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EDITORIAL

"The Soul of Germany" is the title of a recent book by Thomas F. A. Smith, Ph.D., late English lecturer in the University of Erlangen, Bavaria. Professor Smith is an Englishman, but lived twelve years in Germany. For four years he was a language teacher in Nuremberg, in 1905 he matriculated at Erlangen University and after eighteen months was made English lecturer in the same. Upon the breaking out of the European war, on July 30, 1914, Professor Smith and his family returned to England.

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The residence of more than a decade of years in Germany gave the distinguished lecturer ample opportunity to acquaint himself with the national ideals and spirit of that great nation. That he became proficient in the language and literature of Germany his lectureship in one of her foremost universities would indicate, but that he does not write in a spirit of entire neutrality his book as clearly reveals. Indeed, Dr. Smith's "Soul of Germany" is a severe arraignment of the whole German nation. The German government is what it is, he thinks, because it finds friendly soil in the German character itself.

* * *

With the partisan utterances of the Erlangen lecturer we have nothing to do. The American people have rightly assumed that both physical and mental neutrality becomes our Nation and, as far as international law and the conduct of Germany itself would allow, the American Nation has been sincerely neutral. We cannot allow ourselves, therefore, to condemn unsparingly a whole nation of people. However, the American people would be very remiss if they did not seek out the underlying causes for Germany's moral failure and themselves earnestly endeavor to profit by her mistakes. And it is in this spirit that we write.

FORMATIVE INFLUENCES IN THE MAKING OF A NATION.

The nation may be defined as the collective will of a people. The nation is but the collective mind or character of the whole people. Nations have their collective character just as the individual has his individual character. And there are criterions by which we may judge a nation as truly as there are such by which we may judge individuals. National conduct as infallibly reveals the content of national character as individual conduct reveals the quality of individual character.

Moreover, the formative influences in the making of nations are one and the same

with those which enter into the making of individual character. Whatever will make the nation will also make the individual, and whatever will make the individual will also make the nation. This must be so because it is the collective body of individuals which indeed constitutes the nation itself.

The formative influences which enter into the making of the individual we would unhesitatingly pronounce to be the home, the school and the Church. It is these primary institutions which leave most indelibly their impress upon individual character. We unhesitatingly say that the homes and schools and Churches powerfully influence the character of each rising generation of individual boys and girls. And it is the immediateness of our observation of these effects which makes us so ready to pronounce upon the formative influence of the home, the school and the Church in the production of individual character.

When will our statesmen learn that the nation itself is the product of the home, the school and the Church? When will they learn that whatever destroys the home, or impairs the school, or cripples the Church in the same measure destroys, impairs and cripples the State? The nation is no better than its individual homes and schools and Churches. The nation, indeed, is only the flowering and the fruition of the ideals which have obtained in its homes, schools and Churches. The formative influences, we repeat, in nation building are one and the same with those in the production of individual character.

And when we cease to think superficially it is easy to see that the supreme business of all these institutions—home, school, Church and State—is one and the same. The gigantic problem of the universe, indeed, is the upbuilding of personality, as Mr. Emerson has somewhere said. The State itself has no right to existence except as it recognizes its mission to be the promotion of the physical and moral welfare of the individual men and women who compose it. The founders of the American nation had no other idea. Let him who doubts read the decisions of our Supreme Courts. The decisions of many of our great judges read like messages from the old prophets as they repeatedly declare that it is the function of the State to conserve the public morality of the people and that Christianity itself is the common law of the land.

THE PRIMACY OF THE HOME.

The family, or the home, is the oldest institution in the history of mankind. The first marriage was indeed made in heaven and God's first gift to mankind was the home—first in order of time and first in relative importance. The home originated in no "social compact," but in the will of God. The home was the world's first school, first

Church and first State. It is the fountain-head of all.

In the beginning a well-ordered home would have solved every problem of school, Church, or State and the first opportunity for the solution of the world's now complex problems is still given to the home. Is the problem one of finance, or education, or statesmanship? In the home the financier, the educator and the statesman are born and made. Has the problem to do with crime? In the home the criminal is born and made. A well-regulated home today, as in the beginning, would vastly help on toward a happy solution of every problem which vexes the statesmanship of the world.

No nation in the past, therefore, has ever been able to survive determined attacks upon the home. When the Roman matrons began to measure their age not by their years but by the number of husbands they had had, then Rome succumbed and her proud, stoic people degenerated into a race of effeminate men and women.

We cannot share the indiscriminate attacks of Professor Smith upon the home life of Germany. We cannot think that the German people, who in their early history were characterized by their respect for woman and their love of liberty, have now ceased to entertain respect and love for their women. The fact that women in Germany are doing so much of the drudgery work of the nation does not afford sufficient proof of the distinguished professor's statements—unless we are willing to lodge the same indictments against all nations. For among us all women are increasingly bearing the burdens of the world's work.

But we do accept the professor's statements concerning the attitude of the German Social Democrats toward the home. That these Social Democrats have declared war upon the institutions of family and home we have had from lips other than those of the Erlangen's lecturer.

When German Socialists boldly say that the home is "a historical phenomenon which has been developed in course of time and in time will vanish;" when they unblushingly say that there is a time coming when "the contract between men and women will be of a purely private nature and for divorce there will be need;" when they brazenly herald the coming of "the happy time when the continuity of society will no longer depend upon the private nursery"—when a party of four and a half million voters permits its leaders thus to speak, the German people may well tremble for both the integrity and the stability of their nation.

Such slimy and infamous teachings are even now bearing appalling fruit in Germany. Unless Dr. Smith maliciously slanders Germany and falsely manipulates sta-

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PREPAREDNESS.

While men are being swept off their feet with the cry of "Preparedness," will you please allow space for a conservative setting forth reasons for keeping still in the boat?

And, first, "preparedness" for what? It is alleged that we must prepare for defense. But no one is attacking us or threatening to do so as far as we know. Then from whom can we defend ourselves? Imaginary foes.

Soldiers and warships are used for war. Nations with them are ready and "prepared" for war. An army and a navy are the same to a nation that a pistol is to a bully. He is ready to offend, abuse, shoot and kill. He is prepared. To a nation the army and navy are the tools of war. And when we are "prepared" with a large army and a great navy we will use them for war. We have no other use for them. It is, therefore, "preparedness" for war. All the pleas for them are based on the idea that we might need them for war.

Before I undertake to set forth reasons why we should not adopt the plans of President Wilson for a large army and the greatest navy on earth, please let us look at the reasons given for doing so:

1. They say President Wilson is a wise, prudent man and as he advocates a large army and the greatest navy on earth we ought to fall in line without question and support his plans. Some intimate that it is treason not to do so. If this is correct, then why not abandon popular government, make Wilson King, Czar or Emperor and leave everything to him? If in one thing, why not in two or all? One proposition is just as sane as the other. Most of the reasons given are based on the allegation that the President thinks it right and therefore I favor it. Wilson has no long lease on his place. Will you trust the next man that way? Be assured that if you place a large standing army in Wilson's hands it will soon be in the hands of his successor whether he has one term or two.

"Come, let us reason together," says the Wise Man. Has Wilson reasoned with us? No. Why should we leave exclusively to him the question of adopting a policy of spending billions of dollars and incumbering generations? It is not sane and those urging it are not using sense. It's a panic in case of fire; they don't think.

2. It is alleged that the President knows that we need a large army and the greatest navy on earth—that he is in a position to know and that we are not—therefore we ought to take his word and adopt his plans. He has not told us of any immediate danger. If he knows of such he ought to be frank with the people and tell them definitely. Nothing less will satisfy. Some few of us don't believe that there is any danger of war on us. We are sincere about it, even if we are traitors and deserve hanging. He is asking us to adopt a policy that will require billions of dollars and the people who have to dig it out of the ground should know who is in the act of making war on us.

The President in his recent speeches told us nothing except that he could not tell what might happen in the future. Most of us were aware of that before he left Washington. He said he could not tell what a day might bring forth. I am sure of it. But where is the evidence of a reasonable probability of war? He gave us never a line. But, says one, "He could not tell all he knew about it without doing violence to other nations." To whom does he owe the most? To his people or some foreign nation that is about to make war on us? It seems like we might have some inkling before we depart from all past policies and vote billions of dollars to prepare for war and fasten a policy of militarism upon the following generations. But they say we could not have militarism under President Wilson. What about his successor? Please give us his name, character and disposition. Include the same information about all his successors, please.

3. We are told that the military critics and army officers all testify that we need these things. We expect them to so testify. They live by war, prosper by war, are promoted by war, get glory and honor by war and hope to get to heaven by war. Some of us doubt the thoroughfare and, as war is their business, we fear their evidence is biased.

4. They say this country might and could easily be invaded. By whom? Give us details. England, Germany,

Russia, France, Austria, Italy and Turkey seem to have their hands full just now. Japan has better picking in China and we are trying to get rid of the Philippines anyway. But where are the facts that any invasion is contemplated? All this talk about the necessity for a large army, a great navy, about invasion and our deplorable, helpless, exposed position and condition is based on glittering generalities and when we undertake to consider the facts our danger fades into the merest moonshine.

5. They say our coast defenses are worthless. We have spent quite a sum of money on them and the men in charge are not being prosecuted for misapplication of funds. Suppose our coast defense guns will shoot but nine miles and warship guns will shoot twenty-three miles, by the time we erect guns that will shoot twenty-five miles warship guns will shoot twenty-six miles. There is no end to it. Had we better spend money on defenses that are worthless, like they allege what we are, or wait till needed and erect adequate defenses that will meet the demand? Turkey constructed defenses in two or three months that England and France could not break through. If any people make war on us we will probably hear of it before they open fire.

There has always been a considerable element of our people who, like Alexander Hamilton, believed in a strong and monarchical government and demanded a large standing army and a great navy to support it. But the people up to this time have refused to grant such to the great chagrin of the militarists. Under the excitement of this great world war, and while the military spirit pervades the land, the facetious and deceitful expression, "Preparedness" was hit upon. War advocates seek what they have hungered and thirsted after for a century. It is wrong to take advantage of people. The present campaign is unfair. It seeks to accomplish while excitement prevails what has often and will still be denied on cool reflection.

The nations at war will be utterly exhausted at its conclusion and war will be hideous and hateful to their people. The pendulum is certain to swing far back the other way. While it is apparent that neither side can win a crushing victory, yet, if one side did, the victors could not engage in another gigantic struggle for years. It tears one's imagination to think so. But says the military advocate, "They might." It "might" come an earthquake and submerge all habitable land, but I hear no one advocating building ships to avoid destruction from that source. I cannot conceive of any one believing that there is a reasonable probability of war with us for years. Then why rush into hurried preparation to repel an imaginary foe?

If we spend a billion dollars now we may and doubtless will find all of our warships and other supplies on the junk pile in a few years. This week the information was given in the House that they could not proceed with new battleships till the new plans were approved because the new plans embodied so many better plans than those used in the latest ships. The knowledge and inventions resulting from the present wars are likely to retire most of our present war craft or greatly modify same. What were the old wooden warships worth after the battle between the Monitor and the Merrimack? Why not continue to develop gradually our defenses, including the army and navy, taking advantage of all the knowledge, experience and inventions obtained in the present struggle? Isn't it more sensible to do it? Yes. But the object is to establish militarism while the excitement prevails. It can't be done otherwise. It is a case of picking the people's pocket while they are excited.

Do we want war?

Soldiers, drills, uniforms, guns, burning powder, noise of war, big warships, preparation and constant talk of military glory, honor and victory cultivate the war spirit. No one can successfully contradict it. The war spirit demands war. It is easily offended and demands reparation, honor, aggrandizement and hero worship. As the President said in one of his speeches: "The maker of fine tools grow impatient if they cannot use them." If we want to change our peace policy into a war policy the President's plans are perfect. Already good, peaceable men, women, professors and preachers are infected and are urging "preparedness." They want the boys they are training for

life trained for soldiers to do bloody execution; they want the girls under their care sacrificed for war. The preachers in the North condemned slavery and justified the war to exterminate it; the preachers of the South upheld slavery and justified the war to maintain it. If anybody on earth ought to hesitate to advocate making war popular it should be the ministers of Jesus Christ. "Peace on earth and good will to men" sang the angels near Bethlehem; but now His ministers are advocating conditions that make war on earth and ill will to men. It shows that the military spirit is so infectious that the very class that you would least expect it of are now advocating "preparedness" to make war. Soon the entire population, or a majority thereof, will be likewise infected and clamor for war. And they usually find a sufficient pretext for it.

The President says he is a man of peace, but he is advocating the things that make war popular, desirable and inevitable. War is becoming more popular every day by reason of his plans and speeches. These things will lead us to want to make war on somebody and we will do it on the slightest provocation. If we begin this nation-wide preparation advocated by the President, then every nation on earth down to the least will feel the necessity of beginning a plan of "preparedness." It means an armed camp of the entire world. It means German thought, German practice, and will end in a German result. We can't think war, talk war, and act war without wanting to engage in war. Why cry war, war when there is no war and none to make war on us? To deceive the people and establish that which is hateful to them.

No one will deny that the United States has pursued, believed in and practiced a peace policy. President Wilson openly declares it. If we mean to continue this peace policy, why have a large army and the greatest navy on earth? Why a change of policy? If we mean to adopt a war policy, we need the things advocated by the President. To make war, of aggression or offense, is the only purpose on God's earth we have for a large army and a great navy. The people will oppose these plans when this wave of enthusiasm passes and will empty their wrath on the person or party that establishes militarism under the guise of defending the country from an imaginary foe.

It is not true that we stand nude and defenseless before the nations of the earth. We have a good navy, as the President admits. Our coast defenses are all and more than we are needing just now. We have a sufficiently large army for peace. Volunteer citizens are the best soldiers the world has ever had. It has been found true in the past and is true in the battlefields of France today. Our people are patriotic and love the Stars and Stripes. When needed they will be on hand. Let us make haste slowly. Let us continue to pursue the arts of peace and leave war to those who love it.

W. H. GARRETT.

Santa Anna, Texas.

SHOUTING.

(Article I)

There is a time-honored maxim that says we should practice what we preach. If in our enlightened day said maxim has not, like so many other old and useful things, served out its day and time and become worthy of only a resting place in the great junk-heap which modern progress is forcing us to build up, then some one of a philosophic turn of mind might attempt to preach a sermon on the converse of the proposition, namely: "We Should Preach What We Practice."

Now, I have for a long, long time been wanting to hear a sermon on shouting. And because Methodists have earned and well earned the reputation of being the greatest shouters in the world—whether it is a sign of religion or only a mark of unrefinement as some claim—I have naturally looked to Methodist preachers for the gratification of my, maybe, foolish desire. But, alas! I have been disappointed. So I have had it on my mind for sometime to attempt to preach one myself. And having just read Brother Edward's able article on the "Whys and Wherefores of the Should-notness of the Thing," I have concluded that the psychological moment for the deliverance of my poor little preach is now.

But then I am only a little local

preacher and have precious few opportunities to face a congregation; not because—as I think—there are too many preachers nor too much preaching; on the contrary, it seems to me that there are not enough preachers and too little preaching when two or three places on so many charges must go without preaching two or three Sundays a month, but, maybe because I am a loyal Methodist, and knowing that the local preacher is supposed to be under the management of the preacher in charge, wherever he may happen to be, it would be considered a breach of usage, if not of discipline to go into a pastor's bailiwick and preach without invitation or permission. And as to the pastors in whose charges I bob-up now and then, they don't seem to want any of my preaching. Perhaps they are too busy to think, or are afraid I would poison their flock or set some of them "winding" as Brother Edwards calls it.

So, in the absence of any other opportunity, I have decided, if the editor will kindly consent, to do my preaching through the paper. On the whole I believe it to be the best plan after all. I might get a small congregation. Some big preachers here in Arkansas, as well as elsewhere, get mighty little congregations. There seems to be no law to compel people to go to Church. But if Dr. Bradfield will O. K. this, as—bless his kind soul—he has everything I have yet sent in, then I am sure that Brother Blaylock, by the help of Uncle Sam, will have it shoved under the noses of thousands of Texans, Oklahomans and New Mexicans so that they will be forced to read or shy round it. So my main object being attained, if the people of Arkansas miss a good thing they may charge it to the dullness of some of their preachers.

In approaching the subject I do so with no little trepidation, knowing full well that it will lay me open to the awful charge of being a back number, and realizing as I do, that I am only a small gun, I doubt that my little squib will even draw attention amid the roar of the great forty-two centimeters that belch forth in the theological discussions of the day. But then, one gets so tired sitting so long, even at the feet of philosophers, and only learning, learning, learning always, and never being allowed to speak out in meeting, that he may sometimes become desperate and try to do most any old thing.

In presenting this sermon, I shall not go through the formality of announcing a particular text, and I may not be over precise about any firstly's, secondly's and thirdly's; in fact, all that I care for is to make myself understood. Not that I could not select any number of good texts for a shouting sermon; they are scattered all the way from Genesis—no, from Exodus to Revelation; but a text, sometimes, is really a non-essential. Indeed, I have heard some preachers preach great sermons where the texts seemed to cut but small figure in the discourse. I shall only mention a few incidents and make a few comments to show that shouting has always been considered the most natural thing in the world, being both scriptural and rational, and point out the fact that the old-time revival which is not only responsible for about all the good in Methodism today, but for the Methodist Church itself, is not believed to have served out its "day and generation," and become worthless by all who lay claim to "culture and refinement," as some would have people believe. And in so doing, it will, I consider, be necessary to refer to the recent article of Bro. Wm. A. Edwards of Dallas, for which references I will apologize in advance, lest he think I am impugning his motives instead of merely questioning his judgment, and, to some extent, deprecating the illogical and self-assertive way in which he presents argument to support his main contention which seems to be that old revival methods, though having many drawbacks, were tolerably good away back in the days of our fathers and grandfathers when people were ignorant and wicked, but now, when people are more refined and not near so wicked, the same methods are no longer useful and should be discarded.

I said that shouting is both natural and rational. Man is a psychological as well as a physiological wonder. As the highest type of earth's created being, he differs from all other animals, in so much that he excels not only in beauty of form and complexity of structure, but possesses qualities which when sanctified by divine power places him in the realm of creation, only a little lower than the angels. Not among the least of the wonderful

precious few open a congregation; think—there are too or too much preaching, it seems to me that enough preachers preaching when two or many charges must bring two or three but, maybe because Methodist, and knowing each other is supposed management of the, wherever he may could be considered if not of discipline tor's bailiwick and vitation or permission pastors in whose now and then, they any of my preaching are too busy to did I would poison at some of them er. Edwards calls it. ce of any other decided, if the editor, to do my preacher. On the whole the best plan after a small congrega- tions here in Ar- as elsewhere, get gregations. There w to compel people But if Dr. Bradfield as—bless his kind ything I have yet sure that Brother elp of Uncle Sam, d under the noses exans, Oklahomans so that they will r shy round it. So ng attained, if the miss a good thing to the dullness of hers.

subject I do so tion, knowing full y me open to the ag a back number,), that I am only a hat my little squib tion amid the forty-two centi- forth in the the- of the day. But ed sitting so long, philosophers, and ling, learning al- being allowed to ng, that he may sperate and try thing. sermon, I shall formality of an- r text, and I may out any firstly's, ly's; in fact, all make myself un- I could not select texts for a shout- scattered all the no, from Exodts text, sometimes, ntial. Indeed, I reachers preach the texts seemed gure in the dis- sention a few in- few comments to has always been a natural thing in h scriptural and ut the fact that which is not only all the good in t for the Metho- not believed to day and genera- worthless by all ture and refine- d have people doing, it will, I r to refer to the Wm. A. Edwards references I will lest he think I tives instead of s judgment, and, recating the il- lective way in gument to sup- on which seems vival methods, drawbacks, were ack in the days ndfathers when and wicked, but e more refined ed, the same ter useful and

is both natural a psychological logical wonder. earth's created all other ani- he excels not and complexity esses qualities by divine power lm of creation, an the angels. f the wonderful

qualities that differentiate him from other animals are found the faculties that go to make up his emotional being. And say what you will of reason, judgment and other faculties of the mind which enable us to plan great things and achieve large undertakings in worldly matters, when we come to spiritual things, there is a realm to be entered into which these faculties cannot go, and where love, fear, faith and hope must dominate our lives if we would not only reach the high plain to which God allows us to attain in this world, but be saved in the world to come. And, as simple old fogies, mossbacks, back numbers, etc., many of us have been taught that it is only through the exercise of these heaven-given faculties that we have in time past been convicted of sin, repented, been enabled to lay hold on eternal life and become new creatures in Christ Jesus. And as a result of this wonderful change in our lives, a change of which we were fully aware, and even though we saw in the lives of a great many others, we perhaps indulged a little too freely to suit some, even at that remote period in the, then, not unpopular demonstra- tion called shouting, which Brother Edwards informs us is not and never was religious, but is kind enough to admit "maybe" one of its peculiar Methodistic manifestations. Thanks, brother, we never claimed that it is religious. We always thought it to be a manifestation of religion and Meth- odistic, but not peculiarly Methodistic, since several other denominations have, in the past, indulged in it. And we can't quite get out of our silly old heads the idea that it is a mighty good thing, even if it is nearly as old as the hills.

To say that shouting is peculiar to Methodism would not only be an injustice to some other Churches—for instance, the Baptists, but it would stir up their combativeness as well; for such a claim would be equivalent to the assertion that nearly all of the old prophets, some of the greatest of the Apostles and, in fact, God's people generally, even including the near relatives of John the Baptist were all Methodists, since they all seem to have either taught or practiced it, or both, and such a claim our Baptist brethren would never allow.

We are willing to admit the correctness of Bro. Edwards' statement that the old-time methods always have been and are now "unpopular in refined and cultured centers." We will go further and say that religion is and has been "more or less" unpopular everywhere since our Savior first commissioned men to go and preach His gospel. Worldly minded people do not like to give up their sins, and any Church that would be popular with certain classes would be compelled to so lower its standard that these people might bring in all their worldliness with them. Shall the Methodist Church do this? Others have tried it, and still exist as respectable ecclesiastical aristocracies performing much showy work, of course, but so far as the great work of redeeming the world for Christ their influence is nearly a minimum.

But who is it that go to make up this cultivated, refined class of being that exists in the "centers," that Bro. Edwards is willing and anxious to cater to? Is it the class known as the "Four Hundred," the "Smart Set" or the "Upper Ten," made up of people who might be persuaded to hold on to the Church with one hand and the world with the other; or in other words, to lend their names to swell the Church roll, and even give of their lucre to uphold its finances, but whose "refined" sensibilities would be shocked at the vulgar sight of an old-time revival, while they consider it the proper thing to gamble, play cards, attend theaters and engage in the tango or other ingenious forms of bodily contortions, invented to give grace to the heel, giddiness to the head and to the heart, the worst form of fickleness, if not worse things?

Or does the cultivated and refined class with whom the old way is unpopular consist of those more sedate people who arrogate to themselves great learning, and having digged just deep enough into both science and Bible religion to discover that they are opposed to each other; and, therefore, the supernatural must be eliminated from religion in order that it be suited to their fastidious taste?

But leaving cultivation and refinement out of the case, there are others who have made only professions, who have only "accepted" and not been accepted, because they didn't meet the conditions of acceptance—those who were taught by good but over-

zealous people that all they need do was to "trust to the promise," when there is not, and never was a promise held out to unrepentant sinners; and other some, who were persuaded very unwisely, I believe—that all that is necessary in order to get a thing that you know you have not is to believe that you already have it. These all go to make up the large list of nominal Church members. And excuse me, brother, it may seem a harsh statement, but I believe it to be a very sensible conclusion—if there are such things as the direct operation of the Spirit, the witness of the Spirit in conversion, and the joys of salvation, things which, as Methodists, we have always set great store by, those people who have been brought into the Church as I have just described must necessarily be deficient in something, and it is only reasonable to suppose that they would not look with favor upon a method so different from that by which they were landed into the Church, nor understand or sympathize with feelings claimed by others which they have never experienced themselves, and hence, the old-time revival would be unpopular with them.

J. A. PUCKETT.

Hackett, Ark.

CHURCH EXTENSION AND ELSE.

Rev. J. A. Burrow, Midland Methodist. That was a notable gathering of preachers and laymen of the Methodist Episcopal Church, South, in Louisville, Kentucky, last week, on the occasion of the dedication of our new building for Church Extension. I am not a member of my Conference Board, nor of the General Board, but I elected to accept an invitation to attend, with a point on my pencil and my eyes open for observation. Through the kindness of Dr. McMurry, the "driving-wheel" Secretary of Church Extension, I was hospitably domiciled at the "Seelbach" Hotel, where accommodations were good enough for the Kaiser. Oil paintings on lobby walls represent "Daniel Boone Telling Stories by the Camp-fire," "Capture of Daniel Boone," "General Clark Signing a Treaty With the Indians," etc. From my room on the seventh floor I look over at Hotel Henry Watterson, at the clock in a church spire, and at other parts of the spreading Kentucky metropolis on the broad Ohio.

Our new building for Church Extension headquarters is a "beauty," and no mistake, built of stone, after perfect Greek architectural design and proportions, with solid white columns in front, and stately stone steps, it is almost pleasing to the eye. For modest but substantial and elegant equipment and convenience of arrangement, I have not seen its equal. Our efficient General Secretary had planned it in his mind's eye a hundred times, built it in his dreams on Pullman sleepers and elsewhere, and worked out its details of convenience while wrestling with the cramped and wholly inadequate quarters of the old place. So the competent architect had only to put the Secretary's ideas into steel and stone, into concrete and fumed oak, into the complete fireproof, roomy structure which elicits only admiration from those who see and believe. In the basement is a gem of a chapel that seats 140 persons. The third floor is a temporary apartment, used by the Secretary and his family, but so constructed as to be easily converted into business rooms, when the increased volume shall demand it. The money to put up this admirably arranged structure did not come out of Church Extension funds, but was raised on the outside by Dr. McMurry, not a dollar having been elicited publicly, or by congregational appeal. The building cost \$67,167.42, and stands as a monument to the energy and ability of our General Secretary. How did he do it?

Thursday morning, May 4, the representatives of Annual Conference Boards of Church Extension met, about fifty of them, and deliberated for two days on how to improve the efficiency of their work. Rev. E. G. Stanley, a pioneer of Church Extension organization in Montana (antedating any general organization), led the opening devotional services, by special request, and made a talk on the beginning of things out there. The discussions which followed were informal and intensely practical, embracing such subjects as loans, donations, mortgages, debts, efficiency of presiding elders and pastors, etc.

Judge M. E. Lawson, of Liberty, Missouri, read an important paper, at the first night's session, on "Some Legal Phases" of Church Extension property. He cited numerous court decisions on wills, deeds, mortgages, etc., and concluded with the following practical suggestions, in substance:

1. Secure a good lawyer to prepare a deed or will;
2. Do not expect him to write it in a hurry;
3. In every business venture, consult a good lawyer to prevent complications;
4. Put all custodians of funds under bond, and every year or so re-examine securities;
5. Do not use the form of will, or deed of gift, set out in our Discipline without careful investigation as to its legality in each par-

ticular State; 6. Insure all property against loss or damage by fire; 7. If property is sold, see that all of the provisions of our Church are followed; 8. Be careful to see that all taxes are paid, especially taxes for benefit assessments. All of these I call vitally important. Thus the representatives, sent by Annual Conference Boards, went to the heart of matters.

Among other conclusions of moment were these: Encourage persons to give to the Loan Fund, they to receive interest annually while they live; the money thus given can be used in their own home territory, and will be handled by the General Board. The fact was brought out that every dollar thus left to the General Board is now held intact, a record to encourage every well-to-do giver, and everybody else. Each Treasurer should be bonded, to which all the rest of us say, "Amen!" A department of architecture was recommended to the General Board and will, no doubt, be established. An exhibit of conference record book, keeping an alphabetical list of each district and each charge in the district, having received donations or loans from Church Extension funds, elicited such hearty approval that the General Secretary agreed to furnish each Annual Conference Board with such a book to be especially made for the purpose. Brother Foard, of the St. Louis Conference, was the originator of this invaluable plan to "keep tab" on all charges that may again want help. Dr. McMurry was requested to bring before the General Board the importance of preparing a manual setting forth the requirements of different States in cases of deeds, bequests, etc. The meeting of Annual Conference representatives was so satisfactory that they decided to hold such a meeting soon after the next General Conference, and thereafter twice in each quadrennium.

Saturday morning, May 6, the General Board of Church Extension convened in the new chapel, with Bishop Hendrix presiding. It was a notable hour. Talks were made by Bishop A. W. Wilson, our honored superannuate Bishop, Dr. E. Y. Mullins, of the Baptist Theological Seminary; Dr. Landrum, President of the Louisville Pastors' Association; Captain Davis, the architect; Dr. Irvin, of the Presbyterian Church; Dr. Eason, of the Trinity Methodist Episcopal Church. Appropriate words of tribute to the memory of Miss Lucinda B. Helm were spoken by Dr. W. F. McMurry. When Dr. Landrum, of the Baptist Church, had finished talking, he said he would show his love for all the Methodists by hugging Bishop Warren A. Candler, his old-time friend, which he proceeded to do with great warmth; whereupon the presiding officer, Bishop Hendrix, said, "That is what I call close communion." Of course everybody was in a happy humor.

Our department of Church Extension has received, since its organization in 1882, from all sources, a grand total of \$5,859,657.07. Three millions of this came through assessments on Annual Conferences; \$274,000 from special donations; \$644,000 from contributions to loan funds; \$231,000 from interest on loan funds; over a million from principal repaid on loans; nearly \$39,000 from donations refunded; a little over \$38,000 from miscellaneous sources; and nearly \$300,000 from parsonage aid. During that time the General board has aided 9488 Churches and 2532 parsonages to the amount of nearly \$5,000,000. The past year, in spite of the world wars and financial turries, has been the best in our history, showing total receipts of over \$571,000, a gain over the preceding year of over \$175,000. Let us take a breathing spell from figures, and sing the doxology—not to conclude consideration of the subject, but as an expression of rejoicing at all this. The good of half a million of dollars, which was fixed by our fathers in the beginning, was passed in 1913; the next one-half million should be secured in 1918.

Of the automobile ride over the city, the banquet, the Sabbath and the business of the Board, I shall have to write in another letter. Church Extension has made a distinct impression on Louisville. The city is taking notice that something is doing. Dr. McMurry is in high repute among business circles, and could easily command a lucrative place there. He has wrought well, and is making his department one of the most efficient in any Church in the land.

REPORT ON THE SPIRITUAL STATE OF THE CHURCH AND MISSIONS, HOUSTON DISTRICT CONFERENCE.

According to the reports submitted on this conference floor there have been added to our Church in the Houston District since the last Annual Conference nine hundred and fifty members. Six hundred of these on profession of faith and three hundred and fifty by letter. As compared to other years and other districts this is a gratifying report. Compared with what it should be, it is below the standard of efficiency. While our last annual conference adopted as a standard of efficiency a revival in every Church and an increase of membership on each charge, this district demands a higher standard. The one adopted by our Annual Conference does not challenge the heroic. It is too easy. Our

ideal is for each Church to double its membership annually. If each member would but lead on to Christ and into the Church each year and the pastor receive by letter and from his labors numbers equaling those dismissed by letter and otherwise each Church would double its membership annually. To say that this is impossible is to exhibit a weak faith. It is possible and ought to be made a fact in the work of any Church. We want to urge and emphasize the "win-one" plan until no man shall count himself a good, respectable member who passes a whole year without leading a soul to Christ. Let it be said once more that the chief business of the Church is soul-winning. We long for the time to come when the pastor shall stand on the Annual Conference floor and say, "Good year, Bishop; membership doubled this year; or, 'Fairly good year, Bishop; only fifty per cent increase in membership;" or, if he must report a small increase, "Poor year, Bishop; only ten per cent increase in membership." The old, old form, "Good year, Bishop; collections in full," has been on duty long enough and is entitled to superannuation.

The preacher under whose ministry no souls are converted should either surrender his credentials or get a new experience that would enable him to tell with renewed power the story of Jesus and his love. Laymen and women who think they can be respectable Church members and take no part in soul-winning should have the sad news broken to them that they themselves are not saved. We believe that our Church is on the verge of a better, saner and more aggressive evangelism than we have ever known.

May the Houston District be one of the factors in bringing about such a consummation.

Missions—The Houston District has more missions than has any other district in the Texas Conference. We have some missions that have been missions too long. A chronic mission is as undesirable as chronic sore eyes. We have a valid amount of missionary territory that we are not occupying and cannot hope to occupy until some of our present missions become self-supporting. We cannot hope for any larger per cent of the conference missionary money than we are now getting. The Annual Conference Board of Missions has dealt generously with the Houston District. May not this report serve as a note of warning to these older missions that they must strive for self-support at the earliest moment possible? The purpose of conference missionary money is to bring a weak charge to self-support. No charge has a right to a perpetual pension from the Board.

We recommend that the presiding elder and the members of the Annual Conference Board of Missions who reside within the bounds of the Houston District make a careful personal investigation of the situation at Freeport. It is the impression of your committee that we have there a grave responsibility and a great opportunity. We further recommend that the Annual Conference Board be asked to make a liberal appropriation for establishing a Houston City Mission Circuit.

O. E. GODDARD, Chairman.

HAROLD G. COOKE, Secretary.

PREACHERS' INSTITUTE NEW MEXICO CONFERENCE.

Through the interest of Bishop Lambuth in his New Mexico preachers, an Institute has been arranged for them, the initial session of which will be held in El Paso at Lydia Patterson Institute from June 27-July 7.

Bishop Lambuth will deliver four addresses on—

1. Prayer and Missions.
2. The Holy Spirit and Missions.
3. The Church and Missions.
4. Making Christ Pre-eminent.

Dr. C. M. Bishop, of Southwestern University, will lecture on—

1. The Preacher and His Books.
2. The Preacher and the Book.
3. The Preacher as a Member of Society.
4. The Preacher the Representative of Christ.

5. Jesus the Preacher.

Dr. John M. Moore, of Nashville, will have for his subjects—

1. The Ministry and Modern Society.
2. The Old Emphasis on New Truth.
3. The Methodism that Wins.
4. Our Country and Its New Responsibilities.

Prof. Frank Seay, of Southern Methodist University, will deliver two lectures on—

1. The History of Religion.
2. The Philosophy of History.

Dr. W. F. Packard, of El Paso, will lecture an hour each day on the Epistle to the Romans.

Graduate Course of Study.

Doctrine of Person of Christ—Teacher, T. L. Lallance.

Divinity of Our Lord—Teacher, E. C. Morgan.

Christianity and the Nations—Teacher, G. H. Givan.

Life of John Huss—Teacher, J. B. Cochran.

Georgetown will have nothing on New Mexicans and border Texans in choice speakers and interesting addresses. The New Mexico Conference is greatly favored in securing these speakers. Our Institute will be on a par with any held throughout our Church and the place of meeting is accessible to all. It is most earnestly desired that all the preachers will plan to spend these ten days in El Paso. The suggestion has been made that the presiding elders might get the charges to give their pastors a vacation and a ticket to the Pass City.

There will be no matriculation fee charged. Rooms will be furnished free at Lydia Patterson, through the courtesy of Brother Reynolds. The only expense to which preachers will be put after arrival will be their meals. C. K. CAMPBELL. For the Committee.

NOTES FROM THE FIELD

BRIDGEPORT.

We started our protracted meeting here last night. I preached to the largest crowd last night that I have preached to since I came here. Brother Lewis Stuckey, of Carrollton, and his father, will be here tonight and will do the preaching to the end of the meeting. We are expecting a great meeting. Pray for us.—H. B. Johnson, May 22.

SADLER.

We have closed a six weeks' campaign on the Sadler and Gordonville charge. Results, more than one hundred and fifty professions of faith in Christ, forty accessions to the Church, with more to follow. Dr. Sam A. Galtner, a consecrated, godly layman-business man, of Chicago, ably assisted us. We feel that the Church is much strengthened and helped. With gratitude in our hearts we press on and to God be the praise.—S. E. Pritchett.

QUITMAN.

Our modern six-room parsonage just completed. Beautiful for situation, on a roomy lot, adjacent to church; artistic in design, the joy of all Quitman Circuit Methodists. The pastor and family happily installed last Thursday. The value, \$1500, but through the businesslike skill of a wise building committee, was built for much less. Now we set our hearts to the task of three and a half months' campaign of revival meetings.—J. C. Calhoun.

DODD CITY.

For the past two weeks I have been here in Dodd City assisting Rev. T. G. Whitten, the pastor, in an old-time revival. I have known Brother Whitten for about forty years, and it goes without saying that he is one of the strongest men in our Church. He is putting the church building in fine repair, lifting the membership out of the ruts, and bringing all of the interests of his pastorate up in first-class shape. Last Sunday was a great day here. There were several conversions in the Sunday School, where the Sunday morning school was converted into an evangelistic service. Fifteen members were taken into our Church during the day, with several for the other Churches, who are all taking part in the meeting. We will continue here another week, and would be pleased to have a number of sample copies of the Advocate sent here to be placed in the homes of the people. I have found the Advocate to be a great factor in aiding revivals.—W. H. Evans.

CUSHING.

We haven't been reporting our work heretofore through the Advocate, but possibly a "write-up" at this time will be of interest to some. This charge occupies a fine section of Nacogdoches County, and we believe the time will soon be when this will be one of the best circuits in the conference. We serve a loyal people. They have treated us so nicely we can't help loving them. Thank God for Methodists who love and encourage their pastor and family. The pouncing began the first Saturday night after we reached Cushing. It was great indeed, but, best of all, it still continues. We came home from District Conference at Troop and found a large box of good things to eat, sent by the ladies of Douglass. We have held our meeting at Cushing. The Church was greatly blessed and five new members were added. Brother C. B. Fuller, of La Rue, did most of the preaching. He is one of those pastor-evangelists who gets results. We will be busy all through July and August in our revival work. Brethren, pray for us.—Jno. M. Cochran.

SHERMAN CIRCUIT.

We closed our second meeting Sunday night, May 14. The One-to-Win-One Campaign is largely responsible for the success of both. One community had fourteen conversions in their cottage prayer meetings before the regular revival began. Rev. E. I. Ailor (our son-in-law), of the Southwest Missouri Conference, helped us at Pecan. He did fine preaching of the old Methodist type; was loved by all. The meeting resulted in fourteen conversions and nine accessions to the Church and more to follow. Brother Maness, of Key Memorial, Sherman, helped us at Friendship. Brother Maness is a good, earnest preacher, fine help and a good revivalist. This meeting resulted in twenty-eight conversions in all (counting the fourteen converted before the meeting began) and twenty-one accessions to the Church. The One-to-Win-One Campaign and meetings, all told, resulted in thirty-three accessions and only three joined by certificate. All the rest were new converts; some whole families. Nearly all the converts were converted at the altar. We also baptized eighteen children. The Church is wonderfully revived.—J. L. Johnson, Pastor.

DENISON.

Denison is still on the map and is going up in the scale of humanity. All the Churches are well manned. Preachers all religious, intelligent and industrious and our Methodist brethren Knickerbocker and Shawver, stand at the head of the list, hence Methodism has been strengthened and a large number has been added to the Church. I have just read Galtner's "One Thing After Another" and heartily indorse all he says with reference to the support of the old itinerant preachers, and my prayer to God is that every preacher may have the assurance that when he answers God's call and cuts loose from the world and goes out to fight against sin that he may have the support of the Church. But there are yet many supplies throughout the Connection who have served from ten to thirty years of their most active lives, many of them out on the firing line where the shot and shell were the thickest, and many of them have gone and done the work, spent all they had to build up a good work for the itinerant and then turned loose without a dollar to "sneak hog or die." Yes, he did the work. It will compare with the itinerant by his side; yea, thousands of souls have been born into the kingdom and brought into the Church through the ministry of the local supply, hence ought not the supply to receive some consideration in his declining days? Ye who have always fared well, think of your less fortunate brother.—J. M. Itoh, L. D.

ROYSE.

We closed recently a very profitable meeting of two weeks duration. We were assisted by our Conference Evangelist, Rev. W. H. Brown. He is a thoroughly consecrated man, untiring in his efforts to save souls. His Christian ideals are lofty. He stresses the necessity of righteous living and practices what he believes and preaches. We shall always remember the very pleasant association with him in our home. The singing was conducted by our choir leader, Mrs. W. N. DeBusk. We could not have secured a sweeter singer and a more consecrated leader. There were thirty-three conversions, twenty-seven received into the Church and we have five names yet to be received, making a total of thirty-two. We organized a union Gospel Council with thirty-five men. Also the way has been opened for the organization of a splendid Senior League. This organization would have been perfected last Sabbath but for the inclement day. The people of Royse City have been indeed kind and generous. We are very fortunate in having a strong and aggressive Woman's Missionary Society. We are hopeful.—C. B. Fladger.

OLUSTEE, OKLAHOMA.

Last fall, when the appointments of our conference were read, it was our good fortune to be read out for Olustee. A little more than half the year has gone and we have had many good reasons for being glad that the appointment was so ordered. Our work here has a very encouraging outlook. The Sunday School has had a very healthy growth for the last few weeks. It is well organized and doing some very fine work. Brother George F. Walden, our superintendent, is a proficient leader in Sunday School work and a steady growth. Our third Quarterly Conference was held this morning. Brother Weaver came to us yesterday afternoon and last evening he preached us a very interesting and helpful sermon on the subject of "Love," after which a large number gathered at the chancel and partook of those emblems that represent the death and passion of our Lord. This morning at 9:30 o'clock the Quarterly Conference convened with a number of our official brethren present. The work of the conference was soon done and we departed, thanking the Father of all love for the splendid services that he had had and for the good reports that he had made possible through us.—H. A. Stroud, P. C.

WEST DALLAS.

The West Dallas M. E. Church, South, is in the springtime of prosperity. The Lord sent us a live young man, Rev. J. G. McCollum, who has been with us only four months, but has by his modesty, industry, consecration and organizing tact won a warm place in the hearts of all our people. His Celtic blood, mingled with a strain of Scotch and Irish, with characteristic humor, unselfishness and unaffected piety, has drawn the people to him, as evidenced by the numerical doubling of the Sunday School and Church congregations, new song books and choir chairs, revarnishing pulpit, pulpit chairs and chancel rail, repapering a portion of the church, and what is more important, reviving by his example and pulpit ministrations the activities and spirituality of the membership, until our Sunday services, especially at night, are a feast of soul and exhilaration of spirit. He scarcely finds room in the church, at the night services, for the congregations. Last Sunday night a number made request for prayers, and one of those who came to the altar was happily converted. We had a most gracious service. We hope for a large ingathering under these happy influences. The pastor is a student of the Southern Methodist University, and from what we learn is making a highly creditable record. The prospect for the future is very bright for building up the Church to the highest point of efficiency it has ever enjoyed. Not only is his influence felt in the Church, but his ministrations to the sick have won upon all minds of the entire community. No man, perhaps, has ever wielded a better influence in West Dallas.—Perry A. Sidell, Steward.

DUNCAN, OKLAHOMA.

The Methodist Church at Duncan, Oklahoma, observed "Mother's Day" in a very fitting manner. The service was carefully planned by the pastor and young people of the Church. Special invitations were extended to all persons over sixty years of age and conveyance provided to get them to the church, where seats were reserved for them. The young men brought them to the church in automobiles, where a group of young ladies greeted them and all other persons at the door with beautiful flowers. All persons whose mothers were living wore red or pink flowers in honor of mother, and those whose mothers had passed on wore white flowers in memory of mother. The pastor's father and mother were visiting him on that day and the father, Rev. J. Y. Callahan, a local preacher in our Church, preached the sermon. Mr. Callahan is an able and eloquent man and his sermon was very appropriate for the occasion. He is Registrar of the United States Land Office at Guthrie, Oklahoma. A great crowd attended this service and went away with expressions of appreciation. The work on this charge is moving forward in a gratifying manner. The increase in membership has been great in the past six months. The Sunday School is doing fine, with an enrollment in the regular school of four hundred and fifty, besides the home department and the Cradle Roll. The "Woman's Missionary Society" has become a very lively organization and doing great work in all of its departments. The Young People's Missionary Society almost equals the senior in numbers and interest. Recently the Board of Trustees has taken on a spirit of pride and set to work to make the church property more convenient and attractive. Besides slight improvements on the buildings, more than a hundred loads of dirt were hauled to grade and improve the grounds. The Epworth League has arranged for Mr. J. C. Jones, of Chickasha, District Epworth League President, to be with them next Sunday evening, who will also deliver an address at the preaching hour. The laymen are planning to have Mr. R. E. Schofield, of Waurika, District Lay Leader, to deliver an address in the near future. This charge believes in using all the means at its command. The presiding elder, Rev. C. F.

Mitchell, is much beloved and his coming always brings a blessing to this charge. The revival meeting, which was recently held by the pastor with the assistance of a singer, and which resulted in one hundred and fifty conversions and reclamations, is still producing results. Many will yet be received into the Church during the year as results of this meeting. This is going to be a great year on this charge.—R. O. Callahan.

MILES.

After several weeks of training our Annual Children's Day program was rendered in the presence of a great audience Sunday morning. Many could not find room in the house. The entire platform was transformed into a beautiful garden of trees and flowers, with birds and butterflies fitting here and there. With the little tots playing in and out through the garden gate and with a multitude of fairylike children singing and making merry in the garden, the scene was most strikingly true to life. Every child from the tiniest baby to the largest pupil acted well its part in bringing a message of joyous love from the King to his people. The babies were there in great number. The sweetest and most beautiful babies in all the world. Bless their dear hearts! Many of them seldom get a part in such a beautiful occasion. And petted and fondled by their little mothers (the larger girls) they were carried into the garden where lullabies were sung to them and tiny bouquets of beautiful rosebuds were placed in their chubby hands as tokens of the school's appreciation of its youngest and dearest members—for they belong to the Cradle Roll. One fine fellow, Bruce Holton Burleson, son of Dr. and Mrs. Burleson, was dedicated to the Lord in baptism. The children were all beautiful and arrayed in rainbow colors and every precious heart was filled to fullness with music, love and sunshine. Parents, teachers and friends will long remember the glad hour. The attendance on the Sunday School session preceding the special program was the greatest in the history of the school. The Cradle Roll and Home Department pupils and visitors came so fast that we lost count long before the lesson period closed, but the number ran around 409.—Miles Messenger.

ASHLAND CHARGE.

We are still in the land of the living, for which I am very thankful. We have had some hard pulls and some good times this year. I think we are gaining ground. I believe we have some fine folks as can be found anywhere. We have had some old-time shouting at our monthly appointments. Haven't held any meetings yet. Will begin our meeting at Wardville the first Sunday in July, if nothing happens; at Ashland the third Sunday in July; at Legal the first Sunday in August; at Mowdy the fourth Sunday in July. Well, I want to tell you about our second Quarterly Conference, which was held at Ashland Sunday, May 21, which is now past, but not forgotten. Our beloved presiding elder, Brother Peterson, was at his best. His lesson was part of the sixth chapter of Ephesians, Text: II Tim 4:5-9. I don't think I ever heard a better sermon. While Brother Peterson preached both saints and sinners wept. I believe this service will long be remembered. After preaching we received six into the Church, after which we held our conference. Our finance report came up a little short. Conference was over, we were dismissed by Brother Peterson. After a few minutes' chat we drove out to Brother and Sister Whitaker. A few minutes after we arrived at the beautiful home of Brother Whitaker we were asked in to the dining room. There we found the table loaded down with good things to eat. Sister Whitaker is a Baptist, but she knows how to cook for a Methodist preacher, and she says they are always welcome. After dinner we hitched up our team and started for Kiowa, a distance of twelve miles. After reaching Kiowa I left Brother Peterson on the car of Brother Martin, then I turned my team towards Wardville to see wife and babies. Feeling home I found everything all o. k., feeling more determined to do more in the future than I have in the past. We are expecting to build a church here at Wardville this year if nothing happens. Brethren, remember me at the throne of grace, for I feel that I am one of the weakest of God's servants. I need your prayers. This is a needy field. Wishing you all a good year and that many souls will be brought to the Lamb of God that taketh away the sins of the world.—Joe R. Miller, P. C.

BRUNNER AVE. CHURCH, HOUSTON.

I'm pretty well in my third year as pastor of Brunner Avenue Church. There have been many changes in this section of the city during the past few years. The town of Brunner is no more. The addition became a part of greater Houston two years ago. The name will soon be changed to West End and the name of Brunner will no longer apply to this section of the city or to the Church. Since becoming a part of the city we have secured many modern improvements. Several of the main streets have been paved or shelled, city water and lights have been installed, a new fire station has been erected, and gas mains are being laid to supply the community with ample gas for cooking and heating purposes. This section of Houston is destined to become one of the greatest suburban additions and it's just now beginning to come into its own. A great deal of progress has been made in the Church in the past two and one-half years. The membership has been more than doubled, conference collections and pastors salary have been increased more than 30 per cent; and all this in spite of the hard times and war cry. But it's concerning our recent revival meeting that I desire to write about, for it was surely a revival worth while. I made arrangements with Lowrey and Wilson last year for a meeting early in this year if I was returned here as pastor. So on being sent here for my third year, I began making preparations for the meeting. I wanted an outdoor affair and, after consulting my official board and the evangelists, we set the third Sunday in April to begin the meeting. Some may think that we took quite a bit of time to get ready for the revival, but I, for one, am thoroughly converted to the question of preparedness. When we fail in revival, it's due, nine times out of ten, to our lack of preparation. I secured a tent that would seat 700 people and located it in a good central place in the community. On one end of the tent a large platform was erected for the choir and then the tent was filled with good, comfortable chairs. This seating proposition counts, too. If you give a fellow a good seat he will come again. One month before the meeting we be-

gun making announcements concerning it and kept this up at every service. Then on Sunday before the meeting started we had a personal canvas of the community and carried a personal invitation to the meeting into every home. Every night for one week before the meeting began we had three prayer meetings in the community, each of them, of course, in different parts of the community, so when the time for the meeting came around every one in the community knew about it. Lowrey and Wilson were on hand for the very first service. Some of my stewards had said, "We never will fill that tent." But at the first morning service we had an unusually large crowd and at night we couldn't begin to seat the folks. I heard it said the next day on every hand, "We have never seen such a crowd at any kind of a public gathering before in the history of the community." And it wasn't just a big crowd for the first day, either. They kept coming. I secured all the extra chairs I could get hold of and then we were not able to take care of the crowds on several occasions. Brother Lowrey opened fire from the very beginning and shelled the woods for two weeks, day and night. I have heard some pretty straight preaching, but he hits harder than any man I have ever known. He goes after sin in every conceivable form, both high and low, and yet manifests a love for the sinner that draws them closer to God. We had folks get mad and kick out at the beginning of the meeting, but almost without exception they were lined up for the Master before the service was half over. Lowrey hits hard, but he goes it in such a way that the people come to see that he is telling the truth, and in the end they love him for it. I am sure that our committee made no mistake when it appointed A. P. Lowrey as one of our general evangelists. He stands for Christ and the Church first, last and all the time. And Wilson is some singer! He is a master of choir work and his solos are tiptop. He sings the gospel in song and reaches the hearts of the people. The greatest work of the meeting was in the Church. Those who are familiar with this Church and community can realize what has been accomplished when I say that we have had a real revival in our Church. There is a new situation since the meeting and a grander, broader and more Christlike spirit is in the people of the Church. It has now been almost a month since the meeting closed and every service is a revival within itself. The Church folk are lined up for Christian service as they have never been before and the prospects are fine for greater things for the Master. There were something like 140 conversions and reclamations and more than forty additions to our Church. Several united with the Baptist Church and some joined other Churches of the city. We had the co-operation of all the Christian forces of the community and this entire section of the city came under the influence of the meeting. Practically every person converted in the meeting joined some Church, and a large number of the membership of the Churches were made over again. Truly we have had a great and glorious revival and the Lord has graciously blessed us, whereof we are glad. We are singing praises of joy and thanksgiving to his name.—Homer K. Morehead, P. C.

FORT WORTH DISTRICT.

Perhaps never in the history of the Fort Worth District has more heroic nor more telling work been accomplished than during the One-to-Win-One Campaign through which we have just passed. Our campaign was launched on the 5th of March under the inspiration of that peerless leader, Dr. Luther E. Todd, of St. Louis. Every man was at his post and we moved off like an army of soldiers going forth to war, for indeed we were. Never had a campaign started off under more favorable circumstances, when we were called to turn our attention to another matter. The City Council of this city threw the whole community into a turmoil by ordering an election to be held to determine whether or not we should have a wide open Sunday, thereby permitting picture shows and other forms of amusements to be opened on Sunday. For more than two weeks every man among us laid aside other things and went into the campaign to prevent this wholesale desecration of the Sabbath. What of the results? Why, so picture shows have opened in Fort Worth on Sunday and the indications are that they are not going to do so. The Protestant Churches of this city are united on this question as on no other that I have witnessed.

What of our Win-One Campaign during this time? Many thought we had lost all, but when we began to rally our forces again for the evangelistic work it was found that the agitation of the question of the proper observing of God's Day had turned the minds of the people toward God, and while we had lost more than two weeks of our time, the harvest seemed to be even more ready for the sickle. Every pastor and Church went to work to make up for lost time and when the closing day of the campaign came and we stopped to count up results we found that there had been 1132 won to our Lord Jesus Christ and 732 of them had united with the Methodist Church and more than 1000 new scholars had been added to our Sunday Schools and our Epworth Leagues had taken on new life.

Our Central Church, one of the strongest Churches in this city, entered the campaign, but was forced, through the illness of the wife of the pastor, Rev. C. R. Wright, to drop out of the active campaign.

Most of the Churches of this city reported on last Monday that gracious results had been obtained through the work of personal workers and a few of them had held gracious revivals of old-time power. The conference collections are nearly all provided for in cash and good subscriptions.

Vice-President J. D. Young, of the Texas Woman's College, reported to the pastors' meeting last Monday morning that the College had been admitted to the full A grade by our own Board of Education as well as full recognition as a College of A grade by the University of Texas. There has been an enrollment during the year, not counting the City Conservatory, of 322, or sixty-one increase over last year.

The College is now on a paying basis, having more than met all expenses of the year, and the campaign, made in the early part of the year, which resulted in more than \$100,000, will enable the management to pay all past debts and begin some needed improvements. Not only does Fort Worth Methodism, but the city of Fort Worth believes in the College and in her management.

THOMAS S. BARCUS, Secretary Pastors' Association, Fort Worth District.

SAN ANTONIO METHODISM.

For 22 years we have maintained a mission at South Heights. While it is true that many souls have been saved there it is also true that we have spent a great deal of money without much growth.

It remained for J. W. Rowland, the present pastor, to make the first solid advance. He has closed the trade (cash deal), for property on the corner of Denver Boulevard and N. New Braunfels Avenue—200 feet on Denver and 150 on New Braunfels.

He has added 100 to the membership of his Church. His Sunday School is just as large as it can be in the house he has. The old house seats 175. Recently he had 200 at Sunday School.

West End Church is one of our problems. There was a time when it was our second Church in this city. The growth has been away from that part of town.

Old Travis Park is the mother of Methodism. Great has been her influence. She has had giants in her pulpit in the days gone by.

Travis Park had been hard hit in recent years. The exodus there was unusual. It was made under unusual conditions.

The situation was so serious that the pastor got sick and went to bed! But I am glad to say the tide has turned.

The salaries are all up to date and at the last meeting it was reported that there was \$200 in the hands of the Treasurer after all bills had been paid.

RENTRO-BLANK—Rev. John N. Rentfro, pastor of our Alamo Heights and East End Churches in this city, was married on May 13, 1916, to Miss Agnes Carrie Blank.

Brother Rentfro is one of our choice men. A graduate of the Law Department of Texas University, he came to us with a finely equipped mind for the work of the ministry.

C AVENUE, OKLAHOMA CITY, 100 PER CENT.

Rev. T. J. Durham, pastor, reports all the officials of C Avenue Church are subscribers to the Advocate.

Those new members you received during the Win-One Campaign ought to be carefully nurtured.

GIVING TIMELY HELP TO A CHRIST-LIKE WORK.

Christianity seeks to do two things—to bring back the wandering and to keep men from going astray. Its mission is both restorative and preventive.

For many years Sister Johnson has been doing a Christlike work, offering hope and giving salvation to poor, broken lives through the agency of the Home here in Dallas.

EAST OKLAHOMA NOTES.

Rev. Luther Roberts.

Rev. A. M. Belcher will soon move into a new parsonage at Wapanucka.

Rev. J. L. Brown, once a member of this conference, but who some years ago located on his own motion, will be up for readmission at the approaching session of our conference at Muskogee.

Rev. W. V. Teer delivered the baccalaureate sermon for the High School at Konawa.

Mrs. A. B. L. Hunkapillar is in a hospital at Muskogee, following a serious surgical operation.

Dr. A. L. Andrews, of Wichita Falls, Texas, is scheduled to begin a revival campaign with our Church at Holdenville this week.

Rev. W. M. Gross has launched a campaign for raising the debt on our Augusta Avenue Church, Muskogee.

This correspondent delivered the baccalaureate sermon for Mannsville High School on Sunday morning, May 14.

Rev. A. G. White, pastor at Mannsville, will have the privilege of entertaining the Madill District Conference, which meets in his town June 5-8.

Rev. Chas. L. Brooks, presiding elder of the Muskogee District, delivered the commencement address for the East Central State Normal School at Ada on the evening of May 18.

Dr. N. J. Linebaugh, dean of the Summer School of Theology, says that he has the promise that Bishops Hoss and Mouzon and Drs. DuBose and Ivey will be among the prominent visitors to our Summer School this year.

Milton, the second son of Rev. T. F. Roberts, of the Creek-Cherokee District, is in the hospital again.

This correspondent has heard many expressions of pleasure at the return of Bishop Mouzon to our conference for another year.

Rev. E. G. Kilgore, well known in North Texas, and who has been doing evangelistic work in the bounds of the Hugo District for the past year, has taken up his residence in Ada, and is ready to serve any of the brethren who are in need of evangelistic help.

MIDLOTHIAN 100 PER CENT.

Rev. C. W. Irvin, pastor, of Midlothian, reports all his officials read the Advocate.

"Everything You Need To Make You Happy" PLAN NOW FOR AN EPWORTH VACATION AT EPWORTH BY THE SEA PORT O'CONNOR, TEXAS July 28th to August 6th, 1916



II. BATHING

No matter whether you are an expert swimmer or just a novice at the sport, you will find bathing accommodations at the new Epworth-by-the-Sea to suit your ability or test your endurance as the case may be.

The beach is of hard sand with no oyster shells to injure the feet and for 150 feet from the shore slopes very gradually.

From the 150-foot line on out to beyond the big bath house the water varies regularly in depth until at the end of the pier a depth very suitable for diving can be found.

Accommodations for five hundred people can be secured at the big bath house and it is also furnished with fresh water showers for bathing.

For further particulars, address

W. M. CARTER, General Manager, Epworth-by-the-Sea, PORT O'CONNOR, TEXAS.

The SUMMER SCHOOL of THEOLOGY

Begins Monday, June 19.

Note the opening date—June 19. The first series of lectures will be given by Dr. Charles M. Stuart, President of the Garrett Biblical Institute of Evanston, Illinois.

Special bulletins giving schedule of classes, courses of study for each year, list of lecturers, estimate of expenses, etc., now ready—it may be had for the asking.

For bulletin, other information, or reservation of room, address

WILBUR F. WRIGHT, Registrar, GEORGETOWN, TEXAS

ents concerning it and service. Then on Sunday started we had a community and car on to the meeting into light for one week be we had three prayer unity, each of them, of rts of the community, e meeting came around narily knew about it vere on hand for the e of my stewards had ill that tent." But at e we had an unusually ght we couldn't begin heard it said the next "We have never seen ind of a public gather- ing crowd for the first t coming. I secured could get hold of and e to take care of the ions. Brother Lowrey very beginning and two weeks, day and some pretty straight harder than any man He goes after sinners both high and low, e for the sinner that od. We had talks get the beginning of the without exception they flaster before the serv- erty hits hard, but he that the people come ng the truth, and in or it. I am sure that s mistake when it ap- as one of our general s for Christ and the ll the time. And Wil- e is a master of choir tips. He sings the the hearts of the ark of the meeting was who are familiar with nity can realize what when I say that we in our Church. There e the meeting and a more Christlike spirit rch. It has now been e meeting closed and al within itself. The for Christian service before and the pros- r things for the Mas- hing like 140 conver- and more than forty Several united with d some joined other We had the co-opera- n forces of the com- section of the city ce of the meeting, n converted in the Church, and a large hip of the Churches Truly we have had a al and the Lord has thereof we are glad. of joy and thanks- omer K. Morehead,

DISTRICT.

history of the Fort re heroic nor more plished than during taign through which Our campaign was March under the in- leader, Dr. Luther Every man was at off like an army of war, for indeed we mpaign started off umstances, when we attention to another il of this city threw a turmoil by order- to determine which- a wide open Sunday- re shows and other e opened on Sunday, is every man among s and went into the s wholesale desecra- that of the results? ave opened in Fort the indications are g to do so. The this city are united o other that I have

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n a paying basis, l expenses of the made in the early ulted in more than nagement to pay some needed in- loes Fort Worth be- n her management. AS S. BARCUS, tion, Fort Worth

For Old and Young

MOTHER'S DAY. H. G. H.

Last Sunday night I listened to a touching and fine address by our pastor on "Mothers," it being in celebration of "Mother's Day."

But the following points, not in the address, came to me next day:

Lady Salina, Countess of Huntington, was the mother of the Calvinistic branch of Wesleyan Methodism. She was rich, aristocratic, liberal, pious, the patron of George Whitefield, one of the most eloquent orators of the eighteenth century.

Susanna Wesley, mother of John and Charles Wesley, was the illustrious mother of world-wide Methodism. She gave to literature and sacred song the greatest lyrical poet and hymnwriter of all the centuries. She gave to the world the greatest preacher of the eighteenth century, a man who not only revolutionized the religious life of England, but of all Europe and the world.

Elizabeth Rogers Asbury, an English woman of the eighteenth century, mother of Francis Asbury, first Bishop of America, was the mother of all American Methodism. She gave to the religious work in America the greatest circuit rider that ever penetrated the wilderness of this hemisphere, a man who traveled more miles, preached more sermons and wrought with greater zeal in the upbuilding of religious civilization on this continent than any other man. An equestrian statue to his memory will soon grace one of the public squares of Washington, D. C. It will be called "The Circuit Rider."

The mother of Grover Cleveland was a devout Presbyterian, wife of a Presbyterian minister. Their income was so slim the boy, Grover, had to act as rubbish carrier for a store to earn his bread. The granddaughter of this Presbyterian mother, Esther Cleveland, has just graduated as a trained nurse and started to Europe to help in hospital service. Esther's mother, Frances Folsom, was one of the most beautiful women in America; now Mrs. Preston.

The mother of William McKinley was one of the holiest women who ever gave a son to the nation, to the Church and to God. The first act after he took the oath of office as President of the United States was to bend down and kiss his aged mother in the presence of fifty thousand people.

The mother of George Foster Pierce, the handsomest and most eloquent Bishop in the South, was a tall, queenly, magnificent woman, the wife of an itinerant Methodist preacher whose salary was the munificent sum of \$60 annually.

The mother of George Washington was Mary Ball, a dashing, healthy, robust, beautiful Virginia woman, gay and full of frolic, just like thousands of our young American girls. She did not hesitate to use a shingle on George at proper times and so trained him that he was truthful and obedient.

There are thousands of good mothers in the land whose names never appear in print, whose sons are good men, whose daughters are obedient girls. They stay at home and attend to their own domestic affairs. They help their husbands to behave themselves. Without them the world would go to grass. They are the mothers of substantial American citizenship. When the fruit of human civilization is garnered they will be crowned with glory and honor.

READ THIS.

The preacher grows as long as he studies. A prominent minister named twenty pastors to us not long ago, and of the twenty he said only one of them is a student. The nineteen have quit studying and, of course, have quit growing. The one is going up all the time. The nineteen are going back. They are not filling as good Churches today as they did ten years ago. One of the men was getting a salary of \$3,000 ten years ago. He now gets \$1,400. He thinks he ought to have more. Five years from today he will do well to get \$1,000. Ten years from now he will not be wanted at any price.

He made a supply of sermons twenty years ago. He continues to preach them. He preached them

much better twenty years ago than he does now. It is not old age that shelves a preacher; it is laziness.

Suggestion: Buy new books and read them. Study and make new sermons, or make your old ones over. Take from them and add some of your new material; nothing is more promising of results than to see a preacher digging week after week, endeavoring to make his next sermon his best one.—Preachers' Library.

THE UPWARD CLIMB.

Life, says Brooke Herford, will always have some cross in it. New heights of worthier living keep appearing; new works of service beckon us to take hold. The upward way cannot be easy; it must be climbing to the end; but, as we climb, there comes more love of man, more love of God; a blessing of stronger, abler, kinder, happier life. And ever growing over all, a quiet, restful sense of something brighter, happier still, beyond—some crown of better life than aught we know of here, which the Lord hath, in the unfolding of the eternal years, for them that love Him.

So the price of the upward way is small compared with the vision that awaits us, as we ascend. Suffer not thyself, oh soul of mine, to be content with any stopping place short of life's summits, yea, even the clear, great sky and the stars.—Exchange.

MY SYMPHONY.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open hearts; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden, and conscious grow up through the common. This is to be my symphony.—William Henry Channing.

A QUESTION.

"You may train a feeble local Methodist without a Church paper, but you cannot get a city Methodist or a State Methodist or a nation Methodist or a world Methodist until you have fed a man for years on the nourishing food of our Church paper. The parochial Methodist is always a non-subscriber. This is the human and resistless argument for the Church paper." Will our leaders content themselves with a Church full of little Methodists, or will they endeavor to train great Christian?—Bishop Hughes.

RICHES AND POVERTY.

Patrick Henry left in his will the following important passage: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that and I had not given them one shilling they would be rich; and if they had not that and I had given them all the world they would be poor."

HARMFUL HABIT OF ANSWERING BACK.

The habit of "answering back" is as reprehensible in grown people as in children and should be suppressed by every person anxious to lead a peaceable and harmonious life.

The "crappy" household, in which every member strives for the last word in the argument, is most anxious to maintain an independent course of action, is afraid lest he shall be imposed upon, is not a happy household, nor can it ever become such a one.

It is an odious place to visit, and the separate individuals that compose it can always have a pleasanter atmosphere and time somewhere else; yet it is but seldom that any one will give up the habit or a whole family reform and institute a new order of things.

There is but one way to produce a lasting result, and that is to "withhold your tongue" on each and every occasion when bitter or sharp words arise to the surface.

The old adage, "It takes two to

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Hundreds of testimonials from patients cured. No recurrence of Cancerous trouble. Write to Bishop J. S. Key, of Sherman, Texas, who was lately treated here and says, "Dr. Caldwell Can, and Does Cure Cancer. This I know, for He has Cured me." Write to Rev. J. F. Holmes, pastor M. E. Church, South, Rockwall, Texas. Write to Mr. L. A. Scott, President Collin County National Bank, McKinney, Texas, who says: "He is accomplishing in his profession what the Medical fraternity has been looking for, for hundreds of years."

RATES AT THE SANITARIUM

Rates at the Sanitarium are moderate. The fee for professional service depends on the necessities of the case, but in every instance will be made mutually satisfactory. Treatment without Knife, X-Ray, or Radium. Free Examination and Consultation. Write for descriptive "booklet."

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CALDWELL SANITARIUM, McKINNEY, TEXAS.

make a quarrel," is invariably true; and while silence is an aggravating response to an irritating remark, its effect is inevitable. The temptation to repudiate an unjust accusation is strong; but if it is unjust it will be regretted more than if a quarrel resulted in which both parties lost their temper.

She who will inwardly determine to "withhold her tongue" from ill-natured remarks, from unkind suggestion, from bitter retort, from nagging will begin a revolution in her own home.

Do not wait for some one else to start the movement; have the joy in your own soul that you have planted the seeds of happiness yourself. Do not be discouraged if your efforts are not met halfway. Go all the way if need be. "Seek peace, and pursue it."—Christian Observer.

LIFE A LATENCY.

Life is largely a latency. In every man there are as yet undeveloped possibilities. Heavier burdens could be borne, bigger thoughts might be thought, larger triumphs could be won. What many people need is an inspirer of their better selves, a director of their more effectual activities. Emerson put it well when he observed: "The chief want in life is somebody who shall make us do what we can." Our best friend is really he who most stimulates and encourages us. By judicious advice and encouragement the output of most lives could be increased by fifty per cent. Who, now, is the best one to "make us do what we can?" Is it not He, the divine Christ, who when on earth did His very utmost, living to the very fullest measure of His powers, and who now looks from heaven to cheer us with His smile, and to quicken us into splendid spiritual enterprises by His mystic touch?—Zion's Herald.

GOD'S CAUSE TRIUMPHS.

God makes history by the use of minorities that are right rather than by majorities that are wrong. It is true that the most men and the "strongest battalions" may rough-hew a path through the tangled wilds of the world, but only, as overruled by the divine Providence, in order that thereafter the heralds of righteousness and the angels of peace may use those historic cleavages on the errands of the King. Cyrus is girded for God's warfare, even though Cyrus does not know it, and Roman road makers prepare the way for the dissemination of the gospel of Christ,

though their own conscious intent is solely and selfishly imperial. Amid the blare of the trumpets, unhindered by the din, and irrespective of the selfish policies in conflict one with another, God's causes steadily go forward to final victory over war. Meanwhile the least thing or man that serves him is stronger than cynical Caesar with all his unregenerate cohorts, for in the long run the world is ruled by the best and not by the most of men.—Zion's Herald.

THE KIDNEYS AND THE SKIN.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.

Hood's Sarsaparilla strengthens and stimulates the kidney's, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

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McKINNEY DISTRICT CONFERENCE.

The fifteenth session of the McKinney District Conference met in Nevada, April 25, 26 and 27, with a total of seventy-nine members present. Presiding Elder Chas. W. Dennis presided over all sessions of the conference to the delight of all.

Reports of the preachers, among many other things, showed the organization of seven Epworth Leagues since Annual Conference, all Sunday Schools improving both in efficiency and interest, marked increase in interest in the Woman's Missionary Societies, the completion of two new houses of worship—one at Frisco at a cost of \$11,600, and the other at Fayburg at a cost of about \$900, improvements on parsonages at Wylie, Princeton and Prosper, and revivals held at Carrollton, Richardson and Weston, resulting in over eighty conversions and additions.

The Sunday Schools of the district are undertaking to raise \$1000 special for missions this year.

The conference unanimously adopted plans looking to the erection of a new district parsonage, work to begin within the next sixty days.

Three young men were granted license to preach, and two were recommended for elder's orders.

The laymen elected the following delegates to the Annual Conference:

- B. C. CHILDRESS.
- DALLAS PHARR.
- W. H. BRIGHAM.
- ROY MARCOM.

Alternates:

- J. W. Hamm.
- A. P. Rogers.

The preaching of the conference was done by Brothers J. W. Beck, D. F. Fuller and Lewis N. Stuckey, and was up to the highest standard.

If there was one feature of the conference that excelled all others, it was the warm hospitality extended us by the pastor, Brother W. J. Bludworth, and the good people of Nevada, which will never be forgotten by those in attendance. Brother Bludworth and his happy family are in high favor with the people of Nevada and they are looking to close out the year with splendid reports.

The next session of the conference will be held at Frisco.

GUY F. JONES, Sec.

BRENHAM DISTRICT CONFERENCE.

This body met in the town of Rosenberg, May 8-10. The opening sermon was preached by C. S. Wright, of S. M. U., on the evening of the 8th. The next morning the conference convened in business session, the presiding elder, S. W. Thomas, in the chair. H. B. Smith was elected Secretary.

The conference transacted all the business possible by committees.

All the pastors were present except T. S. Williford. The attendance of lay delegates was small, only some eight or ten being present.

We had as visitors Brothers C. S. Wright and Josephus Lee, the latter representing the Waco Orphanage; also S. S. McKenney, of the Washington Memorial Church.

The reports from the pastors indicated a healthy spiritual state in the district. C. M. Myers, of Somerville, had a most notable meeting, which reached the entire town, and some seventy-five or eighty joined the Methodist Church. Only a small per cent of the conference collections had been paid.

The Chair announced the Licensing Committee to serve during the interim of the District and Annual Conferences to be L. J. Power, C. M. Myers, R. E. Ledbetter, G. C. Cravy and E. G. Cooke.

The licenses of all the local preachers were renewed, except that of B. P. McMeans, who requested that this be not done, and the conference granted the request.

Caldwell was selected as the place for the meeting of the next District Conference.

The Southwestern University Sunday School Scholarships were awarded to Guy Carroll Moses, of Giddings, and Miss Margaret Alford, of Caldwell.

W. R. Swain, of Tanglewood, was licensed to preach.

H. B. Dally, our pastor supply of Tanglewood, was recommended to the Annual Conference for admission on trial.

The conference had the pleasure of hearing an address on "China" by Miss Billings, who makes her home

in Rosenberg. It was much appreciated.

A collection was taken for the undergraduates of the district to help defray their expenses in the Summer School of Theology.

Thirteen pastors pledged themselves to attend this year.

The delegates to the Annual Conference are:

- W. M. STONE, of Caldwell.
- J. J. FOWLER, of Lexington.
- J. W. BROOKS, of Bellville.
- A. F. GRABOW, of Caldwell.

Alternates:

- Dr. J. H. Stuckey, Rosenberg.
- R. S. Bowers, of Caldwell.
- W. M. Stone, of Caldwell, was elected District Lay Leader.

The preaching was done by C. S. Wright, S. S. McKenney, L. L. Lloyd, E. G. Cooke, and H. B. Smith.

Resolutions of appreciation were unanimously adopted by the conference in regard to S. W. Thomas, the presiding elder, who must sever his official connection as elder with the district at the session of the Annual Conference.

The people of Rosenberg, as well as the pastor, H. A. Matney, and wife, did all in their power to make our stay pleasant, and resolutions of thanks were passed by a rising vote.

A pleasant social feature of the conference was a reception tendered by the business men of Rosenberg to the conference at the close of the last session. It was much enjoyed and appreciated.

By order of the conference.

W. B. SMITH, Sec.

Resolutions of Appreciation—S. W. Thomas.

Whereas, According to the law of the Church, our pleasant relation with our present presiding elder must cease at the end of this year; and

Whereas, Brother Thomas has endeared himself to all of the pastors, as well as the laymen of the district by his pleasant and courteous demeanor towards all, in all of his relations to us, both officially and private; and

Whereas, He has made an efficient and popular presiding elder, both in his public ministry and official administration, never needing apology from any one because of any deficiency in life or office; therefore be it

Resolved, 1. That we do not call into question the rightness of the rule making a preacher's term only four years; but we nevertheless deplore the fact that we shall be deprived of the visits of Brother Thomas after this year.

2. That we appreciate his courteous treatment of all, both pastors and laymen, that has characterized all of his acts.

3. That we commend him to the appointing powers as an efficient minister of the Word, and as a godly person in private and public life.

4. That a copy of these resolutions be spread upon our minutes, and sent to Brother Thomas and one sent to the Texas Christian Advocate for publication. (Signed)

J. F. Carter, L. J. Power, A. A. Tharp, C. M. Myers, W. W. Horner, H. B. Smith.

Adopted by a rising vote.

H. B. SMITH, Sec.

GREENVILLE DISTRICT CONFERENCE.

The twenty-fifth session of the Greenville District Conference met at Wolfe City, April 27-30, in the Methodist Church, of which Rev. C. L. Bounds is pastor, and made a most efficient host for the conference.

Wolfe City is a thriving little city sixteen miles north of Greenville, and justly deserves praise for its splendid entertainment of the conference.

The people of Wolfe City gained a reputation with the conference for their hospitality and generosity, which cannot be excelled by any city its size.

The conference found the Church in the midst of a splendid revival of religion and the brethren who preached quickly adapted themselves to the conditions and kept the revival going. Several were saved during the conference. It seemed to be the opinion that it was one of the best conferences, especially in a spiritual way, that we had ever attended.

Our presiding elder, Dr. C. M. Harless, presided with his usual tact and efficiency, keeping each session in a high spiritual tone and every movement filled with interest.

Following are those who preached

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The film which is maintained between the rings and cylinder walls when Texaco Motor Oil is used proves this:

First:—It doesn't allow the mixture to leak through. All the "gas" is used to produce power.

Second:—It checks wear by preventing metal-to-metal contact.

Third:—It means no excess oil is sucked up into the combustion chamber.

When you use Texaco Motor Oil, you find that your spark plugs won't foul and that there is no heavy carbon deposit to get in the valve seats or to clog the exhaust.

You ride easier with less juggling of the throttle and with freedom from back fires and other annoyances.

Get some Texaco Motor Oil and at the same time, try Texaco Gasoline. This is the other partner of the Texaco Winning Combination.

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for the conference: Revs. J. W. Clifton, W. H. Brown, T. H. Morris, T. W. Lovell, J. L. Rea, J. B. Gober, C. A. Spragins and J. W. Hill. These brethren kept a high spiritual tide, and there were conversions at the services.

The attendance of the conference was good, all the pastors being present, besides a good number of local preachers and delegates.

The reports of the pastors showed splendid progress along all lines of Church work. The Sunday Schools have increased in attendance, several new Leagues have been organized and some old debts paid on churches.

The following were elected delegates to the Annual Conference:

- J. R. GREEN.
- R. C. DIAL.
- T. C. FOSTER.
- H. D. WOLFE.

Alternates:

- J. A. Thomas.
- E. Drew.

Among the visiting brethren who addressed the conference on various interests were: Dr. G. M. Gibson in the interest of S. M. U. Scholarships, Rev. W. T. Gray in the interest of our Orphans' Home, Dr. John R. Nelson in the interest of Texas Woman's College.

It being the last year of Dr. C. M. Harless on this district, the conference voted an expression of appreciation for his faithful and efficient services. C. C. CHILDRESS, Sec.

BIG SPRING DISTRICT CONFERENCE.

The sixth session of the Big Spring District Conference convened at the M. E. Church, South, at Stanton, Texas, April 28, and closed on Saturday night, April 29.

Rev. W. E. Lyons, our beloved presiding elder, conducted the conference in a most pleasant manner and to the delight of all. Brother Lyons has his whole soul in the work of the district, and may I add that he is certainly bringing things to pass, which the reports will show. He is loved by every pastor, layman and member throughout the district, and no doubts that both pastors and laymen are setting forth the best efforts

possible in assisting him in this great work. So, brethren, I invite your attention to the Big Spring District in the future, for the co-operation which is manifested by both pastors and laymen and the leadership of our faithful presiding elder will no doubt make a record to surpass any within the history of the district. I sincerely believe that it is only a short time until this will be the leading district in the Northwest Texas Conference. There are fourteen charges in the district, and every pastor was present and ready to make an excellent report. Each pastor seemed to be rejoicing over the report he was able to make, and was filed to the brim with enthusiasm and joy. There was reported an increase of fifty per cent on preachers' salaries and all paid up in full; a fifty per cent increase in Sunday School membership, an addition of 300 to the Church. There have been only three revivals held in the district, and, no doubt, by the time each pastor holds his revivals and makes his report, the district shall have reached its increase of 1000 members. Every charge in the district has a No. 1 Sunday School, and, with the exception of three, each has a good prayer meeting.

All the Official Boards throughout the district but the small number of two take the Advocate.

The district has raised for old and new Church debts between six and seven thousand dollars. A good per cent of all conference assessments have been collected and pledged; preachers' salaries paid up in full. The conference pledged \$500 to the Church Extension Loan Fund, \$125 to the Ministerial Loan Fund of S. M. U. and raised \$55 for the Methodist Orphanage located at Waco. By the above figures you can plainly see that the Big Spring District is not sleeping, but is wide-awake and in the fight with a mighty force.

On Friday night Dr. Wright, Vice-President of S. M. U., was present and preached an inspiring sermon, after which he asked the conference to raise \$125, which would go to S. M. U. Loan Fund. This amount was soon raised by the several different charges.

On Saturday afternoon M. A. Martin, our Conference Secretary of

(Continued on Page 14)

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THE PRIMACY OF THE HOME.

(Continued from page 1)

tistics from the Imperial Statistic office, every year in Germany "nearly five army corps of illegitimate children are born." To be exact, the number of such children per annum, from 1901 to 1910, is 178,115.

In vain will any nation press its claims of "Kultur" upon the world which tolerates an open advocacy of social impurity and the denunciation of the home as an effete institution.

SHALL WE "GERMANIZE" OUR SCHOOLS?

Germany's system of national education, as a system, is the most perfect in the world. The base in this system is her elementary schools where the pupil remains some three or four years; upon this base are built the secondary schools with their normal course of study lasting for nine years; these secondary schools in turn are crowned with the German universities.

As a system, we say, nothing could be more perfect. The entire system is built upon the surest psychological basis. And as a system Germany's national scheme of education is the last word.

Moreover, in the elementary and secondary schools the catechism, portions of the Bible and even schemes of divinity are duly taught. The theory of education as the unfolding of the whole man is perfect. And religious teaching is compulsory in these lower schools.

Where, then, is the root trouble in German education? Certainly it is not with either their theory or system. The root trouble is undoubtedly expressed by the former English lecturer in the University of Erlangen, Thomas F. A. Smith, Ph.D. Lecturing to German teachers Dr. Smith was accustomed to say: "You lay too much stress on the verb *konnen* (to be able, to know) and you neglect the verb *sein* (to be, i. e., character)."

With the most perfect educational system in the world, yet German education is a moral failure because of its emphasis on efficiency and knowledge while being and character are too much neglected. Dr. Smith relates that a Secondary School Teachers' Congress, held in Munich, "passed a resolution to the effect that they had nothing to do with the formation of character in the school. Their duty was simply to impart knowledge and train the mental faculties; questions relating to character are matters for the nursery and the home."

German educators are content to make what they call "good citizens." They are too content with mere loyalty to an earthly king and too indifferent to the students' loyalty unto "the king eternal, immortal, invisible, the only wise God."

When the apex of Germany's scheme of education—the university—is reached, we find too often an open repudiation of all religion. From the lofty eminence of a university professor's chair Nietzsche taught his doc-

trine of the "overman," declaring that supermen create their own morality by willing it, and repudiating the morality of Christianity as "slave-morality." In these university centers an exaggerated egoism is fostered and nurtured and codes of honor (the duel for example) are taught which would not do credit to barbarians. Seething hotbeds of infidelity and lax morality are many German universities.

He who has not seen a subtle invasion of the German ideals into our American schools is blind. Learned Ph.D.'s from German universities are presiding as presidents or teachers in our American schools. Many of these are noble Christian men but from others we are breathing the German practice of indifference to moral character and Christian life. Are we not in danger of "Germanizing" our schools?

THE THROTTLED CHURCH.

The Church can give high moral direction to the nation only as it is free. The Church can be the "conscience" of the nation only as it is unshackled in its utterances. The Church can be the guardian of public morality only as it has but one King to whom it swears loyalty. The hope of the world, indeed, lies in the freedom of the Churches.

It was the recognition of these principles which led our Pilgrim Fathers to seek these shores. And for these principles thousands have suffered holy martyrdom and for the maintenance of these principles yet thousands, if need be, must be willing to suffer as did their Lord on the cross erected by a self-inflated, earthly government.

The German Church (Roman and Lutheran) is supported by the German government; her ministers are installed by the permission of the nation's Minister for Culture; the oath of allegiance the minister must take to his king and the state as well as to his God; his pay may be reduced or entirely cut off by the government; the minister's utterances may be censored or entirely suppressed. The German Emperor himself is reported to have said on one occasion: "Political parsons are an absurdity. * * * The parsons must look after the souls of their flocks, cultivate neighborly love. But they must leave politics alone, for it does not concern them in the least."

The most appalling tragedy of the world is now being enacted on the continent of Europe because of Germany's throttled Church. Germany has run riot in bloody militarism for a quarter of a century while her preachers have been dumb. The prophet of God has been reduced to the place of a minion of an ambitious emperor. There have been no burning protests from the sacred desk against the materialism and the militarism of the German nation. Men in the livery of heaven have strangled their consciences and padlocked their mouths in the presence of that stalking monster—war. No word of protest has come against the shameless violation of sacred treaties and the barbarous butchery of helpless women and children.

"Political parsons" indeed! Better these than "hirelings" who flee when the wolf cometh. Better these than to entrust the keeping of one's conscience to ambitious and wicked men. Better be true and die than false and live! Better be courageous and hang on a cross than a coward and wear a crown!

A GREATER METHODISM.

We publish elsewhere in this issue the report of the Committee of Sixty on unification and give also the remarkable speech of Dr. Goucher in

presenting the report. The report and the speech will introduce our readers into the spirit of the great General Conference now in session at Saratoga Springs.

The outstanding feature of the report of the Committee of Sixty is its acceptance of the tender of the Methodist Episcopal Church, South, "as containing the basic principles of a genuine unification," and the remarkable thing is that the General Conference, as did our own, accepted the "tentative" plan without a dissenting voice and amid joyous emotion. It now remains only for love to find the way. In a future editorial we shall trace the provisions in the plan of the Joint Commission on Unification and shall show wherein each General Conference suggested changes.

The crux of the whole plan is the guarantee of adequate and constitutional protection for the minority bodies in the reunited Church and, with this point conceded and provided for, the unification is bound to become a reality. It is now in order for all American Methodists to join in singing "Praise God from Whom All Blessings Flow."

The deep interest and sincere fraternal spirit of the General Conference of the Methodist Episcopal Church in the matter of union are evidenced by the dispatches which come to our table as we go to press to the effect that a resolution has unanimously passed the conference giving the Bishops authority to reconvene the conference at such time as the Board of Bishops may determine. This means, of course, that the General Conference of the Methodist Episcopal Church may be reconvened at the time of the meeting of our own conference two years hence and may immediately, therefore, consider the action of our conference on the matter of unification. The Church, South, is bound to respond in like spirit to our brethren in the North. If we sincerely love each other, brethren, love is sure to find a way.

GENERAL LOONEY OPENS HIS CAMPAIGN.

General B. F. Looney, candidate to succeed himself as Attorney-General of Texas, formally opened his campaign in a speech of two and a half hours' duration at McKinney last Saturday afternoon.

The speech of General Looney was a review of his stewardship to the people of Texas during his tenure of office as Attorney-General. During his incumbency the Attorney-General's Department has written more than 3000 opinions, won 127 lawsuits and lost 14, and has put into the Treasury of the State more than one million dollars in fines and penalties.

General Looney's most conspicuous service to Texas, in our opinion, is his success in the trial of the now famous Brewery suits in which he uncovered to the people of the State the presence of an insidious and infamous invisible government which long has had a strangle-hold on the politics of the State.

The revelation in the brewery cases is simply astounding. A careful summary of the things proven in the trial of those cases, as given by Home and State, is the following proved facts:

First—A State-wide scheme to corrupt the ballot box of Texas by the illegal payment of poll taxes.

Second—Illegal and criminal activities, on the part of the brewers, in local option elections all over Texas.

Third—The most nauseating activities in the election of officers, both local and State.

Fourth—The boasted relation between the brewers and commercial clubs of Texas, by which the brewers have used these organizations as their tools.

Fifth—A relation between the brewers and the officials of organized labor in Texas that is most sickening and revolting.

Sixth—A most shameful scheme by which

the brewers, through hired ministers, have debauched the negro vote of Texas, stooping to plans for the control of negro Churches and other organizations.

Seventh—The most brazen purchase of the Mexican vote in Texas.

Eighth—Not only the use of money, but the use of booze in elections that they have sought to control.

Ninth—An effort to own and control the farmers of this State, by owning and controlling their leaders.

Tenth—The use of paid lobbyists and money direct in influencing legislation in Texas.

Eleventh—That they have boasted of owning and controlling the newspapers of this State.

Twelfth—That they have confessed in their letters that they bribed a Commissioners' Court and bought up the ballot boxes straight in more than one instance.

Thirteenth—That they have boasted of their power over the courts of Texas.

Fourteenth—That they have selected men for office, with no other thought of their fitness, save that they supported the open saloon.

Fifteenth—That we have this evidence in spite of the fact that their proven policy was to destroy the most damaging things, thus showing that we did not get the most awful revelation of guilt and perfidy, after all.

Sixteenth—That they selected pro lawyers and paid them large fees to be their campaign advisors, so as to carry dry counties wet.

Seventeenth—That they have sent lieutenants throughout North Texas to get all the pros in the race for the Legislature possible, so that at the very last moment they could bring out an anti and win.

Eighteenth—That they have often selected a "weak" pro and pledged him their support, when it was certain that they could not select an anti who would win.

Nineteenth—That they have maintained expensive headquarters in Texas for the purpose of carrying out these criminal practices and from these headquarters have distributed all over Texas their corruption fund.

Twentieth—That their boasted allegiance to "local self-government" is a laughable farce and a nauseating piece of hypocrisy, as is proven by the fact that they have entered every county in Texas and have sought to prevent the people from really governing themselves and expressing their own honest convictions at the ballot box.

The brewers, of course, say that they pleaded guilty to no such things. Why, then, did they pay more than a quarter of a million dollars in order to compromise their suits? Why, then, did they submit to forfeit their charters and promise to obey the law on condition that the Attorney-General would desist from the prosecution of his awful bill of charges? If the brewers did not confess to these things, why didn't they have the courage to go on with their cases before the courts? If the brewers believed that these things could not be proved, why didn't they stand and fight like men? If they were falsely accused, why didn't they defend their honor? Would any innocent, honorable defendant surrender a fight in which his integrity and honor were involved?

And what shall we say of the critics of General Looney who have no word of denunciation for the infamies of the brewers but who level their guns at a faithful servant of the people? What shall we say of the critics of this faithful servant whose criticisms win the applause of every saloonkeeper and every brewer of the State? What shall we say of men professing to be Prohibitionists who are thus giving comfort to the sworn and defiant enemies of decent government and public morality? Just this: Such men are queer Prohibitionists, and, consciously or unconsciously, are helping the avowed enemies of republican government to remove the foundations of republican institutions.

BRITISH WEEKLY ON REV. B. FAY MILLS.

The death of Rev. B. Fay Mills at Grand Rapids, Mich., May 2, gives interest to a recent comment from the editor of the British Weekly on the recovery of this erratic minister to the evangelical faith.

As is known to our readers, the name of Rev. B. Fay Mills at one time was one of the best known names among American evangelists. "Afterwards," as noted by the British Weekly, "he became an extreme Liberal in religion, a Unitarian and more

ed ministers, have of Texas, stooping negro Churches and en purchase of the t of money, but the at they have sought n and control the owning and con- obhysts and money ation in Texas. t boasted of owning ers of this State. confessed in their a Commissioners' allot boxes straight ve boasted of their Texas. have selected men ough of their fit- ed the open saloon. t this evidence in proven policy was izing things, thus let the most awful fely, after all. ected pro lawyers be their campaign y counties wet. have sent lieuten- as to get all the gislature possible, oment they could ve often selected a im their support, y could not select ve maintained ex- as for the purpose inal practices and ive distributed all fund. uted allegiance to a laughable farce yocrisy, as is hey have entered l have sought to y governing them- own honest con- rse, say that no such things. y more than a lars in order to ? Why, then, eit their char- ey the law onorney-General prosecution of arges? If the nness to these have the cour- r cases before rwers believed not be proved, and fight like isely accused, l their honor? onorable de- it in which his re involved? y of the critics have no word e infamies of vel their guns of the people? e the critics of ose criticisms y saloonkeep- of the State? en professing who are thus worn and de- t government at this: Such tionists, and, usly, are help- of republican e foundations s. N REV. B. l. Fay Mills at ay 2, gives mment from h Weekly on ratic minister readers, the Mills at one best known evangelists. the British extreme Lib- fan and more

than a Unitarian. He came to conceive of Christ as the Savior of the social organization rather than of individuals, and to disbelieve in the Bible as the exclusively inspired Word of God. He based himself entirely on an amplification and application of the Sermon on the Mount, and the thirteenth chapter of 1 Corinthians. But the war has brought him back to his old faith. It has taught him the terrible and universal power of sin, and the need for a great redemption."

After reciting the evangelist's own words as to his recovery—words in which he expressed his feeling of the utter inadequacy of the "New Theology" and his resolve to preach the old gospel of God's grace through Jesus Christ our Lord—the Weekly proceeds:

Mr. Mills proposes to give himself wholly to the directly spiritual service of mankind, and he recognizes that this he can do to the greatest advantage only through and with the Church, "while my growing appreciation of the mission, the vicarious atonement and the power of the historic, the prehistoric and the eternal Christ commands all the energies of my mind and soul." When the awful crash of war came and thousands of dreams went up in the air like smoke, Mr. Mills saw that he had not been looking far enough into human nature; that he had not been probing the evil of the world to the bottom; that the human program of the day was not equal to the task of world redemption. The fifteen years which he had spent in searching study of the religions of the world showed him that Christianity alone was equal to the task which it has set before us. Other religions were utterly inadequate to the great work.

These words of the distinguished London editor should commend themselves to thoughtful American men. The European War has utterly discredited the efforts of European critics to reduce Jesus Christ to the level of a mere man and has shown such teaching impotent to affect for good either the individual or society. The European War has shown all our intellectual culture to be but a thin veneer and has demonstrated that the savage human heart can be cleansed only by the fountain of healing grace which has been opened up by Jesus Christ our Lord. The one solvent for the intellectual doubt of the day, let us say in closing, is the personal experience of Christ's saving power. The theology of the New Testament was based upon and grew out of such experience. He who tarries at the foot of the cross until he has felt its healing power alone can triumphantly meet and expose modern doubt. The saved man is Christianity's supreme argument.

COMMENCEMENT AT THE NORTH TEXAS COLLEGE.

The North Texas College has added another year to its useful history. The graduating exercises were held in the college auditorium last Monday. The commencement sermon was preached by the editor of the Advocate in the beautiful auditorium of the Travis Street Church last Sunday.

Nearly ten thousand students have received tuition at the college during the honored presidency of Mrs. Key. No school among us has withstood the financial embarrassments incident to the outbreak of the European war better than the North Texas College. Last year the school felt keenly the effects of the war, but the crisis was tidied over without taking a collection or soliciting funds from any source. Few of our schools have such a record. This year the attendance has been larger and the deficits of last year have been largely wiped out. Some four hundred pupils have been enrolled during the year and among this number there has not been a case of serious sickness. The college is classified as a junior college by our General Board of Education and the Con-

servatory is recognized as among the three best in America. Even pupils from New York and Pennsylvania are in attendance from the Eastern States. The college goes steadily forward both in its physical and personal equipment. The contract for a new brick building, with which to replace a frame structure recently destroyed by fire, has just been awarded. The new building is 100x60 and will bear the name of "Leona Kimbley Hall" in honor of the young lady who has recently presented her check to Mrs. Key for \$1000.00. Already the city of Sherman has subscribed more than \$2000.00 toward the erection of this building and will supply additional needed funds. The school is to be congratulated also upon an addition to its personal equipment. Ralph Leopold, the great American pianist, who is returning to this country after an eight years' residence in Berlin, has been secured by Mrs. Key for next year's work in the Conservatory. Mr. Leopold comes with the highest commendations both from European and American critics. The Academic Department has also been strengthened. The graduates this year are composed of some forty names from the choicest homes in our land.

We can not adequately express our joy as we beheld the bright, beautiful faces of the noble young women who are leaving the college this year with the indelible impress of Mrs. Key and the college upon them. Sunday morning the large auditorium was filled with as choice a congregation as can be gathered in our land. The class sat immediately in front of the preacher and the whole church presented a scene of rare beauty. Bishop and Mrs. Key were manifestly and rightly happy. The preacher's heart was enlarged as he discoursed to the inspiring audience upon "Doing the Will of God As a Life-Purpose." The pastor, Rev. Foster Pierce, conducted the devotional services. Rev. P. C. Archer led in prayer.

Monday morning the college auditorium was beaming with happy faces and a most delightful closing program was rendered. The "greeting" of Miss Jerline Dick was beautiful, the vocal solo of Miss Coralee Hoard was charming, the piano solo of Miss Dorothy Achenbach was artistic, the vocal solo of Miss Nellie Walker was simply remarkable, the "farewell" of Miss Lorene Pool was appropriate and touching, the address of Hon. Andrew L. Randell, candidate for Congress, was eloquent, and the delivery of diplomas by Mrs. Key was graceful. Thus passed into history another happy commencement of our noble North Texas College and Kidd-Key Conservatory.

Bishop and Mrs. Key are a charming host and hostess and the honor of sweet fellowship with them we shall not soon forget.

WHAT IS THE MATTER WITH THE CHURCH?

Now and then a critic asks, "What is the matter with the Church?" and occasionally a friend writes a book on this question. A careful reading of the Texas Advocate just now will help to clear the mind of any man who imagines the Church is going to the bowwows. Since we have been a reader of the Advocate we do not remember just such reports of revivals as are now being published from week to week. A recent issue contained reports from some thirty pastors or presiding elders, announcing two thousand and twenty-seven accessions to the Methodist Church. In nearly every report mention is made of the "Win-One" organization and of the old-time revival. If any one has indulged fears that our preachers would be content with a mechani-

cal campaign for members, he needs only to read the reports from the field, which are given each week, in order to discover his mistake. We do not hesitate to say that Texas, Oklahoma and New Mexico have had one of the most intelligent and evangelistic religious campaigns in their history.

Again we urge our pastors to report, as requested, to Brother W. C. Everett, Dallas. The items asked for were given in last week's Advocate. We desire to estimate just how much the "Win-One" feature has added to our campaign. And we believe it will be found to have added a vast deal.

ANOTHER HERO CROWNED

Rev. Stephen W. Turner, superannuate member of the Central Texas Conference, answered the last call and went to his home on high. He died May 22, 1916, in Cisco, Texas, at the home of his daughter, Mrs. J. H. Garner, and was laid to rest May 23, at Gatesville, Texas. None among us was better loved, nor out of whose home have come greater blessings to the Church. He was born in Warren County, North Carolina, in 1842, being seventy-four years old at the time of his death. He was converted under the ministry of Rev. J. W. Blincoe at old Sardis Church, in Mecklenburg County, Virginia, in 1857, and at once joined our Church. In November, 1873, he was licensed to preach by the Tyler (Texas) Quarterly Conference, and that same month and year he was admitted on trial into the East Texas Conference. Ordained deacon at Marshall, 1874; elder, at Carthage, 1876. Having faithfully served in the East Texas Conference, both as pastor and presiding elder, his health failed in 1882, and he retired from active work. In 1889 he located and went to Wilbarger County. Having regained his health, he acted as Financial Agent for Southwestern University in 1891. Founded the Commercial Department of Polytechnic College, Fort Worth, in 1895. Was readmitted into Northwest Texas Conference in November, 1897. After a time of usefulness he retired to rest until the time came to answer to his name in the roll of the Conference above.

Brother Turner lived these three quarters of a century—true, devoted and beloved. Hundreds doubtless met him at the Beautiful Gate—they were accounted to him as trophies of the Cross. A suitable memoir will appear in due time. The Advocate extends its sympathy to all his loved ones so sorely bereaved. And yet we rejoice that the old hero has met his dear old wife and Neal W. Turner, whom he loved and lost for a while—and found again. His sons, Marvin and Percy, went from Dallas and were with him at the time of his death.

PERSONALS

Rev. and Mrs. James A. Whitehurst announce the marriage of their daughter, Ruth, to Mr. Bernard B. Byers, May 18, 1916, Waco, Texas.

We acknowledge, with thanks, an invitation to attend an "At Home" of the University Woman's Club on Wednesday, May 24, at 8 o'clock of that evening.

Ten of the fifteen charges of the Tulsa District pay pastor and presiding elder's salaries in full every month. Rev. J. H. Ball is the efficient leader of the district.

We acknowledge, with thanks, the receipt of an invitation from our young friend, William Madden Hill, to attend the commencement exercises of the San Antonio High School on May 21.

Dr. O. E. Goddard, pastor of First Church, Galveston, is assisting the pastor at Alvin, Rev. Allen Tooke, in revival services. Dr. Goddard knows both the theory and the practice of evangelism.

Rev. S. B. Knowles, of Stephenville, sends us the fine program of the Sunday School Institute and Epworth League Conference to be held in Dublin June 6-8. The program gives promise of many good things.

Brother B. R. Ellis, of Dallas, leaves for Pauls Valley, Oklahoma, this week to sing in a meeting with Rev. R. S. Satterfield and the pastors who will join in the union revival. He says the prospects are for a good meeting.

We are glad to learn in a note from Rev. W. F. Davis that Rev. D. S. Burke is recovering from the operation which he underwent recently, though his improvement is slow. Brother Burke is pastor of Cleveland and Fostoria.

Rev. R. A. Crosby, pastor at Marietta, West Oklahoma Conference, was in Dallas last week on business and we enjoyed his call at the Advocate office. His work is in good shape and he will have a good report at conference.

Rev. Thomas B. Morehead goes from the pastorate at Alto to that of Franklin. The Alto Herald gives an account of a fine banquet tendered to Brother Morehead upon his leaving Alto. Many kind words were spoken in appreciation of his splendid services at Alto. We wish him the largest success in his new field.

Rev. J. H. Collard, writing from San Antonio under date of May 17 says: "The Ham-Ramsey meeting is in full swing here. Ramsey is a strong man, and has common sense. Ham is a much stronger man than I had expected. The meeting is sensational from the very start. It is being fought as no meeting has ever been fought anywhere. The

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The first favorable impression made by Hood's Sarsaparilla is confirmed by continued use. It is a harmonious combination of compatible ingredients, perfect pharmaceutically—that is, it is the finest product of most skilful pharmacy. And in therapeutic value—or power to cure—it is one of the best medicines America has ever produced.

On the practical side, which of course is the most important to you, Hood's Sarsaparilla for forty years has been demonstrating its curative power in relieving complaints arising from impure blood, low state of health, poor digestion, inactive kidneys and liver.

For your humors, or for rheumatism, weak stomach, loss of appetite, that tired feeling—take Hood's Sarsaparilla. It will do you good.

devil's gang,' as Ham calls them, have threatened almost everything, but have done nothing, so far." Let prayers ascend for these good men whom God is so signally using in Texas.

Rev. D. K. Collie called to see us this week in the interest of a special edition of the Advocate for the Superannate Home work. Is not the idea a capital one? The Advocate will be glad to give the largest publicity to this noble work.

Rev. J. D. Odom, of 5520 Reiger Avenue, Dallas, is doing a splendid work as superintendent of the Orphan Home Society. He has provided homes for 140 children. Childless homes desiring children would do well to write Brother Odom.

With a total membership of only two hundred and sixty Tigert Memorial Church, Tulsa, has more than three hundred enrolled in Sunday School, with an attendance ranging from two hundred to two hundred and forty-five, and has twenty family altars.

"Place the Bible, the Discipline and the Texas Christian Advocate in the hands of your converts and they will not backslide." This was the earnest exhortation of Bishop Duncan when he held our conferences. Pastors who have tried it agree with him.

Rev. C. W. Irvin, of Midlothian, was a pleasant caller this week. Brother Irvin is one of those we can always count on. He always brings up a full report on the Advocate as well as other Church interests. All his officials are readers of the Advocate.

Bishop John C. Kilgo will deliver the baccalaureate address at Trinity College June 4, and Dr. John R. Randall, of New York City, will deliver the baccalaureate sermon June 6. The commencement address will be delivered by the Hon. Joseph W. Folk, of Missouri, on Wednesday, June 7.

Bishop E. D. Mouzon will preside at the Wednesday sessions of the Fort Worth District Conference to be held at Arlington May 23-25, and at 8:15 p. m. of the same day will deliver his address on "Asbury and American Methodism." Dr. Nelson, the presiding elder, has provided a rich program.

Rev. E. R. Barcus, of Tyler, delivered the commencement address at Texas College (Phillips University) of Tyler on Wednesday, May 17. Brother Barcus also preached the commencement sermon for the High School at Rusk. That these were fine deliverances we are willing to underwrite.

Rev. L. S. Barton, pastor of Boston Avenue Church, Tulsa, Oklahoma, is in a revival meeting, assisted by Evangelist D. L. Coale. Though the meeting has been running only a week the revival fire has already kindled and some seventy-five have been saved. The outlook for a great revival is evident.

Dr. H. M. DuBose, of Nashville, Book Editor and Editor of the Methodist Review, delighted us with a visit last week. He was on his way to Clarendon to preach the commencement sermon for Clarendon College. A man much sought after on commencement occasions and one of the most companionable of men.

Bishop E. D. Mouzon has appointed Rev. Sterling Fisher, late President of Coronal Institute, to the presiding eldership of the Austin District, the appointment to become effective June 1. He has appointed Rev. V. A. Godbey, late presiding elder of the Austin District, to the presidency of the Coronal Institute, this appointment also to become effective June 1.

We appreciate the following invitation and pray choicest blessings upon the contracting noble young people: "Mr. and Mrs. John Alexander Hardin will give in marriage their sister, Edna Gertrude Tugwell, to Mr. Hicks Carr Maiden on Thursday evening, June 1, 1916, at their home, 4021 Swiss Avenue, Dallas, Texas. The honor of your presence is requested at 7 o'clock."

Rev. Sterling Fisher will be accorded a happy welcome back into the immediate work of the pastorate. He has made an enviable record as a college president and will now return to fields in which he was equally successful. Of Dr. Godbey and his fitness for the responsible work at Coronal we have already spoken. The Austin District will continue to go forward as will the Coronal Institute.

Brother W. C. Everett, popular manager of our Dallas House, writes us from Nashville, under date of May 11 as follows: "First, the Book Committee appropriated \$15,000 to the superannuates this year to be distributed through the regular channels; second, the Book Committee will have its next annual meeting in Dallas May, 1917; third, all three houses reported the best year in their history; fourth, the Book Committee bought a splendid lot in Richmond at a cost of \$42,000 on which to build a permanent home for our business there." The business of the Dallas House steadily grows in volume under the efficient management of Brother Everett. The total sales for the year ending February 29, 1916, amounted to \$249,918.24, and the total profits, \$21,447.07. Where is there a more popular man than W. C. Everett?

SEVENTIETH ANNUAL MEETING OF THE BOARD OF MISSIONS.

By R. B. Eleazer.

The Board of Missions of the Methodist Episcopal Church, South, held its seventieth annual session in Nashville, May 2-5, and enters upon its seventy-first year stronger and with more encouraging prospects than ever before in its history. The meeting was a very busy one, great many important questions being carefully considered, involving a vast amount of detail. Reports were heard from the officials of the Board, from the Bishops in charge of mission fields, and from a number of missionaries present. From every quarter signs of progress were reported, and opportunities limited only by the response of the home Church to the appeal of the world's great need. So voluminous was the business of the meeting that only a brief outline of the more salient features can here be attempted.

Financial Status.

The Church will perhaps be most interested to know that the financial status of the Board shows decided improvement. The report of the commission on finance, presented by Bishop John C. Kilgo, indicated that \$48,000 of the Board's standing debt had been retired during the year 1915 in addition to a payment of \$12,000, which wiped out the Brazil debt, making really a net reduction of more than \$60,000. It was shown that by careful administration in the foreign department \$16,000 had been saved on the appropriations for 1915, and \$8,000 in the home department. The receipts for the year were \$766,419 in excess of those for 1914, and were as follows: Foreign Department: General work, \$627,282.38; woman's work, \$292,341.20. Total foreign work, \$919,623.58. Home Department: General work, \$115,487.99; woman's work, \$273,816.76. Total home work, \$389,303.75. Grand total, \$1,308,927.33.

The expense of administration, which was under close scrutiny of the committee and the Board, figured a fraction over seven per cent. Adding perhaps three per cent for interest, made necessary by the Board's debt and by late remittances, would make a total of about ten per cent, leaving ninety per cent of every missionary dollar to go directly into the work itself. This percentage of expense, it was shown, compares quite favorably with that of other boards of our own and other Churches.

Readjustment in Mexico.

The proposed readjustment of the work in Mexico by which nine boards are seeking to eliminate competition and to substitute co-operation as far as possible in the interest of economy, efficiency, and a more adequate occupation of the field came up again for attention, because of a request from certain of the missionaries who do not favor the plan that their representatives should be heard by the Board in regard to the matter. Almost a whole day was devoted to a thorough discussion of the question. Six missionaries from Mexico were present and spoke on the matter: Rev. J. F. Corbin, D. W. Carter and J. B. Cox, opposing the plan, and Rev. F. S. Orlowski, Miss Esther Case and Miss Mary E. Massey favoring it. Bishop Candler introduced a resolution reaffirming the action taken by the Board last year by which the question of boundary lines in Mexico was referred to the General Conference. Bishop Candler's resolution provided in addition that all the other questions of co-operation involved should be deferred and held inoperative pending action by the General Conference. The Board having twice acted on the question, declined by a vote of thirty-one to twelve to take further action and the resolution was lost, after full discussion.

Later, in order to allay any anxiety that might possibly exist with regard to the attitude of the administration to this matter, the General Secretary read the following statement signed by himself and the Foreign Secretaries, Dr. Ed F. Cook and Miss Mabel Head: "Inasmuch as rumors have reached our ears and certain published statements have appeared in the press to the effect that the affairs of the Board in Mexico were being administered in the interest and furtherance of the proposed readjustment of boundary lines, we wish expressly to declare that there is not the shadow of a basis in fact for such statements, and it is our purpose to administer our affairs in Mexico directly and indirectly in the letter and spirit of the Board's action, without reference to one view or the other concerning this boundary matter, until the General Conference has acted on the same."

Appropriations.

The recommendation of the Estimate Committee's appropriations for the year 1917 were made, aggregating the following for the several departments: Foreign Department: General work, \$399,650; woman's work, \$235,011; Home Department: General work, \$117,550; woman's work, \$149,213.16.

Space does not permit an itemized statement of the appropriations in the several departments, but these will be given the Church through the Connectional organs.

New Members.

The resignation of Mr. W. R. Cole, of Nashville, Tenn., and Mr. R. H. Johnson, of Bradenton, Fla., were presented and accepted with regret. To succeed them the Board elected to membership Mr. P. D. Maddin, of Nashville, and Mr. W. C. Ivey, of Lynchburg, Va.

Missionaries Present.

In addition to the missionaries to Mexico mentioned above, there were present and addressed the Board, Rev. J. A. G. Shipley and Prof. N. Gist Gee, of China, and Rev. H. B. Bardswell, of Cuba.

The following under appointment for the Congo, who expect to sail next summer, were presented to the Board, and spoke briefly, expressing their sense of joy and privilege in being permitted to go to Africa. Rev. and Mrs. H. P. Anker, Dr. Hugh D. White, and Miss Etha Mills.

Other Matters of Moment.

Among the many other matters of vital interest and importance which were acted upon by the Board, the following may be mentioned:

A standing committee was appointed to study the question of self-support of mission Churches at home and abroad, and to report to the Board at its next session, the most advisable step looking to the development of this spirit.

A similar committee was appointed to suggest means for securing a more continuous and effective supervision of the work in mission lands, a thing to which the missionaries have for years been most earnestly calling attention.

A committee was appointed to co-operate

with the Home Secretary, Dr. John M. Moore, in the preparation of a series of tracts on the fundamentals of the Christian faith and of Methodist doctrine.

Centenary of Methodist Missions.

Dr. Finson called attention to the fact that the year 1919 will be the one hundredth anniversary of the organization of the first American Methodist Missionary Society, and on his suggestion, steps were taken looking to a nation-wide observance of this centenary anniversary by the Methodists of North America. Bishop Hendrix was appointed to lay the matter in person before the General Conference of the Methodist Episcopal Church now in session in Saratoga Springs, with Dr. Finson as alternate.

Missions in the Sunday School.

China was again assigned to the Sunday Schools for their special foreign missionary interest for the year 1917 and the Mexican work in Texas and for their home mission interest. For 1918 the attention of the Sunday Schools will be directed to Japan.

Fraternal Greetings.

The Board through Bishops Wilson, Denny and Hoss sent fraternal greetings to the Methodist General Conference now in session, expressing the hope that God's blessings might abide upon all the deliberations of that great assembly.

Boat for the Congo.

The Epworth Leaguers, of Texas were au-

thorized at their request to raise as a special fund sufficient to put a boat upon the upper Congo to operate in connection with the Africa mission.

The Methodist students of Texas were given authority to raise a special of \$4,000 to build a church at Passo Fundo, Brazil.

Week of Prayer.

The week preceding Easter was set apart to be observed as an annual Week of Prayer and Self-Denial for missions.

The operation of the Sookhow Law School for another year was authorized. This is located in Shanghai, and under the charge of Mr. Charles G. Rankin, formerly of Chattanooga.

Tributes were paid to the life and work of Dr. Joseph H. Pritchett, one time Secretary of the Board, and to Dr. C. F. Reid, the veteran missionary who passed away last summer.

The translation and publication in Portuguese of Wesley's sermons and of Dean Tillet's work on "Personal Salvation" were ordered for the use of the Church in Brazil.

A standing committee was appointed to consider and recommend a plan for harmonizing the various home mission agencies of the Church.

The meetings of the Board were presided over by the President, Mr. John R. Pepper, and the Vice-President, Bishop W. R. Lambuth. Very few of the members were absent. Altogether the meeting was most satisfactory.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

CENTRAL TEXAS W. B. C. FEDERATION.

When the Central Texas Conference Wesley Bible Class Federation met in Fort Worth week before last this editor "languished upon a bed of affliction" and the doctor was holding out the prospect of a good case of typhoid fever as an inducement to "keep quiet." We kept quiet. The officers elected for the next year are: President, Hon. George W. Barcus, of Waco; Vice-President, Hon. W. R. Walker, Cleburne; Secretary, Mrs. Grace E. Bradley, Fort Worth; Treasurer, Miss Leila K. Coppege, Fort Worth. The district members of the Executive Committee are: Brownwood District, P. C. Eagsdale; Cisco, John H. Garner; Cleburne, C. E. Hayden; Corsicana, J. E. Blair; Dublin, J. E. Hickman; Fort Worth, G. T. Bloodworth; Gatesville, Walter Amsler; Georgetown, W. S. Rowland; Hillsboro, Walter Shipley; Waco, A. J. Kincannon; Weatherford, B. F. Cherry.

A GREAT FEDERATION.

By Grace E. Bradley.

"Line Up" was the slogan of the third annual convention of the Wesley Bible Class Federation of the Central Texas Conference, which closed on Friday, May 12, at Fort Worth. L. M. White composed the convention song, words and music. It was enthusiastic and every delegate present will long remember.

Line up, line up for Jesus Christ our King In the Wesley Bible Class. Line up, line up, the fight is pressing on; With all our zeal and courage now hold fast.

Be brave, be true; the fight is up to you. Go forth with banners all unfurled; With Christ our Captain and we his soldiers We'll win the crown of victory in the end.

From the opening worship, led by Rev. M. S. Hotchkiss to the closing address by Dr. Bulla, the meeting was marked by a spirit of earnest, reverent enthusiasm. Dr. John R. Nelson and Hon. W. E. Williams put into words the warm welcome the local Federation had already made the delegates feel, and President W. S. Rowland graciously responded, closing by declaring the third annual Federation now open. On account of serious illness Rev. E. Hightower could not take his place on the program and was missed by the Federation. Dr. Bulla spoke on "Big Movements in the Church," assuring us that the Wesley Bible Class ranks well up, if it does not stand at the head of the class, in that it is conserving our own young people.

Thursday's program was carried out in full with only one or two substitutions. That the Wesley Bible Class is a power in conserving community welfare was well established. On Thursday night Dr. Ivan Lee Holt gave a most inspiring address, "Fishing for Men" was his subject. Dr. Holt stated three definite propositions: "If we would reach men we must (1) know their world; (2) see a task worth doing, and (3) be able to show them a power which will enable men to reach their ideals. Man's world is based on truth. If you are not firmly impressed with the truth of what you are teaching you cannot hope to reach men. The man who would reach men must see a vision of the possibilities of men. When men have been given a vision of their possibilities, then they must be brought into contact with a power that will give them an adequate foundation upon which to build. It is in the narrow way that the reality of lofty vision will be found!"

After Dr. Holt's address Judge Williams presented to Dr. Bulla Wesley Bible Class No. 1, of which the Judge has been teacher since its organization. Dr. Bulla congratulated the class upon its history and added that he held the application of Judge Eaton's class, which gave Fort Worth both the oldest and the youngest Wesley Bible Classes.

The "My Brother and I" spirit pervaded Friday's program. From the morning devotional period to the closing address by Dr. Bulla the helpfulness of the Wesley Bible Class was shown. Walter Crow told how the class can help the superintendent, W. E. Williams how it can help the Church, Dr. H. M. Dobbs how it can help the pastor, and Judge W. R. Walker told how the class can help itself. Rev. A. D. Porter stressed the importance of the Federation movement in a forceful address, and Dr. Bulla responded with a prophecy of the Federation movement's future. After the business session Dr. Bulla closed the Federation with an earnest plea for deeper consecration, urging that each delegate renew his pledge, "Thou Man of Galilee, thou canst depend on me."

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector.

The recent paper famine and the resulting necessity of economizing space have made a gap in my notes too broad to be filled, so I will begin over and try henceforth to report the vital part of my field work with all possible brevity.

All the District Conferences have been attended except the San Angelo. In this report I only go back to the Austin District Conference, which was held week before last. Dr. Godbey was unusually liberal with the Field Secretary and gave him nearly all of an entire day. The preachers, lay delegates and visitors were most gracious in co-operation, and the verdict of appreciation was so hearty that the experience will remain a red letter day in my Sunday School memory. The reports revealed decided progress in organization and a general purpose to meet the requirements of the Standard of Efficiency, to which a considerable number of the schools had already attained. At the suggestion of the presiding elder each pastoral charge pledged an amount which will safely finance the Sunday School work of the district for the conference year. The only thing that can defeat this good aim would be too long a delay in redeeming these pledges. Prompt action will insure success.

The district organization recommended by the General Board has been generally introduced in our conference, and a number of the new officers are striving through correspondence, the distribution of literature and personal visitation to magnify their offices. The Field Secretary herewith expresses the hope that all these forty-eight officers will feel free to write to him whenever they think he might be able to help them with their important duties.

Since the Manor Conference I have held a very satisfactory Institute at Palacios, covering Saturday and Sunday. We were fortunate in having with us part of the time the presiding elder, Rev. A. W. Wilson, whose brotherly sympathy and wise counsel were invaluable. It was charming to hear his voluntary promise that the Cuero District would be one to observe Children's Day in every school. That will be a test of a banner district in this year's record. Rev. B. A. Myers, of Palacios, lent all possible co-operation. His people responded with big audiences, intelligent interest and a liberal offering. The school now lacks only one point of standard grade, and doubtless this point will soon be added.

Of special importance is the interest the Palacios Sunday School is taking in the Mexican work, which they established some years ago and are still heartily sustaining, both by personal service and financial contributions. There is no copyright on work like that, and may find abundant duplication.

GOOD FOR BROTHER NANCE.

The following is a brief report of my Sunday School work since January 1, 1916: Five Institutes held, one each at Dalhart, Texline, Canyon City, Claude, Ochiltree. Addresses made, 20. Classes organized, 40. New members enrolled in Sunday School, 465. B. L. NANCE.

This report only reaches to April 1. Not telling what Brother Nance has done since. He only gives one-fourth of his time to Sunday School work, and confines his labors to the Amarillo District, Northwest Texas Conference.

ELMENDORF SUNDAY SCHOOL.

Elmendorf is one of four Churches in the Laverna Circuit—a country Church, with a total membership of thirty. The Sunday School enrollment is eighty-two. On Easter Sunday there was an actual attendance of seventy-five, and every officer and teacher was present and on time. The collection was \$2.67. Each teacher reported lesson study on the part of pupils, and some reported perfect lessons for their whole classes. Brother L. B. Shultz, superintendent, has an organized children's choir that meets regularly thirty minutes before the school hour for practice. On Easter Sunday just thirty were in this choir and did the singing for the school; and the best of all is, they stayed for the school; and helped with the singing. We need more superintendents that can succeed in this line. Easter was a special occasion, but on the Sunday prior to that sixty-eight were present. Brother Shultz thinks the attendance will be up to the enrollment right soon. W. L. BRANDON, P. C.

Epworth League Dept

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

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

CONFERENCE DATES.

Central Texas, Mineral Wells, June 1-4.
Northwest Texas, Vernon, June 5-7.
West Texas, Austin, June 7-10.
North Texas, Gainesville, June 8-11.
Texas, _____, June 12-15.
Oklahoma, East and West, Sulphur, June 19-24.
Texas State Epworth-by-the-Sea, Port O'Connor, July 28-August 6.

Topic for May 28—How Foreign Missions Are Blessing the World. (Luke 4:18.)

Port O'Connor will be the most popular place in Texas with our people this summer. Get in the swim!

Mr. Carter reports that there has already been a sale of forty lots to the credit of the Encampment. This lot proposition was explained in Dr. Bradford's editorial last week. This is fine work.

Such good reports are coming in from the territory over which our beloved Assistant General Secretary is traveling. Read what follows and receive inspiration.

Central Texas Conference Epworth League meets at Mineral Wells June 1-4.

Hamilton turned out in strength for a three period institute Wednesday and Thursday. Three or four adjacent charges sent delegations. The young people are eager for League knowledge and wider experience. Brother Alonzo Monk, Jr., has communicated some of his enthusiasm to the Leaguers of that whole coast.—J. Marvin Culbreth.

The Northwest Texas Conference Leaguers will meet for organization at Vernon, June 5-7. I have visited eight points, including two District Conferences. The young people were remarkably responsive and the preachers uncommonly helpful. Prospects are the best for a great forward movement in the Epworth League in this part of the Empire.—J. M. C.

Central Texas Conference Epworth League meets at Mineral Wells, June 1-4. Please continue to announce that and urge that all Chapters in the conference send delegates. For information, delegates, or League Chapters should write L. H. Porter, Conference Secretary, Mineral Wells, Texas.—J. J. Godbey, President.

SWEETWATER.

We had such an interesting meeting May 7. Rev. J. Marvin Culbreth, Assistant Secretary of General Epworth League Board, was in our city Sunday, May 7, and at both morning and evening services gave us an excellent sermon. In the afternoon he talked to the Leaguers on organizing an Epworth League Conference for Northwest Texas. We are greatly interested in this work. While we are not very large we feel that we received inspiration and strength anew from Brother Culbreth and feel sure that we will grow.

As a man we considered Brother Culbreth one of the best. He was pleasant, genial and a great League worker.

We have organized one Epworth League in the country north of us and are going to organize another one next Sunday.

RUBY E. SMITH,
Secretary of League.

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CONFERENCE DATES

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THE WOMAN'S DEPARTMENT

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

METHODIST AUXILIARY INSTITUTE AT BISHOP, TEXAS.

Mrs. Stell, District Secretary of Beeville District, presided. Rev. Fred, pastor of Methodist Church at Kingsville, opened by devotional exercises.

A solo by Mrs. Nuckols, of Bishop and a vocal trio by Mesdames Jones, Appleby, and Wilson, of Bishop, helped to enliven the morning session.

At the noon hour a delicious lunch was served in the Baraca room of the Church.

After the devotional exercises at the afternoon service, Mrs. Killam, of Robstown, gave a paper on "Social Service."

A Round Table talk on "What the Woman's Missionary Society Means to Me," no doubt meant much to the women.

A vocal solo by Miss Ima Myers. A violin solo by Mrs. J. H. Williams, accompanied by Mrs. G. M. Wilson and a vocal duet by Mesdames Jones and Wilson gave a pleasant variety.

The Sunset Heights Auxiliary was organized March 1, 1916, by our efficient district organizer, Mrs. G. N. Steele.

The young people were and the preachers un-

terested in this work. very large we feel

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appetizing and so well planned. The Philathea had a sweet part, too. They served, and as favors pinned on each guest their flowers—pink roses—realizing that "Flowers are the smiles of God's Goodness."

The afternoon session consisted of discussions of our work in homeland and foreign fields. All assigned parts did their work creditably.

Next meeting to be at Runge. May we take new courage and go forward in His name.

MRS. R. G. MARTIN, Delegate.

NOTES FROM THE WEST TEXAS CONFERENCE, SEGUIN AUXILIARY.

The Juniors had the largest offering last quarter that they have ever had and a new baby was enrolled on the Baby Roll.

Staples has twenty-five members and twenty-three subscribers to the "Voice." Who can do better?

San Marcos District has taken 250 for its share of new members this campaign. Let every one do her part.

MRS. M. WOODS, Supt. Study and Publicity.

SAN MARCOS DISTRICT MEETING. W. M. SOCIETY.

The district meeting of the Woman's Missionary Society of San Marcos District convened May 3-4 at the Methodist Church in Luling, about sixty-five or seventy being present.

The address on Wednesday evening, by Mrs. Yeh Harle, District Secretary, was full of information, inspiration and eloquence.

Miss Etta Lea Woolsey, who has just been appointed to mission work in Africa—fair, gentle Christian girl—willing if needs be to give her life for the cause of Christ in that benighted country.

The 31st of May was set apart for an all-day meeting over the entire district to crown the work of the "whirlwind campaign."

Sequin will have the pleasure of the next District Conference in this district.

MRS. J. MYDDLETON WOODS.

REPORT OF TEXAS CONFERENCE FOR FIRST QUARTER, 1916.

Dues, Adult, \$1843.85; Young People, membership offerings, \$101; Junior Division, membership offerings, \$63.19; Baby Division, membership offerings, \$11.25; Mayo Scholarship, \$40; Eula Shepherd Scholarship, \$100; Pledge, Adults, \$1713.57; Pledge, Young People, \$81.84; Pledge, Junior Division, \$39.13; Pledge, Baby Division, \$21.59; Scholarships, Foreign, \$9.60; Bible Women, \$88.55; Relief Fund, Adults, \$78.48; Relief Fund, Young People, \$5.80; Scarritt Endowment, \$1.85; Week of Prayer, Adults, \$1; Conference Fund, Adults, \$318.71; Conference Fund, Young People, \$11.75; total receipts for quarter, \$4532.41.

Increases Over First Quarter, 1915.

Dues, Adults, \$61.71; Young People, \$42.30; Junior Division, \$20.74; Pledge, Adults, \$693.72; Young People, \$47.94; Junior Division, \$14.56; Baby Division, \$9.67; Relief, Adults, \$2.28; Young People, \$1.80. Conference Fund, Adults, \$89.21; Young People, \$5.70; Junior Division, \$1.25. Total cash,

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\$941.93. Grand total for quarter, \$9611.88. Voucher from Houston City Mission Board, \$440.16.

Adults—Houston District leads on largest amount of dues for quarter, \$286.60; Beaumont District second, \$255.75; Navasota District third, \$207.75. Marlin District first on pledge, \$370; Houston District second, \$286.50; Beaumont District third, \$193.55. Jacksonville District leads on Relief Fund, \$12.15; Beaumont District second, \$12.02. Marlin District first on Conference Fund, \$53.94; Houston District second, \$45.11; Navasota District third, \$43.11; Brenham District fourth, \$42.95.

Young People—Beaumont District leads on Membership Offerings, \$20.59; Jacksonville District second, \$14.25; Houston and Marlin Districts third, with \$11.65 each. Beaumont District leads on Pledge, \$21.39; Timpson District second, \$18.65; Marshall District third, \$10. Beaumont District leads on Conference Fund, \$6; Houston District second, \$2.40. Marlin District first on Relief Fund, \$1.85; Beaumont District second, \$1.45.

Junior Division—Timpson District first, \$16.07; Houston District second, \$11.45. Marlin District first on Pledge, \$7.50; Houston District second, \$7.48; Beaumont and Jacksonville Districts third, \$6.55 each. Brenham District first on Conference Fund, \$1.25. Baby Division—Houston and Jacksonville District first on Membership Offerings, \$2.75 each; Pittsburg District second, \$2.25. Houston District first on Pledge, \$9.93; Marlin District second, \$4.97; Timpson District third, \$3.07.

Cash Receipts by Districts. Adults—Houston first, \$684.45; Beaumont second, \$659.64; Marlin third, \$635.75; Navasota fourth, \$384.40; Timpson fifth, \$379.50; Marshall sixth, \$364.60; Brenham seventh, \$320.45; Jacksonville eighth, \$315.77; Pittsburg ninth, \$290.95; Tyler tenth, \$170.10; total, \$4195.61.

Junior Division—Timpson first, \$19.02; Houston second, \$18.93; Marlin third, \$15.25; Beaumont fourth, \$11.97; Jacksonville fifth, \$10.90; Brenham sixth, \$8.95; Tyler seventh, \$7.30; Marshall eighth, \$6.05; Pittsburg ninth, \$5.20; total, \$103.57.

Young People—Beaumont first, \$49.34; Timpson second, \$27.65; Marlin third, \$22.75; Jacksonville fourth, \$19.05; Marshall fifth, \$17.10; Houston sixth, \$14.55; Brenham seventh, \$14.20; Tyler eighth, \$14; Navasota ninth, \$13.35; Pittsburg tenth, \$8.40; total, \$200.39.

Baby Division—Houston first, \$12.73; Marlin second, \$6.22; Jacksonville third, \$4.87; Timpson fourth, \$3.57; Pittsburg fifth, \$2.25; Beaumont sixth, \$1.80; Brenham seventh, \$1.15; Marshall eighth, 25c; total, \$32.84.

Total amount reported for local work, \$4118.96; value of supplies reported to Superintendent Supply Department, \$363.60; amount to City Board Treasurer, \$156.75. Grand total for first quarter, \$9611.88.

Receipts. Balance from fourth quarter, \$374.43; receipts from Auxiliaries, \$4532.41; conference half of dues returned, \$400; advertisements in annual report, \$10; total receipts, \$5316.84.

Disbursements. By check to General Treasurer, \$4200.70; conference expenses, \$962.29; total disbursements, \$5162.99; balance for first quarter, 1916, \$153.85. MISS E. L. HILL, Conference Treasurer.

Livingston, Texas. Our noblest emotions and our richest sentiments are born in the hours of deepest sorrow.

College of Industrial Arts

(The State College for Women) DENTON, TEXAS

Offers Practical, Helpful Courses of Study for Mature Women and Housewives

During Summer Session May 30 to July 27, 1916

During the Summer Normal Institute and Summer Session of eight weeks at the College of Industrial Arts, Denton, Texas, courses in all subjects required for all grades of teachers' State certificates, and college courses in both the literary and the industrial subjects of the freshman, sophomore, junior and senior years will be offered, and in addition to these courses there will be offered many practical, helpful courses of instruction for mature women and housewives of the State, thereby enabling them to acquire knowledge and skill concerning the opportunities and the work of home-life.

COURSES OFFERED:

- (1) An eight weeks' course in canning and preserving of vegetables and fruits. This is a course in the principles of canning and preserving of fruits and vegetables in the home, and includes a careful study of the decay of fruits and vegetables, methods of canning in tin and glass containers, kinds of jars, the treatment of the different fruits and vegetables, the making of jams, jellies, preserves and pickles. County Canning Club and home demonstration agents should also take this course. (2) An eight days' course of lectures and demonstrations. This course will include a careful study of the following: (a) eggs, milk and cheese; (b) meats and poultry; (c) fish and shellfish; (d) quick breads and yeast breads; (e) meats and salads; (f) desserts; (g) cost and purchase of food; (h) well-balanced diet; (i) table service. This course stresses the economic purchase of foods and the careful planning of a well-balanced diet. (3) An eight weeks' course in practical cookery. This course is for those who cannot take a regular course in domestic science, but who desire some scientific knowledge of our staple foods and practice in the preparation of such foods and the effect of heat on them. The first few lessons introduce the most important food principles and are followed by a study of fruits, cereals, vegetables, eggs, milk, cheese, soups, fish, batters and doughs, bread, fancy rolls, cake and pastry. (4) An eight weeks' course in practical sewing. The object of this course is to give a practical knowledge of the selection of materials, the characteristics of textile fabrics, the quantity of material needed, its cost and durability. It also gives a practical knowledge of hand and machine sewing and the principles of dressmaking, with as much practice as time will allow. Use of commercial patterns, economic cutting of materials, fitting and finishing of garments. (5) An eight weeks' course in garment cutting. In this course the fundamental principles of waist and skirt designing are taught. (6) An eight weeks' course in practical millinery. The aim of this course is to prepare women to make their own hats with the minimum expenditure of time and money, and to select pleasing designs and materials suitable for the occasion and the individual.

A tuition fee of \$10 is charged for the eight weeks, and first-class room and board in the State dormitories, under the management of a trained dietitian, and in refined private homes near the College buildings may be obtained at from \$16 to \$18 per month.

Tickets at one and one-third fares for the round trip on all Texas railroads for this occasion will be on sale May 28, 29 and 30.

For further information relative to the Summer Session of the College of Industrial Arts, or the Summer Normal Institute of 1916, address

F. M. BRALLEY, President, COLLEGE OF INDUSTRIAL ARTS, DENTON, TEXAS.

PASSING DAY

THE WAR.

A correspondent says two factors have contributed to the failure of the British forces to make a drive in the western arena. One is the taking over of a considerable stretch of line from the French in order to permit the Allies to concentrate in the Verdun region. The other is the severe weather that has prevailed for several weeks. It has been disappointing that the promised great drive has not yet been undertaken. But there has been no lack of excitement in the Verdun neighborhood. For over three months, now entering on the fourth, the Teutonic forces have pounded away at the "gate" of Verdun, but they still remain on the outside of the fortified city. Already the French say Germany victorious has been followed by the period of Germany checked, and many believe this year will pass into the period of Germany defeated. It is apparent to some that the Allies are trying to maneuver the Kaiser into making an early request for terms of peace. Germany is not unwilling for peace but she wants to pose as a conqueror graciously condescending to offer terms. President Poincaré, of France, bluntly states: "We do not want them to offer us peace, we want them to ask for peace." In the meantime there is no let up at Verdun. The Teutonic army today is victorious and tomorrow the advantage is lost and the French troops are again in positions sacrificed to the enemy the day before. But there appears to be a determination back of each assault that means victory or death, and the same determination is shown back of the defense with the result that the green fields have become crimson with the blood of Teuton and French heroes.

The Austrians and Italians have been in several severe engagements the past week and usually with results disastrous to the Italians. The Austrians have been on the offensive and their effective artillery work has made it extremely difficult for the Italians to gain a sufficient stand to make a strong fight. In the other theaters of war fighting at times severe has occurred, but the real great interest is that interest that has grown in intensity for weeks—the siege of Verdun—and the French colors have not yet been hauled down.

There is no tension now between this Nation and Germany. There is not that perfect tranquility nor can there be while the war lasts. For the present there is no prospect of a rupture between the two nations. Germany's acceptance of the conditions precedent to peace, laid down by the President, and her instructions to her emissaries in this country to desist from further violations of neutrality is accepted as indicative of a purpose to live up to the acceptance. However, time alone can tell to what extent the promises can be relied on. President Wilson is now preparing to take matters up with Great Britain—matters that have been delayed pending a settlement of the German submarine question. The seizure and interruption of U. S. mails and the search thereof—the ship embargo and other matters will now be threshed out diplomatically, and possibly some tense situations may be apparent, but the final windup will be full satisfaction and peace, as it should, will continue to reign as far as this country and Great Britain are concerned.

The Mexican situation is less tense. A portion of the American army of invasion is now en route to the American border, but General Pershing is still camping on the trail of Villa and his bandits. Several brushes have been reported between the American troops and Mexicans, with, of course, the most natural result—the defeat of the Mexicans. The President's call to the "front center" of the National Guard was promptly met and Fort Sam Houston, at San Antonio, is indeed a tented city. Possibly five thousand militia are mobilized and have entered the service for weal or woe. They are now being prepared for duty on the Texas, Arizona and New Mexico borders, or in Mexico itself, should occasion demand a further movement of troops across the border. It is the President's policy to have peace even if it can only be secured by preparing for war.

Gen. Geo. H. Harrison, of Alabama, was elected Commander-in-Chief of the United Confederate Veterans at the reunion in Birmingham last week. Washington will entertain the Veterans in 1917.

A banquet composed entirely of Texas products will be given the National Editorial Association at New York, June 19. Sam. H. Dixon, of Houston, is in charge of the arrangements of this unique "eatfest."

Secretary Lane has approved and delivered gas leases on about 1,000,000 acres of Osage Indian land in Osage County, Oklahoma. The leases are for gas rights only and for all the gas produced the Osages receive 3c per 1000 feet at the well.

Fuller's earth, a valuable mineral used in the curing of meat, refining of petroleum and other oils, has been discovered thirty-five miles from El Paso. The deposit is found in a soft, greasy rock resembling soapstone and the deposit is from fifty to sixty feet thick.

The torpedo boat destroyer McDougal now is the champion smokeless vessel of the Atlantic torpedo flotilla. For four consecutive hours on a recent test the destroyer made a speed of thirty knots without showing any smoke. On one spurt she was able to push up her smokeless speed another half knot.

The House Flood Control Committee is en route to Texas to spend a week inspecting Texas streams from the standpoint of floods. The committee will visit several points and will be accompanied by Representative J. P. Buchanan, of Texas, former Representative John M. Moore, of Richmond, Texas; R. B. Gordon, Sergeant at Arms of the House; S. V. Anderson, Clerk of the Committee; Colonel Frank Holland, of Dallas, and Homer D. Wade, of Freeport, Texas.

President Wilson in the course of his remarks at Salisbury N. C., last week said: "There are very serious things to be done nowadays. We are at the beginning of a new age for the world, and America will have to play a very great part in that new age. There are some men who now control the Republican party who are looking backward, not forward. They do not know the problems of the new day, and whenever I, for example, try to show my sympathy for the forward-looking men of their own party by nominating men of that sort, they at once try to block the progress."

Secretary McAdoo has submitted revised estimates of the Government's receipts and expenditures for the remainder of the current fiscal year and the fiscal year ending June 30, 1917, tending to show that much less revenue will have to be raised to meet the bill for preparedness and other large contemplated expenditures than had been supposed.

Capt. Ibs. Garrity, of Corsicana, has set aside \$100,000 in cash to be used for the poor and indigent of Navarro County, without reference to race, color or religion. The fund will be managed by the following Board of Trustees, who have accepted this responsibility: Charles H. Mills, Charles H. Allyn, W. M. Tatum, A. M. Milligan and R. S. Neblett.

The Senate passed Senator Sheppard's resolution extending Federal recognition to the Texas Bicentennial and Pan-American Exposition to be held in San Antonio in November, 1918. The House Committee reported favorably the same resolution by Representative Slayden and it is expected the House will pass it. The resolution authorizes the President to invite Spain and Latin-American nations to participate in the exposition.

The work of presenting to the South a Memorial of the war between the States unique in design and scope was formerly begun last week at Stone Mountain, near Atlanta, Ga. The mountain is a solid block of stone and on one of its most precipitous peaks will be carved figures nearly forty feet in height of the South's heroes and scenes depicting the great war. At the base of the mountain will be carved an assembly hall. The central group of the historical carvings will be equestrian figures of Lee, Jackson, Forrest, Johnston, Gordon, Davis and other heroes of the Confederacy.

BILLY SUNDAY.

I am spending two weeks in Kansas City, attending the great Billy Sunday revival. Sunday is doing a marvelous work here. Literally thousands have "hit the sawdust trail," or publicly confessed Christ as their personal Savior. While some of this may not be genuine, yet in the main it is. I consider that Sunday has two prime reasons for success. There may be other, but, as I see it, these two are the main factors: First, he preaches the simple, plain gospel message of Jesus Christ. He holds up Christ as the personal Savior of every one who turns from sin to the only Savior. The second great factor in his success is his wonderful organization. The Billy Sunday campaign is Christianity organized and at work, plus the personal Christ. One of his famous sayings is, "God alone can save the world, but God can't save the world alone."

J. LEONARD REA.

METHODIST ORPHANAGE.

I spent a day recently at the Methodist Orphanage. Rev. R. A. Burroughs, the manager, who has been away several weeks for treatment and rest, was at his place of business, very much improved in his health. He is himself again and has taken up the work that he has so successfully done since going to the Orphanage four years ago. Eighteen months ago, when Rev. J. N. McCain, assistant manager of the Orphanage at that time, resigned, money matters were close. To save the Church the expense of an assistant manager, Rev. Burroughs undertook the work of the assistant manager in addition to his own duties. He went alone for eight months, doing the work of two men, so those who were closest to him were not surprised when the breakdown came.

If the Church will help Brother Burroughs carry out his plans at the Orphanage our Church will have an institution there that will be an honor to the Church and a great blessing to humanity. The pastors who have not taken their offering for the current expense of the Home can greatly help Brother Burroughs by taking a liberal offering and sending it in at once. The worry of meeting expenses when no money is coming in will break an iron man down. Do the big thing for our Orphanage now. W. T. GRAY, Field Secretary Methodist Orphanage, Station A, Fort Worth.

"DIRT BROKEN IN PASSO FUNDO, JANUARY 1, 1917."

The Methodist students of Texas are undertaking most commendable enterprise. An alumnus of the University of Texas, J. W. Daniel, went out to Brazil two years ago. The Methodist students of that institution promptly asked to be permitted to support him. They have loyally stood by their pledge since that time. Brother Daniel needs not only a salary, but a church. These students found it out, and at once asked the Board of Missions to allow them to appeal to their fellow Methodist students throughout the State of Texas to raise \$4000 to build a Church at Passo Fundo, South Brazil Conference, where Brother Daniel is located. The Board of Missions at its recent meeting received this proposal with delight, and promptly voted the privilege asked for. Concerning the lot and church Brother Daniel says:

"The native members at Passo Fundo have been saving money for five or six years to buy a lot for their church. They now have in hand about \$500. Lot and house for parsonage can be bought at this time—while exchange is favorable—for about \$1250. When exchange is higher the cost will be \$1600 or more. There is sufficient room on the lot to build the church; perhaps a small strip will have to be added, but it is thought the member who owns the adjoining ground will donate the additional ground needed. Equipment and building of church will cost \$4000 at the present rate of exchange."

Already deputations have gone out from the Texas University and have made a considerable beginning on this fund. Their motto is "Dirt broken in Passo Fundo January 1, 1917." At the Student Volunteer Convention at Georgetown the proposition was received with enthusiasm, and the students pledged themselves to go back to their various schools to organize for the campaign. A letter just received at this office says:

"The boys (of the University of Texas) have taken two trips—one to Houston, Galveston and Huntsville—on which they got about \$275 in definite pledges, and laid the foundation for raising more. They are on the second trip to Fort Worth, Dallas and Sherman now. They visit all Methodist and State schools in each city they visit. They are letting no grass grow under their feet. These students mean to do business, putting in their lives and money while their

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fellow alumnus puts in his life on the foreign field.

The response of the students in other institutions of State and Church is quite as beautiful and loyal as the initiative and enthusiasm of the students of the University of Texas. This movement is a link of fellowship to bind in closer bonds the whole Methodist student body of Texas. This Church at Passo Fundo will stand as a memorial to the united devotion of the young student life of the great State of Texas.

Methodist alumni and students should correspond with Miss Mary E. Dechehr, 2313 Nueces Street, Austin, Texas. W. W. PINSON.

AN OPEN LETTER.

My Dear Brother: I wish to call your special attention to a book which has just been issued from the press and to commend it to you, for more than one reason.

The book to which I refer is entitled, "The Fraters," by Rev. John R. Stewart, of the Tennessee Conference, whom you will readily recall as the representative of the Supernnuate Endowment Fund. In commending this book to you I am very certain that I invite you to a feast which you will enjoy.

It is full of human interest and forms a captivating romance which will hold you to the end if you begin to read it.

This opinion grows out of my own experience in reading the manuscript before publication had been decided on.

It is well conceived, charmingly written, and as a story will give pleasure to its readers. Underneath and intertwined with the narrative is an attractive presentation of the claim of the supernnuate preacher upon the Church to which he has devoted his life, but, unlike most fiction written with a moral purpose, this does not detract from its merit as a story.

Dr. Stewart has given his work to the Supernnuate Endowment Fund without money and without price. The Publishing Agents have made no profit in the manufacture of the book. No one will profit by its sale except the supernnuate preacher. But laying this aside, you will give yourself a treat by purchasing and reading "The Fraters," and will do a good work by commending it to your people and inducing them to buy it. The price is 50 cents, postpaid, and should be ordered of Rev. J. R. Stewart, 813 Broadway, Nashville, Tennessee, who will handle the sales for the custodians of the fund. Affectionately, Your brother, A. J. LAMAR.

Nashville, Tennessee.

OKLAHOMA METHODISTS PREPARING TO MOVE ON GUTHRIE.

July 10-21 will be great days for Methodism in Oklahoma, as the Assembly will be larger, greater, more delightful than ever.

The program is the best ever planned. The Summer School of Theology will be more efficient. The climate of Guthrie is delightful, the water clear, pure and cool, the camp ground under large oak trees, gravel walks, mineral wells, five blocks from heart of the city. Safe on grounds; board and room cheap

and first-class; municipal pool and medical bath; a city beautiful and hospitable; fine fishing and boating close in; scenic beauties of rare sorts along famous Cimarron. No "kinks" in the plans, no graft" in the game. So get ready, you Oklahoma Methodists, to spend July 10-21 in Guthrie. C. K. PROCTOR.

CLASS FOR ADMISSION.

To those who contemplate taking the work in the Summer School of Theology, for admission on trial into the Annual Conference: Having noticed by the announcement, in the Advocate of last week, that I am to have charge of the work in Rhetoric, in the Summer School of Theology, to be held at Guthrie, Oklahoma, in July, I think it best, for the sake of uniformity in our work to adopt one textbook for all, and as the schools of Oklahoma are using "Composition and Rhetoric," by Alfred M. Hitchcock, we think it wise to adopt this text as the book for our work. The examinations will be conducted from this book. H. A. STROUD.

REMEMBER, JUNE 25 IS "CHINA DAY."

Brother Presiding Elder, has your district lined up with the China movement? Eighteen charges in the Cisco District have made definite pledges to help China through the Sunday School. Wouldn't it be fine for every charge in your district to show its loyalty and devotion to this great cause at least by observing "China Day" in the Sunday School?

Brother Pastor, is the missionary literature on China being studied in the Sunday School or Schools of your charge? A number of Sunday Schools in the Central Texas Conference are now using this literature, and still more are planning to adopt it next quarter. It is a great course. I hope you will urge its adoption in your school. A number of our Sunday Schools have already signified their intention of directing their offerings on Missionary Day to China this year in accordance with the request of the General Sunday School Board and the General Board of Missions. Other schools are planning to comply with the law by seeing that their missionary offerings go to missions only and not to other benevolences, and to raise a special for China over and above the regular offering on Missionary Day. Has your charge lined up with the movement to help China through the Sunday School channel? If not, "China Day" is your opportunity. Magnify that day.

Brother Superintendent, re-member June 25 is "China Day." This is your opportunity to help in a great cause. Observe the day in your school. Use the simple program in the Worker's Council and the Sunday School Magazine and take the special offering for China. In view of China's great need and the wonderful opportunity that is now ours I appeal to you to give your school a chance to help. J. E. CRAWFORD, Conf. Mis. Sec., Cent. Tex. Conf.

"You will get just as much light and truth as you live up to, and it is not sane to ask for more."

Any time is the right time for a glass of



Morning, noon, or night—for a thirst-quencher, or just for a delicious healthful beverage—you will find a new pleasure in every refreshing glass.

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Demand the genuine by full name—nicknames encourage substitution.

THIRD YEAR CLASS WORK.

The third year committee, as instructors in the Summer School of Theology, which convenes at Guthrie, July 11-21, is very anxious that every member of the class be present.

The committee with books as assigned is as follows:

- C. C. Barnhardt—The Cyclopedic Handbook of the Bible.
R. C. Alexander—Christian Doctrine.
J. O. Peterson—History of Methodism.
J. E. McConnell—Elements of Psychology.
T. J. Taylor—Skilled Labor for the Master.
A. M. Dupree—The Pastor and Modern Missions.

NOTICE.

Rev. J. N. Hester, of Oenaville Circuit, has been released from his work on account of bad health and Rev. J. T. Ferguson has been appointed pastor in his place.

CHURCH DEDICATION.

The church at Nome, Texas, will be dedicated at 11 a. m. the fourth Sunday, July 23, 1916. Rev. Weems Wootton will preach.

THE ORPHANAGE.

I am very glad to be able to say to all the Methodists who are in any way interested in our work at the Home that I am now on my feet again and at the Orphanage.

DR. SAWYER AT PAOLI.

Wednesday night, May 10, Dr. G. W. Sawyer, of Noble, Oklahoma, delivered his lecture on "Character and Character Building."

MARRIED.

UPPERGROVE-McGAUGH—At the Methodist parsonage, Delhi, Beckham County, Oklahoma, May 14, 1916, 9:30 a. m., Mr. E. S. Uppergrove and Miss Zula Z. McGaugh, both of the Delhi community, Rev. William Harp officiating.

LEWIS-GASKINS — At the Methodist Church, in Florence, Texas, Mr. R. W. Lewis, of Michigan, and Miss Katherine Gaskins, the bride is the daughter of Rev. and Mrs. W. D. Gaskins. Rev. W. D. Gaskins is the pastor at Florence.

"A minister who is overly anxious about his own promotion is not likely to promote the kingdom of heaven very much."

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Is a NEW MODEL DROP-HEAD AUTOMATIC LIFT, and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap. Shipped to your station direct from factory, freight prepaid, for \$25.50.

DISTRICT CONFERENCES.

- Pittsburg, at New Boston, May 24
Sweetwater, at Fluvanna, May 24
Dallas, at Tyler St., 7:45 p. m., May 25
San Angelo, at Miles, May 25
Corsicana, at Frost, May 31
Madill, at Mansville, June 5
Hillsboro, at Covington, 8:00 p. m., June 6
Ardmore, at Stratford, June 7
Albuquerque, at San Jon, June 10
Western (Ger. Miss.), at Plehweville, June 15
Oklahoma City, at Oklahoma City, June 19
Wasahackie, at Palmer, June 20
Navasota, at Willis, July 5
Timpson, at New Prospect, July 5
Choctaw, at Old Cedar, July 27

QUARTERLY REPORTS.

To the Missionaries of the North Texas Conference. Dear Brethren—Please make your quarterly reports in time for them to reach me by the first of June.

CENTRAL TEXAS CONFERENCE BROTHERHOOD CALL.

Rev. R. A. Ellis, a superannuate and a charter member of our Conference Brotherhood, passed away from the home of his son, Mr. J. B. Ellis, in Yazoo City, Mississippi, on May 13.

CHANGE OF DATE OKLAHOMA CITY DISTRICT CONFERENCE.

The Oklahoma City District Conference will be held in Oklahoma City, June 19-21, instead of the date heretofore announced. The change is necessary on account of other meetings announced for the same date.

REV. D. S. BURKE ILL.

Please say to the brethren that our good Brother D. S. Burke, who underwent a very serious operation at the sanitarium last Sunday night, is slowly but surely improving and we hope to see him out soon.

SOUTHWESTERN UNIVERSITY SUMMER SCHOOL OF THEOLOGY, JUNE 19-28.

- Pastoral Evangelism. A series of addresses by leading Texas pastors.
Tuesday, June 20. "The Pastor as Evangelist"—Rev. H. D. Knickerbocker, First Church, Houston, Texas.
Wednesday, June 21. "The Motive of the Evangelist"—Rev. A. L. Andrews, D. D., Wichita Falls, Texas.
Thursday, June 22. "The Method of the Evangelist"—Rev. Clovis G. Chappell, Polytechnic, Fort Worth, Texas.
Friday, June 23. "The Message of the Evangelist"—Rev. O. E. Goddard, D. D., Central Church, Galveston.
Saturday, June 24. "Personal Evangelism"—Rev. Glenn Flinn, First Church, Beaumont, Texas.
Monday, June 26. "Ways to Win Men"—Rev. C. W. Webdell, Travis Park, San Antonio, Texas.
Tuesday, June 27. "Evangelism and Social Reform"—Rev. R. P. Shuler, University Church, Austin, Texas.

Timpson District—Third Round.

- Appleby Miss., Bonita, Sat. and Sun., June 3, 4.
Carthage, Pleasant Ridge, Sat., June 10.
Gary, Bethlehem, Sun., June 11.
Mt. Enterprise, Caledonia, Sat. and Sun., July 1, 2.
Pinehill, Liberty, Sat., July 15.
Tenaha, Old Center, Sun., July 16.
Center Cir., Sandhill, Sat. and Sun., July 22, 23.
Center Sta., Sun., July 23.
San Augustine, Chapel Hill, Sat., July 29.
Melrose, Union, Sun., July 30.
Timpson, Wed., Aug. 2.
Shelbyville, McClelland, Sat. and Sun., Aug. 5, 6.
Geneva, Sexton, Sat., Aug. 12.
Hemphill and Bronson, Pineland, Sun., Aug. 13.
Burke and Diboll, Ryan Chapel, Sat., Aug. 19.
Corrigan, Mt. Hope, Sun., Aug. 20.
Lufkin, Tues., Aug. 22.
Nacogdoches, Wed., Aug. 23.
Garrison, Arlam, Sat., Aug. 26.
Livingston Mission, Darby, Sun., Aug. 27.
Livingston Sta., Sun., Aug. 27.
Huntington and Manning, Sat. and Sun., Sept. 2, 3.
Kennard and Ratliff, Pennington, Sat. and Sun., Aug. 9, 10.
This round will be condensed on account Summer School, Georgetown, June 19-28, and District Conference at New Prospect, July 5-9. Hope each pastor can attend Summer School, more especially will it be helpful to the undergraduates. Investment will come back to you and your charges in many ways.
L. B. ELROD, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED.

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

BARBER TRADE.

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

EVANGELISTIC.

REVIVALS! A man in Southern Methodist University has some open dates for the summer. Five years in the evangelistic field. Endorsed by the St. Louis Conference Board of Evangelism. Address J. C. McPHEETERS, Southern Methodist University.

EVANGELISTIC SINGER.

W. H. Matthews, Jr., evangelist, choir leader and soloist, has some open dates for the summer. References: Rev. J. W. Fort, Corsicana; Rev. J. E. Matlock, Frost; Dr. Theo. Copeland, Hot Springs, Ark. Address REV. W. H. MATTHEWS, Corsicana, Texas.

FOR SALE.

LOT in Methodist University Grounds, excellently located, near car and Highland Park, the garden spot of Dallas. Bargain. Write MRS. J. F. BURGESS, Hammond, La., or phone C. 2802, Dallas.

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LOT in Methodist University Grounds, excellently located, near car and Highland Park, the garden spot of Dallas. Bargain. Write MRS. J. F. BURGESS, Hammond, La., or phone C. 2802, Dallas.

Brenham District—Third Round.

- Lyons Cir., at Cook's Point, June 3, 4.
Lexington, at Early's Chapel, June 10, 11.
Rockdale, June 11, 8:30 p. m.
Thorndale, at Pleasant Retreat, June 17, 18.
Chapel Hill, July 1, 2.
Bellville, at Kenney, July 2; Q. C., July 3, 2:30 p. m.
Brookshire, July 8.
Sealy, at San Felipe, July 9.
Waller, at Macedonia, July 15, 16.
Hempstead, at Lynn Grove, July 17, 8:30 p. m.
Giddings, at Dime Box, July 22, 23.
Rosenberg, July 29, 30.
Richmond, July 30.
Matagorda, Aug. 5, 6.
Bay City, Aug. 6, 8:30 p. m.
Tanglewood, at Porter's Chapel, Aug. 12, 13.
Cabelwell, Aug. 13, 8:30 p. m.
Beasley, at Burr, Aug. 19, 20.
Wharton, Aug. 20, 8:30 p. m.
Somerville, Aug. 26, 27.
Wallis and Fulshear, Aug. 27, 8:30 p. m.
Brenham, Sept. 3.
Brethren: Let's strive to have a great revival in every Church. This is our supreme need. The price may be high, but the return will amply repay us. Will stewards make unusual effort to pay the pastor up in full this quarter? To do this will mean much in the results of our revival meetings. The Lord bless you and prosper you.
S. W. THOMAS, P. E.

Terrell District—Third Round.

- Kemp and Becker, at Becker, June 10, 11.
Mabank, at Prairieville, June 17, 18.
Chisholm, at Allen's Chapel, June 24, 25.
Forney Sta., 7:30 p. m., June 25.
College Mound, at C. M., July 1.
Garland Sta., 11 a. m., July 2.
Rockwall Sta., 7:30 p. m., July 2.
Scurry, at Warsaw, July 8, 9.
Kaufman Sta., 7:30 p. m., July 9.
Hutchins and Wilmer, at Wilmer, July 15, 16.
Lancaster Sta., 11 a. m., July 16.
Mesquite and P. Mound, at P. M., July 22, 23.
Elmo, at Pleasant Valley, July 29, 30.
Terrell Sta., 7:30 p. m., July 30.
Fate Cir., at St. John's, Aug. 5, 6.
Royce Sta., 7:30 p. m., Aug. 6.
Crandall, at Lawson, Aug. 12, 13.
E. L. LIGGER, P. E.

Houston District—Third Round.

- Grace, June 7.
Freeport, June 11.
McAshan, June 14.
Galveston, First Church, June 25.
Galveston, 33rd St., June 25, night.
Brunner, June 28.
Woodland Heights, July 2.
First Church, Houston, July 3.
Washington Street, July 9.
Seth Ward, July 9, night.
St. Paul's, July 10.
Brazoria, July 16.
Tabernacle, July 19.
Alvin, July 16, night.
Iowa Colony, July 23.
Angleton, July 23, night.
Katy, July 26, night.
Cedar Bayou, July 30.
Humble, August 6.
Harrisburg, Aug. 6, night.
Pasadena, Aug. 13.
League City, Aug. 20.
Texas City, Aug. 20, night.
Please let all the pastors clip this and save confusion.
R. W. ADAMS, P. E.

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Stamford District—Third Round.

- Munday Cir., May 27, 28.
Munday Sta., May 28, p. m., and 29.
Weinert Mis., June 3, 4.
Stamford Mis., June 10, 11.
Avoca Sta., June 13.
Westover Cir., July 1, 2.
Seymour Sta., July 2, p. m., and 3.
Seymour Mis., July 8, 9.
Bomarton and Shady, July 9, p. m., and 10.
Lueders and Nugent, July 14.
Ward Memorial and Bethel, July 15, 16.
Gore Sta., July 22, 23.
Haskell Sta., July 29, 30.
St. Johns, Stamford, Aug. 3.
Woodson Mis., Aug. 5, 6.
Throckmorton Sta., Aug. 12, 13.
Allany Sta., Aug. 19, 20.
J. G. MILLER, P. E.

Sweetwater District—Third Round.

- Post Mis., at Southland, May 27.
Post Sta., May 28.
Sweetwater Sta., June 3, 4.
Snyder Sta., June 9.
Ira, at Ira, June 10.
Blackwell, at Hilton, June 17, 18.
Trent Mis., at White Church, June 23.
Sweetwater Mis., at Gannon, June 24, 25.
Camp Springs, at Claytonville, July 8, 9.
Fluvanna at Arch, July 14.
Hermleigh, at Mt. Zion, July 15, 16.
Dunn, at Winston, July 22, 23.
Merkel, July 30, 31.
Roscoe, Aug. 5, 6.
Trent, at Blair, Aug. 12, 13.
Colorado Sta., Aug. 19, 20.
Lorraine, at Zelma, Aug. 21.
Westbrook, at Cutbert, Aug. 26, 27.
Sylvester, at Newman, Aug. 30.
J. T. GRISWOLD, P. E.

Cisco District—Third Round.

- Ranger, at B., June 3, 4.
Eastland, June 4, 5.
May, at H., June 10, 11.
Rising Star, June 11, 12.
Thurber, at T., June 17, 18.
Gordon, at B. E., June 19.
Strawn, June 20.
Eolian, at B., June 24, 25.
Breckenridge, at P., June 26.
Sipe Springs, at B., July 1, 2.
Wayland, at Mt. Z., July 8, 9.
Staff, at K., July 9, 10.
Remney, at B. C., July 15, 16.
Scranton, at P., July 16, 17.
Pioneer, at B., July 22, 23.
Desdemona, at G. V., July 29, 30.
Gorman, July 30, 31.
Carbon, at B. S., July 31.
Caddo and Cedar Springs, at C., Aug. 5.
Cisco Mis., at B. B., Aug. 26.
Cisco, Aug. 27, 28.
E. P. WILLIAMS, P. E.

Sulphur Springs District—Third Round.

- Pecan Gap and Ben Franklin, June 3, 4.
Lake Creek, at Brushy Mound, June 19, 20.
Cooper, June 17, 18.
Cunby, at Miller Grove, June 24, 25.
Reily Springs, at Arhala, July 1, 2.
Winnboro, July 8, 9.
Pickett, at Pine Forest, July 26-28.
Rowell, at Jordan, July 15, 16.
Sulphur Springs, July 16, 17.
Mt. Vernon Mis. at Homes' Chapel, July 22, 23.
Mt. Vernon Sta., July 23, 24.
Como, at Forest Academy, July 29, 30.
Grashear, at Oakland, Aug. 5, 6.
Klondike, at Tranquil, Aug. 12, 13.
Saltillo, at Weaver, Aug. 1, 2.
Sulphur Bluff, at Tira, Aug. 19, 20.
Wesley Cir., Aug. 25, 27.
R. F. BRYANT, P. E.

BIG SPRING DISTRICT CONFERENCE.

(Continued from Page 7.)

Missions, was present and spoke in the interest of the mission work in China.

W. T. Gray, representative of the Methodist Orphanage, spoke in the interest of that institution.

Mrs. R. L. Permenter, District Secretary of the Woman's Work, was present and spoke of the work they were doing throughout the district and all Methodism. I am not able to give the number of societies in the district, but there are several.

The ones who did the preaching during conference were: S. B. Cox, Thursday night; T. C. Willett, Friday morning at 11 o'clock; Dr. Wright, Vice-President S. M. U., Friday night; A. E. Arnfield, Saturday morning at 11 o'clock; M. A. Martin, Saturday night. Sunday morning, at 11 o'clock, at the Methodist Church, Presiding Elder W. E. Lyons. At the Baptist, J. W. Cole. Sunday afternoon, at 3:30, Tom W. Brabham to the young people. Sunday night, J. M. Fryor. The preaching was some of the best I ever heard in a District Conference, the spiritual tide running so high at times that there were breaking out in shouts by some.

Brother Moody and his faithful members and people left nothing undone and no stone unturned that would add to the comfort and pleasure of the visiting brethren. No better place could have been found to hold a District Conference than Stanton. The kindness and hospitality of the people cannot be surpassed. Long will the pastors and others of the district remember the people of Stanton. Brother Moody is in love with his people and is certainly bringing things to pass. Our prayers go up for him and his work. The next conference will go to La Mesa.

After conference closed each pastor returned to his place of labor, feeling better equipped to do the work before him, feeling as if he had spent three days in the upper room. Give us more conferences like the sixth session of the Big Spring District Conference.

TOM W. BRABHAM, Sec.

WICHITA FALLS DISTRICT CONFERENCE.

The Wichita Falls (formerly Bowie) District Conference convened in Iowa Park, March 16. The personnel of the large lay membership present indicated a splendid interest in the affairs of the Church throughout the district. All the pastors were present but one. The reports of the pastors were vocal with hopefulness concerning the work to be accomplished and with gratitude for the successes already achieved. From beginning to end the spirit of the conference was harmonious, devotional and brotherly.

One splendid young man, Wm. Frank Smith, of Iowa Park, was granted license to preach.

Rev. J. B. Gober, Financial Agent for Wesley College, Greenville; Dr. Casper Wright, Vice-President of Southern Methodist University; Rev. P. C. Archer, Agent for Superannuate Homes, and Rev. H. M. Long, of Vernon, representing Texas Woman's College, were conference visitors, who by their genial fellowship and splendid addresses added much to the success of the conference.

The following were elected delegates to the Annual Conference:

- D. ALDAY.
- W. F. MANNING.
- J. C. RALSTON.
- W. B. CHAUNCEY.

Alternates:

- T. H. Marberry.
- P. S. Wolf.

The preaching during the conference was of the very best, being done by Rev. J. Sam Barcus, Rev. P. C. Archer, Dr. Casper Wright and Dr. A. L. Andrews.

Byars was selected as the place of meeting in 1917.

The Iowa Park people attended the conference in large numbers, and were so profuse in their efforts to make every one feel at home and enjoy their sojourn with them that every one left feeling that it was good indeed to have attended a District Conference in Iowa Park.

The business of the conference was transacted with rapidity and ease under the superintendency of our presiding elder, Rev. J. Sam Barcus, who by his kind and unassuming

manner won the love and esteem of both preachers and laymen, making all feel perfectly at ease. Brother Barcus has the work of the district already well in hand, and the pastors and their people are delighted with him as a preacher and presiding officer, and under his leadership the outlook for a great year in the Wichita Falls District is indeed propitious.

F. B. WHEELER, Sec.

GATESVILLE DISTRICT CONFERENCE.

The Gatesville District Conference met in its forty-third annual session at Meridian, Texas, April 24-27.

Rev. S. J. Rucker, presiding elder, was in the chair and presided with his usual good grace, drawing all closer to him by his brotherly kindness.

A good representation was in attendance, and, as special stress was laid on preaching the Word, we had a most pleasant and profitable conference.

Reports from the pastors showed a considerable advance over last year in very near every line of the work.

The conference was glad to welcome Rev. Caspar S. Wright, D.D., Vice-President S. M. U., who represented the University and also took a subscription for Students' Loan Fund.

Rev. D. L. Collie presented the claims of the superannuates and took a collection.

Our own J. Hall Bowman represented T. W. C.

Delegates to Annual Conference:

- J. A. G. WEAVER.
- JAS. M. ROBERTSON.
- M. L. AYRES.
- REV. J. W. BOWDEN.

Alternates:

- H. C. Smith.
- O. B. Beard.
- Walter Amsler.

Guy Smith Ellis was licensed to preach.

John L. Taylor and Miss Allie McKinley were awarded the scholarships to S. W. U.

Judge Lockett, of Meridian; S. J. Vaughan, presiding elder, Dublin District; W. W. Moss, presiding elder, Cleburne District; O. C. Swinney, of Troy; W. J. Mayhew, of Lorena, and Z. L. Howell, were appreciated visitors.

Strong resolutions were adopted indorsing the move started by S. J. Vaughan, O. F. Sensabaugh and others relative to aiding Rev. J. W. Bowden pay for a little home in Meridian, Texas. Brother Bowden has spent the best years of his life as a supply, being "read out" regularly for nearly twenty years. Now that he has been forced to retire, the Gatesville District Conference stated that it was glad to add its indorsement of so worthy a move for such a noble old warrior.

The good people of Meridian did the generous thing in entertaining the conference, and all left happy that they had attended.

Valley Mills was selected as the place of meeting in 1917.

F. O. WADDILL, Sec.

BROWNWOOD DISTRICT CONFERENCE.

On May 2, at Bangs, Texas, the princely presiding elder, Dr. Sam G. Thompson, called the conference to order.

Rev. J. D. Hendrickson, the pastor, had everything in order, every home open wide, and the largest congregation we have seen at a District Conference. All the preachers, save one who was ill, the Rev. J. C. Mayhew, were in attendance.

After appointing committees to consider the various interests of the Church, gratifying reports were heard from the pastors. Six hundred and twenty-three conversions were reported, 354 additions to the Church. Coleman led with fifty-six, Ballinger came second with fifty. Fourteen of the eighteen pastoral charges report pastor's salary in full for the first six months. Thirty-seven Sunday Schools reported an enrollment of 4018.

Many old Church debts are being paid and new churches and parsonages were reported. Ballinger reported the entire assessment pledged on conference collections.

The laymen were given a prominent place in the conference. Judge Garrett was re-elected Lay Leader and spoke of the laymen's work.

Perry Edgar Lanchester, was licensed to preach, and C. P. Morgan

recommended for elder's orders. H. Arthur Nichols was recommended for admission on trial.

Delegates were elected as follows:

- P. C. RAGSDALE.
- CHARLEY BYNUM.
- J. L. SPEER.
- W. H. GARRETT.

Alternates:

- John Pitts.
- J. G. Patterson.

A District Sunday School Committee was appointed to promote Sunday School efficiency. The motto, "As Many As," was adopted. (As many in Sunday School as there are members in the Church.)

Preaching was given a prominent place and was of a high order after the first night, when the Secretary performed. The following preached: J. A. Ruffner, M. K. Little, K. P. Barton, T. E. Bowman, Dr. Ivan Lee Holt. Dr. Holt brought a ray of sunshine and a message of unusual brilliance and power, which was greatly enjoyed by a large audience. J. D. Young brought a good message from Texas Woman's College, and D. L. Collie presented the superannuate cause.

Optimism prevails and the Golden Jubilee Year promises to be the greatest in our history.

Ballinger gets the next conference. E. ROSEMOND STANFORD, Sec.

EL PASO DISTRICT CONFERENCE.

On the morning of April 27, 1916, the twenty-fifth session of the El Paso District Conference, of the New Mexico Annual Conference, convened in Van Horn, Texas. The genial presiding elder, H. M. Smith, presided over the conference with marked consideration to all the interests of the Church and courtesy to the members and visitors.

It was with much regret that several of the brethren were absent on account of sickness in their families; but each of the absent preachers sent in their reports and stating their inability to be present and sending their hearty greetings.

The tone and spirit of the conference was of the highest order. Everything and everybody conspired to the greatest success of the occasion notwithstanding the attendance was small as compared with past sessions.

C. K. Campbell, in the opening sermon, pitched the character of the conference preaching to a high level, and he was ably followed during the meeting by J. W. Campbell, J. T. Lane, C. S. Wright, C. B. Brooks, J. H. Fitzgerald, and W. S. Huggett, with their stirring messages. T. L. Lallance preached the closing sermon on Sunday night, which was a fitting climax to the pulpit work of the conference.

There were new faces at the conference: J. T. Lane, of Alabama; J. W. Campbell, of Texas, and Argus Hamilton, of Montana, these men having come in since the session of the Annual Conference at Marfa last fall; but they have fallen into line and doing splendid work on their respective charges.

On Friday evening W. S. Huggett read a brief history of the New Mexico Annual Conference in his own interesting way. He gripped his audience in the outset and held them to the end with keen expectancy. Much could be said about this deliverance, but we will save it and have the pleasure of reading it from the columns of the Advocate, in which it will appear in a short while, at the request of the District Conference.

One of our loyal laymen, G. L. Jones, of El Paso, delivered the address on "Francis Asbury." He brought the conference to a larger and deeper sense of appreciation of "The Prophet of the Long Road," who perhaps has done as much or more than any pioneer of our country in laying deep and strong the foundations of our national life upon which rest the splendid civilization and institutions which we enjoy today. Bro. Jones is delivering this address in various charges over the district, and in this he is doing a real service for Methodism.

The conference was delighted with the presence of Dr. C. S. Wright, of S. M. U.; Dr. C. P. Moore, of Los Angeles; Rev. J. H. Fitzgerald and Rev. A. H. Sutherland. These brethren came to us with inspiring messages of their respective works and left us appreciating them more for their splendid and unselfish labors for our Church.

Perhaps one of the most interest-

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ing features of the conference was the joint session of the District Woman's Missionary Society, which was in session at the same place and time of the District Conference. Bro. Smith asked Mrs. Traylor to take the chair. In the report of the women of the district it came out that the work was in advance of last year. There was a thrill in these reports, because the work of last year was one of the best in the history of the Conference Society. No better nor more unselfish work is being done in our Church than by these faithful women. Our churches would almost be closed if it were not for the service and support given to our preachers in their work over the conference. Their undying devotion is an inspiration.

Several changes have taken place in the appointments of the district in recent weeks. J. C. Jones was transferred from Marfa to Albuquerque. J. E. Conder found it necessary to make a change on account of a breaking down in his physical condition. E. C. Morgan, of Deming, was appointed to Marfa, and Deming to be supplied by a student until conference. Fort Stockton made vacant by the leave of J. E. Conder is filled by the appointment of M. O. Williams from San Marcial.

The work of the district goes on nicely under the leadership of H. M. Smith. The additions to the Church by letter and profession of faith compares most favorably with last year with most of the evangelistic campaigns yet to be held in various parts of the district. Every indication points to a good increase over last year.

The lay delegates elected to the Annual Conference are as follows:

- C. B. BROOKS.
- L. P. I. J. AYERS.
- G. L. JONES.
- R. L. YOUNG.

Alternates:

- W. B. Jackson.
- W. E. Carre.
- W. F. Mitchell.
- J. S. Vaught.

Wm. Barton was granted license to preach.

Wm. Barton and C. B. Brooks were recommended to the Annual Conference for admission on trial.

Deming, New Mexico, was selected as the place for the next annual meeting.

J. E. Fuller, pastor at Van Horn, and his good people made the conference perfectly at home by their cordiality and hospitality. Nothing was lacking to make everything pleasant and comfortable. We are glad to have spent a season in Van Horn.

FRED B. FAUST, Sec.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

"Spirituality is not the semblance of something else; it is genuine reality. Any imitation of it is not spirituality."

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

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Poetry Can in No Case be Inserted.

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

MRS. U. B. PHILLIPS—1860-1916.

"Ye are my friends if ye do whatsoever I have commanded you."

Judged by this standard Mrs. Sudie Phillips was a devoted, trusting, faithful friend of Jesus. Did she say, "Let your light so shine," obediently she lifted hers high and bright, but with that becoming modesty that when people looked they did not see her, but Him who is the light of the world. She listened for his voice, and when it said, "Go," her feet, accustomed to duty's paths, whether they led to the "mountains wild and bare," seeking the lost soul, or to a home in "Nain," where a mother weeps for her only son, or to the house of joy in "Cana," whether tired or rested, went forth. When he said, "Do," her skilled and willing hands, with clothes for the cold, and bread for the hungry, responded. For nine years she was an itinerant Methodist preacher's wife, giving herself wholly to the work of the Lord as he had given himself, and whether in station or on district, acquitted herself to the praise of God. For the next twenty-three years as his widow she lived in Palestine, Texas, where she has, if possible, surpassed in kindly service to humanity the years of her married life. She sacrificed herself for others. She lived and died childless, but her love for children drew them to her, and she was never happier than when training them in the service of the Lord and people. Before marriage she was Miss Sudie Strayhorn, born in Orange County, North Carolina, November 3, 1860. Her parents moved to Texas when she was one year old. She was married to Rev. U. B. Phillips in Palestine, Texas, October 23, 1884. He died in Durango, Colorado, in 1893, and was brought to Palestine, Texas, for burial, the writer, who succeeded him on the Palestine District, performing the service. Sister Phillips spent the rest of her life in that city, devoting herself to her mother, sister and brothers and the Church until April 14, 1916, when at 11:40 a. m., she fell asleep in Jesus. From now she rests from her labors and her works do follow her. Of those close of kin left to mourn are her mother, one sister and two brothers. God bless them. J. T. SMITH. Tyler, Texas.

MRS. N. E. WILLIAMS.

Nancy Ellen Brinley, daughter of Jacob and Nellie Brinley, was born in Clark County, Arkansas, January 10, 1831. She was married by Rev. Eades George December 20, 1856, to Jack Williams, in Cherokee County. To this union were born five children, three living to be grown when one by one two more children and her husband died, leaving only one son, Fred Williams. She raised eight children, beside her own four grandchildren and four brothers' children. June 17, 1845, she was born of the Spirit of Jesus under a grape arbor alone with God and was a true Christian ever afterwards. Read her Bible every day. Every one loved her. She lived with me a few years and was a true mother to me in my young married life to her son, E. S. B. Williams. She taught my children to say their first prayers. She died in Wichita Falls, Texas, November 10, 1915. Was a subscriber to the Christian Advocate before it was called Advocate. We were not with her for some time, but miss her so much and her good Christian letters, but she has only fallen asleep to awake with the Lord. We know where to find her. Her daughter-in-law. OLLIE MORRIS. Big Spring, Texas.

HEATH—Mary Sofrony Heath died April 4, 1916, of pneumonia, after a short illness of about ten days. She was a consecrated Christian woman, an active worker in the Methodist Church for over forty years. It was always a great pleasure to her to visit the sick and attend religious services. She was a woman of great influence in the community in which she lived. Saint and sinner believed in her sincerely. What a power she was in revival meetings! She spent a great deal of time in prayer, and as a result she was instrumental in leading sinners to Christ. Sister Heath was sixty-three years of age at the time of her death. She was married to W. C. Heath nearly forty-five years ago in Texas. They moved to Oklahoma years ago and were living near Yeager, Oklahoma, at the time of Sister Heath's demise. This good mother and wife left a devoted husband and eight children to mourn her death. May the blessings of our Lord rest upon the loved ones left behind. The funeral services were conducted by Rev. Luther Roberts, of Ada, Oklahoma, assisted by Rev. T. F. Roberts, of Holdenville, Oklahoma, and the writer. The deceased was laid to rest in Fairview Cemetery, near Yeager, Oklahoma. A. T. WINN, P. C.

GREGG—Mrs. Nannie Gregg, widow of the late Wilson Gregg, died in Port Arthur, Texas, March 19, 1916, at the home of her daughter, Mrs. Harold M. Hoc. Her remains were brought to Fort Worth for burial and laid beside those of her husband and her mother. Mrs. Gregg came of a strong, self-reliant stock. She was a true Christian character, life-long member of the Episcopal Church, of which Church her father-in-law was a Bishop during the early days in Texas. She stood so steadfastly for right her daily life was a constant call to come up higher, and many a person has been lifted by her gentle, kind, unobtrusive methods. Left a widow in her young womanhood with a little daughter and an aged mother, she bravely set her face to the task of preserving the home. Health soon failing her, the burden fell to the young daughter, who equally as bravely took up the reins. Mrs. Gregg has gone to her reward, which is sure, but she has left a lesson to the world in the unselfish, self-sacrificing life she lived that will bless it. A FRIEND.

WINDHAM—Mrs. Dollie Windham (nee Campbell) was born November 30, 1889. Converted and joined the M. E. Church, South, at Shelbyville in the summer of 1900. Was married April 14, 1910, to Lenny Windham. She died February 19, 1916. The short history of twenty-seven years of life is that, that is soul-thrilling, and eternity alone can only reveal its greatest truth. Dollie was as much universally loved by all who knew her as any person I ever saw. She was loved because of her sweet and godly disposition and for her life, which was pure and Christlike. Her mother died when she was quite small and she was raised by W. M. Beck and wife, who helped to shape her life for good. She loved everything that pertained to God's cause and could always be found in her place to lend a helping hand, and it was hers to give every one a kind and loving word or a sweet smile that scattered sunshine on others' pathway, and when in her presence you could not help but feel the impression of her noble character. No voice has ever been hushed in this country that is more missed than hers. She left behind her a husband and a baby girl thirteen months old and scores of friends to mourn because of her going away. She was in every sense of the word a mother, and as a wife she was not to be surpassed. Her sudden death was a shock to her husband and all they could for her we stood with veiled faces and bowed in submission to the will of our Heavenly Father, while the noble spirit struggled to take its flight into land of peace and rest. Yes, Dollie is gone, but not forgotten and her going away has brought heaven nearer. In the midst of a mighty concourse of people we laid her body to rest in Shelbyville Cemetery to await that great day when Christ shall make the last display of his mighty power and then you will and her among that mighty throng that shall bring forth the royal diadem and crown him Lord of all. May the blessings of a good Heavenly Father abide on her lonely husband and motherless child and at last bring them together where parting is no more. Her pastor, J. L. ROSS. Shelbyville, Texas.

SWANK—The death angel has visited our community and taken from us Beneva Swank. Beneva was born near Manchaca August 7, 1905, and died at the same place May 2, 1916. Beneva was very bright and agreeable and ladylike, obedient to her parents and was a little Christian, she having made a profession of religion and joined the Church the first Sunday in June, 1914. It was my pleasure to baptize her and receive her into the Church. She always enjoyed going to Church and Sunday School more than any other place. Earth is poorer by her going away, but we are sure that heaven is richer. The Master said, "Blessed are the dead which die in the Lord." He also said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." We feel sure that some day we shall meet where parting will be no more. We would say to the broken-hearted father and mother and little sister, if they will live for God they can be with Beneva in the resurrection day. We laid her little body to rest in the Live Oak Cemetery, after having the service in the Church, with a great congregation who, we are sure, sympathize with Brother and Sister Swank in their great loss. Services were conducted by the writer. W. A. HART, P. C.

JOHNSON—Mrs. Sue Fan (Dovle) Peck Johnson was born in Goliad, Texas, July 25, 1883. From childhood to womanhood she ever evinced a most remarkable spirit of gentleness, kindness and loving affection. Her beautiful features, radiant with life and happiness but mirrored a soul of ineffable goodness. She has gone on before and as a lodestar draws our gaze from earth to heaven. The earth has been made better for her having lived in it. As a daughter she was ever loving and obedient, as a sister sweet and helpful, as a wife and homemaker she was glorious! Her sweet presence so permeated every nook and cranny of that blissful abode that a little bit of earth was transformed into a veritable bower of Eden. She joined the Methodist Episcopal Church, South, at the age of twelve, and ever lived a consecrated Christian life. She was married to Mr. James Word Johnson, July 15, 1913, at her home in San Antonio and came to Kingsville. She departed this life April 7, 1916, and was interred in the family burying ground, near the old Peck home, in Goliad, Texas. A RELATIVE.

CAVINESS—Ranselle, only son of Mr. and Mrs. S. G. Caviness, of Caviness, Lamar County, Texas was born April 11, 1899. Coming from one of the oldest and most prominent families of the county, he was the idol of the home and community. Every advantage had been given him and he had wisely taken advantage of them all. His own personality was richly endowed. He was a profound student for his age, a wide reader of good literature and an exemplary boy—courageous, hospitable, kind and true. March 18, 1915, he was accidentally thrown from his horse and sustained an injury of the spinal cord, which resulted in practically total paralysis. Weeks were spent in a sanitarium and the best skill in the country bent all its energy for him. Slowly he improved, hope for him strengthened until a violent pneumonia seized upon him which bore him away January 4, 1916. Weep not, dear parents, relatives and friends, for while he cannot come back to us, we can go to him. His pastor, F. C. ADAMS.

FARIS—Mrs. Annie Faris, wife of S. J. Faris, died in Amarillo, Texas, February 23, 1916, at the home of one of her children. Her remains were brought to Fort Worth and laid to rest in Oakwood Cemetery in the presence of a large concourse of sorrowing friends and relatives. Services were held at the home, conducted by Rev. R. C. Armstrong and Rev. C. R. Wright, her pastor, who paid beautiful tribute to her noble Christian life. She was a faithful member of the Methodist Church and her life was chiefly devoted to acts of charity and the living up to the Golden Rule. No person was ever too low in the social scale for her helping hand and tender words of counsel and cheer. Many have been lifted by her gentle, kindly touch. Though a great sufferer for years she has borne it all patiently, always meeting her friends with a smile when they have visited her. "She has fought a good fight," she has finished her course. W. K. P. Fort Worth, Texas.

LILLARD—Mrs. Virginia D. Lillard died in Seguin, Texas, Friday, May 5, 1916, at the home of her daughter, Mrs. A. J. Fenell. She was born October 29, 1836, near Sandersville, Georgia, a daughter of Mr. and Mrs. Jesse H. Cone. They came to Texas in 1852, soon afterwards settling on Mill Creek, Guadalupe County, where deceased lived until raised and where all her children were raised and married. She was married to S. C. Lillard, who has been dead a number of years. Funeral services were conducted Saturday morning at Seguin First Methodist Church by Rev. J. F. Pennybacker and burial in San Geronimo Cemetery. Only a few weeks ago I had the pleasure of visiting her in Seguin, and she looked so bright, strong and healthy, yet she was nearly eighty years of age. From early girlhood she had been a member of the Methodist Episcopal Church, South. Memory brings up her gentle and genial presence in her family, with her guests, and her devotion and consistent relations to Church and social life. She was a woman of the old style in the simplicity of her manners, her love for home, husband and children, grandchildren and friends. She kept her place in the Church in the midst of all vicissitudes. Her Church, pastor and sisters in Christ, will miss her. Farewell, old mother! You have lured us to the skies and we will try to follow. When we think of you it will be of the touch of a vanished hand, a hand and heart that has poured forth blessings into the lives of many who linger here, and of one who has gone to a mansion in the skies. H. G. H.

HOLLAND—Rev. James R. Holland was born in Tennessee fifty-eight years ago. In early life he emigrated to Texas with his father's family, settling in Montague County. He was reared by Christian parents who dedicated him to God in infancy. Early in life he made public confession of faith in Jesus Christ and shortly thereafter was granted license to preach. In October, 1886, he joined the old Indian Mission Conference M. E. Church, South. He took up the duties of an itinerant preacher and faithfully discharged the same. Brother Holland did not have early educational advantages, but he was a diligent student and soon developed into a strong, gospel preacher. He labored in a difficult field. Many seemingly insuperable difficulties were constantly to be met, which he did unhesitatingly. On account of his large family he decided after several years in the itinerancy he would locate, which he did, settling in Norman, Oklahoma, the seat of our State University. Here he entered business, placing his sons and daughters in school. Of the nine children several of them have graduated from the University, while the younger ones are still in high school. Two years ago his health began failing and on the evening of March 24, 1916, he passed to his reward. He has left to his splendid family the heritage of a good name. He loved the Church, was loyal to her interests and a true friend to his pastor. "Well done, good and faithful servant." M. L. BUTLER. Norman, Oklahoma.

PRICE—A. P. Price was born near Lebanon, Tennessee, November 5, 1850; died in Fate, Texas, April 1, 1916. He came to Texas when a young man and settled in Rockwall County, which was his home to the time of his death. December 12, 1877, he was married to Miss Elizabeth Warring, of McKinney, Texas, who survives him. To this union seven children were born, all of whom are living—Mrs. Susie Lowe, of Rockwall, Texas; Lawrence, of Royse, Texas; John, of Midland, Texas; Miss Lelia, of Fate, Texas; Mrs. Fannie Fleming, of Childress, Texas; Mrs. Elizabeth Simpson, of Dallas, Texas, and Mrs. Ruth Mason, of Fate, Texas. In early manhood Brother Price joined the M. E. Church, South, and was ever a most joyous member of the Church of his choice. For a number of years he was a member of the Official Board and a member of the Board of Stewards at the time of his death. As a citizen and neighbor he was loved and respected by all. He was devoted to his family and loved his home. On Sunday, April 2, 1916, the writer preached his funeral in the Methodist Church at Fate, Texas, to a large and sorrowing congregation of relatives and friends and we laid the remains to rest in the Mount Zion Cemetery. A. P. LIGHTTOWER, P. C.

DODSON—Mrs. Sarah Dodson was born in Tennessee September 24, 1839. As a small child she removed with her father, Uncle Robert Caviness, first to Mississippi, then to Texas, settling near what is now Caviness, in Lamar County, near which old homestead she lived and died. She was thrice married: To Hezekiah Reynolds, to whom she bore one son, who, with his father, went on before her; to William Dodson, who was the father of five of her children, of whom only one is left behind, Mrs. J. L. Armstrong, of Caviness; to William McErwin, of which union was born Charles McErwin, of Hinkley. She was early converted and joined the Methodist Church, which it was her delight to honor and serve to the day of her death. For several years she was an invalid, her last few years being spent in bed. Through it all she was patient and faithful and died triumphant March 10, 1916. We point her children and grandchildren and large family of relatives to her God and pray that they may reunite with her around the great white throne. Her pastor, F. C. ADAMS.

LUMPKIN—Wilson Lumpkin, Confederate veteran and pioneer Texan, who lived under four flags in the Lone Star State, died in San Angelo, Texas, April 29, 1916, at the residence of his daughter. The body was interred at Neches, Texas; funeral services conducted by Rev. J. T. Hooks. Mr. Lumpkin was 83 years, 9 months and 7 days of age. He came to Texas in the spring of 1835 in company with his parents, who landed at Matagorda. His father, P. O. Lumpkin, was a son of Wilson Lumpkin, one of the first Governors of the State of Georgia. The deceased lived under the Mexican flag during the first years of his residence in the State. Then followed the period of the Republic of Texas until 1845 when the country joined the Union. During the Civil War the Stars and Bars floated in Texas in place of the Stars and Stripes, and Mr. Lumpkin gave four years' service in the cause. He joined one of the first Confederate companies sent from Anderson County and remained in the ranks until the end. Surviving besides Mrs. Gibbs are two brothers, P. O. and Dan Lumpkin, who reside in East Texas. C. S. GIBBS.

STEVENS—Thomas Stevens was born in Tennessee, October 28, 1842, and died at Lone Oak, Texas, March 12, 1916. In early life he moved to Hunt County, Texas, and on March 28, 1866, he married Maria Jane Morris. To this union ten children were born, five of whom are living. Brother Stevens was converted in June, 1863, and joined the M. E. Church, South. He lived a devoted Christian life and died with his faith fixed in God. All who knew him were impressed with his loyalty to the Church and his consecration to the service of God. He was truly a good man and leaves a great heritage to his family and friends. The influence of his upright, godly life will bring forth fruit in years to come. The funeral service was conducted by the writer, assisted by Rev. Mr. Hunt, of the Protestant Methodist Church. We thank God for his pure, Christian life and pray God's richest blessings upon his faithful Christian wife and family. Lone Oak, Texas. BERT B. HALL.

NEAL—James P. Neal was born in Warren County, Tennessee, March 6, 1853. He completed his education at Burke College, Tennessee, and when a mere lad of nineteen came to Texas. He returned to Tennessee after a year's stay, but the call of the rolling prairie was too alluring and in 1879 the Lone Star State became his permanent home. He married Miss Lula Nater, of Moody, Texas, in 1883, and to this union were born seven children, six of whom are living, four boys and two girls. With the exception of a few years in Bell and McLennan Counties he had resided in Hill County the entire time of his stay in Texas. He had been a faithful Christian for twenty-six years, having joined the M. E. Church, South, in 1890. He was an able scholar and took great pleasure in encouraging ambition among young boys and girls. He loved his family and was happy to keep his children near him. How they will miss his kindly deeds and his cheerful words of hope. A lasting reunion in heaven awaits the heartbroken mother and children. A MOURNER.

TAYLOR—Mrs. Lucy L., second daughter of A. W. and Sarah Ann Naylor, was born in Kentucky July 9, 1833, and died in Crockett, Texas, February 19, 1916. She was married to Henry Lee Taylor November 19, 1852. She was the mother of seven children. Only two survive her, namely, Mrs. Virginia L. McGar and Mrs. Mattie E. Lancaster. She was converted and joined the Methodist Church when eighteen years old. She proudly boasted that she was a Methodist of the old Wesleyan type. That boast was borne out by the life that she lived. She was ever ready to do anything for her Savior. Often her cup was filled full to the overflowing. She was especially gifted in prayer. Her sister, M. C. S. Sandel, of Dallas, for a long time graced the home of a Methodist preacher. She will be missed everywhere—the vacant chair, the fervent prayers, the loving counsel. While she will not return and her presence will be missed, still her loved ones hope to meet her again on the sunny shores of eternal deliverance. May it be so. CHAS. U. McLARTY.

MILAM—Serena Addie Milam (nee Teague) was born April 28, 1847. After a lingering illness of nearly four months she passed to her reward May 6, 1916. She was married to C. R. Jackson January 23, 1868, with whom she lived happily until his death August 13, 1874. On August 7, 1879, she married J. H. Milam, who died July 8, 1901. She professed religion and joined the Methodist Church in early life. Sister Milam loved her Church and was ever faithful and true to her Church vows. Eva, Sara, Ike and Albert, are faithful members of the Methodist Church at Milton. The love they had for their sainted mother was expressed by both word and deed. Besides these two sons, Sister Milam leaves one brother, a practicing physician at Deport; four sisters and a host of friends to mourn her departure. But she has gone to a better world. She is resting from her labor. She was buried in Mt. Pleasant Cemetery. The funeral services were conducted by her pastor, assisted by Rev. Jones, of the Baptist Church. A large crowd attended the funeral. And if we love and trust the Lord, we will meet this good woman in the good home above. Her pastor, C. F. MCKINNEY.

EMBRY—On Sunday afternoon, April 30, 1916, at the family residence in Bowie, the spirit of Sister Ida Embry took its flight to the "regions beyond." She was born at McKinney, Texas, November 15, 1854. In 1873 she was married to Dr. J. M. Embry. Soon after her marriage she was converted and joined the Methodist Church. Sister Embry was an invalid the last six years of her life. She was patient during all this time and her faith in God was beautiful. In the last hour she called her loved ones about her, talked triumphantly of her reward to which she was going, and passed away in great peace. She leaves a devoted husband, one son and two daughters. Her children are all grown and were present at the funeral. Relatives from Fort Worth were also present. The writer conducted a service at the family residence and burial was at Decatur, Texas, the following day. She is greatly missed by the loved ones, but they are happy in the thought of her "best estate." It is a great consolation to them to know that she is not gone forever, but merely gone on before. May God's sustaining grace be so appropriated by the bereaved that they may be as triumphant both in life and in death as was this dear wife and mother. W. L. TITTLE, Pastor.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backaches, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

Done happen of an Estey ent. It is the ns of ability a building— make pipe have never delicacy and COMPANY Vermont

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A Distinctive Reason

What is the chief reason for the superiority of Dr. Price's Cream Baking Powder?

There are several good reasons, but there is one which distinguishes Dr. Price's from other baking powders.

This reason, which every woman should know, is that Dr. Price's Baking Powder is made from cream of tartar, which comes from grapes. This means a healthful fruit origin. It means natural food as distinguished from mineral substitutes used in other baking powders.

There is no alum nor phosphate in
DR. PRICE'S CREAM BAKING POWDER
MADE FROM CREAM OF TARTAR
DERIVED FROM GRAPES

COMMITTEE OF SIXTY ON FEDERATION.

Report No. 2.

Title: Unification

Adopted May 12. Present, 46; affirmative, 46; negative, 0.

Preamble.

The Methodist Episcopal Church, in General Conference assembled, hails with joy the prospect of an early reunion with the Methodist Episcopal Church, South.

We believe that the united Church will have greatly increased power in its conflict with evil in all lands, that it will be able to lay a more effective emphasis on the fundamentals of Christianity and that it will be more potent in developing the higher loyalty to the supremacy of our common Lord and Master Jesus Christ.

We believe that such a union will hasten the development of a truly world-Church, which will make for the rapid advancement and final triumph of the kingdom of God in the world.

Reply to the Methodist Episcopal Church, South.

Your Committee on Unification therefore recommends that the General Conference make the following declarations:

1. The Methodist Episcopal Church considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and approved by the General Conference of the Methodist Episcopal Church, South, with one modifying recommendation as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization.

2. The Methodist Episcopal Church regards the unification of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, by the plan proposed by the Joint Commission on Federation, as feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in accordance with this general plan of reorganization, with the following recommendations:

(a) That the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions.

(b) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized Church both at home and abroad.

(c) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.

We also favor the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted and perfected by both the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

(d) That, conforming to the suggestion of the Joint Commission the colored membership of the reorganized Church be constituted into one or more quadrennial or judicial conferences.

3. The Board of Bishops of the Methodist Episcopal Church is hereby authorized and instructed to appoint a Commission of twenty-five members, five Bishops, ten ministers and ten laymen, to confer with Commissioners of the Methodist Episcopal Church, South, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed, and in carrying forward such negotiations as have for their purpose, and shall result in, the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and approved by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. So sincerely do

we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two Churches may be one, that we hereby authorize and instruct the Commissioners in the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.

This Commission shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Joint Commission on Unification for its consideration and final determination.

EARL CRANSTON,
Chairman.
JOHN J. WALLACE,
Secretary.

DR. GOUCHER'S ADDRESS.

(Speech of Dr. Goucher in presenting report of the Committee of Sixty on Federation at Saratoga Springs.)

J. F. Goucher: Mr. Chairman, may I speak a word of information. If you will note the Preamble of this report sets forth three things: First the attitude of the Methodist Episcopal Church toward this question of Union. It "hails with joy the prospect of an early reunion with the Methodist Episcopal Church, South." Second: Its motive. "We believe that the united Church will have greatly increased power in its conflict with evil in all lands, that it will be able to lay a more effective emphasis on the fundamentals of Christianity and that it will be more potent in developing the higher loyalty to the supremacy of our common Lord and Master Jesus Christ."

"We believe that such a union will hasten the development of a truly world-church, which will make for the rapid advancement and final triumph of the kingdom of God in the world." In our reply you will notice it is a series of recommendations. Everything is tentative. We do not propose legislation, but we do desire to define the lines to some extent, at least, along which the conference and consideration and elaboration of plans shall proceed, and we do this in exact harmony, and in the exact words of the Methodist Episcopal Church, South. But just as they have done—while everything is tentative—we do emphasize one fundamental principle.

It shall be a federated union following the organization of the United States of America which has been tried in the most difficult of problems, and which has and which is commending itself to the greatest statesmen of the world in all lands, many of them giving their highest possible compliment and approval by seeking to imitate the same.

You will note further that in this federated union it provides all authority necessary in the centralization of power in one general conference, but it protects all interests of every kind incident to every locality and environment by providing for Quadrennial Conferences just as the States of the United States provide for local government and local interests, while loyal to the centralized authority of our great government. So this provides for the peculiar incidental and local conditions of every part, not only of the United States, but of a great world. That is that to which we are called.

The method of statement may not be quite satisfactory to some of the conference, because as I have heard it remarked, it is not definite enough, it is not specific enough, it is not detailed enough. But in the judgment of your committee that is one of its chief excellencies. The statements have been taken out of the dogmatic ultimatum class, and every one of them has been put into debatable area, so that we do not assume to approach our brethren or to respond to their approach with a hard and fast instruction that may stand in the way of conference and conciliation. It is taken out of the dogmatic purposefully and we therefore set forth a series of recommendations which express our present thought and desire to so present them that they shall be considered without prejudice, and we hope enter into the appreciative consideration of the other commission.

This is in harmony also with the action of our brethren of the Methodist Episcopal Church, South, who made one exception to the report of the Joint Commission, and we have simply followed their suggestion and example in this matter. Thus far everything has been absolutely harmonious and we believe it will continue so until the end.

Note please the following recommendation. We emphasize the basic quality of the unity

by saying, "but nevertheless"—while tentative—"as containing the basic principles"—not necessarily elaborated statements—"the basic principles of a genuine unification of the Methodist bodies of the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization." And, then, we approve the plan simply as a basic principle tentatively, or with the following recommendations:

(a) That the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions—which this Church and the Church, South, must determine. The centralized government is particularly to be guarded that it may not be oppressive, but they have adequate authority for efficiency.

(b) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized Church both at home and abroad.

This is a recognized principle of the Methodist Episcopal Church. It is already a practice of the Methodist Episcopal Church. We have granted a Central Conference for India and Southern Asia. We have granted a Central Conference for Eastern Asia. We have granted a Central Conference for Europe. These are the Quadrennial Conferences—in outline at least—taking direction of their local interests, interpreting their necessities, providing for their relation and expansion, but in absolute loyalty to the General Conference, as manifested by the presence of delegates from all these areas.

Also, in our own land we have already adopted this custom that is in embryo here. In the residential areas the Bishops call together their District Superintendents and their chief laymen and pastors for conferences, once a year, twice a year, or occasionally oftener; and it is reaching out to be recognized as a necessity, in the expanding power and the multiplied responsibilities and increasing opportunities of our Church, to interpret itself according to local conditions; and therefore it is the emphasis of the tendency and the expression of a practice. There is no change; but simply a recognition of something. Therefore you can understand New England cannot legislate for California, nor can Michigan legislate for Texas. There are difficulties that need special legislation. Therefore, if we had eight or ten of these Quadrennial Conferences, according to the homogeneity of the area and the necessities of the environment, we could have such an efficient sufficiency as is absolutely impossible in legislation for conditions which are emergent and crucial under certain conditions, but are not within the purview of the consciousness of delegates from other sections.

(c) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.

We also favor the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted and perfected by both the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

(d) That, conforming to the suggestion of the Joint Commission the colored membership of the reorganized Church be constituted into one or more quadrennial or jurisdictional conferences.

That means that they may study their own problems; that they may have their own Episcopal supervision within their area; that they may be recognized as an entity and a part of the great Methodist movement; and have the same opportunities and the same responsibilities for meeting their problems as characterize every other of these conferences. May I say, having been a member of this General Conference for some time, and having tried to be a student of its history—and I make the confession without intention of reflection—that I have never seen nor do I know of any question pertaining to our colored membership, which has had prayerful, unbiased, persistent and consecrated consideration. That is no reflection upon the past. It has been impossible that it should have had such. Entering into it have been prejudices and aspirations, limited, unconsciously, to the present necessity; but this will give an opportunity for this part of our great Methodism to deliberately study their problems, and study them without bias or prejudice; and will bring to them that which is absolutely essential to the development of manhood, without which manhood cannot be attained.

I refer to two things: First, in order for the development of manhood the individual of the organization must have the privilege of making his own mistakes. Our colored brethren have never had the privilege of making their own mistakes. They have had plenty of them made, but they have been made for them. Second, in order for the development of manhood the individual that makes a mistake must be under compulsion to correct his mistake; and thus he finds self interpretation; thus he finds the beneficent results that can only come in that way, which is looking to the enjoyment of the opportunity; and those results will be the increased efficiency and the better development of this part, just as it does for China, for India, for Europe; and just as is proposed to do for the whole world.

May I say here also that this is a world program, with nothing limited or provincial about it. This is to make possible the evolution of Churches which will meet the characteristics of their community, of their locality; but without severing their relationship to the great central organization. In the judgment of your speaker, had this been in existence there would have been no national Methodist Church of Japan. It would have been a part of the great Methodist Episcopal Church, fully organized, fully developed and efficient, but still a part of ecumenical Methodism. May I say also that the evolution of social and of Church life has a great similarity, starting at the same point and eventuating at the same point, but traveling different paths, although with striking similarity.

First in the evolution of social life is the individual. He is a law unto himself, with no recognized relationships. In that charming romance of Robinson Crusoe, we recall that when he found himself upon that island he was absolutely independent; but on that fateful Friday, when he saw the footprint on the beach, the whole character of his life changed, for there were social problems that had been injected into it which entirely changed the situation, and he was no longer absolutely independent. So that the first phase is the development of the individual. The second phase is the provincial phase. There the few individuals come together for mutual protection, and develop a provincial arrangement.

Then comes the national phase, in which the nations develop their great strength, and advance civilization in all desirable measure. Then comes the international phase. The

world, especially Europe, is in arms, at war, and in social conflict elsewhere, and is in the throes of the new birth of a great internationalism which shall command peace among the nations, as a government does among its citizens; and is reaching toward the great internationalism which is the natural evolution of social conditions. There is something beyond toward which it is striving. So also with the Church. It is first individualistic, and God in his grace proposes to rectify all social problems in the unity of the individual by first reconstructing the individual and re-adjusting him to all other conditions. From the individualistic standpoint, when a man is born into the kingdom of Christ—which was the gospel of our Lord—he comes to the communistic or the provincial phase, which was an incipient interpretation of the gospel of John Wesley. Conversion is individualistic. Sanctification is communistic. Love is a social thing; it develops itself by ministry and is aided by sacrifice; and therefore this provincial life which we find in all lands soon comes into the denominational characteristic. That is where we are. But beyond the denominational characteristic is the interdenominational characteristic, and there is where we are, in touch with a movement which is just now in the sincere and real birth throes of a larger Christianity. But beyond the interdenominational phase and beyond the interdenominational phase is the higher loyalty to him who is the Lord of lords, and King of kings; and the supernaturalism which is the kingdom of God, that is the provision to which we are looking in this report—for a world Church. It closes as it starts, with an intense utterance of the sincerity of our spirit, namely:

3. The Board of Bishops of the Methodist Episcopal Church is hereby authorized and instructed to appoint a Commission of twenty-five members, five Bishops, ten ministers and ten laymen, to confer with Commissioners of the Methodist Episcopal Church, South, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed, and in carrying forward such negotiations as have for their purpose, and shall result in, the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and approved by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

So sincerely do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two Churches may be one, that we hereby authorize and instruct the Commissioners in the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.

This Commission shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Joint Commission on Unification for its consideration and final determination.

Mark you, nothing is final. This is but the introduction, and it all comes back four years hence for final action, as it will two years hence to the Methodist Episcopal Church, South. May I remark that so cordial were the friends of the Methodist Church, South, that when the report was before them they rose en masse and unanimously and enthusiastically voted for the report. But mark the content of it! No lagging, no delay. The report says: Let the General Conference of the Methodist Episcopal Church in 1916 declare itself in favor of unification through the proposed plan of reorganization, and appoint a Commission on Unification, separate from the Council of Methodism, and the representatives of Methodism are hereby instructed and empowered to appoint a similar commission that shall serve until the meeting of the next General Conference. It is possible that before the June roses have bloomed these two commissions may be sitting in Conference; and, under the blessing and guidance of God, be able to report two years hence to their body, and four years hence to this body.

At the close of Dr. Goucher's remarks the conference arose en masse, applauding with very great fervor, while Bishop Hendrix was escorted to the platform beside Bishop Cranston.

Bishop Cranston: As many as will adopt the report, stand.

The entire conference arose en masse. The doxology was sung.

The Bishop: As many as are opposed to the adoption of report, stand and be counted.

EVEN THE ADVOCATE "FORCE" IS LIKED.

We not only like the Advocate, but the whole Advocate force as well. Many of our people read the Advocate and enjoy it.
J. J. CREED,
Taylor, Texas.

GRANDMA READ ADVOCATE 42 YEARS.

Please change the address of the Advocate from Mrs. M. E. Weaver to Miss Mader Ward, Jonesboro, Texas. Mrs. Weaver died and her husband wishes this subscription transferred to his little granddaughter and that she may live to take and read the Texas Christian Advocate as long as her grandmother did—about forty-two years. I only wish all our Methodist people would be like minded.
Mac M. SMITH.

READERS OF ADVOCATE PAY THEIR QUARTERAGE.

For many years I have taken the Advocate and prize it above all other papers. When a steward I noticed members who read the Advocate always were ready and willing to pay their quarterage.

R. R. JENKINS,
Springtown, Texas.

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To renew your subscription to the Texas Christian Advocate, but, undoubtedly, you negligently have not read that little label stamped on the first page of your paper. Kindly study it and see if your subscription has not expired. The Advocate wants to keep all its subscribers on its list. From many letters received lately they are watching the label. If the yellow label reads 18May16 it tells you that your subscription has expired. The Advocate earnestly hopes that there will be many more renewals.