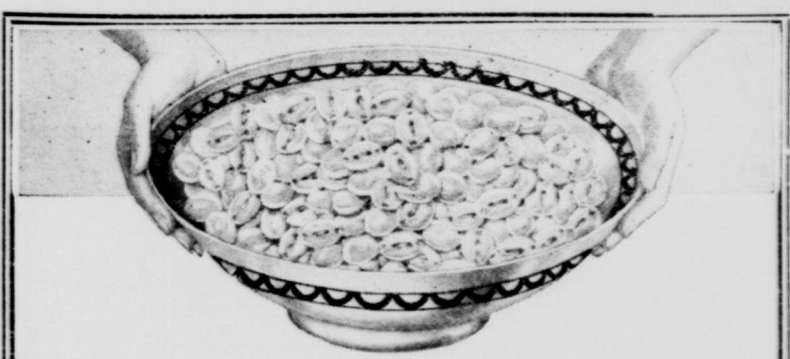
The Bishop will say, "They are good for that country," (that is the mistake of his life) or say that he can't afford to put his best material on a circuit away out on the plains in New Mexico. Try it, dear old Bishop, and see the work grow and nice churches rise heavenward as if by magic. See all these cow and sheep men converted and spend their money for the cause. For twenty years I have wanted this brought before this body and a change made, but have waited for some one else to do it. Now I have only stated inefficiency in the ministry. Another crying need is for efficient workers to keep up the standard, understand, know what you are doing and how to do it. The work in all lines of the Church is crippled on account of inefficiency of the ones that should know and understand every department of Church work.

Have a round-up and cull out all the inefficient ones. They will make good laymen or can hold some office in Church work better than they can preach. If not, there is no place for them. My plea is one standard, and that is "efficiency" for our ministers. Let them be fully competent to take the pastorate of any charge before they are given an appointment.

I say, have a certain age limit on supernuantes. Some supernuante and draw on the supernuante fund when they could work or get work for sustenance.

The General Conference will not change the name of our Church—it will remain the M. E. Church, South—but will erase "Catholic" from the creed. May God's blessings rest upon that great body of men soon to convene in Oklahoma City, also the editor of the Advocate.

MRS. W. B. H.
 Levington, N. M.



Look at These Tempting Grains

These toasted, steam-exploded grains—crisp, brown, inviting—puffed to eight times normal size.

Shaped as they grew, but changed, by this strange process, into thin-walled, airy bubbles.

The very sight of Puffed Grains is enticing.

One wants to taste them. Then these fragile morsels, with their almond flavor, reveal an unforgettable delight. The taste is like toasted nuts.

Mark Their History

Then think that each grain was puffed in this way by a hundred million steam explosions.

Inside of each granule a trifle of moisture was turned to super-heated steam. This was done in huge guns, then the guns were shot. And every food granule was thus blasted to pieces.

Not to create these myriad cells. Not to make grains which fairly melt in the mouth. But to make every atom digestible. That never was done before. And that is the sole object of this curious process invented by Prof. Anderson.

Beyond all their fascination lies the fact that these are the best-cooked cereal foods ever created.

Puffed Wheat, 10c Except in Extreme West
Puffed Rice, 15c

Note the facts which make these foods unique.

They are whole grains made wholly digestible. One may eat them any hour without tax on the stomach.

Served with sugar and cream, or mixed with fruit, they have delicious crispness and a nut-like taste.

Served in bowls of milk, like bread or crackers, they are dainty wafers, toasted, porous, thin.

And they are used like nut meats in a dozen ways—in candy making, in frosting cake, and as garnish to ice cream. Or, crisped in butter, children eat them dry like peanuts.

Every day, in some way, let your folks enjoy one of these two delightful foods.

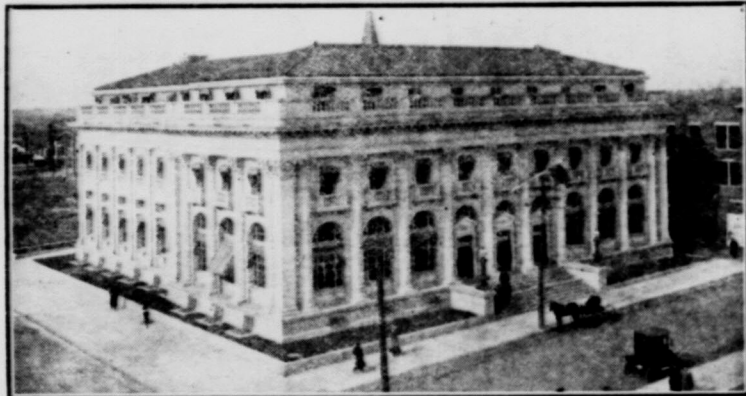
The Quaker Oats Company
 Sole Makers

Notes From the Field

Crockett.

We closed a revival here on the night of March 29 that for its widesweeping interest and results has hardly had an equal in Crockett. Brothers Coale and Huston were our leaders in the work. The meeting began in our church, but on the third day was taken to a splendid new store building in the business center, and was made a co-operative meeting, the pastors and workers of the other Churches of the town entering into the work. There were conversions almost from the beginning, and the tide ran high until as many as twenty-five in a single service were brought

they have done since conference. I was on hand the first Sunday after conference and was warmly received by a good congregation. A few days later, when arriving with my wife and "the stuff," we found the parsonage well prepared to make us feel at home. The partry was well filled and the cook table was loaded and nearly every corner of the kitchen was occupied with things that a hungry preacher likes to see. Some of the things haven't given out yet. Our Board of Stewards are as good as the best. They proceeded to raise the salary two hundred dollars and are paying it monthly, with the prospect of a



U. S. POSTOFFICE BUILDING, OKLAHOMA CITY.
"A very beautiful building indeed."

to Christ. The whole town came under the influence of the meeting, business was largely suspended at the hour for the day service and everywhere the work was on the tongue and heart of the people. There were about one hundred and fifty professions of religion, while fully one hundred reclamations were registered. At this date there have been more than one hundred accessions to the several Churches, fifty-five coming into our Church. Probably fifty more will be received in the next few days. All the Churches have been benefited and all ages reached, from little children to men up in the eighties being blessed. Several of our bright young men surrendered their lives to the ministry, and two young ladies responded to the call for special work. Brother Coale gave us splendid service, preaching a plain, strong, full and winning Gospel, while Brother Huston's work was of the highest order. I have never had evangelists to give themselves more fully and earnestly to the work than did these brethren, with less to criticize as to their methods or personalities. God honored them and us in the work, and to him we give the praise. Among other results, helped forward by the advice and exhortations of Brother Coale, we are beginning extensive improvements to our church-building to make it complete and modern. A Sunday School annex, a pipe organ and a heating plant, all to cost in the neighborhood of twelve thousand dollars, will be realized in the next few months. We have a capable and resourceful Church, and with the new vision that has come to us we are purposed to move forward to large things. I must not forget to say that the men of my congregation are going to send me to the General Conference, while the good women will provide the way for my wife to go. Many other good things might be reported of this charge, but I shall wait till another time to do that.—D. H. Hotchkiss.

Groveton.

It is very seldom I write to the papers about my work, but I think the people of Groveton are due giving them credit for what

considerable excess. Our Woman's Home and Foreign Missionary Society is alive and growing and working with fine results. Their spiritual condition is fine and they are raising lots of money. I took a collection in March for our Connectional Claims and on looking over the list of subscriptions found that a number equal to one-eighth of the membership had given seven-eighths of the entire Connectional assessment. So we have in sight already a large excess on these claims for our report for conference. We had quite a large church debt, nearly six hundred dollars or a little more, and two weeks later, after having arranged to apply to the Church Extension Board to loan us the money to pay it we decided to raise the money and pay it. We took about fifteen minutes on Sunday of our second Quarterly Conference and secured the subscriptions to pay it. Since then we have collected it and paid the debt and have quite an excess left to apply on new pews for the church. In the meantime we raised quite a nice collection for each of the Rescue Home at Dallas and University Church debt at Austin, besides a small special to the Orphan Home at Waco. These people are as liberal a class as I have ever seen. They pay all demands and ask but few questions and do no growling. We hope to have new seats for the church at an early day. During his pastorate Brother J. W. Cullen, my predecessor, had built a large, substantial church. Our presiding elder, Brother Shettles, is one of the best. He looks after every detail of his business and expects the preacher to know his duty and attend to it. I insist on the people taking the Texas Christian Advocate. Have secured a goodly number of new subscribers and urge them to read it. I have learned that if the people take and read the Church papers as a rule they will work and pay all demands. We now need a revival and I think we are going to have it.—Chas. C. Bell.

Carrollton and Farmers Branch.

Our meeting at Carrollton was quite an uplift to the spiritual life of the town. Several who had more than grown cold have been revived and six have been added to the Church

on profession of faith. Brother H. B. Chambers assisted us the earlier part of the meeting and proved himself a good workman. No method was employed but to preach the Word and leave the decision to the people. At Farmers Branch we have organized a prayer meeting of interest. During our recent meeting the good people of the "Branch" pounded us heavily. Quantity and quality good. Carrollton pounded us on arrival. So please say Carrollton and Farmers Branch are not on the list of hard appointments. Please wait four years before asking for it.—D. F. Fuller.

Young's Chapel.

Our fifth Sunday meeting at Young's Chapel, lasting three days, was a comparative failure on account of the rain and mud. Yet we added six valuable members and with the Sunday School being organized the future of that Church is much brighter than formerly.—W. W. Graham.

Carrizo Springs.

I am here at Carrizo Springs with my old Oklahoma friend, W. N. Vernon, in a revival. The meeting is starting off nicely. We had good congregations yesterday (Sunday). Brother Vernon is doing a fine work. His people say that he is doing some good preaching for them. The people have a good brick church here and a good congregation. Sister Vernon is a great help to her husband in his work.—Geo. W. Lewis, March 30.

First Church, Galveston.

The First Methodist Church of Galveston had a unique social in the church parlors Friday evening, April 3. The ladies jokingly called it the "Centennial Reception." It was a reception given to the one hundred new members who have joined the Church during the conference year. All these one hundred members were received at the regular services—about fifty on profession of faith and the other fifty by letter. Members have been received every Sunday, except the first Sunday of the conference year. At the "Centennial Reception" the one hundred new members were in the receiving line, music was furnished by the Church orchestra, refreshments served by the missionary society and a most delightful evening spent. The outlook for a good year is auspicious.—O. E. Goddard.

Lewisville Station.

We closed our revival the night of the first of this month. We did not accomplish all we had prayed for or expected, but the meeting was by no means a failure. It is the judgment of all had not the bad weather come we would have had our second week one of the best revivals that was ever had in Lewisville. Rev. R. B. Curry, of Allen, led the singing and divided time with the pastor in preaching. Brother Curry is both a good singer and preacher; he endeared himself to us all. The good people were nice and kind to us in having us to dine with them every day. Our faithful organist, Miss Cobb, was at her place every service. The revival was a great spiritual help to the Church in every respect. The people are treating us better all the time.—Minor Bounds.

Cornett.

Well, thank God, we are all alive and unhurt. We have a house full of company to night. Just two hours ago we saw and felt the cyclone when it passed. Our parsonage is somewhat damaged, barn is gone, chickens killed, garden torn up. My horse and buggy were in the barn, but God saved them unhurt. My neighbors and fellowmen have suffered more than we have. God saved all alive, but several residences and all the outbuildings in our little town are gone. The new Baptist Church, just finished at a cost of about \$2000, is a thing of the past—it's ruined. Brother Jonas Trumble's fine residence that stood just in front of the parsonage is almost completely destroyed. Our church and the schoolhouse is not hurt. Brethren, we need prayers and money. Pray for us. We are getting along fine with our work. Just before the cyclone everybody had a smile on their faces. Well, tonight some faces are pretty long, but, bless God, we are all happy because God has been good to us and saved our lives. When all is quiet and my nerves are in a better condition I will write more.—G. M. Yearwood, March 30.

Telephone.

Last conference I was read out to Telephone Mission and arrived in a few days. The people of the country know how to care for a preacher and how to make him feel at home among them. No finer people can be found anywhere. Their hearts and homes and purses have been open and this preacher has not lacked for anything since he came. Here is a great territory full of promise to the Church, if she can put enough men in the country. Many places are without preaching, and I have had more calls than I could fill. Church attendance at the regular points is steadily increasing and the interest in Sunday School and regular services. We had good reports at Quarterly Conference. Telephone was made a half station. We believe that we are improving along all lines, and we are expecting this to be a year of progress and of profit. Brother Watts, our presiding elder, has done some splendid preaching for us and has made us anxious for the next visit. This is a great country, offering great opportunities. Pray for us, brethren, that we may have a prosperous year.—R. T. Breedlove.

Buffalo Gap.

The second Quarterly Conference for the Buffalo Gap charge is now in the past. March



SKIRVIN HOTEL, OKLAHOMA CITY.
Headquarters for Delegates from the North Texas and the Central Texas Conferences.

29, 30 the date; Buffalo Gap the place; Rev. C. N. N. Ferguson, presiding elder, and Rev. R. E. L. Stutts, of the Caps charge, came in Sunday evening. Brother Stutts preached Sunday night to a large and attentive congregation. His sermon was simply fine; it was practical; his theme was Humility and Prayer. Monday morning was cloudy and raining. Brother Lesley, our noble school teacher, had cordially invited us to come to the school building and hold a chapel service Monday morning. Quite a number of people besides the pupils were present. After an earnest prayer, led by Brother Stutts, Brother Ferguson made a fine talk to the school. From there we went to the church. Brother Ferguson preached us a splendid expository sermon. His theme was aggressive Christianity. At the conclusion of the sermon we had the business of the Quarterly Conference. The officials were not all present, but we proceeded just the same. Brother Ferguson is a very careful and painstaking elder. We had quite a lot of miscellaneous business to look after. We are serving a very poor people, so far as finances are concerned, but we love them and will continue to serve them as long as possible. All told we had a good conference. We all love our presiding elder very much. We certainly did appreciate Brother Stutts' visit to the fullest. So, come again. We are sending two renewals for the Advocate; expecting to send a dozen more by November. May God's blessing ever be upon us this year. Is the prayer of this unworthy pastor.—T. H. Davis.

Higgins Station.

On March 29 Rev. T. T. Martin, of the Baptist Church closed a protracted meeting at this place. During his services he so stressed the doctrine of final perseverance, Baptist Church the only true Church, immersion the only Scriptural water baptism, that it became necessary for us as Methodists to preach a few sermons on the distinctive doctrines of our Church. So by our very urgent request we obtained the services of

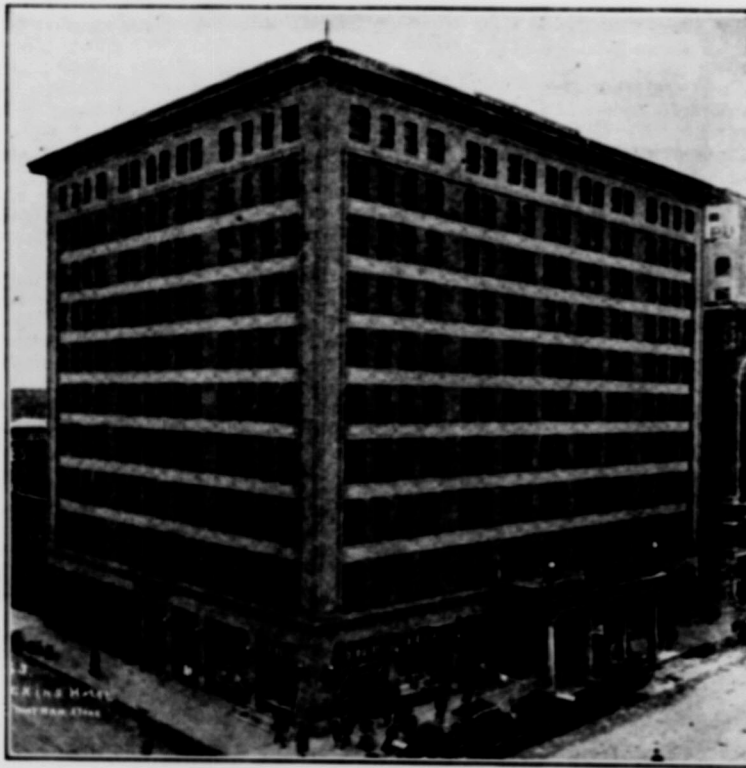
Rev. R. W. Dodson, presiding elder of the Sweetwater District. He began with us on the 29th, and closed out on the 3rd instant. While Brother Dodson preached several powerful revival sermons, yet his sermons on the doctrines were immense. His sermons on "The Methodist Church a New Testament Church," and "The Mode of Water Baptism," were the strongest I ever heard on these subjects. We consider ourselves fortunate to have the services of Brother Dodson, which was an answer to the Macedonian call. Our new presiding elder, Rev. J. T. Hicks, has been with us on two quarterly meeting occasions. His sermons are splendid and uplifting and he is a painstaking, discreet presiding officer. The District Conference meets here the 22nd instant, and we are looking forward to it with great anticipation.—Zoro B. Pirtle.

Royse City.

Sunday, April 5, 1914, was a great day for the Methodist Church. Badges in white and gold were worn by over six hundred people, who, with bright faces and happy hearts, responded to the "heart to heart" message sent out by pastor and Sunday School superintendent inviting the people to observe the "Go-to-Church Day"—the "gathering together." Words are inadequate to express the blessedness of that day. Souls were fed on heavenly manna. The entire program, from "the history of the M. E. Church" to the Doxology, was creditably rendered. The personal experience, the Church as our fathers knew it, the ups and downs of a faithful steward, the never-fading influence of a Christian mother, the father's picture of the Church as he wanted his child to see it, the music by the choir and children, all filled their places beautifully in the make-up of the well planned feast. The double quartette was a credit to our musical talent, but the old-time quartette, sung by elderly men, as in days gone by, brought with its "peculiar sweetness" a solemnity that silently fell upon our souls,



KINGKADE HOTEL, OKLAHOMA CITY.
Headquarters for Delegates from the Northwest and West Texas Conferences.



LEE-HUCKINS HOTEL, OKLAHOMA CITY.
Headquarters for Delegates from the Texas Conference.

awakening echoes from the golden shore of "sweet long ago." While tears glistened upon many cheeks, our hearts were turned toward the hills of Paradise, where, some day, some time, we will see the dear faces kept in memory, and will hear sweet voices whisper, "We're watching for thee." A potted callily, rich in foliage and flower, was presented in a beautiful manner to the oldest person in the congregation, Brother Maxon, aged 84, and a dainty white Testament was given with a "breath of prayer for a life of service" to the youngest, the infant daughter of Mr. and Mrs. Nellie Sorrells. The pastor's face, so calm and peaceful at 10 a. m., grew as bright as the dawn of a cloudless day. By the noon hour, gratitude, praise and all things good and true were flowing through the windows of his soul, saturating the atmosphere all around, and the people felt as though they had truly been under the shadow of the Almighty. May his efforts to upbuild and benefit his Church and the people be always crowned with just such success. He is weeding his row through with kindness, sympathy and duty well done, thus bringing those with whom he comes in contact closer to God and closer to each other. The Sunday School, over 200 strong, is growing in spirituality as well as numbers. The Home Department is blossoming like a rose. God grant that we may all be awake to the obligations and responsibilities that lie out before us and heroically march under the "Banner of the Cross."—Mrs. H. E. Abernathy, Superintendent Intermediate Department.

Mansfield Station.

Yesterday, Sunday, the 5th, was a red letter day at Mansfield. The stewards met at the close of the morning service and raised the salary from \$1200 to \$1500. The sermon was on missions and nine groups or teams visited every family in the Church with the every-member proposition, and practically raised the assessments for the year. Great good was accomplished and many renewed their Church vows.—H. L. Munger.

Forreston.

Our Church has not been reported this year, hence this note. The people received us kindly on our return for another year and advanced the salary \$100. Good payments have been made at the first and second Quarterly Conferences. Electric lights have been installed in the parsonage and Forreston Church, a splendid new organ at Collier's. The Nash Church paid our phone bill for twelve months in advance. Besides this, \$25 has been expended on the parsonage. The Missionary Society is small, but active. Sunday School enrollment is about equal to Church enrollment and thoroughly missionary. Congregations are good; have had twenty additions to the Church to date. We have collected on conference collections \$120, which pays our domestic mission and Orphanage assessments. Have secured four new subscribers for the Advocate. There is nothing very "marvelous" or "phenomenal" about our growth, but substantial progress is being made.—Samuel L. Culwell.

Azle.

Our second Quarterly Conference was held at Peden on the 4th instant. Our presiding elder, Dr. James Campbell, was on hand and preached to the edification of all who were present. The good women of Peden served dinner at the church, and this was also greatly enjoyed by all. Finances are in very good shape. We are now engaged in making some repairs on the parsonage at Azle. We have new linoleum for the dining room and kitchen, new canvas and paper for all the walls, two new rockers, iron bed, fresh paint on the woodwork, and a fine quarter-sawed oak, sectional bookcase for the use of the preacher. All of this has been made possible by the untiring efforts of one woman, Sister J. B. Hoskins. Others have helped, of course, but she has continually urged the matter until this much has been accomplished. When the work is finished this will be a very attractive preacher's home. We have our meetings all planned and are hoping and praying for great revivals at all points on the charge.—J. M. Bond, Jr.

THE HAM-RAMSEY MEETING AT CAMERON, TEXAS.

Ham and Ramsey have come and gone. They were with us seven weeks. They have been gone nearly a month. I have purposely let a few weeks go by before reporting the meeting that I might get a better perspective. And now, at this safe distance away, what shall I say of the meeting? In brief, this:

It was the greatest revival in the history of Cameron. Great from the viewpoint of its visible results (some 850 conversions and restorations), but greater in the things that can not be tabulated or numbered. A new standard of Christianity has been lifted up and the people have seen a new Christ, discovered a new Bible—and are left with a new Church. The saints have taken higher grounds, the Pharisees and hypocrites have taken to tail-tether, and the goats of the fold have, with a few notorious exceptions, been converted into sheep. It means something to be a Christian in Cameron now!

And what shall I say of Ham, the evangelist? This, in brief: He is a great man of God—and a great preacher. He loves God—and fears him. He loves men—and wins them—wins them to Christ, not to himself. Never such a tireless toiler, such a faithful dispenser of the Word, such a fearless, fearful prophet! Such a happy combination of the Old Testament prophet and the New Testament evangelist! In him are heard the old-time note of

authority of another Moses or Elijah, the wild, wailing cry of another Jeremiah, the wilderness "voice" of another John the Baptist—blended with the passionate pleading of another Peter of Pentecost, the far-seeing vision and loving persuasion of another John the beloved, or the prayer-filled periods of another Paul. The lightnings and thunders of Sinai and the murmurous music of the Galilean's ministry are echoed in him. And how greatly God honors him!

And what shall I say of Ramsey, the "unsilent" member of the "firm"? This: He is one of the greatest leaders of song in the South—an invaluable, indispensable factor of the firm. He not only sings but he gets the people to sing—and let's Ham sing! And Ham's solos—with that vibrating, flute-like voice of his, are a feature of the meeting.

And what shall I say of Baumgartel and Smith, the other members of the party? This: Each one of his place round the camp—rendering themselves indispensable to the greatest evangelistic party in the South today.

Wm. DEAN WHITE.

"UN—AN ANALOGY.

You must share with me this bit of pleasantry. The occasion was the District Missionary Institute of Fort Worth District, held in First Church, this city.

Judge Ocie Speer, whom everybody likes and who likes everybody, was speaking on the need of an "improved" ministry. Among the suggestions made was that the preachers should be more practical in their preaching. This, said he, is an immensely practical day, and the average man has caught the intense spirit. The preachers give us antiquated theories out of tune with the life of this practical day, and then scold us for going to the moving pictures. In concluding the Judge said: "To the average man it is a question in logic—of going where you get your money's worth."

They who know the Judge, with his quaint, half-comic features and mannerisms, can more readily appreciate the droll wit of his words.

Upon the Judge taking his seat, Dr. W. E. Boggs, one of the preachers, whom you would never judge from outward appearance as being loaded with Irish wit, arose and, avowing his disagreement with Judge Speer in his avowments, said that, employing a true analogy and reaching therefrom a logical deduction, he desired in rebuttal to ask Judge Speer a question. Then, addressing the Judge, he asked, "Why does a donkey eat thistles rather than grass?" The Judge being somewhat hesitant in response, the Doctor continued, "It is a question in logic—a matter of taste."

The uproar that broke forth at the clash of these two scintillant blades can more easily be imagined than told.

H. B. URQUHART, Fort Worth, Texas.

IN TROUBLE.

Permit me to say, through the Advocate, that our people at Wilmer, in Dallas County, are in trouble over the loss of their church, occasioned by the storm that swept over this part of the country March 30. The church is a total wreck. We had fire insurance, but no tornado insurance. Four or five years ago these good people had a great struggle to build this church, and now it is a wreck. What is the use to have friends if we can not use them when in sore need? There are no wealthy people in this congregation, but we must rebuild. We have no shelter. Thanks to the Christian Church for opening their doors to us yesterday. They said, "Come in, you are welcome," and we went in. The service was good to the use of edifying. But we can not continue in this way. We must build.

Listen, you people who have not been storm-swept, having good houses in which to worship, send us a contribution, be it small or great. I assure you it is a worthy cause, and will be gratefully received. Now, to any of my old parishioners of other charges which I have served in other days who may chance to see these lines: Please remember us with your prayers and money. Send by private check or otherwise, payable to J. P. HUMPHREYS, Hutchins, Texas.

FIFTH SUNDAY MEETING BROWNSBORO.

As this is the first time we have had a fifth Sunday meeting since the flood we think it well enough to let the world know that we are progressing along with the rest, and those of you who are acquainted with this territory will be glad to know that we have at last reached the time in life when we can have such a meeting as we have just closed.

Our meeting opened Friday evening at 7:30 p. m. with a sermon by the Rev. W. S. Easterling, of Lindale, Texas; subject, "Justification by Faith;" and to say that we enjoyed the occasion is putting it weak.

Saturday, 9:30 a. m., Exposition, John 15:1-14, by Rev. L. E. Green, of Murchison, Texas. All enjoyed this sermon, learning much that we did not know before.

10:30 a. m. Conference on Revivals, led by Eustace P. Swindall, of Edom, Texas.

11:00 a. m. Sermon, "A Sure Enough Christian," by W. S. Easterling, of Lindale, and it gives much pleasure to tell you that Brother Easterling is well acquainted with what it takes to be a sure enough Christian.

3:00 p. m. Sermon, "Design and Mode of Baptism," by Eustace P. Swindall, of Edom. Everybody enjoyed this sermon.

7:30 p. m. Sermon, "Baptism of Christ," by L. E. Green, of Murchison, Texas. This subject was ably discussed by Brother Green, and the most skeptical could not be mistaken as to how Christ was baptized after hearing Brother Green.

Sunday, 10 a. m. Sunday School Address, by W. S. Easterling, of Lindale, Texas. Those of you who have not heard this airship

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

Greater Southwestern Thousand-Dollar Club

The following loyal friends of Southwestern University have joined the GREATER SOUTHWESTERN THOUSAND-DOLLAR CLUB. To do this they did not have to stand a rigid examination or cross a wide desert with the hot sands scorching the soles of their bare feet, neither did they have to climb a rocky cliff hundreds of feet in height and almost perpendicular, with the jagged edges of the rock bruising and cutting their unprotected hands, while the rushing waters below convinced them that certain death awaited them if they fell. No, without ostentation or display, without pomp or show, these noble men and women became charter members of this Club because they had made subscriptions of \$1000, or more, and a number of them are more, in the present Campaign for the erection of new buildings and increasing the endowment of Southwestern University. The names and memory of these benefactors of Southwestern University will be carried down to future generations by means of a beautifully carved Memorial Tablet on which these names will be recorded. As future members are received into the GREATER SOUTHWESTERN THOUSAND-DOLLAR CLUB their names will be carved on this Tablet, and when the list is finally completed the Tablet will be hung in one of our buildings. But the most permanent record of all that will be made of these noble gifts will be in the hearts of thousands of future Texas Boys and Girls who will enjoy the benefits of a Christian education made possible by the sacrifices of those, some of whom have denied themselves of a portion of the pleasures of this life in order that they might do their part in the great work of increasing the efficiency of the old school that has done so much for the cause of Texas Methodism. There is still another record. When the Recording Angel, who reads the motives behind every deed we do here, sees the struggle made to perfect that instrument which year after year sends out a golden stream of trained Christian manhood and womanhood, He will give each and every one who has had a part in the upbuilding of Southwestern University, be the gift large or small, due credit for the good he has done. This is the goal toward which we are all working—

That Of Laying Up Treasures In Heaven

BELFORD LUMBER CO.....	Georgetown, Texas
BELFORD, C. S.....	Georgetown, Texas
BISHOP, C. M.....	Georgetown, Texas
BOOTY, A. A.....	Georgetown, Texas
CODY, C. C.....	Georgetown, Texas
CODY, MRS. C. C.....	Georgetown, Texas
DANIEL, MRS. J. M.....	Georgetown, Texas
FARMERS STATE BANK.....	Georgetown, Texas
FIRST NATIONAL BANK.....	Georgetown, Texas
GILLETT, E. G.....	Georgetown, Texas
GILLETT, MRS. E. G.....	Georgetown, Texas
GRIFFITH, JNO. H.....	Taylor, Texas
HUGHES & DIMMITT.....	Georgetown, Texas
LOCAL UNION NO. 572—C. & J. of A.....	Georgetown, Texas
MATLOCK, REV. J. E.....	Hutto, Texas
MCCORD, MR. AND MRS. W. A.....	Bastrop, Texas
MCCULLOUGH, TOM L.....	Waco, Texas
MOORE, S. H.....	Georgetown, Texas
NICHOLS, C. A.....	Georgetown, Texas
NORMAN, M. B.....	Taylor, Texas
ORGAIN, B. D.....	Bastrop, Texas
PRITCHETT, MRS. M. A.....	San Marcos, Texas
SNEED, MRS. LILLIAN B.....	Georgetown, Texas
WOMAN'S MISSIONARY SOCIETY.....	Georgetown, Texas
WIESS, WILLIAM.....	Beaumont, Texas
WILCOX, MRS. D. P.....	Georgetown, Texas

on Sunday Schools do not have the least idea how much there is in a Sunday School. If you could hear him you would do what we did, organize a Sunday School at once. This was followed by another Sunday School address by Eustace P. Swindall, of Edom, Texas, and when this cyclone had finished and called for a collection for funds to buy literature we have never seen as many hands shoved into the pocket before in Brownsboro, and to say

we received enough to buy the literature would not tell half of it, for we did and enough to help out on our song books so badly needed. Rev. C. T. Jackson was appointed superintendent of the Sunday School. It was announced that we would have Sunday School next Sunday at 3 p. m.

11:00 a. m. Sermon, "The Church and the Children," by Eustace P. Swindall, of Edom. This sermon was delivered in a very able

manner and the congregation was so well pleased that it was impossible to control them and we heard on every side, "Wasn't that fine?" "What a good sermon!" and other remarks of this kind. It had been announced that the subject for the afternoon service would be the "Possibility of Apostasy," and after the Cyclone delivered the above referred to sermon, "The Church and the Children," the

(continued on Page 13)

licable and unsatisfactory. The licensing of preachers is often done by a committee—a smaller committee instead of a Quarterly or District Conference. If the presiding elders were limited to four successive years in the presiding eldership it would be well for them and for the Church. There would be less criticism and unrest touching this question. There are several reasons for this change, but space forbids me discussing the question.

There appears no special demand for the election of additional Bishops, but should the Bishops themselves desire additional help, it should be granted.

Yes, it would be wise for the General Conference to require all applicants for license to preach to pledge themselves that they would not use tobacco in any way, that they would neither chew, smoke, dip snuff nor snuff it up their noses. Selah! Thus far the writer most heartily concurs, but no further.

Let the time limit severely alone. It has served the Church well in all its past history and if let alone will do so in the future. Methodist preachers do not move oftener than do pastors of other denominations. But we are told that in our centers of population that a few men would have the opportunity to build up great Churches and wield a great influence if the time limit was removed. But when this contention is analyzed it does not show any real gain to the Church. These exceptionally successful men should be handed around and without an exception it is better for them and the Church that they move at the expiration of a quadrennium.

The Bishops and presiding elders do not need any additional advisory aid in adjusting the appointments. Laymen now have access to the Bishops and presiding elders and are free to give them any information that they may possess. It is not presumable that laymen in the Cabinet would render it less human and more equitable.

It would be unwise to impose additional responsibility and burdens upon our good women by making them eligible to preach the Gospel, become pastors, presiding elders and Bishops. We cannot improve the Divine plan. In submitting his plan for the salvation of the world the Lord never chose women as leaders, but made woman's place in the Church subordinate. The great leaders who figured in the Old and New Testaments were all men. Moses, Aaron, Joshua, the Judges, the prophets, the psalmist, John the Baptist, Christ, the evangelists and the writers of the epistles were all men. The same is true of the writers of the Old Testament, and also the seventy sent by our Savior were men. There were but two partial exceptions to this general rule, Deborah and Huldah were prophetesses, but they were limited to one prophecy, which ended their commission. For a full discussion of this fact I refer the reader to my book, "Christian Science Exposed," p.p. 53-58. Shall we set aside God's plan for a human device? To grant the women equal laity rights would be to entail more work upon them and less upon the men. But we are told they do not want to be pastors, etc. If that is true, then they are asking for more than they want.

All this contention about unused assets cannot be remedied by legislation, except to relieve the pastors of all financial obligation and place the responsibility upon the laymen, where it belongs. God never intended to burden the ministry with finances. The responsibility belongs to the laymen. As a pastor I never found any difficulty in finding work for the laity, but in getting them to do what needed to be done. Often the pastor has to lead in the material work of the Church as well as its spiritual development.

No feasible plan for a more ample provision for the superannuates has been suggested. The plan proposed by my conference, the Central, would

Woman's Greatest Trouble

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, today.

be exceedingly unjust and should be pigeonholed. The Everett proposition is very unsatisfactory. Writer has nothing to suggest except for each conference to increase its assessment and ask the people to pay it.

Our Book of Discipline has grown at least a third larger since 1890. We are not so much in need of legislation as we are of more religion. The Church needs to divorce the world and cry to God for the purging fire of the Holy Spirit. The less religion the more form and changes we desire. Let us get back to the mercy seat and wrestle with God in prayer until we are imbued with power from on high.

R. C. ARMSTRONG.
Fort Worth, Tex.

SOME WORK FOR THE GENERAL CONFERENCE.

In the earlier days of Methodism, the class meetings was an important factor in the development of Christian character, and served well its purpose. I don't know that we have outlived the time when we need class leaders and class meetings. In addition to our machinery we have our lay leaders, our Epworth Leagues, our organized classes, our Women's Missionary Societies. We need all these, but where is there a Church that has class meetings or class leaders only in name. If we have outgrown the old time class meeting, why not change our Discipline to correspond to conditions as we have them. Let the Committee on Revisions recommend that Section 14, on page 98, be stricken out—all that part that pertains to the appointment of class leaders. This would eliminate Paragraphs 189, 190, 191, and 192, on pages 89 and 90. Also strike out Section IV on pages 117 and 118. This would also eliminate Paragraph 238 on page 117, and Paragraphs 239, 240, 241, 242, and 243. Change the word to "lay leader" in place of class leader, on page 46 and Paragraph 80, thus making lay leaders members of the Quarterly Conference. Under Paragraph 94, 2d should be changed so as to read "from the lay leader." If any one can give a good reason why this change should not be made, let them "speak out in meetin'."

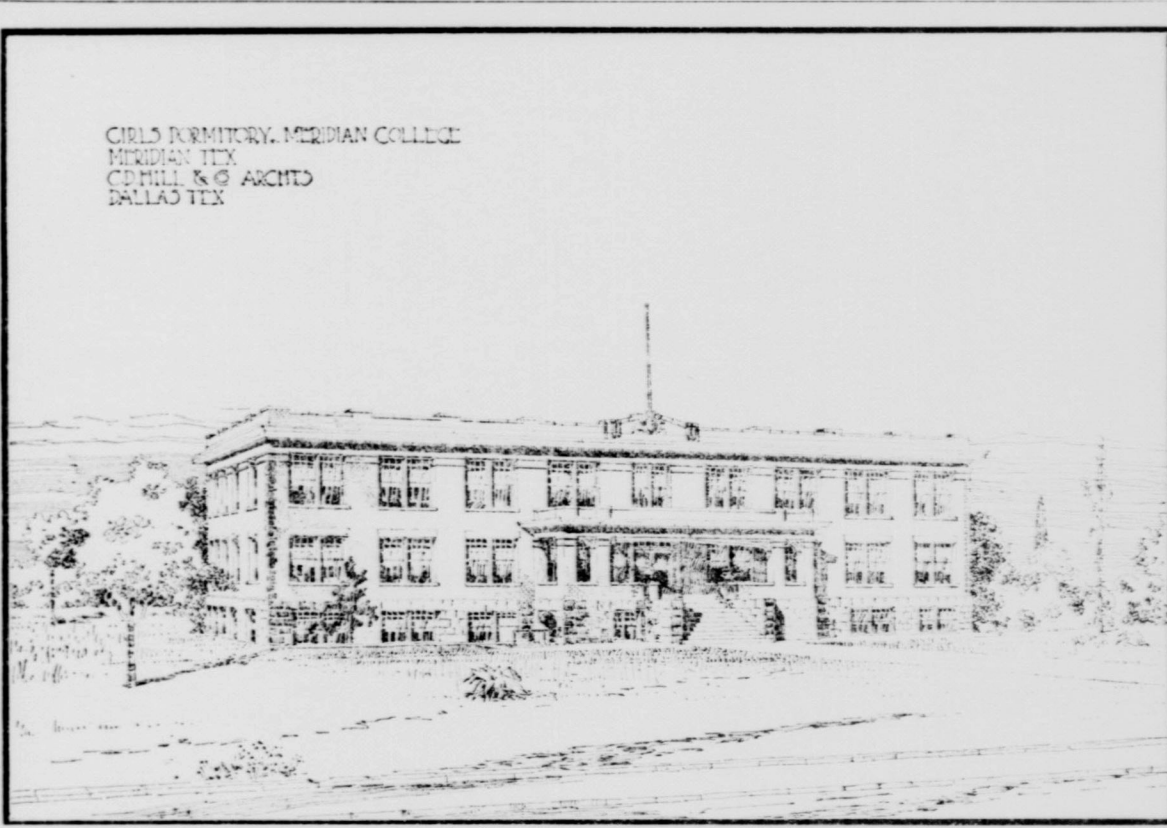
L. E. HIGHTOWER.

OFFICE OF PRESIDING ELDER.

The founder of our Methodism sought the leadings of Providence, and yielded to it more readily, perhaps, than any man of ecclesiastical history. Field preaching, the licensing of preachers, and the ordination of a Bishop for American Methodism, were not only new but in direct violation of the rules of the Church to which he belonged. The results prove that in these, as well as in other things, Mr. Wesley was led by the unseen hand as truly as was Abraham when he was led out of his country into a strange land. The fact is, our doctrines and polity are but the unfolding of providence. Methodism has ever sought this divine lead, and, as a result, in every instance when she had this yearning desire, she has never made a serious mistake.

That there is more or less dissatisfaction on the part of our Church with the presiding elder's office, is apparent to every thinking person. And who can say there is not a cause for this? As I view it, this dissatisfaction is not because of the men appointed to this office, neither is it because of their indifference to the work committed to their care, for they are above the average in ability and usefulness, but it is because of the class of work they are required to do. I feel that we have reached a period in our Church that demands a change in the work of a presiding elder. We speak of the Baptist brethren sending out county missionaries who preach as often in Churches that have pastors as they do in Churches that have no pastors. We call this a waste of ministerial time and missionary money. But have we any room to talk? Have we not a defect in our system? Are not our presiding elders given large districts? Are they not required to hold four quarterly meetings on each charge every year? This necessitates running here and there, treadmill fashion. From necessity, his visits often amount to very little more than being able to say, "the presiding elder filled his appointment." Sometimes he preaches and sometimes he don't. A more serious reflection comes—under the circumstances, who could have done any better? Well, then, if there is a waste of ministerial effort, does not providence lead here in a change? If so, should we not as wise servants of the Lord yield?

The time has come when the presiding elder should be the evangelist of the district. Let him be selected for his evangelistic powers as well as executive ability. Change our Discipline so that he will not have to be on the pad all the time, but leave it optional so that he may, when occasion demands it, spend ten days or two weeks in a charge, not asking the eighth question, but in revival work, in leading souls to Christ. If this were done there would not be so many "mired wheels" in Methodism, and various problems that now disturb our Zion in reference to the presiding elder's office would be solved.



GUILD DORMITORY, MERIDIAN COLLEGE
MERIDIAN, TEX.
C. HILL & SONS ARCHTS.
DALLAS, TEX.

PROPOSED DORMITORY FOR MERIDIAN COLLEGE TO BE BUILT THIS YEAR

The entire plant, worth \$100,000, is free of debt and enrolls about 400 students during the year. The school is owned and controlled by the Gatesville, Waco, Cleburne and Dublin Districts, in which there are twenty-eight thousand members of our Church. There is not another Junior College within one hundred and fifty miles of Meridian. And one-sixth of the population of the State is within one hundred miles. Meridian is the county site of Bosque County, situated on the main line of the Santa Fe and has a health record that is unsurpassed. It is an ideal school town of twelve hundred people, and is growing very rapidly. Four business houses have been erected in the last six months. A number of new residences are under construction all the time. As an inducement to people from the outside who want to move to a good school of Junior College grade, the trustees will offer for sale forty beautiful lots in the College Addition (for ten days only) April 14th to 24th at the very low price of from \$75 to \$150, while other lots in the town are selling at from \$400 to \$700. The lots offered are within one block of the College, two blocks of the public school, and seven blocks of the courthouse. Upon application to the College office a plot will be furnished. Write today.

G. F. WINFIELD, President, Meridian, Texas.

C. W. BELL, Office Secretary.

pline so that he will not have to be on the pad all the time, but leave it optional so that he may, when occasion demands it, spend ten days or two weeks in a charge, not asking the eighth question, but in revival work, in leading souls to Christ. If this were done there would not be so many "mired wheels" in Methodism, and various problems that now disturb our Zion in reference to the presiding elder's office would be solved.

Our discipline should be so changed as to give emphasis to this work. This would necessitate only two slight changes in Chapter III, Section III, which would then read:

"Paragraph 109, Ans. 1: To travel through his district, assist the preachers in their protracted services, and otherwise oversee the spiritual and temporal affairs of the Church."

"Paragraph 112, Ans. 4: To be present at least twice a year at the quarterly meetings, and call together the members of the Quarterly Conference over which he shall preside."

Holland, Texas. JNO. W. HOLT.

AN URGENT NEED.

By Albert Deems Betts.

Southern Methodism is wisely raising the educational standard for admission into her ministry. But we are not making proper financial provision for the education of those who are called to enter the ministry. God calls most of our preachers out of the homes of the poor, hence financial aid is an absolute necessity if a young man is to fit himself fully for the ministry.

"You must have at least a certain amount of education before we can admit you," says the Church. "But I am poor and have little or no means to carry me through preparatory school and college, much less the theological school," replies the young man.

"We are sorry, but we can't help it," says the Church. "You will have to get your education the best way you can, or stay out of our ministry." To their everlasting credit be it said, many do struggle on until they get a good training in the schools. But the Church can ill afford to lose those precious years of youthful energy which have been spent in teaching school, or in secular employment, in order to get back to

school. Half of our incoming ministers today are not college bred men. On the other hand a ministerial career of fifty years is becoming all too rare in our beloved Church. The reason is not far to seek.

Our Presbyterian brethren say to their candidates for the ministry: "You must spend four years in college and three more years in our theological seminary, seven years in all. But if you are unable to pay your way we will give you as much as \$1000, altogether, in these seven years." The Southern Baptist Church says, "We will gladly give you several hundred dollars to help you through school and theological seminary."

The Southern Presbyterian Church pays out in scholarship funds to her ministerial students each year about \$50,000. The Southern Baptists pay out for the same period over \$75,000.

What is Southern Methodism doing for this cause? Practically nothing. We do pay out about \$10,000 to aid Wesley Hall Students at Vanderbilt. But aside from a few very small loan funds in some of our colleges we are doing nothing to help our students for the ministry through school and college. We are asking them to "make brick without straw."

Would you employ a physician who had not been trained in the schools and medical college? Do you not give preference to the best trained lawyer? Are you not looking for the best trained man in every vocation? The same rule will at least hold true in regard to religion, and those who minister in sacred things.

In the various professions a man can risk a heavy debt to get proper training because the later returns are large. But at best a Methodist preacher never gets a salary that will justify such a risk. So the Church must come to the rescue. I write from the depths of my own experience in struggling to get an education. I feel very keenly that the question of most urgent importance

to come before our approaching General Conference will be that of ministerial education. With a well trained ministry our other great problems will be solved much easier. And God has made it plain in Christian history that he can use an educated man with far more telling effect than an uneducated one.

My plan is simply this: Let the

(Continued on Page 15.)

CHURCH SUPPLIES.

BOWLDEN BELLS Sweet Tone Far Sounding Durable
FOR CHURCH AND SCHOOL
Catalogue Free.
AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH

OLYMYER BELL'S UNLIKE OTHER BELLS CHEAPER, MORE DURABLE, LOWER PRICE
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

EDUCATIONAL



Is a marvel of simplicity, holds the world's record for speed in a given time, can be learned in half the time of other systems and written at higher speed. Other courses possess similar advantages. Miss Maude Thompson of Goldthwaite, Texas, has just made a remarkable record, completing a course of bookkeeping and shorthand in two months and thirteen days and immediately accepted a good position.

If we did not have the best courses of study our school would not be the largest in America. Write for free catalog. Tyler Commercial College, Tyler, Texas, Box 10.

BUSINESS SUCCESS

Our business is to train young men and women for business success. This has been our business more than 26 years. Thousands of our old students will testify to the superior merits of our reputable and reliable school. Write for catalogue, stating course desired.
METROPOLITAN BUSINESS COLLEGE
DALLAS, TEXAS.

Kitt's Business Colleges

You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take, and 20 per cent on double course, if done in thirty days. Catalogue free. Address B. H. Hill, President, Waco, Texas; Little Rock, Ark.; Memphis, Tenn.



G. C. RANKIN, D.D. Editor

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

BLAYLOCK PUB. CO. Publishers

SUBSCRIPTION--IN ADVANCE.
 ONE YEAR.....\$2 00
 SIX MONTHS.....1 00
 THREE MONTHS.....50
 TO PREACHERS (Half Price).....1 00

For Advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and remit for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent. **BACK NUMBERS**--Subscriptions may be given at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

DISCONTINUANCE--The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order, or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

Our District Conferences

(This schedule can be amended only by the presiding elders. They will do a great favor in its correction.)

Corsicana, at Blooming Grove.....	April 7
Paris, at Detroit.....	April 7
Arlene, at St. Paul's, Arlene.....	April 10
Austin, at University Church, Austin.....	April 14
McKinney, at Allen.....	April 14
Waco, at Riesel.....	April 14
Beverly, at Bishop.....	April 15
El Paso, at Alpine.....	April 16
Pecos Valley, at Hageman.....	April 16
Uvalde, at Cotulla.....	April 16
Gainesville, at Eva.....	April 21
Bonham, at Ladonia.....	April 21
Clarendon, at McLean.....	April 21
Amarillo, at Higgins.....	April 22
Sherman, Trinity Church, Demson.....	April 22
Brenham, at Wharton.....	April 28
Brownwood, at Brownwood.....	April 28
Vernon, at Quanah.....	April 28
Lampasas, at Mullin.....	April 30
Stamford, at Seymour.....	May 1
Plainview, at Hale Center.....	May 28
Dublin, at Gustine.....	May 28
Cisco, at Ranger.....	May 28
Sweetwater, at Snyder.....	May 29
Albuquerque, at Pleasant Valley.....	June 4
Weatherford, at Graford.....	June 2
San Angelo, at Cristoval.....	June 4
Pittsburg, at Winfield.....	June 9
Marlin, at Normangee.....	June 30
acksonville, at Maikott.....	July 1
Navasota, at Huntsville.....	July 2-5
atesville, at Killen.....	Aug. 28

THE VANDERBILT UNIVERSITY CASE.

When we published the decision of the Supreme Court of Tennessee in the Vanderbilt case we stated editorially that this would be sufficient for the present; and it was our purpose to let the matter rest with that presentation of it until the General Conference had time to take it up and formulate a policy with reference to it, for the Church to adopt and follow. We still think this the wise course for us to pursue; but we waive that rule long enough to permit Bishop Hoss in this issue to make a statement to the Church. We do this because Bishop Hoss is the President of the Board of Education and he is entitled to be heard on the subject, and the Church is entitled to the privilege of hearing him. He speaks sorrowfully, but dispassionately; and while it is easy to read between the lines and catch the drift of his thought, nevertheless he urges nothing radical or revolutionary. He simply writes like a man wounded to the heart and blighted with chagrin and disappointment. In this feeling, multiplied thousands of our people deeply sympathize with him and his views. And we may add that several of our Church papers, including the Nashville Christian Advocate, take a very gloomy view of the situation and express the fear that our great institution is virtually, if not actually, wrested from the Church and turned over to the caprice of big business and secular wealth, and that we are

Put The Advocate To The Front

Now, as the spring opens, let every pastor make renewed effort to put the Advocate in the homes of the people. The General Conference will be in session in Oklahoma City within one month. It will have before it many topics for consideration. These will affect the weal of the Church, and those adopted will render the working plans of the Church more efficient. Connectional officers will be elected and the great leaders of our Methodism will be there to take part in the proceedings. The editor of this paper will be on hand as a delegate and also with his eyes and his ears open for things of interest for these columns and their readers. Everything of importance will be chronicled and served up in the best reading style for the Advocate and our Texas Methodists ought to enjoy these

things. Therefore, between this and the opening session of the General Conference, the preachers ought to put at least 5000 Advocates in the homes of their people. If they will go to work with a will and average twenty each, the result can be easily accomplished. Then think what a help these Advocates will be to the work of the preachers and what a benefit they will be to the homes. Where the Advocate goes and is read our people become more interested in the Church, their loyalty to our institutions becomes more marked and intense, and their liberality in the support of the institutions of the Church becomes broader and more generous. Let us, then, urge our preachers to redouble their efforts to put the Advocate in the homes of their Methodist families.

impotent under the circumstances to repair our damage.

As we view the situation in the light of the decision, and while not so utterly hopeless as Bishop Hoss and others of our leaders, we are not swept off our feet by any undue optimism. From our point of observation the outlook is not inspiring by any means. However, it is our decided judgment that we cannot afford to act hastily in the matter; neither do we deem it best to have a promiscuous discussion of it in these columns. On the contrary, let us do some serious thinking, some earnest praying and bide our time until the General Conference can have time to thoroughly consider the whole question and submit a plan of action for the Church to follow. If we still have any part in Vanderbilt University the General Conference will discover and develop it; but if we have nothing left, that fact will be emphasized, and then our wise leaders will define our relation, officially to the whole question, and we will govern ourselves accordingly. Until then let us be patient, thoughtful and conservative and we will be better prepared for final action in the matter.

MERIDIAN COLLEGE.

The campaign for the Meridian College dormitory seems to be progressing quite nicely. The interest increases as the people learn more of this splendid young school. It is situated in the central part of the State within three or four hours' ride of a very large per cent of the popu-

lation of Texas. It is the only school of junior college grade in all Central Texas. The Gatesville District established it a few years ago, but during the past two years the Waco, Cleburne and Dublin Districts have adopted the school and come into equal ownership and control. This gives a constituency of 28,000 Methodists, or four-fifths as many as there are in the entire Northwest Texas Conference. That conference has three junior colleges. Thus, there are two and one-half times as many members of the Church to support and co-operate in the building of Meridian College as there are back of either Clarendon, Stamford or Seth Ward. If we divide the membership of that conference equally in their support of the three schools, which are owned and controlled by the conference, certainly our enterprising people of Central Texas will give to their junior college a support necessary for its complete equipment. The town of Meridian has been most loyal. Certain gentlemen there have assumed all indebtedness against the school and set it free untrammelled by such hindrance. Inasmuch as there is only dormitory room for about forty students, the building proposed, a cut of which appears in this issue of the Advocate, is very much needed. We are doing great things in our educational work in Texas. No school yields greater dividends to the Church in proportion to the amount invested than the small college, where the student receives a personal oversight and influence of the Christian teacher.

Delightful Visit to the Capital of Oklahoma

The eyes of Southern Methodism are now beginning to turn to Oklahoma City. On the 6th day of May the General Conference of the Church will meet in its quadrennial session in that city and for three weeks it will hold the stage of the Connection with its proceedings. The papers, secular and religious, will be full of this new city and its doings, and for the time being it will become one of the best advertised communities in the whole South. Not only will the members of the General Conference be there, with all the Bishops and connectional officers, but hundreds of visitors will drift thitherward, tramp the streets, seek the boarding houses and hotels and write letters home about this magic city of the West.

For these reasons I boarded the Rock Island sleeper last Friday night at the Santa Fe depot, this city, and took passage for Oklahoma City. I have been in different portions of that State time and again, and know many of the citizens of those communities, but never before was I in Oklahoma City. I woke up in El Reno, twenty-six miles from the city, and connected with its railway and by a modern interurban line. El Reno is no mean place itself. It has about 10,000 population, and gives evidence of thrift and enterprise. Its buildings, from

the car window, have a modern air and look to be of recent date. I enjoyed the run through that fertile country. Much of it is grazing land and a great deal of farming land. The alfalfa fields, green as the Emerald Isles, were in striking evidence. The silo lifts its significant head on nearly all the farms. The country looks to be under a good state of cultivation. Farm houses look comfortable and the barns are ample. True, they have had some drouths in that section, just like we have had in Texas but they have a splendid season in the ground now and the outlook for good crops is most encouraging. It looks like a land of plenty.

I reached Oklahoma City at 9 o'clock, a half an hour late. Rev. Robert Goodrich, pastor of our St. Luke's Church, and a warm friend of Texas days, was at the depot to take charge of me. In a few minutes I was installed in a comfortable room in his parsonage home. I know him well and loved him in our home State before he left us and went to Oklahoma two years and better ago. He was a success down here in the old Northwest Texas Conference, and he is a success in the West Oklahoma Conference. He has charge of our large and prosperous Church in that city, with a membership of 1200 heroic

people, and a church building practically new and built under the pastorate of Rev. Percy Knickerbocker at a cost of more than \$60,000. It can be made to seat more than 1200 people; and it is modern, convenient and well supplied with all sorts of appliances for Church and Sunday School work. Brother Goodrich is popular with his people and he is an influential factor in the civic and moral life of the city. With his cosmopolitan membership he is a very busy man. His phone rings nearly all the time, and he makes many tracks over the city looking after his people. I preached for him Sunday morning and had a packed house. His people are good listeners and seem to have a religious spirit. I heard many audible amens in the congregation as the sermon proceeded. At its close they gave me a royal welcome. I found large numbers of Texans and friends and acquaintances from other States. It was rather like a home-coming.

They have a great union revival in operation under an improvised tabernacle that will seat 5000 people. On Sunday night it was crowded to its utmost capacity and an overflow service filled a large church auditorium nearby. Rev. Lincoln McConnell, of Atlanta, Ga., is doing the preaching, and he is a versatile and resourceful minister. The meeting bids fair to be a great one. He held a meeting at Grace Church, this city, a few years ago, and it was a pleasure to meet and to hear him again. But what about the city? Well, it amazed me. It was founded only twenty-five years ago, just before I came to Texas. There was nothing there but plains situated on a sort of an undulating plateau, with a broad expanse of country round and about it. It had an abundance of soil and fresh air, but nothing else in that early day. No one dreamed of a city then. But look at it today. It has 75,000 population, great modern business houses and hotels, splendid church structures, a \$500,000 white stone high school building, the most imposing and beautiful that I have ever seen, and 140 miles of paved streets. Cement sidewalks are everywhere. Railroad connections and transportation facilities are in abundance. Street car lines and interurbans interlace the city and country. A great packing house industry skirts the city, the home yards are covered with grass and all vacant lots are knee deep in alfalfa. The country adjacent is covered with grass, farm vegetation and alfalfa. Large lakes are close by. Some of the residences would do credit to New York City, and its hotel accommodations are immense. You can think of scarcely a modern convenience that is not found in Oklahoma City. It is up-to-date in all particulars.

Its people are from all the other States, enterprising, mostly moral and a majority of them Church people. They moved there back when the Oklahoma lands were thrown open. They went to better their conditions and to build up homes for their wives and children. Of course along with them went another class of people, with other aims in view, and for a while they added nothing to the civilization and worth of the people. Some of them are there yet, but the major part of them moved on as the city and the State made progress in better things. And today Oklahoma boasts of as worthy a population as you can find in most of our Western commonwealths. The Church and the school-houses have gotten in their work, and the people and the business are getting down to a good moral and intellectual basis. There is still room for improvement; but their progress is wonderful.

Oklahoma, as a State, is free from the legalized liquor traffic. Some of it is carried on clandestinely, but if has to hide out and slip away in the obscure places. The saloon is a thing of the past. And the law is reasonably well enforced. I saw no drink-

ing or drunkenness during my two days in the city. Moral sentiment is making good progress, and the better element is mostly in control of public affairs. Church enterprise has kept pace with the city's growth fairly well. On one leading street the most of the structures stand. They are in close proximity. St. Luke's, the First Presbyterian, the First Christian and the First Baptist Church buildings would do credit to any city. They represent property valuation well up toward a million. The Presbyterian and the Christian Churches are the most costly and imposing, though the others are not very far behind them. Some of them are of brick and others are of white stone in their building material. The Methodist Episcopal Church also has a splendid building and a large membership. But the best of feeling seems to prevail among these Churches and their several pastors. The Church enterprise has not spread out but little. It is a city of centralization in its Church interest. I saw no suburban church buildings of any consequence whatever. There are some pre-empted points with small buildings upon them; but the real Church interest is in the city proper. We have two extinct school enterprises. One of them is the Epworth College, which was undertaken as a joint educational movement by the two Methodisms. Of course it came to naught, and is now quietly reposing in its undecided litigation. The other one is further out, the product of a land boom suburb, and is about gone the way of all the earth. So Oklahoma Methodism has a similar experience with most of our school enterprises in new countries. We have to live and learn. Experience seems to be our only efficient teacher, but each community has to learn it for itself.

I met Mr. T. B. King, of Memphis, who was there to give the finishing touches to the preparation for the coming General Conference. I was permitted to meet him and the committee on entertainment. They have all things about in readiness for the coming convocation. They have agreed on the place to hold the sessions, and it will be St. Luke's Church, unless the committee secure the High School Auditorium just across the street from the church. Either place will be ample and satisfactory. All conveniences are arranged for committees and so forth. The delegates will be entertained in the three leading hotels. We give pictures of these, of the high school building and the church in this issue. The three hotels are modern in every particular. Two of them are large and imposing, the Skirvin and the Lee-Huckins. The Kingcade is not so large, but equal to the others in all things. The North Texas and the Central Texas delegations will be quartered at the Skirvin; the Northwest and the West Texas delegations at the Kingcade; and the Texas at the Lee-Huckins. The old panel of Bishops will be at the Lee-Huckins and the new--those elected at Asheville--will be at the Skirvin. I am sure that this will be satisfactory to all, and I doubt if the delegations have ever had better entertainment than they will find at these three hotels. The smaller hotels, all of them good and up-to-date, will furnish rooms at from fifty to seventy-five cents and a dollar per day, and meals at twenty-five cents. Visitors will find reasonable and good accommodations at these places. If they go to the larger hotels it will be more expensive.

They have provided a very efficient committee on entertainment, headed by Judge Ed S. Vaught, a Southwest Virginian. When I traveled the Wythe County Circuit in 1876 his father's family were members of the Asbury Society, and Judge Vaught was then a small boy. Now he is a leading citizen of the State and one of the prominent members of the city bar. It is useless to say that we were more

AVOID SPRING ILLS

Purify and Build Up the Blood with Hood's Sarsaparilla.

In the spring your blood needs cleansing and enriching. You feel poorly, and there is more or less eruption on your face and body. Your appetite is not good, your sleep is broken, and you are tired all the time.

You need Hood's Sarsaparilla. It is the one safe and effective tonic that has stood the test for forty years. It makes the pure red blood that will make you feel better, look better, eat and sleep better. It is the old standard tried and true all-the-year round medicine for the blood and the whole system, and any druggist will supply you.

Be sure to get Hood's Sarsaparilla. Nothing else acts like it, for nothing else has the same formula or ingredients. Get it today.

than delighted when we met and recalled the above facts. I had the right-of-way to his good graces from that time on and he said the Texans would fair well at the hands of the committee. The fact is the whole membership of the General Conference will fair well. This committee is making the most extensive provisions and nothing will be left undone to make the delegates and visitors enjoy their stay in that city.

When the General Conference Committee located the General Conference in Oklahoma City, many of us thought it was a mistake. But it was not a mistake. It was a wise choice. And when the delegations arrive and see what is in store for them they will open their eyes in wonderment. I predict the most gratifying entertainment in the history of General Conferences. The whole city will be open to them. The entire citizenship will bend every nerve to make it a grand occasion. It will be a great big Western welcome. And these people are looking for a great religious uplift from the General Conference, and they intend to make the largest use of it possible. They will have public worship on every available occasion. It will be a great occasion for the people and for the visitors. But I must close until I return to that city with my typewriter in a few weeks, and then I will tell the rest of it. G. C. R.

PERSONALS

PERSONALS.

Rev. J. M. Tisdale, of Greenville, was a brotherly caller the other day.

We had a pleasant visit the past week from Rev. W. A. Clark, of Sipe Springs.

Read what Rev. R. P. Shuler has to say about his work in this week's Advocate, and if you have not brought his charge before your people, take it up at once and come to his assistance. His demand is very urgent.

Rev. W. A. Thomas, of Bryson, was a pleasant visitor last week. He is far out on the sandy line of the conference, but he has a brave band, devoted and loyal to the Church. He and they are well mated and doing good work.

At Oklahoma City last Saturday and Sunday I saw much of Rev. W. D. Matthews, now a superannuate member of the West Oklahoma Conference. He is a candidate for Commissioner of Charities and Corrections in that State, and he has the qualifications for that sort of office and work.

The venerable mother of Brother E. C. Call, of Purdon, Navarro County, died recently at her home in Davis County, North Carolina. She had been a devout Methodist eighty-two years, and she passed to her reward at the age of ninety-one years. One of her sons, Rev. W. H. Call, is a Methodist minister in North Carolina. Her brother, the late Rev. Samuel Milton Frost,



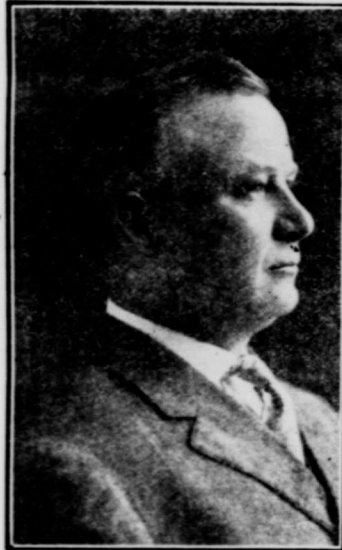
ST. LUKE'S M. E. CHURCH, SOUTH, OKLAHOMA CITY.

This beautiful and well-arranged building will be a busy place during the General Conference, which convenes here May 6, 1914.

of Pennsylvania, was a distinguished minister in that State. She leaves an honored name and a posterity of high character.

Mr. and Mrs. Alexander Cockrell, of this city, have issued invitations to the marriage of their daughter, Miss Sarah Elizabeth, to Mr. Abram A. Green, and the happy event will take place at the First Methodist Church April 20.

Rev. J. W. Hunt, of Snyder, was in the city last week and made the Advocate a brotherly call. He and his



JUDGE ED S. VAUGHT, Oklahoma City.

Chairman of Committee on General Conference Entertainment.

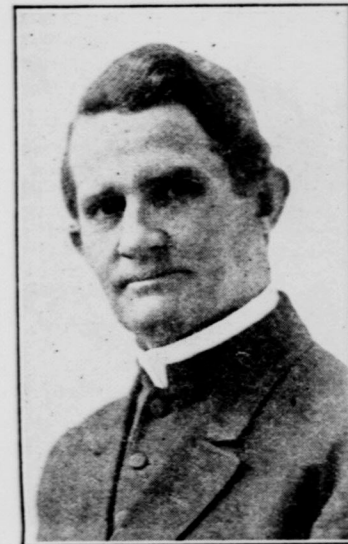
people are doing a heroic work out there in their progress with one of the handsomest church buildings in the Northwest. But they know how to do things even under difficulties.

Hoa, Cone Johnson, of Tyler, has been appointed Solicitor for the State Department by President Wilson, and the appointment has been confirmed by the Senate. He is one of the brightest and brainiest lawyers in Texas and his service will be a credit to the National Administration.

Lieutenant Governor Will H. Mayes, of Brownwood, has been elected by the State University authorities to the Professorship of Journalism in that institution. This is a high honor to Mr. Mayes, and one of which he is thoroughly worthy. He is qualified to fill such a place with honor to the State.

Rev. E. A. Hunter, our pastor at Mission, is doing a good work in the pulpit and the pastorate. He is down in that new and enterprising section, and he is abreast of the times. We notice in the Mission Times that he is preaching some sermons in the interest of civic reform, and the one on "Our Homes" was published in that paper, and it made good reading.

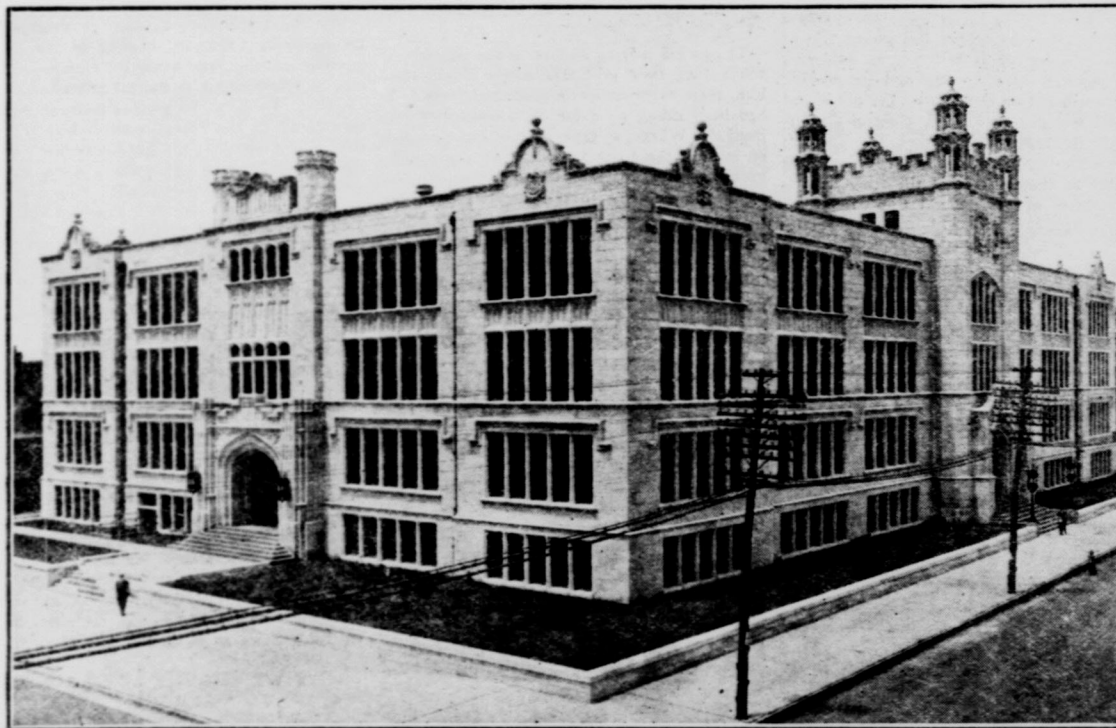
Our new Munger Place Church enterprise, under the efficient pastor, Rev. Lawrence Cohen and his people, is taking shape. They have purchased ample grounds for present and future uses, and they are raising money with



REV. ROBT. E. GOODRICH, Pastor St. Luke's M. E. Church, South, Oklahoma City.

which to erect a temporary structure for worship. It is a very promising enterprise and bids fair to become a permanent fixture in our family of church buildings at an early day.

The Advocate just learns as it is going to press of the death of Mrs. N. B. Sligh at Houston. Mrs. Sligh was the wife of Capt. N. B. Sligh, known generally to Texans as a foremost worker in the Methodist Church. Mrs. Sligh was aged 64 years and was married to Capt. Sligh in Montgomery, Texas, in 1870. The Advocate offers its deepest sympathy to Brother Sligh in this dark hour.



NUMBER 8 HIGH SCHOOL, OKLAHOMA CITY.

Where business sessions of General Conference may be held. This building is just across the street from St. Luke's M. E. Church, South.

The 100 Per Cent Roll

Some pastors wait for an opportunity for a big campaign, and never find it. The pastors who send the most subscribers to the Advocate get them in their pastoral rounds. Make it a point to speak to twenty people this week about the Advocate.

Do not think nothing can be done for the Advocate because some member, who thinks he is leading, does not take it. There are many others in your Church who want to be intelligent Methodists and surround their children with good influence.

WE WANT FOR APRIL

100 pastors to read 20 subscribers. 300 pastors to send 10 subscribers. Every pastor who has not already done so, can join one or the other of above lists. Which will you join?

***** THE GOAL IN SIGHT. ***** The Advocate list is growing steadily. The preachers, at conference, were enthusiastic over last year's work, and this year's work is even better. The goal set by the Texas Conference is in sight, and will doubtless be reached this year. But why delay it? Every pastor intends to make an Advocate campaign some time. Let's have it in April. Put the Advocate in the homes of your people now and you will be getting the benefit of the paper in those homes. Your people will get the General Conference reports. They will get the special issue, which alone will be worth a year's subscription. *****

THE RESURRECTION OF CHRIST

Dark and chilly was the night, Though the moon shone full and bright O'er mountains, hills and plain. The Roman guard stood watchful by While stars seemed transfixed in the sky. And awful silence reigned.

A new-hewn tomb, with Pilate's seal, Was guarded by the Roman's steel, With Christ's slain body there. O, cheerless hours, holding full sway, No angels seem to come this way— No one to offer prayer.

No priests with robes of stainless white, With censers full and candles bright, Their office to perform. No fires on the altars glow; The blood of lambs refuse to flow— The world's long hope seems gone.

And bruised hearts all wrung with grief Are in despair of that relief Which Christ alone could give. O sinful souls of dying men, How can't thou ever hope again To rise from death and live.

Hark! Feel the earth tremble beneath, Proclaiming victory over death! Hush! Hear the angels tread? The Roman guards fall to the ground— Pilate's seal is broke—not a sound— Christ's comes forth from the dead!

Two angels in the empty tomb In burning light, drive back the gloom— "We know Whom ye now seek; He is not here; see where He lay; To His disciples speed thy way— Tell it to Jew and Greek."

O prophesies of burning light, Renew your sacred flame so bright— Angels, join in the sweet refrain, O weeping Marys, dry your tear— Go tell His disciples, no more fear; For Christ now lives again.

Ye winged messengers of God, Go get a vision of your Lord, (Seek not the living 'mong the dead) And make the glorious tidings roll O'er land and sea, from pole to pole, That Christ has risen from the dead.

Ye winged winds, go bear the news O'er hills of snow and vales of dew; "The Lord of Glory reigns!" Let all the world take up the song, Engaging every heart and tongue, And wait it back again.

Now let the halleluiahs roll And swell with joy each ransomed soul— Jesus, our Lord, doth reign! Give loudest praise, O joyous earth, To thy dead hope comes a New Birth— Take up the glad refrain.

All nature seems again to sing, "Fly wide, ye gates, to Heaven's King! And thou, everlasting doors, O be ye also lifted up!" For Christ hath drained the bitter cup, And reigns forevermore.

Awake, ye Sabbath bells, and ring— People of earth, His praises sing, "Thou, Lord, hath conquered death, O reign, sweet Savior, ever reign— O'er heaven and earth's domain— We'll praise Thee with our dying breath."

Thou hast the resurrection power; At every grave there blooms its flower— Which takes away death's sting, And rolls the grave of victory O'er all the world, both land and sea, To those who crown Thee King.

Proclaim His word, the world around, That King of kings our Lord is crowned— To Him we give all praise, Ye conquering hosts, go forth to war— Our Captain leads, ye need not fear— The shout of triumph raise.

His kingdom reigns from shore to shore, And shall till time shall be no more, And His joys we shall share, The hosts of darkness driven bare, Those who have followed in His track, A crown of Life shall wear.

Ten thousand times ten thousand souls Employ to make the anthems roll— Happy as they can be, Then when Christ again shall come, And angels shout "The Harvest Home!" We'll sound the Morning Reville.

J. E. VINSON, Corinth, Miss.

Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor Street, Munger Place, Dallas, Texas.

Address all communications intended for this department to the League Editor.

Encampment, Epworth-by-the-Sea. JULY 16th to 26th, 1914

TEXAS EPWORTH LEAGUE ASSEMBLY.

The announcement of the meeting of the Texas State Epworth League to be held at Corpus Christi, Texas, July 16-26, no doubt fills our hearts with gladness, inasmuch as this matter has been unsettled for some time pending the proposed sale of our property.

OUR RESOURCES AND OPPORTUNITIES.

The following paper was read by Mrs. W. B. Hamilton, of Trinity League, Dallas, before this chapter and is published by its unanimous vote.—League Editor.

I have been asked to review in your minds what the Christian has—to make a survey, or, better, perhaps, take an invoice of what the Christian now has to help him in serving the Master, by bringing his teachings to every nation on the earth.

About the first of the year the skillful and successful business man takes an invoice of his stock. He balances his books to see what opportunity he has for advancement.

First, the Christian has opportunity. There was a time when women like Mary Magdalene would have gladly carried his message to the distant land.

Not only have we an opportunity, since our missionaries are welcomed in every land; not only have we the money, but the power to conquer, and human life to give.

"And Jesus came and spoke unto them, saying, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am

with you always, even unto the end of the world."

To occupy the territory assigned to us, we would have to add fourteen thousand to the present six thousand missionaries—only one-half the number of men we sent to open the Panama Canal, or one out of every fourteen in our colleges, or one in every eleven hundred fifty of our Church members.

We have the opportunity to serve, the money to equip, the power to conquer and the life to give.

BOY SCOUTS AT EPWORTH.

A suggestion about the 1914 Encampment: Give the Boy Scouts a chance. Why not get one of the National officers down for a review? Think I can bring down a troop of eighteen.

Flatonia, Texas.

A NORTH CAROLINA VIEW.

We trust no Leaguer will get uneasy as to what the next General Conference will do with the Leagues. There is much being written pro and con, but this of itself is a good sign. It is the first time the League has provoked much attention.

STATE NOTES.

Plans for the 1914 Encampment are fast taking shape and indications at this time point to a representative attendance.

The approaching session of the General Conference is receiving considerable publicity throughout our Church press and much discussion is being indulged in as to the character and scope of the legislation to be enacted.

The North Texas Conference Epworth League will meet in Greenville June 18 to 21, and President O. L. Hamilton is planning for a great meeting.

Commissioner J. D. Young reports that the Key Memorial is succeeding far beyond his fondest anticipations.

The time for District League Conferences is at hand; let us have advance notices of these meetings.

He who is proud of his position proves thereby that he is unfit for it.

If there were no devil there would be no doubt, and if there were no doubt there would be no investigation, and without investigation we would all die of stagnation.

Look through the clouds or tree tops at the moon or stars and go which way you will the heavenly bodies seem to go with you.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

All communications for this department should be sent to above address.

CHILDREN'S DAY.

It is time to remind pastors and superintendents of the near approach of Children's Day. The Discipline says that the third Sunday in May, "or as near thereto as practicable" shall be observed as Children's Day.

WHAT GOES WITH THE MONEY?

Sixty per cent of the Children's Day offering is retained by the Conference Sunday School Board to be used in the interests of the Sunday Schools within the bounds of the conference.

DO WE LOSE THAT FIFTY THOUSAND?

Since the Supreme Court of Tennessee has decided that Vanderbilt University is not legally under the control of the General Conference, save in a very limited sense, the question is being asked, "Do we also lose the fifty thousand dollars that the Sunday Schools have contributed to endow the Chair of Religious Pedagogy?"

SHALL WE TRAIN OUR OWN WORKERS?

Things are moving so fast in the educational world that they give this editor a sensation like that experienced in childhood after he had been riding on a rapidly propelled "flying jenny."

CHILDREN'S DAY IN OKLAHOMA.

The Sunday School Board of West Oklahoma Conference is sending out the following card, which contains valuable suggestions for Children's Day:

"Dear Brother—The Sunday School Board of the West Oklahoma Conference has resolved that every school shall observe Children's Day, if possible. We can make a great occasion, if we will. And shall we not do it?"

"It will be a joy to the young people, interesting to the older ones, popularize the school, and give inspiration to the work generally. Let us make it unanimous."

"Attached you will find an order blank for programs. Consult your superintendent, fill out the order, and send same to the Secretary of your Board now. Begin early. Do not delay. The programs are furnished free of charge."

Some Practical Suggestions.

"1. The regular date for Children's Day this year is May 17. If you can do so, observe it earlier. But be sure to observe it. Give the eleven o'clock hour to the service."

"2. Advertise extensively. Drill thoroughly. Have good music. Decorate the church. Let the classes sit together. Make it a great day."

"3. Do not become discouraged because you cannot use all the program. Use what you can. Adapt it to your needs. Divide up the work in its preparation."

"4. The collection is an important item. Plan for it. Explain that it is to be used for missionary work. Do not rush the collection. Give everybody a chance to contribute. Have but one collection that day."

NEWS AND NOTES.

A College at Brookhaven, Miss., now uses the Teacher Training Course of our Church as a part of its curriculum.

Mrs. B. M. Burger, of Oak Lawn Sunday School, Dallas, has a Teacher Training Class of twenty young ladies, which she teaches Tuesday afternoon.

Dr. John A. Rice, pastor of First Church, Fort Worth, has a Bible Class of eighty-five women, which meets Tuesday of each week from 8:15 to 12 M.

Our Sunday Schools are gradually waking up to the value of teacher training work. Miss Ruby Warren is teaching a class of eight in the Lufkin Sunday School.

Rev. T. F. Simpson and Mrs. Simpson, of Corpus Christi, have been granted diplomas in the Advanced Teacher Training Course.

The Sunday School Council of Evangelical Denominations held its meeting for this year in Chicago the last week in January.

The General Sunday School Board is in session this week at Nashville. This being the last meeting prior to the General Conference much important business will receive attention.

WHY WE SHOULD LOVE SUNDAY SCHOOL.

We should love Sunday School because there we can study and learn much about God and his laws. We find where Christ teaches us to search the Scriptures.

Oldest Mail Order House in the South. Established 1858.

C. P. BARNES & CO.

(W. Buchenmeyer, Jr., Mgr)

Jewelers and Opticians

304 WEST MARKET ST. LOUISVILLE, KY.

Write for Supplement to our 1914 Catalog.

WE WERE NEVER BETTER PREPARED THAN NOW TO SERVE YOU. IF YOU DON'T KNOW US, ASK YOUR NEIGHBOR.

is all true. We can and ought to study the Scriptures at home. But as a rule we study them more closely when we attend Sunday School.

And as a rule, when children are brought up in Sunday School they become Christians early in life. So we have very, very much to make us love Sunday School.

How gentle and patient each teacher should be! They should not be easily discouraged, but should be brave and strong, ever trying to make each one in the class believe you love them, and that you are trying to lead them to heaven and happiness.

BIBLE INSTITUTE.

March 27 to 29 marked the date of the Bible Institute, or fifth Sunday meeting, which was held at Sidney, Texas, on the Comanche Circuit.

The opening sermon was preached Friday night by Rev. Guy H. Wilson to an appreciative congregation.

Saturday evening at 10:30, a "Pastors and Workers" conference was held, conducted by the pastor. At 11 o'clock Presiding Elder S. J. Vaughan preached a great and thoroughly interesting sermon on "Rendering Unto Caesar His Own."

Following Sunday School on Sunday morning at 11 o'clock, Rev. S. J. Vaughan literally "shelled the woods" with truth on the "Mole of Baptism."

We all went home feeling that it was good to "visit together at the Lord's house."

POPULAR SONG BOOKS

NEW EVANGEL

Published in 1911 635,000 to Date. This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books.

PRICES: — Full Cloth bound, 35c each; postage 5c; \$3.50 per doz., postage 65c; \$25 per 100, carriage extra. Embossed limp, 25c each; postage 5c; \$2.25 per doz., postage 50c; \$15 per 100; carriage extra.

WORLD EVANGEL

Published in 1911 250,000 Already. 288 pages, 400 Nos. This is a new book and contains the very best new songs as well as the old favorites.

PRICES: — Limp Cloth \$15 per 100, carriage extra; \$2.50 per doz., postage 50c. Single copy 25c; postage 5c. Embossed limp, 25c each; postage 5c; \$2.25 per doz., postage 50c; \$15 per 100; carriage extra.

These are not solo books but for all services. Don't fail to specify Round or Shaped Notes.

Send all orders to ROBT. H. COLEMAN, Editor—Publisher—Distributor Slaughter Bldg. Dallas, Texas.

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...

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

REV. T. B. VINSON. Rev. T. B. Vinson, son of Rev. W. D. and Liza A. Vinson, was born five miles south of Luka, in Dishamingo County, Mississippi...

WEBB—Sister Nancy Webb (nee Webb) was born in Alabama in 1857, and was married to W. B. Webb in 1875. Sister Webb joined the Methodist Church when young...

LAMB—Randall Eugene Lamb, son of Eugene and Annie Lamb, was born March 1, 1912, and died April 31, 1914. He only lived two years and one month in this world...

GREENWOOD—Eaton Greenwood, son of F. B. and Annie D. Greenwood, was born September 1, 1886, at Plantersville, united with the Methodist church at Plantersville in the summer of 1907...

BAIRD—Dr. James Clinton Baird was born in Louisiana, June 15, 1853. He was the son of Rev. Bythey Baird, a local preacher of the M. E. Church, South, who moved to Texas and taught in our Church schools for a number of years...

BELL—Mrs. Mary Bell was born May 18, 1851, and died March 26, 1914. She was Miss Mary Braddock and was married to Charles Bell, January 13, 1875. Her body was laid to rest in Greenleaf Cemetery, at Brownwood, on the sixteenth anniversary of her husband's burial...

WARD—Not infrequently in the varied life of a pastor some particular character occupies prominence in his ministry—one who was in the opinion of special manhood, the peer of the very best of the land, and yet in every way so related in nature as to be nearly indistinguishable from the rest of the human race...

NORTHERN—Grandmother M. A. Northern passed to her reward October 29, 1914, having lived to the ripe age of a vigorous old woman. She was born near Middleburg, Georgia, September 23, 1823. She was the eldest child of Mr. and Mrs. Royal Lockett and was married to W. T. Northern, December 1, 1842...

RECTOR—Miss Laura Rector died near Folsom, N. M., March 6, after a ten days illness of pneumonia. Her remains were brought home by her brother, J. G. Rector, and buried in San Sabá Cemetery, Texas. Miss Laura was of Methodist stock and became a member of the church when twelve years of age...

SANDEL—Mrs. Sallie Sandel (nee Bay) was born August 20, 1829, and departed this life February 20, 1914. Sister Sandel united with the Church while young and came to Texas more than fifty years ago and was married to M. L. Sandel August 14, 1856. To this union were born four sons, who are all living and are good, honorable men...

ISBELL—G. W. Isbell was born in Indiana, July 3, 1847, and died March 30, 1914. He spent the most of his life in Texas and in Louisiana. He is survived by three sons, two of whom live in Brownwood. She was a faithful member of the Methodist Church for many years. Her last days were days of intense suffering. But she endured it with Christian fortitude and found consolation of divine grace to sustain her to the end...

Ayer's Hair Vigor advertisement with text: Ayer's Hair Vigor. Ingredients: Sulphur, Glycerin, Quin, Sodium Chloride, Capsicum, Sage, Alcohol, Water, Perfume. All skillfully combined. Falling hair ceases, dandruff disappears, hair growth promoted. Does not color.

RIDLEY—Mrs. Naomi Tinsley Ridley passed quietly to her reward on March 5, 1914. She was born in the community where she lived and died at Woodland, Texas, September 20, 1861. She married G. S. Ridley October 13, 1866. She was a devoted wife and step-mother, so loving, patient and cheerful...

HAVINS—Laura A. Havins (nee Ingly) was born in Beauville Parish, Louisiana, January 5, 1850, and moved to Texas with her parents when a little child. She was married to Rev. J. I. Havins, June 27, 1863, and was converted and joined the M. E. Church, South, in 1866. About 4 o'clock Sunday morning, March 8, 1914, she fell on sleep and her blood-washed spirit returned to the God who gave her life...

REPORT OF TREASURER OF TEXAS CONFERENCE FOR MARCH. Beaumont District: Beaumont, For. Mis., \$260; Dom. Mis., \$300; W. J. Johnson, Beaumont, Roberts Avenue; Dom. Mis., \$35; L. J. Power, Kirbyville; Dom. Mis., \$26; P. R. White.

Brenham District: Brenham, For. Mis., \$67; C. F. Smith, Brookshire; For. Mis., \$14; Dom. Mis., \$41; Orp., \$22; T. S. Williford, Bay City Mission; Dom. Mis., \$623; Orp., \$450; Geo. E. Kemp, Chaparral Hill; Dom. Mis., \$26; F. O. Favre, Caldwell; For. Mis., \$63; Special, \$87; Dom. Mis., \$86; Chas. U. McLeary, Goldines; Orp., \$7; T. S. Ogilve, Lyons; Dom. Mis., \$5; Dom. Mis., \$630; Dom. Mis., \$21; Orp., \$4; S. W. Stokes, Rockdale; For. Mis., \$20; Ernest G. Cooke, Scaly; Dom. Mis., \$10; Orp., \$10; G. W. Riley, Waller; For. Mis., \$9.35; Ed. \$7; F. L. Weatherly; For. Mis., \$10.65; Wallis; For. Mis., \$7; Dom. Mis., \$25; W. W. Horner, For. Mis., \$13; Dom. Mis., \$20; Orp., \$12; Thordahl; Dom. Mis., \$62; Orp., \$15; J. E. Buttrill.

Houston District: Tabernacle; Dom. Mis., \$59; A. B. S., \$7; E. D. G. C., \$1; Orp., \$7; Walter G. Harbin, First Church; For. Mis., \$273; Dom. Mis., \$20; Orp., \$70; Caspar S. Wright, Grace Church; Dom. Mis., \$22.84; E. W. Potter.

Marlin District: Beumont; Conf. Ch., \$40; For. Mis., \$29; C. E. Garrett, Calvert; For. Mis., \$3; Don. Mis., \$80; Orp., \$18; J. D. F. Hawk, Gardner; Dom. Mis., \$6.35; J. W. Cole, Jewett; Orp., \$3; Special Orp., \$9.50; E. A. Sample, Norman; Dom. Mis., \$27.75; R. H. Lewellyn, Orp., \$2; M. A. Walker.

Navasota District: Grapeland; For. Mis., \$30; H. A. Matney, Wills; For. Mis., \$7; Dom. Mis., \$15; A. E. S., \$4; W. L. Tate.

Pittsburg District: Dalby Springs; For. Mis., \$5.50; Dom. Mis., \$15; J. E. White, Douglasdale; Dom. Mis., \$16; D. A. Williford, Naples; For. Mis., \$36; Dom. Mis., \$25; Orp., \$5; B. C. Anderson, Nash; Dom. Mis., \$15; A. G. Hall, Pittsburg Circuit; Dom. Mis., \$40; E. D. G. C., \$1; Orp., \$15; B. C. Ansley, Queen City; Dom. Mis., \$5; I. S. Hendricks; Dom. Mis., \$8; Orp., \$10; Rivewater; For. Mis., \$11.70; T. D. McCarty, Cowley; For. Mis., \$2; Dom. Mis., \$26; A. B. S., \$2; Orp., \$2; Muskogee; Dom. Mis., \$100; Geo. W. Davis, Winnfield; For. Mis., \$20; Dom. Mis., \$40; Dom. Mis., \$35; Orp., \$5; S. N. Allen.

Rescapulation. Beaumont Dist., E. W. Solomon, P. E., \$621.00. Brenham Dist., S. W. Thomas, P. E., \$60.25. Houston Dist., J. W. Gilmore, P. E., \$70.84. Jacksonville Dist., J. B. Turrentine, P. E., \$165.15. Marshall Dist., E. M. Bowles, P. E., \$74.20. Marlin Dist., I. F. Betts, P. E., \$34.40. Navasota Dist., E. L. Shuttles, P. E., \$6.00. Pittsburg Dist., O. T. Hotchkiss, P. E., \$43.20. Tinsley Dist., J. W. Mills, P. E., \$175.00. Tyler, J. T. Smith, P. E., \$175.00.

Total \$3622.04. Respectfully submitted, S. H. JOHNSON, Conference Treasurer, Marlin, Texas.

Tobacco Habit Banished. In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 80, St. Louis, Mo. for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

ENTER THE PRIZE CROP CONTEST NOW.

Those who have not yet entered the Texas Industrial Congress contest for 1914, in which \$10,000 in gold will be given away for the greatest net profits obtained in growing field crops and feeding live stock should not be discouraged from sending their names in to the office of the congress, Dallas, because those who have already entered the contest have obtained little, if any, advantage through earlier planting. The slow, rainy planting season has to a considerable degree placed the disadvantage upon those who entered first and have seeded their ground.

There is absolutely no charge made in any way for entering the contest—in fact, the contestant has everything to gain and nothing to lose in trying to make the greatest possible yield from his land at the least expense. In addition to the large money prizes that the right kind of work is sure to earn, the contestant receives the benefit of the increased earnings from his land—one nineteen-year-old boy made an acre of cotton yield \$105.30 last year, not counting the seed, after all expenses had been paid—and he also learns from getting these results once how to get them every year. The A. & M. College has recognized the work of the congress for this year by voting free scholarships in the Farmers' Short Course to the ten contestants getting the best net profits in their work.

The difference between entering and not entering the contest is the difference between being satisfied with what you are now doing, and trying to do better. Everybody knows that the successes of the world in every line are made up only of those who are trying to make themselves better in their respective lines. The congress hopes that every farmer in the state, whether man, woman, boy or girl, will at once send in his name and help put Texas on the map for big farming results, the best advertising we can have. Application blanks may be had by writing at once to the Texas Industrial Congress.

MIX YOUR FERTILIZER WELL WITH THE SOIL.

A great many who enter the contest of the Texas Industrial Congress as well as many other farmers will probably use some kind of fertilizer this year. Where fertilizer is used, especially where it is used in large quantities, there is grave danger of its actually proving an injury instead of a help unless care is taken to put it into the soil rightly. This is equally true whether the fertilizer used is ordinary stable manure or some form of commercial fertilizer. The most common mistake in using fertilizer of all kinds is that enough pains are not taken to see that it is thoroughly incorporated and mixed with the soil. It takes some extra work to do this properly and we are too apt to conclude that this is too much trouble. A common practice is simply to open a furrow and to distribute the fertilizer therein. Then this furrow is bedded upon and the seed planted above the fertilizer. In quantities of a few hundred pounds of commercial fertilizer, or a few dozens of manure per acre, this practice is not so bad, although even then it would be better to mix the fertilizer with the soil by running a bull-tongue or some other implement through it, but where large quantities of fertilizer are used this practice often leads to serious troubles, especially if the season should be dry. The putting of an extra quantity of plant food into a small space causes a concentration of the roots of the plants there. As long as the plants are small or there is an abundance of moisture in the soil all is well, but as soon as the plants get to the size that they require large quantities of moisture than are available in this comparatively restricted area, the limited supply is not sufficient for their needs, and as a consequence the plants "fry," as it is called. This frying is always more or less serious, as it invariably cuts down the yield, and in some instances actually causes the death of the plants. In a similar way, when fertilizer is added after the plants are up, it is often placed in drills, sometimes just upon one side of the row. This practice causes all or most of the roots to accumulate upon this side and is not only conducive to frying but also gives the plants an uneven hold upon the ground, which enters the soil unevenly, and when fertilizer is added to a field after the plants are up, care should be taken to place it upon both sides of the row and every effort should be made to mix it as thoroughly with the soil as possible. It is really best not to place it in drills at all, but to broadcast it over the whole middle of the row and mix it over with a subsequent cultivation. Just as it is not advisable to place fertilizer in a drill, it is desirable to get it to sufficient depth that the roots will not be formed too near the surface. All fertilizer should be placed about the depth that it is intended to cultivate, thus keeping the roots down to a safe distance. On the other hand, fertilizer should never be placed at such a depth that there will be danger of air not reaching it, as access of air is one of the conditions under which it works most favorably. If fertilizer and seed are sown at the same time by means of one of the combined distributors and planters, care should be taken to see that the seed and fertilizer are not placed into direct contact, as there is danger of the vitality of the seed being injured.—Bulletin No. 2, Texas Industrial Congress.

Nearly Smothered

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieves their headache, backache and misery, just as it will relieve yours, if you will let it. Try.

ROYAL BAKING POWDER

**Absolutely Pure
Absolutely has no substitute**

Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.

Royal Baking Powder is made from pure, Grape Cream of Tartar. No alum, lime or acid phosphates.



A MOTHER IN ISRAEL TRANSLATED.

When Mrs. Serena Caroline Knight of this city died last Monday, one of the noted women of this section passed away. She was ninety-one years, seven months and six days old at the time of her departure. She was born in Stokes County, North Carolina, September the 30th, 1822, a little more than one year after the death of Napoleon Bonaparte. Her maiden name was Hughes, and she was the only surviving sister of Uncle Buck Hughes, so well known to all the readers of the Advocate. When she was four years old her parents moved to Maury County, Tenn., where she grew to womanhood and married Obabiah Knight. In 1846 they moved to the wilds of Texas and settled in Dallas County, about four miles from where the city is now located. A large family of children were born to them and several of them lived to be a blessing to that home; but some died in infancy and youth. When Mrs. Knight was forty-six years old her husband died, leaving this large family on her hands. She addressed herself to the duty of bringing them up in the fear of God, and right well did she succeed. She and her husband were devout Methodists. She was one of the strictest members of the Church. For more than eighty years she was faithful to her vows. She was never at a card party, a dance or a theater in her long life. She was true to her ideals in every particular. She was possessed of a big brain, unwavering in her duty, but as gentle as an angel where sympathy was needed. She loved the Church, she honored the ministry, she was the soul of hospitality, and her hands never grew weary in doing good. The very fact that she still lived, even after she was aged and infirm, made the community better. Her children were devoted to her. Among them are Captain Epps G. Knight, William H. Knight, R. E. L. Knight, and Arch J. Knight, in whose home the aged saint died. She leaves a multitude of grandchildren, great-grandchildren, and great-great-grandchildren, something over one hundred in number. Her funeral took place at the Oak Lawn Church and was largely attended, and her remains were laid to rest at Cochran Chapel beside those of her long departed husband and other loved ones. She doubtless heard the Master say, "Well done, good and faithful servant, enter thou into thy reward."

TWO OR THREE POINTS.

H. G. H.

Our present form of worship is the best we have ever had. Let it alone. Dr. Winton is wise in suggesting the election of a Bishop for the Latin-American races and one for the Orient.

The General Conference is not prepared to make any improvement in the Apostles' Creed.

I am sorry that any other hymn book but our own is ever allowed to be used in any of our services. The value of that book is slowly becoming known. I despise our "rag-time" Sunday School and revival books.

And lastly, let the General Conference make a regular Annual Conference of the Mexican work east and south of the Pecos, including all the Mexican population within the bounds of present West Texas Conference. It was here before that Mexican work was started. I have had experience and have taken observation. It is not best for its present or future that it be put in the form of a mission. It will not do for it to be attached to the West Texas in any form. The West Texas Conference is now so large a body it is burdensome to the communities where its sessions are held. They hardly want us now and, with the continual increase, they will soon decline to take us. The Mexicans must be separate. Our conference will divide in a few years, and we are now within just a little of having to provide our own entertainment. And it might be best now. The "ship of state" would leak if the Mexican comes aboard.

A PRESIDING ELDERSHIP SUGGESTION.

From work and observation in country, town and city an idea has grown in my mind which I believe older and wiser heads might work into something worth while. That the presiding eldership is an essential part of our Methodism it seems to me is undeniable, at the same time there is abroad in the land a feeling that it is not doing its greatest possible work.

My suggestion is this: Let the presiding elder make only one or two stated visits to each charge, and let him put in the time saved in building up the weak places. In country and city alike, there is a vast amount of unoccupied territory. If the presiding elder had the time he could, by his own efforts, and by putting to work that almost unused asset, the army of local preachers and capable laymen, thoroughly work this territory, besides helping out in weak places that are already occupied.

I believe strong Churches would pay the presiding elder more gladly if this plan were followed. He could do practically everything he is doing now and also increase his efficiency a hundred fold at least. A number of problems would be put on the way to being solved: as the rural problem, the city problem, the foreign element problem, the problem of finding work for local preachers and laymen and the presiding eldership problem.

JALMAR BOWDEN,
Station A, Fort Worth, Tex.

When men divorce their religion from their virtue there is always a double death takes place and neither of the corpses is worth the expense of a funeral.

Absolutely Beyond Question

The clear statement of Dr. Rankin in his editorial and the publication of the charter in full in last week's Advocate brought expressions of congratulation from every section of the State.

It is conceded by all that no question exists as to the full ownership and control of our great University by the M. E. Church, South.

But in order that the record might be kept absolutely clear from every possible question forever, we publish the following letter from Dr. Wallace Buttrick, Secretary of the General Board of Education, who gave the University \$200,000:

GENERAL EDUCATION BOARD,
17 Battery Place, New York.

April 3, 1914.

Mr. Frank Reedy,
Southern Methodist University,
Dallas, Texas.

My Dear Mr. Reedy—Your letter of March 29 is at hand. You will note that the clause in our pledge regarding theological education reads:

"That no part of the income from the fund so contributed by this Board shall ever be used for specifically theological instruction."

This does not indicate on our part any lack of appreciation of theological education. It is put into the pledge because under the terms of our charter we are not permitted to make contributions for specifically theological instruction.

I would say further that there is not a word in our pledge which could possibly be construed as giving us any slightest voice in the conduct or control of any institution of learning to which we make contributions. We have never sought such control nor would we accept it were it offered to us.

With kind regards, I am,

Cordially yours,

WALLACE BUTTRICK.

(Signed)

This letter was really unnecessary, the contract having been printed and scattered over the State by the thousand, but the present conditions justify one more emphatic statement.

The General Board is purely philanthropic, but must not be confused with some other organizations doing great work in other lines. The only condition mentioned by Dr. Buttrick is that the proceeds of their money be used only to support the great fundamental branches of English, History, Mathematics, etc. Especially do they insist that we endow our own Theological Department, and we agree that we ought, can and will do it. If they will give \$200,000 for the fundamentals we will be glad to give \$250,000 for our denominational department endowment.

If there is any way possible to further guarantee the safe and substantial foundation of the Church's absolute control of our great new institution, it has not yet been suggested.

A WORD TO THE CHURCH.

By Bishop E. E. Hoss.

By the decision of the Supreme Court of the State of Tennessee in the Vanderbilt case, the Church has lost everything that is worth having. To use one part of a famous saying of John Randolph of Roanoke: "We are all broken down and cut up, horse, foot and dragons." The statement published in some of the papers that the Church is left just where it has been for forty years, is too absurd to merit reply. For seventeen years Bishop McTyeire was President of the Board, with a power of absolute veto. Up to 1905, with the full approval and consent of the Board, the Bishops shared unrestricted rights as Trustees. The only thing now decreed to us by the Court is a right of confirmation that is less than the shadow of a shade, for the Trustees elected by the Board are to enter upon their office without waiting for confirmation. Even in the exercise of this limited right, the Church is humiliated by having held over it, as if it were a band of lawbreakers and anarchists, the threat and menace of "contumacy."

The decision of the Court is the law of the land. It is a complete and final denial that the Church has any trace of ownership in the University. The whole thing belongs to the Board of Trustees. There is no earthly way in which the Church can have the slightest voice in controlling even the Theological Department. Hide and hair go together. The Church is out from Dan to Beersheba and from the rising of the sun even to the going down of the same. The slightest effort on our part to exercise any real authority would inevitably end in another lawsuit. Nothing can change the status. The Board itself cannot trade off nor concede away any part of the power adjudged to it by the Church. It is just as well to look that fact fairly in the face.

The shrivelled remnant of confirmation that the Church still holds is just enough to enable it to worry the Board without benefitting itself. But that is neither a dignified nor a Christian thing to do. If the institution belongs to the Trustees, they are entitled to take it, and manage it to suit themselves, and I for one shall never consent to engage in any spiteful interferences with their performance of the task.

The Church must quietly submit to existing conditions with Christian dignity, not for wrath but for conscience's sake. Any attempt on our part to evade the decree of the Court, or to seek to recover by methods of indirection, the position which we have lost, would be in the highest degree unethical and improper. This does not mean, however, that we are in the slightest measure compelled to admit that the opinion of the Court is either a just and righteous exposition of the law or a fair statement of the facts in the case. We bow to it, simply because it is the voice of organized authority, and for no other reason.

It is a time for serious thought. The doctrine that men may organize

and control corporations for everything from making soap to running railroads, but that Christian Churches may not do so for the promotion of Christian education is one that cannot permanently stand. It is a destruction of religious liberty. The sweep of the ages is against it; the very genius of our Government is at war with it. Let us not be cast down. The Lord still reigns, and he will not vacate his throne.

Where everybody's piety is fully indorsed by everybody else, true religion is mighty scarce.

As the snow and frost of a cold winter breaks, disintegrates and pulverizes the natural rocks and turns them into mellow soil for future vegetable growth, so trials and afflictions break up the stony hearts of men and make a fertile field where graces can grow, which was all rocky and barren before.

The life has a tendency to transform its environments and reveal its true character in very appearances. You can not always keep vice in royal robes nor virtue in rotten rags either.



The Victrola opens your door to all the music of all the world

The hostess who has a Victrola in her home can entertain her guests regally.

She has at her command the world's greatest opera artists—always ready to oblige with their arias and concerted numbers.

She can entertain her guests with stirring band music or superb instrumental solos, and can at will furnish the latest dance music to add to their enjoyment.

Wouldn't you like a Victrola in your home? You can easily get one. There are various styles of the Victrola from \$15 to \$200, and terms can be arranged to suit your convenience.

Sanger Bros.
DALLAS, TEXAS

