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TEXAS CHRISTIAN ADVOCATE

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OKLAHOMA

NEW MEXICO

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Number 36

THE TYPE OF MINISTRY NEEDED NOW.

"I have tried to make you Christlike Christians," wrote an eminent English minister to his people just before his death.

Could a higher motive be proposed for any man's ministry? And should not just this be the criterion of any minister's success?

It is not enough to make Churchmen of our people, orderly and respectable Church members. It is not enough to build up the financial and social interests of our denominations.

We are not sent to interest and amuse men. Crowds are not the criterion of a minister's success.

Is our ministry productive of Christlike Christians? Are unsaved men saved through our preaching and pastoral ministrations? Does the minister leave his congregation a more Christlike people? When death calls him, can he say in sincerity to the Churches which he has served, "I have tried to make you Christlike Christians?"

A less worthy motive will disqualify our ministers for their task in this testing time of the world. The larger part of Europe, Asia and America is now in war. A money-loving and pleasure-seeking world is suddenly awakened to the deeper realities of life. Scarcely a home in Europe but is in mourning for sons fallen in battle; American fathers and mothers presently will be called upon to kiss noble sons good-bye as they start to the battle front in the most colossal war of the centuries; for many of our sons it will be father's and mother's last kiss.

In such a situation our people will ask for the full consolations of the Gospel; they will seek out those ministers in our cities and villages who know Christ in their experiences and whose ministerial aims are unmixed with the dross of selfish or worldly motives.

We have no retainer to lecture our ministerial brethren. We should far rather sit at their feet and have them speak to us. But what if we should discover during the stress and storm of the war that we have been living beneath our privileges and ourselves are not the Christlike Christians which we should be? What if we should discover that we have been dealing with the mere externalities of religion both in our own lives and in our pulpit ministrations? What if a review of our pulpit themes should reveal that we have not been preaching for the immediate conversion of the unsaved in our congregations and that our discourses have not been shot through with the vital themes of the gospel?

We may well test our spiritual fitness to minister to our war-stricken people by the strong words of the Apostle to the Church

in Galatia: "My little children, of whom I travail in birth until Christ be formed in you." Is the intense effort and anguish of the great apostle to conform the souls of his people to the mind of Christ reflected in our own ministry? Does the passion for souls consume us? Is it our sole ambition to make Christlike Christians of our people? If so, ours will be the type of ministry so sorely needed now.

KEEP THE COLLEGES GOING.

General Leonard Wood has written representatives of leading colleges in the East as follows:

Tell your young men to stick to their present duties until such time as the Government calls for men. This it will undoubtedly do, when its plans are announced. The most important service men can render their country now is to stay at their university and put in all the time possible under a military instructor in preparing themselves for probable service. There is no reason whatever for the men discontinuing their college work until the Government plans are definitely announced.

In conformity to these instructions the colleges of the country are rapidly becoming war-camps. Princeton, Harvard, Cornell, Yale and other colleges are giving military training precedence over purely academic work.

The important thing now noted, however, is that college work is not wholly suspended and that the colleges are maintaining their organization. This is as it should be. Military training can be given at the college under vastly better conditions than in army camps. The dormitories of our colleges are safer places than military barracks.

The Government doubtless will dispatch military instructors to our institutions of learning and while doing a measure of college work our young men can become familiar with the manual and can actually fit themselves for military service for the country.

We trust that the presidents of our own schools will secure military instructors and will follow the lead of other colleges in giving a conspicuous place to military training.

Nothing more unfortunate could befall our Church than to have its schools disrupted at this time and its students scattered in military camps throughout the country. Such a course must not be entertained for a moment in view of General Wood's statement that our young men can render their best service to the country by remaining on the college campus for their military training.

Some of the colleges have announced that credits toward degrees will be given students for satisfactory work done in the service of the Government. This is most commendable. Every encouragement must be given our young men to maintain steadily their purpose of obtaining a college education. It would be an irreparable

loss if the war should cut short the education of millions of young men.

The colleges for young women are likewise "mobilizing" for service. Vassar, Wellesley and Smith are preparing their students for Government service as nurses, wireless telegraphers, etc. Sewing and knitting classes have been at work for months. Our own Southern colleges for women must likewise be organized.

If in the past it has been important that parents should keep their sons and daughters in college, it is not less important now. If sacrifices in the past have been justified in order that our children may remain in college, such sacrifices are not less imperative now. And if in the past the financial support of our colleges has redounded to the benefit of the country, such support is doubly profitable today. The college laboratories must continue to supply chemists. Investigation and invention are needed for the Nation. Every consideration of culture, patriotism and religion, therefore, demands that we keep our colleges going.

DALLAS MEETING OF THE EDUCATIONAL COMMISSION.

One of the most profitable meetings yet held by the Educational Commission was its Dallas meeting, April 4-5. Bishop W. A. Candler, chairman, Atlanta, Georgia; Bishop J. H. McCoy, Birmingham, Alabama; Rev. A. J. Lamar, Nashville, Tennessee; Rev. F. J. Prettyman, Washington, District of Columbia; Rev. W. D. Bradfield, Dallas, Texas; Judge W. D. Thomson, Atlanta, Georgia; Judge W. M. G. Thomas, Chattanooga, Tennessee, and Judge J. E. Cockrell, Dallas, Texas, were present.

The Commissioners and some three hundred of their invited guests from Missouri, Arkansas, Louisiana, New Mexico, Oklahoma and Texas were met at the Oriental Hotel, Wednesday morning at 9:30 o'clock, by a committee composed of one hundred Dallas citizens. Cars were furnished and soon the visiting hosts were in Dallas Hall of Southern Methodist University, some six miles distant from the heart of the city. A scene of rare beauty greeted the Commissioners and their guests at the University. The rotunda and balconies of Dallas Hall overflowed with students who sang "America." Members of the Commission visited the library and classrooms of the great main building, anxious to inspect every feature of the building. There was only one feeling among the Commissioners, namely, that Dallas Hall is the most beautiful and the most serviceable single college building in the whole of Southern Methodism and contains the largest academic student body which Southern Methodism has yet gathered together.

The chapel was filled at 10:30, Bishop E. D. Mouzon presiding. Dr. John M. Barcus led the singing and Dr. T. N. Ivey, of

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

Waste Places In The Country

REV. C. L. BROWNING, Milford, Texas.

(Published by request of the Waxahachie District Preachers' Conference.)

That the country is developing new and serious problems—social, economic, religious and educational—is admitted by all who have given the subject any study at all. The purpose of this paper will be to show the real conditions, the contributing causes and, if possible, to point out the responsibility for the cure. I do not hope to have every one agree with me, but this shall not deter me from a candid statement of the conditions, as I see them, or from calling the names of those responsible for their existence and for their cure. That the country is not a desirable place to live, as it is found in many communities, is a fact confirmed by the great exodus from the country to the towns and cities. As a usual thing, people will make their homes where they can do the best for themselves and families, and the rapidly filling cities, the phenomenal growth of our urban population within the last twenty years, the greatly increasing ratio of the city population over the country dweller, is proof that something is wrong with the country as a place to live and rear a family. Some of these troubles are as follows:

1. The character of schools in the country. None but a blinded or unnatural father will willingly raise a family where he cannot give them the advantages of an education. The value of an education has been demonstrated so often and so fully that the farmer has caught the inspiration of its benefits. Though without an education himself, he covets educational advantages for his children. But the country school districts have been small, the buildings have been inadequate and uncomfortable, the teachers have been incompetent and the school terms have been short. The weather during the school term is usually bad and the roads, often, are all but impassable. The better class of farmers, therefore, seeking better advantages for their children, have moved to town or the city where these advantages have been provided. Not only are they not to blame for doing so, but they are to be commended. It is an act of self-defense.

2. The character of the country church. The things true of the schools in the country are also true of the advantages of the country church. Often the religious advantages are even worse than the educational advantages. In the same school district—too often too small for the support of one school—there are from two to four Church organizations and sometimes as many church buildings. If these Churches were working in harmony and in co-operation there might be some excuse for their existence. But these Churches have often degenerated into mere sects, hating each other worse than they hate the devil. Their pastors are often ignorant and narrow men, reciting platitudes instead of preaching, or fighting other denominations rather than fighting sin. As a result, none of them are prospering—are often struggling for the semblance of life. The Sunday Schools are usually very small, poorly managed and poorly taught, and that for only a few months in the year. To attend them one often feels that his time is lost. Those living in the community, therefore, who are ambitious for their children and themselves—those who wish their children trained under the best religious influences—soon become tired of such unfavorable conditions and move to town for better Church advantages. Nor are they to be blamed for doing so. They may love the farm and be unfitted for any other life, yet their love for the religious welfare of their children is greater, and they are willing to make any reasonable sacrifice for them.

3. The landlord problem is becoming one of the most serious of all the problems which confronts the country, and this is the result, very largely, of the school and Church conditions in the country districts. The land owner—usually the most intelligent and enterprising in his community—is rapidly disappearing from the farm and is leaving the problem of Church and school in the hands of those who are not able to solve it. These land owners, after leaving the farm, though they still own the land, usually take very little interest in the development of the schools and Churches in the community left behind. They

patronize the town schools and support the town Churches. Under the inspiration of a larger school and Church enthusiasm, these farmers, now citizens of the town, often grow in liberality. The rapid advancement in the price of land within the last two decades has made many of these city-farmers capitalists. It has enabled them to sell a part of their holdings, build splendid homes, become stockholders in the bank and enjoy the luxuries of life. They ride out to their farms in their automobiles, collect their rents, buy more land, lend money on first mortgages and send their own sons and daughters off to college or university. Nor do we blame them for this. They are doing the best they can for their children, and are to be commended for it.

4. The tenant problem is the result—the legitimate fruit of all these other troubles. The tenant's problem is usually one of bread and butter. Many of them live from year to year on their own or their landlord's credit—in round numbers, about twelve months behind. Mr. Renter, being so greatly troubled with the bread and butter problem, cannot, like his landlord, choose his Church and school. His children must have something to eat first, a few clothes to wear to break the force of the winter winds, and then he may think about sending them to school. But the matter of food and clothing so persistently claims his first consideration that he is not so particular about the kind of school that he patronizes nor the Church where he worships. He comes to look upon these as luxuries, and he takes what he can get.

He must be particular not to complain about the inconveniences—the too meager improvements—on the farm that he rents. He has to feed his wife and children and must not be cranky about screens on doors and windows; whether the house in which he lives is a mere boxed shell, with cracks in wall, soot-covered joists and rafters, with a chimney minus the back and jams or a mere hole in the roof for stovepipe; whether he gets his water from the branch that drains the horse lot, from an old stagnant well down in the field in the flat, or from his neighbor's well three miles away. Such matters as a comfortable house, screens, fire-places, bathtubs, pure water conveniently located, yard fences and a garden place fenced against chickens and rabbits—all these are mere conveniences—mere trifles—which may be dispensed with entirely or regarded as secondary considerations. If the renters in the black land belt of Texas are too particular about these little things, there are plenty of men waiting for a chance to make a living. They are looking for just such a place and will not be particular about these luxuries.

Nor is it always safe for Mr. Renter to vote for or even agitate the question of school bonds in his district. His landlord will keep him informed as to his duty at this point, and if he is so careless as to forget such instructions, he will be put to the inconvenience of hunting another place. He remembers how hard it was for him to secure his present place—how he was one among twenty others who applied for the same place, and how several of the twenty failed to get land at all—and he dreads to take the risk. One man, who owned almost all the land adjoining one of my appointments, made this standing rule for the government of his renters: "Any man on my land voting for school or road bonds, or even advocating such bonds, will have to hunt another place." One of my best men and most efficient stewards, at another country appointment, has just moved to West Texas. He did not want to go. He had been on the same place for sixteen years, his children had been born and reared in the same community and had ties which they did not want to break. He had tried hard to secure land in the neighborhood and in the adjoining neighborhoods, but all the land had been rented. His offense was this: The old school house was a mere shack—not fit to stable horses in—and he voted for school bonds to build a school building. His landlord lived in a nice little town, had good schools for his children, was the "leading member" of one of the Churches, and, I understand, "prayed a good prayer." Of course this atoned for his putting my splendid steward and his excellent family to so much inconvenience. Possibly, too, it may teach this fine steward of mine, as long as he is a renter, not to express

an opinion on such trivial matters as school houses and teachers for his children.

Furthermore, Mr. Renter is cultivating land that is selling from one hundred to two hundred dollars per acre, and he can never hope to buy such land and pay for it. He can never get enough ahead to make the first payment, and if he should, it is nine to one that he will never be able to finish the payments. Many others have tried it and failed, losing what they put into the land, if they were not fortunate enough to sell at an advance and save their equity. You must not accuse these renters of shiftlessness and worthlessness until you have seen how hard they work, how pinching they live and how their hardships have crushed their ambition. Better, perhaps, you had better try to buy and pay for one of these black land farms yourself. If you have nothing on which to start, you will have a big job before you. However, if you should succeed, you will move to town as soon as you have the farm paid for or buy an automobile and attend Church in town and send your children to the city school, thus transferring your help, your influence and your experience to some Church or school outside your district. You will take from the farm all that you can force it to give, and then give it nothing back in return.

Mr. Renter is confronted with another difficulty here in this black land belt which affects especially the education of his children. His landlord tells him not only the kind of school that he must attend, but the kind of crops he must plant and raise. He is saved from the worry of studying the problem of crop diversification. If he sows oats or wheat, some landlords require that he pay money rent, and this must be paid whether he harvest a grain crop or not. His one crop, therefore, must be cotton. A little corn patch may be allowed, but it must be as small as possible. He cannot make a garden which amounts to much for the reason that he has no fence to protect the garden against chickens and rabbits. Since it takes from the middle of April to the middle of December to make and gather a cotton crop, and since to hire the labor done means nothing saved at the end of the year, he keeps his children out of school to help make and gather the crop. Thus he finds that a long term of school will not benefit him after all. He, therefore, becomes reconciled to his surroundings, falls into the rut of his neighborhood and finally becomes thankful that he is alive. That there are exceptions to this I admit; but that this is a fair picture of the average renter I know to be a fact. How I long to break the shackles which are binding and enslaving the tenant farmers of this country.

The saddest condition of this description is the effect of this system upon the tenant himself. A distinct type of tenant is being developed in some localities of Texas, a peasant type of people, who have come to believe that such conditions are ordained; that they have been ordained this kind of life and that nothing better was meant for them. In fact, they grow accustomed to it and often have no ambition for anything better. They are beginning to look with indifference upon religion, are becoming suspicious of the ministry and the Church, and prefer to live their own life unmolested. In many communities ignorance grows rank, ambition seems to be a rudimentary organ of the soul all but destroyed by its long disuse, while immorality is both practiced and condoned. Such country places are not producing the men of the future; few of them are going to college and not many more are finishing in the school of their district. Their fathers were tenants; they are tenants, and their children will be tenants after them, even to the third and fourth generation. God only knows what the future holds in store for them!

Upon whom does the responsibility of such conditions in the country rest? What was the sowing that produced this crop? Who did the sowing and the plowing? Who has broken into the Lord's country and muddied its streams, destroyed its vineyards, crushed its flowers, impoverished its inhabitants and robbed it of its strength?

1. Our governmental inheritance. If the Man of Galilee had had the making of the laws of our country—had been permitted to lay the foundations of our social and economic building—these conditions would not exist. It would be more charitable to say that, for lack of foresight, the foundation was laid without having in view the completed structure. We did not look far enough ahead when we began to give titles to the lands of our broad domains. We did not look on to the

generations yet unborn, nor did we exercise paternal solicitude in their behalf. We inherited practices contrary to the spirit of brotherhood. We brought over into our national practices things which have blighted other nations and which are threatening our own. I have never been in sympathy with the ancient birthright conferred upon the elder son simply because he happened to be born first. The second and fifth and last have as much claim upon the father as the first. Our governmental birthright to the first-born was the heritage of our country's lands. What moral right had our government to sell or to give one man more land than he could use? If land were unlimited, such a practice would be justifiable; but it is not. What right has one man to corner all the food supplies of the world and enslave or starve all others? The landless man is becoming just as truly a slave as was the black man purchased with the money of another in the anti-bellum days. There is virtually no difference between the absolute ownership and control of the only means of that man's support. The first was once legal, but moral sentiment outlawed the practice. The second is legal, and moral sentiment will one day denounce it as cruel and utterly wrong. Let us pray that it may be done without the baptism of our country in blood as in the emancipation of the slave.

2. The selfishness of our Churches. Has not the Church followed the landlord to town and, like the landlord, neglected the tenant left in the country? Has not the Church been too anxious to pay large salaries to the city pastor, build costly temples for the worship of the rich and stop its ear to the cry of the poor in the country? Has not the country pastor been humiliated and then degraded at the hand of the Church? Have we forgotten that the fall of the Church in all ages of her history has been at times when she was erecting costly temples in the centers of population and developing a splendid ritual in the lap of luxury? Centralized power, whether political or ecclesiastical, has always been dangerous. Its tendency is to clothe itself in purple and fine linen, fare sumptuously every day and—forget the poor. The fine linen, the sumptuous fare and the forgetfulness have been fatal. It is an appeal to selfishness, and selfishness is a hard master to conquer.

The country places are still important places—the most important places in the Church. The country circuits and missions are still the places where men grow—the finest soil in which to produce the prophets of the Church, and the leaders of the nation. The country Church has always been the nursery of the city Church—the bud which must be grafted onto the branch of the urban tree to save it from barrenness and hopeless formality. But the tendency of the Church is to regard the city as the most important field of its activity. There her pastors have the easiest and most remunerative places. They cultivate a garden which has been transplanted from another soil—the hardiest and best pruned plants that the country has produced. To this field in which the strongest and best of the city's membership has been planted, the Church is sending her best servants—men of the highest culture, the noblest intellects and the most diverse gifts. Sad to say, the salary paid is too often the supreme measurement of the man. Many men are being measured by the salary they receive and many places by the salary they pay. Such a false estimate is ruining both the men and the places; the men, because it teaches them false standards; the places, because they are treated unjustly. There are many country places which need and must have the services of our very strongest men, and the Church's opportunity and responsibility is to send the men. But if the Church is purposely sending such men now, it is largely because the best men cannot always be selected. Good and great men are wrongly classified. As it is, the best men, according to the estimate of the Church, are fitted to the best salaries as long as the salaries last; and then the Lord have mercy upon the men assigned after the salaries have been exhausted. After all, this may account for the much larger success of the country preacher. The Lord has mercy upon him while the salary takes care of the city pastor. Of the two helps, the preacher's success depends upon the former.

The selfishness of the Church is seen again in the emphasis placed upon denominationalism in the country. A country community which could have one good Church—well organized and well manned—is divided into from three to five warring sects.

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If the unification of Methodism is in accord with the Spirit of the Master, the unification of all the evangelical Churches is necessary for the salvation and development of our country places. Why not have only one denomination in each community, or the union of all denominations into one Church? But I shall be accused of trying to bring the millennium around too soon by mentioning such an ideality. How my heart has ached because of the waste of money and men in the country and small towns! If the real Christians of all denominations in the country could be brought together to do the work which Christ would have them do—without sectarian bitterness or denominational bias—God would take care of the country and make it the greatest power in the world for the conquest of the nations.

But how is this responsibility to be met? The discovery of the conditions will suggest the remedy. Briefly stated, they are as follows:

1. Let the government emancipate the land of this country, except that which is actually needed by the owner. However, this task is for another age.
2. Let there be laid a State tax for the support of schools on all lands, and thus force the landlords to support schools in the neighborhoods of their land holdings.
3. Force the sale of these lands to actual farmers by placing a heavy tax on all lands above a reasonable maximum owned by one man.
4. Let landlords support the Church in the neighborhood of their holdings and in the ratio of the source of their entire income and the income from such lands.
5. Let the Church place district evangelists in each district whose sole duty it is to hold revivals and organize the results in the weak and neglected country places.
6. Let the Churches cultivate the spirit of co-operation in all the country places, organizing their Churches and Sunday Schools on the basis of community unity and efficiency.
7. Let the Church send strong men to the country places and give them a reasonable support while they are doing the work of the Church.
8. Let us give up the idea that the "old-time revival" is all that we need in the country. Supplement this with intelligent instruction, efficient organization and a more intimate pastoral oversight.

THE PENTECOSTAL REVIVAL.

Rev. J. F. Clark.

How did the great revival at Pentecost come about? What preparation did the apostles make for a revival? What was the revival at Pentecost? I want to call attention to a few things that we possibly have overlooked in regard to that great revival, some of which may knock our former opinions loose at their foundation. As to how it came about, one will take his Bible and read the first chapters of Acts and say "that is the way it came about, and that is the way the apostles and others prepared for this great revival." But let's see about that. Isn't that just a little indefinite? But one may ask "Didn't the apostles make preparation for a revival?" We grant that they made preparation for a definitely announced and promised event, the coming of the Holy Ghost in fulfillment of the "promise of the Father" which, saith he, ye have heard of me." Jesus had assured them of this by saying, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) Then later on and, after the resurrection, the Lord being "assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." (Acts 1:4.)

Now the question is, did the apostles prepare for a revival? I rather think that they never thought of a revival. The revival came to be sure, but were they expecting it, or were they merely expecting "the promise of the Father?" I think it rather doubtful that the apostles were conscious of the fact that they were being prepared for a revival. I think they merely obeyed divine instructions, and that the revival came as a result. I think that "the promise of the Father," or the coming of the Holy Ghost, was very indefinite, and that the apostles had but a vague idea or notion as to what it was to be. I feel quite sure that the apostles were in the midst of the greatest revival in the history of the world without even thinking of a revival in the sense of a modern revival. They confidently looked for the outpouring of the Holy Ghost upon them with a very confused

idea of what it would be when it came. Then, too, there is a likelihood that many at least do not understand what the revival was. The revival was the coming of the Spirit in great power upon those who for days had waited patiently and prayerfully for his coming. But as to their knowing beforehand what the descent of the Spirit would be to them or mean to the world, I think was very improbable.

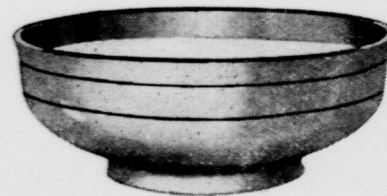
In other words, it is very doubtful if, after it had come in great power upon them, that they understood the full significance of it. I feel confident that even the Christian world to this day has not understood the full significance of the descent of the Spirit on that memorable occasion. The more we study this Pentecostal revival the larger its importance becomes to the religious world and work.

Another thing we overlook is that the time of the coming of the Holy Ghost upon them was indefinite. They tarried at Jerusalem for ten days or more, doubtless. But that the Spirit would come at any "set" time, they did not know. They waited patiently and prayerfully for the portentous moment to arrive and were ready when it did come. We may learn a most valuable lesson just here. That is, that we often get in too big a hurry, and fail to wait for the coming of the blessed Holy Spirit. Here is the answer to the question, "Why do revivals fail?" I give the following reasons as to why many revivals fail: (1) We do not magnify the Christ as we should; (2) we don't honor the Holy Ghost sufficiently, nor depend on him as we should; (3) we don't preach sermons conducive to revivals; (4) we don't pray for the right thing. We too often pray for a revival when we should pray for the descent of the Spirit to come on our people. Where the Spirit descends upon the people there is a revival; (5) our methods are too clumsy; (6) our propositions are confusing. They lack clearness. Really we don't need many propositions in revivals.

Again we should not overlook the fact that the great Pentecostal revival came after much prayer on the part of the Church. There is no record of a revival sermon being preached by either of the apostles during the time of their waiting for the Spirit to come. And as to methods, I suppose that the question of methods never entered the minds of those holy men and women. And some may be shocked to learn that the greatest single service ever held by Christian apostles and ministers, wherein the largest number of people were converted than at any in the history of the Church, was held without even one revival sermon and without the ministers knowing anything about revival methods. And as to planning for a revival, I suppose such a thing never entered their minds. A great revival without planning for it? Whoever heard of such a thing? Yet the greatest of all revivals came without being planned for by the preachers. Let us learn this lesson: that we should not plan for the Holy Ghost. He always descends upon the people when they are ready to receive him. We must not limit the Holy Spirit to our plans. Give the Spirit full sway and he will come with all his quickening powers, and kindle a flame of holy love in the hearts of all the people. Then the revival will be on. The presence of the blessed Spirit is the revival. May he descend this year on the Church with all his light and his power to bless the spirit-thirst lands,

"From Greenland's icy mountains,
 To India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand."
 Holland, Texas.

It is easy to get impatient and cross with people, to become vexed with their unreasonableness, or their narrowness and uncharitableness. It is easy to be offended by their whims and prejudices. But if we yielded to this spirit we shall do little good in the world. We must condescend to people's weaknesses and never vary in trying to help them. Teachers need this lesson if they would succeed in doing the best work in their classes. Tact, patience, and gentleness are essential. Pastors need the lesson—many a pastor, by his lack of this apostolic grace, is continually marring with one hand the work of Christ which he is earnestly doing with the other. Parents need the lesson, that they may do their children good in the truest way. Many a child's life is hurt irreparably by parents whose love is deep, tender, and true, but who do not know how to become weak to the weak. We may learn from God's fatherly treatment of us how we should condescend to weakness in our children or in others.—Selected.



**What Shall
Go In It?**

In the bowl of milk which you will serve so many times next summer.

There is something better than bread or crackers—better in food value, better in taste, and better for digestion.

It is Puffed Wheat, with all the wheat elements, and every food cell exploded.

Grains of wheat—or grains of rice—puffed to eight times normal size. Bubble-like grains, flaky, toasted and thin. Airy morsels which crush at a touch, and which have an almond flavor.

Made by Prof. Anderson's process, so digestion is easy and complete. Every atom feeds.

Folks get too little whole-grain food. Why serve a part-grain in your milk dish when whole grains are so dainty?

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



**What Shall
Go On It?**

On your berries or other fruit.

Fruit is better when a crust goes with it. That's the reason for pies and tarts and shortcake.

Puffed Grains are dainty, nut-like crusts to mix in with your berries. They form a delightful blend.

Or serve the Puffed Grains in a separate dish, covered with sugar and cream. And eat them with your fruit.

There is nothing else like them. Nothing with food cells exploded. Nothing with such an inviting taste. Your folks will revel in Puffed Grain dishes. Serve all three kinds, and serve them often. They are the perfect grain foods.

The Quaker Oats Company

Sole Makers

(1556)

Notes From the Field

McASHAN MEMORIAL, HOUSTON.

We closed our revival last Sunday night. It was a "home-made" proposition, but the Lord blessed it just the same. Not being imported it won't be deported. In spite of the three years of high evangelical pressure preceding, the Lord blessed the meeting with fifty-five applications for membership in the Church; only about eight by certificate. To the success of this meeting we owe much to the Wisdom Sisters and their gospel of song.—Oscar W. Hooper, P. C.

NEWHOPE CHARGE.

I have held my second revival, beginning March, the third Sunday, and closing the fourth Sunday night. Rev. T. Y. Hearn did the preaching, condemning the modern sins in every conceivable form, pointing Christians to a higher and nobler life, doing a work that will stand and bear fruit in the years to come. Some fifteen or eighteen children, saying that they loved God, believed that Jesus was the Christ and that they wanted him to be their Savior, united with the Church. R. E. Meigs, P. C.

FOSTORIA.

A great service was held here Sunday, April 8, at 4:30 p. m., when a large crowd of whites and negroes gathered at the flagpole and held patriotic service. When the crowd had gathered the strain of "America" was heard to float upon the breeze, it seemed that the very souls of men were stirred. Rev. D. W. Gardner then offered prayer, after which he made a stirring appeal for men to be patriotic and loyal. He was followed by Rev. L. B. Saxon, of Palestine, who is here engaged in a revival meeting, who spoke for several minutes in eloquent terms regarding patriotism and loyalty to the "Stars and Stripes." "Old Glory" was then hoisted and the spirit of patriotism which was manifested showed very plainly loyalty to the flag.—H. D. Tucker, P. C.

REVIVAL AT ROYSE CITY.

Our revival services began March 11, and closed April 1. Rev. R. L. Flowers, evangelist, assisted by his wife, conducted the services. Brother J. M. Edwards, the brother of Sister Flowers, conducted the song services. In all my pastoral life I have never had a more agreeable, pleasant and efficient help. The preaching was clear-pointed and in every way scriptural and strong. The meeting closed, leaving every one in a good humor with loftier spiritual ideals. All the Churches were brought into closer fellowship with each other. The singing was up to the highest standard. Brother Edwards knows how to sing and is an expert in getting the congregation to sing. Sister Flowers' message to the children, young ladies and to the congregations were highly appreciated, helpful and uplifting. Between eighty and ninety converted and reclaimed. All the Churches will share in the results of the meeting. The evangelist won the affection of the people and they are anxious to have them hold another meeting next year. My Church is in better condition than it has been for some time. The congregations were large and attentive all through the meeting. We give to our Heavenly Father all the glory through Christ Jesus our Lord.—C. B. Fladger, P. C.

CHICKASHA, OKLA.

As we have not said anything since we came to this place, will pencil a few notes for the benefit of some. We were read out at conference for Chickasha Mission. We were received with glad hands and went to work with all the power that we could sum up, and by the help of God we are gaining ground. We have just closed a three week's revival. We got Rev. J. G. McKnight to help and we sure had a blessed time. The Church wonderful week's revival. We got Rev. J. G. McKnight will join later on. We raised \$53.00 for Rev. McKnight the last night and then Bro. McKnight planned a Monday night service and raised for the pastor \$57.00. Bro. McKnight is a good preacher and a revivalist; will leave your folks loving the pastor more and better than ever. Any pastor that is in need of help will not make any mistake by getting Rev. McKnight. His address is 1527 Idaho, 16th St., Chickasha, Okla. I am sure you will be satisfied with his work. We are praying for a great year for Chickasha mission this year. Pray for us. Our second quarterly meeting will be the 6th. At that time the presiding elder will be with us. He

is a prince of a man, a Christian gentleman, a loving character. All the preachers think a great deal of him, and he is a busy man. We hope to keep him on the Chickasha District four years or the time limit.—J. J. Bearden, P. C.

HARLINGEN CHARGE.

The Beeville District Conference was recently held in Kingsville, Texas. It was by far the best District Conference we have ever attended. Kingsville is not cursed with the saloon. The pastor, M. K. Fred, and his people entertained the visitors in a royal way. The presiding elder, Rev. T. F. Sessions, succeeded in getting Dr. John M. Moore, of Nashville to spend a few days in the Beeville District. He arrived the second day of the District Conference. Brother Moore after our conference dedicated two church buildings down in the "magic valley" (Rio Grande Valley) Edensburg and La Feria. We were glad to get somewhat acquainted with the three new men in Beeville District, W. J. Hamner, of Pharr; W. V. Teer, of Aransas Pass, and J. W. Smith, of Beeville. May their tribe increase in the land. Our third Quarterly Conference is now history, leaving us seven months' space between the third and Annual Conference in October. We have failed to secure one of our conference evangelists to assist us in the valley this year, but hope to secure the help of one or two of our brother pastors in a few days in a special revival meeting in the near future. We also hope that both Mexicans and Germans will do us as little harm as possible, and all the good they can.—J. H. Stuckey, Pastor.

SCATTERING REMARKS.

We have just returned home after three and one-half months in Oregon and California. We found a country surpassing imagination in beauty of scenery, God's country indeed, but largely given over to the devil. The East Columbia Conference, a large part of Oregon and Washington, reports a loss in membership every year while continuing to draw support from the Mission Board. The union of the two Methodisms will economize men and money there. From the highest point in the scenic driveway above the city of San Francisco we had a bird's-eye view of this metropolis of the West. The sea, sky and mountain blending into one, the ocean liners, magnificent driveways and Market Street running the entire length of the city to the ocean was, as my wife remarked, a reminder of the new Jerusalem. But down below the whole city was stirred by a vice rouser campaign, headed by the down town M. E. pastor, Rev. Paul Smith. A few mornings before this pastor was waited on by a committee of five hundred women from the underworld, saying, "What are you going to do with us?" Fortunately for him and them, he was backed by a number of reform clubs. The question was answered by the formation of an employment bureau which offered legitimate work to all who desired. Our one Church there, in a city of five hundred thousand, congregates in what was formerly a residence. The Sunday morning we were there I judge not more than one hundred and fifty were present. They are planning a church building at a finely located corner. Everywhere we heard approval of the steps toward Methodist union. Los Angeles, the city of the flowers and the sun! Who has not longed to abide there? We attended Trinity Church here. A million dollar plant owned by two corporations, but operated and controlled by our Church, vested choir, Junior Church, Kindergarten Department and nursery—live pastor. We held up our heads and again felt proud of our part of Methodism. After all there is no place like home with the dear old Texas Christian Advocate before us. Again I take up my work in Texas, thankful that there is a place for me to labor in my loved field, the evangelistic, and glad that I have strength to go about my Father's business, for truly it requireth haste.—A. P. Lowrey, Fort Worth, Texas.

On account of the Siamese aversion to odd numbers there has never been known in that country a house or temple with five, seven, nine or eleven windows.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption.—Henry Van Dyke.

DR. EZRA C. CLEMANS AND THE WEST TEXAS ENDOWMENT FUND.

Dr. Ezra C. Clemans, of Chicago, Field Secretary of the Board of Conference Claimants of the Methodist Episcopal Church, has just finished a fifteen days' campaign with the writer for endowment fund to care for the fifty conference claimants of the West Texas Conference. And eventful days they were.

That an individual Southern conference can get the help and time of this great Field Secretary, is due to two things. It is not for a lack of something to do at home, for twenty-five conferences in the North were calling for Dr. Clemans' help, but because they, Dr. J. B. Hingeley, the Chief of the Board, and Dr. Clemans, feel so kindly toward the union of the two great Methodist Episcopal Churches in America, and because they, as events abundantly attest, to pour out their very heart's blood for the cause of "worn-out" Methodist preachers and their dependent ones, North or South. Dr. Clemans was sent and salary paid by that great Church. Not one cent would they accept from the West Texas Conference. Only a small bill for traveling expenses while in the bounds of the conference.

It never entered the minds of these great Christian men to administer a rebuke for our neglect of our faithful and godly old ministers, but such it is and should be sufficient to awaken the whole Southern Church to its long neglected duty.

Large Crowds Everywhere

greeted the speaker. During the week he generally spoke to full houses and Sunday's seating and standing room was often at a premium. He spoke eighteen times and traveled more than 1100 miles with me in an auto. Fifteen thousand dollars were secured in money and good subscriptions. It is safe to say that a personal canvass will bring this to \$25,000. The indirect results along educational lines no one can tell. He spoke to fully 10,000 people, most of whom were Methodists. For the old preacher no such work has ever been done before in these parts. Fifteen days \$15,000 and \$10,000 to follow, 10,000 people unanimous in their expressions that the old Methodist preachers must be provided for. Surely his long-delayed day is dawning at last.

Dr. Clemans is a Nephew of Mark Twain.

and is far the superior of his distinguished kinsman as a platform master. In him the elements of tears and laughter lie close together. He is genuine and carries every audience with him to the full length of his position. He pled the cause of the "worn-out" Methodist preacher as I never heard before. He has been a pastor and presiding elder for twenty years, and knows whereof he speaks. A more brotherly and sympathetic man toward the burden-bearers of American Methodism does not live in the flesh. May the good Lord spare him, for the Church in America needs him in her planning for the future.

The Laymen's Heart Beat True to the Old Preacher

on every hand and everywhere. They are now saying that it is not a matter of charity, but a matter of justice that he and his should have a comfortable support in old and feeble age. The Methodist laymen are ready everywhere to show by putting down his money that his sympathies are genuine. Two banquets were given to honor the cause and Dr. Clemans. The first one was by the Methodist men of Austin. It was served by the missionary ladies of University Church assisted by the Southern Rice Growers' Association which served two meat-rice courses as an advertisement of the use of rice and because of the interest the association and its representative, Mr. L. A. Petit, editor of the Beaumont Enterprise, have in the cause of old Methodist preachers. At this banquet the leading business and professional men of the Methodist Church in Austin spoke. George W. Walling, Toastmaster; Judge E. R. Bryan, a member of the Legislature from Midland; Jefferson Johnson, Postmaster of Austin; Judge Wm. E. Hawkins, of the Supreme Court; Judge Webb, of Elgin; Judge Jenkins, of the Appeal Court, and Senator Cofer, of the University, spoke. At San Antonio, where the other banquet was served by the City Mission Board, John Kerr, Toastmaster; J. N. Brown, President of the Alamo National Bank; Dr. Harrison and Dr. Groseclose spoke. Nat M. Washer and Judge J. O. Terrill had accepted places

on program, but were kept away by sickness. Bishop Denny was passing through the city and attended and on short notice made a great speech and urged the laymen to go on with the great work the conference had undertaken. He insisted that our Church had lagged behind for no good reason only that it had not been brought to the laymen's attention. Dr. Clemans also made telling speeches at both banquets. But the thing that impressed the writer was that the laymen on both occasions insisted that adequate provisions be made to care for the old Methodist preacher and his dependent ones, not on the ground of charity, but of justice. There was not one word of reflection upon him because he had not saved, or because he was poor in old age, but, on the contrary, they were loud in their approval of the way he had spent his life. They said he had builded the foundation on which they and their material possessions stood and had created the moral atmosphere in which they lived. If some one had risen and spoken one word against the old Texas Methodist preachers, he would have been branded a traitor before he could have taken his seat. They also urged that an efficient ministry of the future demanded that we pay the just debt to the men who had made the past and the present.

The Churches visited were Austin, First and University Churches; Manor, Elgin, Gonzales, Beeville, Floresville, Hondo, Laurel Heights; mass meeting at Travis Park and San Marcos. The second week: San Saba; First Church, San Angelo, with the pastor and people of Chadbourne Street present; Miles, Brady, and then to the Lampasas District Conference at Goldthwaite. Time and space would fail me to tell how the presiding elders, pastors and laymen stood by the work. There have been several gifts of \$1000 each made and several \$500.

Some can be mentioned. Those who gave \$1000 each were: G. G. Johnson, of San Marcos, a great Christian layman; Wilbur Allen, Austin, noble son of a pioneer Methodist preacher, the late Rev. Fred Allen; Judge C. C. Walsh, of San Angelo, than whom the Methodist Church and Methodist preacher, young or old, never had a truer friend; Mann Brothers, of Brady, prosperous and godly Christian men, one of whom married a Methodist preacher's daughter. There are others that I am not privileged to mention yet.

Those who have recently given as much as \$500 each and who I hope will not object to giving to the world their testimony for the old preachers are as follows:

Mike T. Fowler, Jefferson Johnson, Thad A. Thompson, W. F. Gohlke, Mrs. Paul Varga and Mrs. C. A. Broome, and still others whose names I do not feel privileged to give just yet.

There are many others giving with a full heart and, while their gifts are not so large, they are not the less sacred and honored.

Can any one look upon this brief record and feel that the laymen are not ready and anxious to make adequate provision for the care of our old preachers? Can anyone say that for any reason whatsoever the work should be delayed in the whole Church or any conference? H. E. DAPER, Agent West Texas Conference.

GOOD THINGS I SAW IN ADVOCATE APRIL 5, 1917.

The editorials were up to the high-water mark. The Easter message was simply sublime. Encouraging words from China and a word in regard to our rural pastor's opportunity in our Summer Schools also. The sober words on the war situation and many other good things our good editor had to say were helpful to me in a special way.

The Notes from the Field gave me hope of the coming kingdom in due time.

The page for Old and Young was very comforting. Simple and yet instructive.

The Personals had the sound of good will to all men. And I said, "My, we have some big preachers, although they are not conscious of their weight and worth."

The Sunday School page was brimming full of spice and all things nice, as was the Woman's Department, also the League.

And the best thing I saw was my parsonage photo.

There was sorrow mingled with joy as I read the Obituaries, and I thank God for the glorious triumph in the Christian's death. A great witness for the Christian religion.

BEN CROW.

kept away by... was passing... tended and on... eat speech and... on with the... nce had under... at our Church... no good reason... en brought to... Dr. Clemans... ches at both... hing that im... that the lay... insisted that... made to care... reacher and his... the ground of... There was not... upon him be... ed, or because... e, but, on the... d in their ap... had spent his... ad builded the... they and their... ood and had... tmosphere in... some one had... rd against the... preachers, he... d a traitor be... taken his seat... n efficient mi... anded that we... men who had... present.

METHODIST CHAPLAINS FOR THE UNITED STATES ARMY.

At a meeting of presiding elders, representing Annual Conferences in Texas, Arkansas and Oklahoma, held in Dallas, Texas, April 4, 1917, the following paper was unanimously voted to be given to the press for publication:

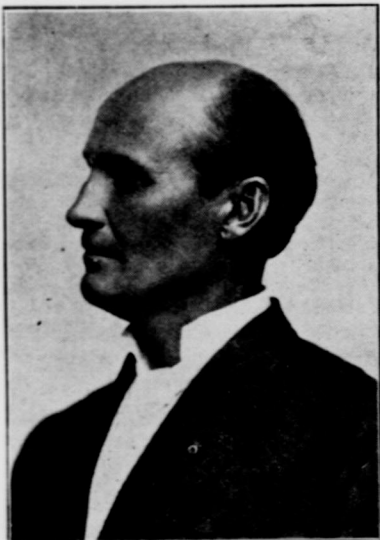
Dear Brethren: We, your Committee on Chaplains for the United States Army, beg leave to report as follows: Our country has at last been drawn into the world's conflict. Congress has declared that a state of war exists between the United States and Germany. The President, by the authority of the United States Congress, is rapidly preparing to enter the awful struggle with all the resources of the Government and the entire naval and military forces of the Nation. He proposes to expand the army to a million fighting men. This means bringing into service more than half a million young men this spring and summer. Everywhere men are enlisting under the flag and companies are being organized and drilled for service. The war spirit sweeps the United States; the fires of patriotism burn in the hearts of all true Americans.

The Nation's call "to arms" is the Church's call for action. Soldiers who go to battle and to death must be attended by spiritual advisors. These patriotic citizens sacrificing everything for country, even life, are of right entitled to the ministries of men of the greatest ability and unquestioned moral character. The Government provides for the office of Chaplain. The Church furnishes ministers for this sacred position. The present war situation confronts the Church, both with an open door for service and a solemn responsibility. It is a call of country and of God for preachers to offer themselves as chaplains. Especially is there a demand for the young men of ability, equipment, consecration and, above all, evangelistic gifts.

Twelve months ago, when it became necessary for the Government to send the National Guards to the borders of Mexico to protect the lives and property of the United States, some of the regiments had as chaplains such distinguished ministers of the gospel as Dr. Parkes Cadmon, of the Congregational Church; Bishop Johnson, of the Episcopal Church, and Dr. C. C. Clemans, of the Methodist Episcopal Church. These eminent divines honored themselves and the ministry by caring for the souls of the soldiers who had gone to defend the Nation's flag. Their examples are worthy of imitation.

Methodism from the beginning has borne a ministry to men in uniform. Among her first converts were British soldiers, some of whom, as Capt. Webb, became true soldiers of the cross. In all the wars of the United States Methodist preachers have been conspicuous both as chaplains in the armies and for their evangelistic services among the soldiers. During the Civil War our own Southern Methodist preachers, men of such heroic mold as John B. McFerrin, and seraphic spirit as Enoch M. Marvin, were chaplains in the Confederate armies. They preached to the soldiers in camp under starlit skies and ministered to the wounded and dying on fields of carnage and at the gates of death. God blessed their consecrated efforts often with great and gracious revivals of religion that brought whole companies and brigades into the Kingdom. The names of these patriotic self-sacrificing chaplains of the Lost Cause are written in large letters on the pages of history and are until this day household words among the people called Methodists throughout the Southland.

In this war with Germany the M. E. Church, South, will occupy a strategic position that will bring both a great opportunity for doing good and a serious duty to be discharged. In the nature of things and from present indications, Texas and the Southwest will be the scene for the movement of great armies if not bloody battles. Tens of thousands of men will enlist in this section of the country and are of Protestant faith. Thousands of them will be out of Methodist homes and Churches—our own sons—the flower of the land. If it has been deemed important that people should be served by ministers of their own faith and order in times of peace, how much more so in the trying days of war. The Methodist Episcopal Church, South, cannot wash her hands of responsibility in this serious matter and transfer her own soldier boys to be cared for by chaplains that are not of the evangelical faith. They are accustomed to her ministers and modes of worship and need her Protestant form of Christianity. Their souls, in the good providences of God,



REV. A. J. WEEKS

Recently appointed presiding elder of Stamford District, Northwest Texas Conference.

have been committed to her trust and their blood will be required at her hands. It is her privilege and right to minister to them in camp and on the battlefield.

Your committee makes the following recommendations:

First: Let Methodist preachers prayerfully consider the call to enlist as chaplains in the United States Army. An enlisted chaplain has the rank of First Lieutenant and is on pay of \$2000 per annum. After seven years he is promoted to the rank of Captain with pay of \$2400 per annum. Each regiment is entitled to one chaplain. Bishops J. H. McCoy and E. D. Mouzon have agreed to appoint preachers in conferences of which they have charge as chaplains in the army when accepted by the Government, provided they are the right men for the place. No doubt our other Bishops would make similar appointments.

Second: Presiding elders of Annual Conferences in Texas, Arkansas and Oklahoma are requested to call attention of preachers in their district to this inviting and imperative field of service. They should take the matter up especially with the younger men, vigorous in body and intellect, devoted and with a passion for souls.

Third: The Texas Christian Advocate and Arkansas Methodist are requested to publish this paper and, by editorial and otherwise, give publicity to a movement for Methodist preachers to enlist as chaplains in the service of their country and Church at this perilous time of war.

Fourth: As ministers of the gospel and citizens of the United States we affirm our abiding faith in the statesmanship and policies of our Christian President, Woodrow Wilson, and pledge him and the Government our unqualified support in defending the Nation's honor and contending for the rights of humanity.

JOHN R. NELSON, O. F. SENSABAUGH, GEO. W. DAVIS, Committee.

RESPONSES.

I think the Advocate is a fine paper and ought to be in every Methodist home. We do not want to miss a copy of it. ORVAL THOMPSON. Snyder, Okla.

It affords me pleasure to pay in advance for as good a paper as the Advocate. MRS J. X. LEHMANN. Terrell, Texas.

Inclosed find renewal to your excellent paper. MRS. B. BINGHAM. Juliff, Texas.

I have been a reader of the Advocate several years and would not like to be without it in my home. I think it is getting better every year. J. M. EAKINS. Water Valley, Texas.

Have been reading the Advocate twenty years or more and it grows better all the time. H. T. CUNNINGHAM. Gallatin, Texas.

I can't afford to raise my family without my Church paper. F. W. LOWE. Mingus, Texas.

I have been a subscriber to the Advocate forty-eight years. I am seventy-three now and expect to take it as long as I can see to read. I have two boxes full on hand of old copies;

Fundamental Questions

By HENRY CHURCHILL KING

AUTHOR OF "THE LAWS OF FRIENDSHIP," "RATIONAL LIVING," ETC.

PRICE \$1.50 (Postage 8c)

President King deals simply and directly with the fundamental problems involved in the Christian view of God and the world. His book is intended to answer difficulties and to suggest lines of thought which may help to confirm and to clarify Christian faith. Among the topics which he takes up are: Suffering and Sin, Prayer, Life's Fundamental Decision, Christian Unity, and Christianity as a World Religion. The author has already written several volumes which have proved inspiring to a wide circle of readers, but he has never produced a work of more practical, immediate value than this.

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DISTRICT CONFERENCES.

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

Table listing district conferences with dates and locations such as Sherman, at Whitewright, April 12; Georgetown, at First Church, Temple, April 17; Gatesville, Valley Mills, April 17; Mangum, at Eldorado, April 19; Roswell, at Artesia, April 19; Hamlin, at Rule, April 20; Austin, at Liberty Hill, April 24; San Antonio, at Laurel Heights, April 24; Albuquerque, at Albuquerque, April 25; Durant, at Kingston, April 25; Lawson, at Tipton, April 25; Lowell, at Mesquite, April 25; Decatur, at Jacksboro, April 26; Dublin, at Hico, April 26; Gainesville, at Valley View, April 26; McAlester, at Atoka, April 26; McKinney, at Frisco, April 26; Muskogee, at Stilwell, April 26; Waco, at Lorena, April 26; Vinita, at Wagoner, April 26; Waxahachie, at Midlothian, April 26; Cisco, at Eastland, April 27; Fort Worth, at Grapevine, April 27; San Marcos, at Seguin, April 27; Sweetwater, at Post, April 27; Wichita Falls, at Byers, April 27; Greenville, at Quinlan, May 2; Weatherford, at Graham, May 2; Clinton, at Elk City, May 3; Corsicana, at Groesbeck, May 6; Hugo, at Wister, May 8; Plainview, at Silverton, May 8; Bonham, at Ector, May 3; Tulsa, at Bristow, May 9; Beaumont, at Orange, May 10; Stamford, at Haskell, May 11; Cleburne, at Glenrose, May 15; Dallas, at Wheatland, May 15; Jacksonville, at Athens, May 15; Timpson, at Center, May 15; Houston, Texas City, May 16; Big Spring, at Lamesa, May 18; Navasota, at Conroe, May 22; Clarendon, at Wellington, May 23; Abilene, at Clyde, May 24; Ardmore, at Vinita Ave., Sulphur, May 29; Pittsburg, at Hardy Memorial, May 29; Texarkana, May 29; Brenham, at Caldwell, May 29; San Angelo, at Midland, May 31; Vernon, at Odell, June 3; Amarillo, at Canadian, June 5; Chickasha, at Lindsay, June 5; Marlin, at Reagan, June 5; Oklahoma City, at El Reno, June 5; Uvalde, at Yancey, June 5; Hooker, at Hooker, June 7; Tyler, at Winona, Aug. 27.

gave lots away. We cannot do without the Texas Christian Advocate. It is such help.

MRS. E. V. HEMPHILL. Haskell, Texas.

We dearly love the Advocate. MRS. L. T. LITTLE. Jefferson, Texas.

Can't give up the dear old Advocate. It is as great to me as a pastoral visit every week. D. P. SINK, SR. Vernon, Texas.

Have been a reader of the Advocate forty years and it was never better than now. MRS. J. A. LOUGHRIDGE. Waco, Texas.

Have been a reader of the Advocate since the days of C. C. Gillespie, J. E. Carnes, I. G. John and all the way down to W. D. Bradford. Better pleased with it all the time. JOSHUA B. RATLIFF. Liberty Hill, Texas.

Words cannot express my appreciation of such a valuable Christian paper. J. P. ALLEN. Earlsboro, Okla.

I get very much spiritual food from reading the Advocate. I think every Methodist ought to take their Church paper and keep up with the Church. Let us all pray that many, many souls will be brought to Christ this year. A. C. ELKINS. Polar, Texas.

We subscribed for the Advocate about forty years ago when Dr. I. G. John was editor. It has been coming regularly since. It seems almost like a member of my family. MRS. I. L. THOMPSON. Neuville, Texas.

We appreciate the Advocate and the knowledge it gives us of our Church and its great work. There is food for spiritual growth and education in its columns. We hope never to be without it. MRS. JAMES H. CRIDER. Houston, Texas.

In the heart of every hardship is a blessing. In the bosom of every hindrance is a help. If we live humbly and faithfully and do not worry, if we only believe in God when things seem contrary, we shall all find, in ways mysterious, that the Lord has given us twice as much as we had before.—E. N. Morrison.

"Are we willing to publish the gospel with sacrifice? Nowadays ministers are graded frequently according to their salaries. I wonder how Moses and Paul would have been graded from that viewpoint. Salary has been the last thing thought of by men who have lifted the world."—Bishop Luther B. Wilson.

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G. A. KLEIN Evangelist

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For Old and Young

The Way Home

By W. Livingston Larned.

Whichever way the feet may tread,
 However far the place,
 We find Love's holy fountainhead,
 And know its tender grace.
 Our footsteps always lead us home,
 Our hearts are guiding too;
 And voices sound from all around.
 Ah . . . Home is calling you!

Man strays to foreign lands and fair;
 His missions bid him go.
 And we must wander everywhere
 If duty wills it so.
 But through this pilgrimage of years
 Some fate has planned it thus;
 Our hearts keep track of safe trails back
 And Home is calling us!

Youth sets bold foot outside the gate,
 And faces westwardho!
 The Little Mother begs him wait,
 But Youth is bound to go.
 And there are many lonely years,
 And there are eyes made dim,
 Till Love's sweet way shall fix the day
 When Home will call to him.

The pathway is red with rose;
 The birds still have a song;
 The same clear Childhood river flows
 That same green wood along.
 And oh, but it is good to feel
 That old sweet ecstasy,
 Its poignant grief, its great relief.
 Ah . . . Home is calling me!

THE UNCHANGING CHRIST.

"He is the same yesterday, today, and forever." Those men who got into closest fellowship with Him felt the power of His resurrection, and under its inspiration they went forth to preach that Christ to the world * * * And He never lost His power until men began to think: "After all, are we not going a little too far? Wasn't that a rather fancy sketch of Him? Did He mean us to suffer all of these things? Can't we make a compromise and enter into a partnership with the world, by which it shall recognize Him, and we shall absolve it for its offenses against Him?" They did it; and God, sitting on His throne, looking into the citadels of the Church, has overthrown the thrones and the Church too. Still a remnant was there; the gates of hell could not prevail against His Church. And it went on and grew. The ages have passed, and one civilization after another has fallen at His touch. They could not endure. * * * And they went down, kingdom after kingdom and civilization after civilization, until by and by He got hold of people who held Him up prominently as the Leader and Guide of the nation and told the world that Christ must be preserved as a living fact in human history, or else the world would go to rack and ruin.

He sits on the throne, you say. He has gone away from us. Yes, He sits on the throne; but He is the same Jesus. The scars are there still; He will not let them be effaced * * * And the world today, when it sees those marks, recognizes Jesus; and it is the only way in which it will recognize Him fully and know Him as He is. He has not lost that same character. He is the Jesus of compassion; and while He sits on the throne, there is not a pitiful cry that is uttered in the solitude of misery that does not reach His ear; there is not a need of our humanity that He does not provide for. The wretched, the sorrowing, and the dying all through this sin-cursed world of ours, if they only knew it, might be assured that He takes heed of it all; and that somehow, in His own way, which is the wisest way, and out of His own infinite resources He is going to make up for all these things to our lost world, and whosoever will may come to Him and get everything that is needed for time and for eternity.—From a sermon by the late Bishop Alpheus W. Wilson.

THE REAL REVIVAL.

Will smite social caste.
 Will make happy homes.
 Will fill the empty seats.
 Will set fire to the pulpit.
 Will rebuild family altars.
 Will thaw out icy formality.
 Will unify Churchly factions.
 Will swell all the benevolences.
 Will cause widespread conviction.
 Will put courage into timid saints.
 Will insist upon glorious conversions.
 Will bring up the pastor's belated salary.
 Will create a demand for good literature.
 Will tone up the morals of the whole town.
 Will carry salvation into the Sunday School.
 Will vitalize every department of the Church.
 Will furnish arguments the infidel cannot answer.
 Will make saints hungry for higher spiritual attainments.
 Will help pay up venerable accounts at the grocer's and butcher's.
 Will make the preachers shout when the pastor presents his report at conference time.
 Will start the bells of heaven ringing merrily because of new and glorious victories for the victorious Christ.—Selected.

THE SALOON THE FOE OF SOCIETY.

The open saloon cannot exist and be square. To live, it must foster illicit drinking and every vice that encourages excess. To keep on living, it must have a steady stream of new recruits, and the recruits are the boys and girls that we went to school with, that we have grown up with. The saloon cares nothing for the results of our drinking. It sells drink for cash, and, if we give it the cash, what we get with our drink is not its concern. If we get crazy mad and commit murder, the saloon will throw sawdust over the bloodstains and go on making more murderers. It goes home penniless to a starving family, thrown out in the street for unpaid rent, the saloon goes right on taking the last pennies of other men just like us. If we finally lose the last position we are capable of filling, and wobble in through the swinging doors of this "poor man's club," we shall be shooed away from the free lunch counter and thrown out the side door. When a criminal is wanted,

the police always search first in the saloons. When a riot is on, or expected, the authorities always close the saloons. The saloon breaks every law made to govern it, and its traffic is concerned in nearly all the breaking of other laws. That marks it an enemy of society.

Drink is the enemy of virtue, the destroyer of efficiency in hand and brain, the foe of the home and the curse of childhood. Mr. William Shaw has said: "Drunkenness is a disease. To cure it, kill the germ. It cannot be regulated."—The Christian Herald.

HILLSBORO DISTRICT CONFERENCE.

The seventh session of the Hillsboro District Conference met at Brandon, Texas, March 29th, and continued in session two days. All of the preachers answered roll call with the exception of two, Rev. Walter Griffith and Rev. J. F. Adams, and these were kept away on account of sickness. Every charge was represented by two or more laymen, and in addition to the pastors and delegates there were many visitors from various points in the district. The presiding elder, Rev. Jno. M. Barcus, had prepared a full program, and there was not a dull minute from the opening hymn to the closing benediction. Dr. Barcus is an ideal presiding officer, courteous and patient, and yet with the precision to keep moving. Many declared this to be the best District Conference they had ever attended, and in point of attendance, thoroughly prepared program, excellent reports, the spirit of helpfulness and determination on the part of pastors and laymen and in the high order of preaching this conference deserves to take high rank among those of its kind. To facilitate matters each pastor had been requested to bring a written report of conditions in his charge. This report embodied all important data bearing on the Spiritual Condition of the Church; Missions and Lay Activities; Finances and Financial Systems; and Sunday Schools and Epworth Leagues. When read, these reports put before the conference in a clear and succinct manner every item of importance, and when turned over to the proper committees furnished the basis for their reports.

Such important and interesting questions as to the practicability of having services other than Sunday School in our circuits and half stations every Sunday; the better support of the the ministry and how to secure it; a better supported ministry demands a more efficient ministry; and the Summer School of Theology, what preachers should attend it, etc., were discussed both by those who had been previously assigned these topics and by many others.

Among matters of interest brought to the attention of the conference, it is sufficient to mention these: Seven revivals have been held resulting in 350 conversions; 200 additions to the Church since Annual Conference; 350 copies of the Texas Christian Advocate taken; and the erection of a \$15,000 church at Itasca, work to begin on this enterprise within thirty days. A scholarship of \$125.00 for the Biblical Department of Southern Methodist University was secured; one young man, James Hardy Raper was licensed to preach; and one other, Prince Edward Cantrell was recommended to the Annual Conference for Admission on Trial. Miss Edith Climer, of Ben Hur, and Mr. Uel Terry, of Big Hill, were granted the Southwestern University scholarship.

In the election of delegates to the Annual Conference the following laymen were chosen:

- W. A. PUTMAN, Hubbard.
- W. H. KNIGHT, Hillsboro.
- R. O. HOOKS, Mertens.
- J. C. MILLS, Osceola.

Alternates:

- J. P. Wilson.
- J. W. Garrett.

W. J. Morris, of Itasca, was elected District Lay Leader and Itasca was granted the privilege of entertaining the next session of the conference.

A number of visitors delighted the conference with their presence. We were edified by the preaching of Rev. J. E. Crawford, Conference Missionary Secretary; Dr. C. M. Bishop, President of Southwestern University and Rev. G. F. Winfield, President of Meridian College. Rev. J. M. Wynne, pastor at Meridian, conducted the devotional exercises at the afternoon session of the second day, and at different times throughout the session we listened with profit to the presentation of the causes represented by Rev. D. L. Collie, Agent for Superannuate Homes; Dr. R. C. Armstrong, State Secretary of the Sunday League of America; Dr. H. K. Taylor, of the

Texas Woman's College, and E. Hightower, Divisional Field Secretary for Sunday School work.

From every viewpoint this was a great conference. Much credit is due the pastor host, Rev. R. O. Sory. He left nothing undone that could be done for the comfort and convenience of his guests. The good people of Brandon extended the conference an open-handed hospitality that left nothing to be desired, and those who were privileged to attend this session will not soon forget the pleasant hours spent there. P. E. RILEY, Sec.

A WARNING.

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

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A Statement by the Educational Commission Southern Methodist University

The Educational Commission met in Dallas, Texas, April 4 and 5, for the purpose of looking into the present conditions and needs of the Southern Methodist University...

The Commission is happy to report to the Church that the University has already achieved much. Its assets now aggregate \$2,500,000.

Its first session was opened September, 1915, with an enrollment of students unsurpassed by that of any American college or university for its initial session...

The enrollment for the second year shows a marked increase, and now taxes the capacity of the buildings that have been erected thus far.

These facts attest the wisdom of its founders in choosing the city of Dallas for its location and put beyond all question that there is urgent demand for such an institution...

Students have been enrolled, not only from Texas, but also from five contiguous States and from the Pacific Coast. It is too clear for doubt or discussion that the General Conference was eminently wise in directing the adoption of the University as a connectional institution...

Thirty millions of the 100,000,000 of people who make up the population of the United States dwell in those States within which our Church has most of its membership...

The educational system of our Church will not be complete until we have founded our connectional universities. To make them what we need will cost much money...

Some may have entertained the discouraging notion that the establishment of two really great Universities is a task beyond our strength...

Southern Methodist University, with its assets of \$2,500,000, and its enrollment of students, nearly reaching 1000 a year...

Thus far the Methodists of Texas have naturally and properly done most that has been done, and to them we must look for the immediate completion of the fund of \$500,000 required as the initial endowment of the School of Liberal Arts...

At this point in the history of our Church and the development of our country, no more urgent and sacred

obligation rests upon our Church than our duty concerning our two Universities. We have set our hands to a great and noble task and we must not stay our efforts until we have laid such foundations for our Universities as will assure their permanent and perfect success...

The Educational Commission, after fullest conference with the authorities of the Southern Methodist University, and careful inspection of the institution, agrees that for endowment, additional buildings, and proper equipment, it should not have less than \$1,393,000...

During the meeting of the Educational Commission just held in Dallas, more than \$40,000 of this amount was subscribed by generous friends who were assembled on the invitation of the Commission to consider the interests of the University...

The whole amount can be easily secured within the next twelve months, if our people are enlisted unitedly and earnestly on behalf of this great interest. To this end we have suggested to the authorities of the University that a sufficient number of commissioners be engaged at once and put into the field...

The enterprise for which we plead is of more than local importance. Under the blessing of Almighty God it is destined, we believe, to exert a blessed influence throughout the entire Southwest, advancing the cause of Christian education and promoting the welfare of all of our other institutions of learning in the West...

Let the great results already accomplished quicken zeal and inspire liberality. What has been done must not be allowed to suffer impairment for lack of what ought to be done. This great work cannot be safely ignored or postponed...

While we recognize the fact that in all of our conferences there are local enterprises with whose purposes we have the deepest sympathy, we trust that our people will not permit local interests to interfere with the purpose of the General Conference to complete its educational system by the building, equipment and endowment of our two Universities...

Signed by order and behalf of the Educational Commission. WARREN A. CANDLER, Chairman.

MY TRIP TO MY OLD HOME AND ELSE

Leaving Dallas Wednesday morning, March 28, and passing through some good country, but more of the other kind, and being held up by a wrecked freight train long enough to miss connection with our train at Shreveport...

Central Texas. A woman on the train is returning from a visit to North Texas. She is singing the praises of Texas, and yet we, who live in Texas, are never satisfied...

As we cross the great river Vicksburg comes in view. The very name awakens memories of the Civil War and brings to mind the names of Pemberton and Grant, the defender and the conqueror...

are all under one flag now and willing to fight for its honor and its glory.

"Grand birthright of our sires, Our altars and our fires, Keep we still pure. Our stormy flag unfurled— The hope of all the world. In peace and war unfurled, God hold secure!"

We ran into Birmingham after dark. She is quite a city—claims 180,000 population; magnificent depot and other things in proportion, but her daily papers do not equal the Dallas News. Did not test the matter as to whether a prohibitionist could buy all the whisky the other fellow wants...

Here is Cincinnati, once queen of the West, but now dominated by the whisky element. She has failed to keep pace with Cleveland in population; she lost the regional bank that went to Cleveland...

Here I am at my old home, Belleville, West Virginia. How changed is everything! But we are meeting with old friends, having a good time, and feasting on the fat of the land. As I go into our church and look through the pulpit Bible I find this record: "This church was dedicated by Bishop Kavanaugh..."

KIND REMEMBRANCE OF DR. E. E. ROBINSON.

We meet and form acquaintances which develop into friendships and these later into the more perfect and enduring ties of love.

Friendship is a beautiful and fragrant flower—most precious of the floral kingdom, springing only from the pure, rich soil of the human heart.

As a bower of matchless loveliness this sweet, odorous flower of friendship bursting into the full glow of love was exhibited by those who gathered on the evening of March 6 at the home of Dr. and Mrs. E. E. Robinson...

Those present bore in their hands, as well as in their hearts, expressions of friendship and love for the beloved minister and his noble and faithful wife. Prominent among the offerings in attestation of friendship were a handsome silver service for Mrs. Robinson and an elegant signet ring for Dr. Robinson...

has labored so faithfully and well in Amarillo and surrounding country.

Some brought their children to be baptized, and in this we were reminded that when anxious parents brought their offerings to Jesus the blessed Lord said: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven..."

Especially will the ladies and the younger element of the Church miss Sister Robinson, who with her great strength of character and lovely and unswerving Christian devotion, was such a stay to them...

Plainview is to be congratulated upon securing the services of Brother Robinson, backed and aided by his wife as a tireless and efficient Christian worker...

MRS. JENNIE C. YOUNG, Amarillo, Texas.

VERY SWEET, BUT NOT WORK-ABLE.

H. G. H.

A late writer in the Advocate says put all the orphan children in good homes and not in orphanages.

Especially on account of the instinct in children for mother-love. That sounds fine, but when tested it is not workable.

The Roman Catholic Church found that to be the case centuries ago. If it were not for their orphan asylums and hospitals—and their Sisters of Charity—what would there be of the Catholic Church?

Orphans increase faster than good homes can be found for them.

This orphanage system has been studied out in all its details and necessities by thoughtful and big-hearted men and women.

The mother-love instinct has not been overlooked. Trained women have all these matters in hand—and the tear on the eye of an orphan and desire for a mother cannot change the principle, much less the facts in the case.

Orphan asylums are as necessary as homes.

The Protestant Church has known this for ages as well as the Roman Catholic Church. We are a little late in getting our orphanages and hospitals in fine shape. It is not a question of mother-love, pity, loneliness, but the very life and future of childhood is involved.

There are hundreds of so-called homes totally unfit to raise, develop and properly care for childhood.

The floodgates of Europe are now let down and there is nothing in government or immigration laws that can stay the coming to this country of thousands of homeless children. Churches, communities, organizations, philanthropy, under Providence, must meet the emergency.

The life of God is not to be discovered by reasoning, but by obeying.—John Ruskin.

"Many a man counted a fool by financiers, has laid up in Heaven a fortune they would envy."

But for the "knockers" the world would not be what it is to-day. The "knocking" of Luther brought the Reformation, and that of Wesley revived the decaying and fetid Churches of the eighteenth century. Every true prophet with whom God has blessed the world has had to find fault with the conditions of his time, and not the least of his troubles has been to endure the sneers of those who wanted things to be let alone.—Exchange.

and E. High-Secretary for... at this was a h credit is due O. Sory. He that could be nd convenience od people of onference an that left noth- hose who were in session will leasant hours RILEY, Sec. ...rtion is one e is another. is laziness—it at the system ng down, and Hood's Saraa- and sufferers of's at once. ... weapon that stands by his ... NCE OF ler's E E THE RIL 25 ... longest ar- dern dance ublished. the State this num- h for any s; \$10 per ... LER, ST BE ONCE. ... ldorf ... IANOS ... HERD Throat Dallas ... IES. ... SCHOOL ... RCH BELLS ... Best Way ...



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DALLAS MEETING OF THE EDUCATIONAL COMMISSION.

(CONTINUED FROM PAGE ONE.)

Nashville, led in prayer. Dr. R. S. Hyer, President of the University, recited the achievements and the needs of the University. And he did it admirably. The readers of the Advocate are familiar with both what has been accomplished and what yet needs to be done at our central institution for the region west of the Mississippi and we need not detail these matters again. Dr. Hyer brought applause again and again during his address. No statement was more applauded than his reminder that the disastrous history of Vanderbilt University could not be repeated at Southern Methodist University since the title to the physical property of the University is vested in the General Conference of the Methodist Episcopal Church, South.

The chairman of the Commission, Bishop W. A. Candler, was introduced and made easily the best speech we ever heard from his lips. This is saying a great deal, we know, for no man has thrilled Texas more than Bishop Candler. We shall not attempt to follow the threads of the Bishop's eloquent and profound address. He pled for an adequate endowment for the University, showing that without this we cannot hold our own men of strength in the South. Better endowed institutions in the North and East are able to offer our men in the South larger salaries and thus Southern education must be conducted by our less able men or by men imported from other sections of the country. The South can maintain its traditions and ideals only as it raises up its own leadership and only by maintaining Southern traditions and ideals can the South make its best contribution to the life of the Nation. This was the central thought of the Bishop's masterly address.

From the University the Commissioners and their guests were taken to the Scottish Rite Cathedral in the city for lunch. The dining room of the handsome Cathedral presented a scene of entrancing beauty. At the honor-table sat the Commission, Bishop Mouzon, President of the Board of Trustees; Dr. R. S. Hyer, President of the University; Rev. C. S. Wright, Vice-President; Dr. T. N. Ivey, Editor of the Christian Advocate. In the body of the dining room were the glee clubs of the University and presiding elders, pastors and laymen from six States west of the Mississippi. We wish we could note the names of the prominent men from each of these States, but this will be impossible now. The singing of the ode to the University by the choral and glee clubs won great applause. The first stanza of Professor Wannamaker's ode is as follows:

We gather here
This glad mid-year
From all the wide Southwestern Plains—
From leagues of prairies rolling far;
From farmlands where our riches are
In blooming cotton and growing grains;
From fields where wealth of gas and oil,
Stored deep beneath our fertile soil,
Gush forth that darkness may be light
And winter may with warmth be bright;
From oceanside
Where ships of commerce ride—
From all the breadth of our broad land
We gather here at thy command,
O Alma Mater!
Within thy halls thy children stand,
United in a joyful song!
To utter forth thy praise in song!
To sing the praises which to thee belong!

Bishop James H. McCoy was the speaker of the occasion. He was introduced by Bishop Candler as one of the "most beloved" members of the Episcopal College and was given an ovation. The glory of Methodism, he said, has resulted from a balanced union of evangelism and education. Without the first, education would lead to rationalism, and without the second, evangelism would degenerate into fanaticism. Secular education, he said, educates the tool; religious education the man. Secular education increases power; religious education both increases power and supplies high moral direction for such power. Upon these thoughts Bishop McCoy dwelt with convincing eloquence. His address is

easily among the best which he has delivered in Texas.

Bursar Frank Reedy presented the chairman of the Commission with a check for fifteen thousand dollars which had been raised in honor of the Commission coming to Dallas and the audience subscribed an additional \$25,000 for the University. The absence of many laymen, who had accepted invitations to be present, was deeply regretted, but, in view of the war situation, their absence was not construed as an evidence of any lack of interest in the Southwest's greatest educational enterprise.

The Commission remained in the city throughout the following day. Their address to the Church, which we publish in this issue, shows how carefully the needs of Southern Methodist University have been considered. We earnestly commend the address to the thoughtful consideration of our readers.

CONCERNING THE MORAL AND SPIRITUAL CARE OF OUR SOLDIERS.

We are now formally at war with Germany. The Congress has acted affirmatively upon the recommendations of President Wilson and of these we spoke in our last issue.

The Advocate has sought to keep its readers informed of the issues in this contest and we need not reiterate the reasons which have impelled us to enter the great world war. We are content now to say that we believe that our cause is just. The Nation enters the arena as a belligerent with no unworthy motive. She does not hate the great masses of the German people; she does not enter upon a campaign of revenge; she desires no addition to her territory and no indemnity for the sacrifices which she is compelled to make. As a champion of law and the defender of the fundamental rights of mankind the United States draws the sword and her soldiers rush to their colors.

The moral and spiritual care of our soldiers is a concern of the Nation scarcely second to that of their physical equipment. The highest efficiency of an army depends upon the clean living of its men. Intemperance and kindred vices are foes even more deadly than the enemy which an army fights, and this statement is abundantly justified by the declaration of the great statesmen among the Nations now at war in Europe. The abolishment of the sale of vodka in Russia and the restrictions thrown about the sale of intoxicating liquors in England and France afford abundant proof of the truth of what we are saying.

Great camps of soldiers in training will spring up at the centers of the country. Dallas, it is thought, will soon witness some 20,000 soldiers in her midst. It is inconceivable that the Nation will allow the men who are giving their lives for her safety to be imperilled by the open saloon and the sale of intoxicating liquor. It is inconceivable that the patriotic citizens of Dallas and Dallas County will permit the 200 saloons in Dallas to sell their deadly wares to the young men who have been reared in the prohibition territory of Texas and who have gathered here in defense of the lives and property of the whole Nation.

We urge, therefore, that the commercial leaders of Dallas shall immediately call for a local option election in Dallas County as soon as it shall become known that Dallas is to become one of the country's military centers. Such action would be a very small return for the thousands and even millions of dollars which a military camp would bring to the city of Dallas. Every consideration makes such action imperative.

The Church must go even farther in the interest of the moral and spiritual welfare of the soldiers. Her strongest and best ministers must volunteer to serve as chaplains. Thousands of Methodists will be found within the ranks of the new army and these men are entitled to the spiritual care of their own ministers. The same will be true of every other denomination in the country. Our Bishops, we presume, will gladly appoint Methodist ministers whose services have been accepted by the State or National Government. At all hazards we must see to it that Christian men return from the titanic struggle Christians still; thousands and multiplied thousands, who enter the army as unbelievers, should return as humble believers in our Christ.

REGRETTABLE.

The Raleigh Christian Advocate (April 5) announces that the Methodist Episcopal Church and the Methodist Episcopal Church, South, at Poplar Bluff, Mo., have formulated their own plan of union and apparently have put it into immediate effect. The reorganized Church is to be known as the Methodist Church. The officers of the old Churches adopted the following resolution:

Be it resolved, That we, the officers of the

Methodist Episcopal Church and the Methodist Episcopal Church, South, in furthering the union of the local congregations respectfully refer for decision the matter of Church property, Church location, denominational control, ministerial supply to Bishops Quayle and Hendrix, and that we pledge to abide by their decision in all these matters.

It is to be regretted that local congregations in our two Churches should feel themselves better qualified to define the terms of unification than the two duly appointed Commissions. The judgment of such congregations will be challenged by all loyal members in the Episcopacy, clergy and laity of our two Episcopal Methodisms. Moreover, such action leads direct to disintegration rather than to unification. The properties of our Churches belong to these Churches at large and not to individual congregations. Local trustees hold these properties in trust and such property is subject to the usages and control of the respective General Conferences.

We are sure that both Bishops Quayle and Hendrix will take this view of the matter. Neither has the right to divert the property of his own Church nor to eliminate its control.

Let us be patient, brethren; unification is on the way and precipitate action by local congregations will not hasten its coming. Such action, on the contrary, may hinder and even defeat it.

OBSERVE THE 400TH ANNIVERSARY OF THE PROTESTANT REFORMATION.

The four hundredth anniversary of the German Reformation will be celebrated this year. October 31, 1517, all in all, is one of the brightest dates in modern history. Opportunity is afforded by the near approach of the 400th anniversary of this date to restudy the grounds upon which Martin Luther made his protest against the Romish doctrine of indulgences. Among our own doctrines stands Article XIV: "The Romish doctrine concerning purgatory, pardons, worshipping, adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented and grounded upon no warrant of Scripture, but repugnant to the Word of God."

How sorely we need to return to the foundations of the fathers is seen in a recent statement of the New York Advocate concerning the existence of "Purgatorial Societies" in the metropolis of America which advertise that a fee of \$10 will guarantee that "5508 masses will be offered each year perpetually for the members." Is it not time to cease trading upon the fears and superstitions of the Middle Ages?

BISHOP HOSS IMPROVED.

Bishop Hoss was unable to hold the Baltimore Conference which convened the last week in March. A note from his son to Bishop Candler, under date of April 4, stated that the Bishop, though still weak and unready for anything like serious work, appears to be growing better each day.

The Advocate sends its greetings to Bishop Hoss and assures him that thousands of devoted friends will remember him at the throne of grace. No man in our generation has lived who has impressed the Church more indelibly than Bishop Hoss. Refined chivalry never flowered more perfectly in any son of the South and catholic Christianity has had no better representative in America. We wish for our dear Bishop a speedy recovery and could pray no better prayer for his Church than that it should have his counsel for many years to come.

EVANGELISTS G. A. KLEIN AND D. L. COALE

Dallas Methodism reported 400 accessions on Easter Sunday, making more than 1100 since the last session of the Annual Conference. Win-One campaigns, Decision Day services and protracted meetings have contributed toward these splendid results. Rev. G. A. Klein for more than four weeks has been preaching in a union tent at the corner of Bryan and Grigsby, East Dallas. The meeting is under the care of Grace, Munger and St. John's Churches. Rev. D. L. Coale for two weeks has been conducting a meeting at Oak Lawn. These are strong men and have been preaching a winning gospel. Hundreds have professed Christ under their Dallas ministries. Rev. D. L. Coale is already a resident of Dallas, residing near Southern Methodist University. Rev. G. A. Klein is from Nashville, but is so much impressed with the West that he has decided to make Dallas his headquarters. We have known Bro. Klein for many years, having been a fellow-student with him in Nashville. He is a devoted man, a strong, simple preacher and a successful evangelist. Assisted by his consecrated wife, his gifted singer and his remarkable pianist, Bro. Klein will prove a great accession to Methodism in the Southwest.

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EASTER IN GRANBURY.

It was our privilege to spend Easter with Rev. P. M. Riley and his people at Granbury. We greatly enjoyed our fellowship in the pastor's home. Granbury is an old college town and the evidences of the good work of Granbury College abide. Our people have a splendid stone church, one that would do credit to a town many times the size of Granbury. The church is located at one of the corners of the public square and therefore is seen by everybody and is easily accessible to the entire town. A splendid audience was present Sunday morning and another good one at the evening hour. "The Resurrection of Jesus" was our morning theme and "The Will of God as a Life Purpose" at the evening hour. More appreciative audiences we have not seen. In the audience sat the mother and brother of our lamented college friend, Randolph Neely, with whom we sat at the feet of Professor Adkisson in Central College more than thirty years ago. Brother J. H. Baker, though in his eighty-fifth year, was present morning and evening. He has been a reader of the Advocate for years and has kept daily a diary since June, 1857. We were refreshed in spirit by the day at Granbury. Brother Riley for twenty-five years was a minister in the Cumberland Presbyterian Church. For years he has been just as effective in the Methodist Church. He is loved by his people and rightly so.

A NOBLE MOTHER GONE.

The death of Mrs. Sarah E. Gray, on April 3, removes from Dallas one of its most saintly characters. She was in her eighty-second year and had been a resident of Dallas for twenty-seven years. She is survived by two sons, Judge Edward Gray and Mr. Henry Gray, both of Dallas; and by four daughters, Mrs. D. W. Bowser, Mrs. John Cato, Miss Annie Gray, all of Dallas, and Mrs. S. T. Broome, of Tennessee. For four years we were the pastor of this noble woman at Trinity, now First Church. She was among the characters we have known by whose life we would be willing that our Christianity should be judged. If we may judge an investment by its returns, so may we judge Christianity by the characters which it produces. We do not shrink from the application of this test in the case of Mrs. Sarah E. Gray. A devoted mother, an unselfish friend and an unflinching follower of her Lord, we shall personally miss her much. The Advocate extends sincerest condolence to the bereaved family.

DEATH OF BROTHER MILAM AND HIS WIFE.

Rev. H. M. Timmons, our pastor at Lufkin, sends us the sad notice of the death of Rev. T. J. Milam and his good wife. A strange providence brought about their deaths within fifteen hours of each other. Sister Milam died the night of the 8th, and he passed away at noon of the 9th. Brother Milam, seventy-three years old, and his wife sixty-nine years old, died at the home of their daughter, Mrs. Homer Garrison, Lufkin, Texas, and were both buried in Lufkin, April 10. For many years he was a faithful minister in the old East Texas Conference; the North Texas Conference, and died an honored member of the Texas Conference in the superannuate relation. No man was better known among our earlier preachers. We are sure these two old saints have found a resting place in the glory land.

A THOUGHTFUL ACT.

The Methodist Church at Hondo, through the pastor, Rev. J. W. Long, sends two copies of the Advocate for a year to the Confederate Home at Austin.

PERSONALS

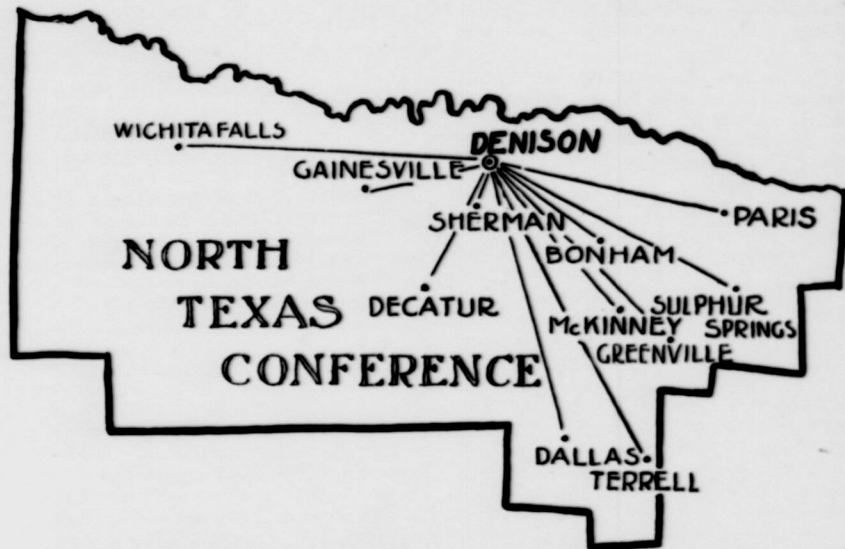
Rev. H. M. Long, of Vernon, called to bring some subscribers. He is a busy pastor and his charge is in fine shape.
 Rev. A. E. Rector writes that everything is encouraging for the coming session of the Texas Methodist Assembly.
 Rev. E. F. Lancaster, of Josephine, is a busy pastor, but looks after the Advocate. We were glad to see him in our office.
 Rev. A. F. Smith, of University Church, Austin, is making good and has affairs well in hand. We were glad to see him.
 Rev. L. A. Webb, of Weatherford, meets a glad reception from the entire force when he calls. There are no finer men than he.
 Rev. J. A. Whitehurst, of Waco District, showed his smiling face for a few minutes at our office. Waco District is in fine shape.
 Rev. L. H. McGee held the opening service of his new church at Troup Sunday, April 8, Bishop J. H. McCoy preaching the sermon.
 Rev. J. M. Perry of San Angelo District, was in buoyant spirits when he called to see us. Church affairs in his district are prosperous.
 Rev. E. M. Sweet, Sr., is happy in his own home in the Salt River Valley, four miles from Phoenix, Arizona, God bless our old teacher!
 Rev. E. F. Boone, Superintendent of the Central Texas Conference, gladdened us with one of his cheerful visits. He is sunny and keeps young.
 Prof. A. W. Evans, superintendent of public schools, Uvalde, was among our visitors this week. He is a cultured gentleman and a fine teacher.
 Dr. John M. Moore seems ubiquitous. He is here and there and everywhere, and always worthily engaged. We were delighted to see him this week.
 The local paper speaks highly of the sermons of Rev. R. A. Brigham, pastor, and Dr. M. L. Butler, presiding elder, at Wheatland, Oklahoma, last Sunday.
 Rev. L. B. Elrod, presiding elder Timpson District, is expecting a great District Conference at Center, May 15-17. The editor hopes that he may be present.
 Rev. T. S. Armstrong, of Ennis, affable and lovable Tom, called this week. The people of Ennis are delighted, so we learned from another source. Of course they are.
 Rev. W. H. Matthews, presiding elder Corsicana District, has changed the date of his District Conference from April 26 to May 6. The conference will be held at Groesbeck.
 Rev. W. G. Bailey, of Highland Park Church, Fort Worth, though a near neighbor, made his first call last week. He is following in his father's footsteps and making good.
 Rev. J. B. McCarley, of Miami, one of the live wires of the Northwest Texas Conference, called to see us. He is glad to be back in the pastorate and the Advocate rejoices also.
 Rev. C. B. Fladger, of Roysce City, writes that everything is running smoothly in his charge. Brother Fladger is one of the "old guard" of the North Texas conference.
 Rev. D. H. Aston, of Holdenville, and his son, Gladstone, remembered us with a visit last week. Brother Aston is making the fine record in Oklahoma which he made in Texas.
 Rev. Lewis N. Stuckey, of Carrollton, was a pleasant caller this week. We had the pleasure of greeting Mrs. Stuckey also. We wish for these noble young people the richest blessings.
 Rev. Dow B. Beene writes: "Have just closed a good meeting at Lampasas, Texas, and am leaving home this week for Mineral Wells, where I am to help in a meeting with Dr. H. F. Brooks."
 Rev. J. W. Cowan, of Midland, was among our welcomed visitors last week. Rev. G. A. Klein will be with this alert pastor and fine congregation, beginning the third Sunday in this month.
 Rev. D. E. Hawk, of San Marcos, writes that he has seen nowhere more large United States flags than he saw upon a recent visit to New Braunfels. This is as it should be and as we expected.
 Rev. Frank E. Singleton, pastor at Mexia, was in the city during the meeting last week. He was rejoicing because of the fact his Church has slipped out from under a \$13,400 debt. Brother Singleton says he is now figuring on a pipe organ to be installed before the dedication of his church.

Brother Singleton reaches to great things. He is one of the real live ones.
 Rev. Chas. F. Mitchell, of Paul's Valley, and his son, Elbert, called last week. Brother Mitchell knows how to adjust himself to the pastorate after successful years in the presiding eldership.
 Rev. J. E. Roach, of Winnsboro, called. He is still in the notion that Winnsboro Station is not for exchange. We are sure his people agree with him and are willing to have this pastor four years.
 Dr. John R. Allen, of Georgetown, called this week. Dr. Allen's face is one of the familiar faces of Texas Methodism. For many years he has been a staunch defender of the faith according to Methodism.
 Rev. George H. Givan, presiding elder Albuquerque District, will hold his District Conference at the Central Avenue Methodist Church, Albuquerque, April 25-29. He has prepared a fine program.
 Rev. R. A. Crosby, of Frost, and his son, Uel, remembered us with a visit last Tuesday. Bro. Crosby has just closed an eight days' meeting in his charge and has the larger part of his conference collections in hand.
 Rev. J. S. Barcus, of Wichita Falls District, was among our callers. Sam is a hard student, a tireless worker and a successful presiding elder. He is optimistic and believes what he teaches, that the Lord reigns and all is well.
 Rev. Chas. L. Brooks and his people, at Shawnee, have let the contract for a handsome new church to cost nearly \$30,000. The church is to have many institutional features. We congratulate this alert pastor and his good people.
 Dr. Sam R. Hay and his family are now at the district parsonage of the Dallas District. The parsonage has been repapered and painted on the inside and is one of the most comfortable presiding elder's homes to be found in Texas.
 Mrs. A. W. Bowman, of Moody Institute, has been giving daily Bible readings at the Klein meetings in Dallas. She is not a permanent member of the evangelistic party, but no member of the party has done better work than she.
 Rev. J. M. Peterson, presiding elder McAlester District, writes that Bishop Mouzon has appointed Rev. W. A. Frazier assistant pastor of Phillips Memorial, McAlester. Rev. J. A. Parks is improving from recent sickness and will continue as pastor.
 Rev. C. T. Tally, of Marshall, writes: "Rev. Walt Holcomb began a meeting at First Church, Marshall, today with overflowing crowds. Extensive plans have been made for this campaign." We trust these noble workers may have a great meeting.
 Judge V. W. Grubbs, father of the College of Industrial Arts at Denton and the Grubbs Vocational College at Arlington, was in Dallas Saturday, April 7, en route to the latter town, there to attend the great banquet given to the traveling men and in the interest of Grubbs Vocational College.
 Dr. Albert S. Pegues, Professor of English at Southwestern University, delivered before the student body of San Antonio Female College, April 5, his lecture on "Literature and Life." The lecture was highly appreciated by the young ladies and made friends among them for the institution from which he came.
 Dr. A. E. Bonnell, Superintendent at First Church, Muskogee, was elected President of the State Sunday School Association at Enid, March 22. For about ten years he has been the most active man on the East Oklahoma Conference Board, and is worthy of the recognition which comes with his new office in the International.
 Rev. J. W. Head, of Venus, Texas, and his people opened their new house of worship Easter Sunday. It is a splendid piece of property worth \$9000. Dr. Paul B. Kern preached the sermon. Notwithstanding a terrific blowing of a cold norther about 800 people were present. They are now planning for a \$2500 parsonage.
 Evangelist Albert C. Fisher, writing from Valley View, says: "We are here in a great meeting. Already there have been 182 who have knelt in the altar and been blessed of God either in conversion or reclamation. More than an hundred applications for membership in the Churches, a majority coming to the Methodist Church. House packed each night service and folk turned away with splendid congregations in day services. We have another week to run and are expect-

PEPSIN NUX IRON and Sarsaparilla—Fine Course of Medicine.
 Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine.
 The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Peptiron Pills in connection with the Sarsaparilla—the latter before eating, Peptiron Pills after.
 In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building.
 Peptiron Pills include pepsin and iron,—note the name, Peptiron Pills,—nux vomica, manganese, other tonics, digestives and laxatives.
 What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Peptiron Pills. Buy these medicines today. They also combine economy with merit.
 ing greater things still. Have not failed to make my speech for the Advocate as I always do in my meetings. Have with me Mr. James G. Garth who has charge of the music and is general assistant in the work. Mrs. Fisher is having a fine work with the young men and young women—with large attendance upon all her services. Pray for us that the final days may bring a wonderful victory." We rejoice to hear such news.
 Major E. C. Clemans, in his campaign with Rev. H. E. Draper in the interest of the superannuates of the West Texas Conference, spoke eighteen times in fifteen days, addressing 10,000 people and raising \$15,000 in cash and subscriptions. He pays a high tribute to the vision, initiative and administrative qualities of Bro. Draper. The Church in Texas appreciates the splendid work of Major Clemans.
 We have been waiting for an official announcement of some recent changes in the appointments of the Northwest Texas Conference, but to date it has not reached the Advocate. Rev. E. E. Robinson, who was presiding elder of the Amarillo District, has been changed to Plainview Station. Rev. J. W. Story goes from Plainview to Clarendon Station. Rev. A. J. Weeks goes from Clarendon to the presiding eldership of Stamford District.
 Rev. E. R. Stanford, pastor of McKinley Avenue, Fort Worth, has volunteered as chaplain in the United States Army. He is one of our ablest, best equipped and most efficient young men. He is a graduate both of Southwestern University and Yale. He is in great favor at McKinley Avenue, Fort Worth, and doing a splendid work. He and his people are getting ready to build a new church for the united congregation of McKinley Avenue M. E. Church, South, and Pearl Street M. E. Church.
 Rev. E. A. Konken, of the New Braunfels Boy Scouts, was agreeably surprised Saturday morning when a committee, consisting of Adolf Henne, E. A. Eiband, R. H. Marrs and N. E. Scudder, headed the Boy Scout troops, commanded by Assistant Scoutmaster George T. Behrens, and marched to the Methodist Church. The organization was called to order by Prof. N. E. Scudder, who introduced E. A. Eiband. Mr. Eiband in a well-chosen address reviewed the splendid work done by Rev. Konken in behalf of the people of New Braunfels, and the Boy Scouts especially. During the past two years the Boy Scout movement has received an impetus until now a second troop is being organized with Prof. N. E. Scudder as scoutmaster. At the conclusion of his speech Mr. Eiband presented to Rev. Mr. Konken an order for an automobile to be used in his work in behalf of the young men of New Braunfels. The car is a gift by the citizens of New Braunfels under a plan fostered by Dr. A. Garwood, assisted by Dr. E. G. Bielstein and the Boy Scout Committee above referred to.—Austin American. This is a worthy gift and worthily bestowed.

Why Not Know?

Is it wrong to know? Is it necessary to know? Is it right to refuse to know? Is it worthy a Christian to shut his eyes to vital facts?
 If you really wish to know the exact facts about ROMANISM, J. A. Phillips' book, ROMAN CATHOLICISM ANALYZED will give them to you clearly, kindly, logically and as they cannot be found in any other one volume.
 Order of SMITH & LAMAR, Dallas, Texas, or of Fleming H. Revell Co., 158 Fifth Ave., New York. Price, net \$1.50. It may also be had from the Menace Publishing Co.



Wesley Bible Class Federation, Denison, Texas.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

ALL ABOARD FOR DENISON.

Next week all Methodist roads in North Texas will lead to Denison. The program speaks for itself. No pastor, superintendent or Bible Class worker can afford not to attend the Federation. Every indication points to a large and enthusiastic gathering. Rev. O. T. Cooper writes that "the Commercial Club, the Retail Merchants' Association and the Automobile Club are all interested and boosting the meeting locally." The information committee is getting its work well in hand. There will be a list of hotels, boarding houses and the like on hand all the time, and the committee will be "on the job." Let it be very clearly understood that the Wesley Bible Class Federation do not ask for free entertainment. Bible Class workers are able to pay their own way, or each class is at least able to send a delegate. Rates for hotel and boarding house can be had on application to Rev. O. T. Cooper, Denison, Texas. The Bible Class movement is a self-respecting enterprise. It asks no favors. Its purpose is to give, not receive. Meet us at Denison.

PROGRAM NORTH TEXAS CONFERENCE WESLEY BIBLE CLASS FEDERATION.

Time: April 18-20, 1917.
Place: Waples Memorial, Denison, Texas.

First Day, April 18.

- 2:30 P. M.—Devotional, Rev. D. K. Porter.
- 3:00 P. M.—Temporary organization.
- 3:15 P. M.—"Why Are We Here?" Rev. Chas. D. Bulla, D. D., Superintendent Wesley Bible Classes.
- 4:00 P. M.—"The Christian Brotherhood," Mr. H. L. Piner, Denison.
- 4:30 P. M.—"What We Have Done," Reports of Classes, Rev. E. Hightower leader.
- 5:00 P. M.—Adjournment.
- 7:45 P. M.—Devotional, C. W. Dennis.
- 8:00 P. M.—"Welcome," Rev. O. T. Cooper.
- 8:15 P. M.—Response, Rev. E. Hightower.
- 8:30 P. M.—"The Efficient Bible Class," Dr. Bulla.

Second Day, April 19.

- 9:00 A. M.—Devotional, Rev. C. M. Harless.
- 9:30 A. M.—"Winning Men to the Bible Class," Rev. E. R. Welch, Norman, Oklahoma.
- 10:00 A. M.—"Winning Men to Christ," Prof. Paul B. Kern, Southern Methodist University.
- 10:30 A. M.—"Winning Men to the Church," Dr. Bulla.
- 11:00 A. M.—Service of song.
- 11:15 A. M.—"The Bible," Dr. S. A. Steel, Shreveport, Louisiana.
- 12:15 P. M.—Adjournment.
- 2:00 P. M.—Devotional, Rev. J. Sam Barcus.
- 2:15 P. M.—"Teaching the Bible to Men," Mrs. S. H. C. Burgin.
- 2:45 P. M.—"Religious Activities for Men," Mr. John Marshall, Sherman.
- 3:15 P. M.—"Social Activities for Bible Classes," Rev. A. A. Kidd.
- 3:45 P. M.—"How the Bible Class Can Help the School," Hon. Morris B. Larrell, Greenville.
- 4:15 P. M.—"How the Bible Class Can Help the Community," Dr. S. H. C. Burgin.
- 4:15 P. M.—"What Bible Classes

- Are Doing," led by E. Hightower.
 - 5:15 P. M.—Adjournment.
 - 7:45 P. M.—Devotional, Rev. W. A. Stuckey.
 - 8:00 P. M.—"The Wesley Bible Class and the North Texas Conference," Rev. C. O. Shugart.
 - 8:30 P. M.—"Training in and for Christian Service," Mrs. S. H. C. Burgin.
- Third Day, April 20.**
- 9:00 A. M.—Devotional, Rev. M. L. Hamilton.
 - 9:30 A. M.—"What Can Women's Classes Do For Girls?" Mrs. Burgin.
 - 10:00 A. M.—"What Can Men's Classes Do For Boys," Dr. Bulla.
 - 10:30 A. M.—"The Wesley Bible Class and Moral Reform," Rev. R. P. Shuler.
 - 11:15 A. M.—Business session, election of officers, resolutions, etc.
 - 11:30 A. M.—"The Bible Class Outlook," Dr. Bulla.
 - 12:00 M.—Final adjournment.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary. In my first engagement since my last report three points stood out prominently—Rev. J. D. Scott, Fairview and an auto. In spite of grease and perspiration and many other symptoms, we have made it to Dr. Irwine's hospitable home in time for the Saturday night service. There were three services on Sunday and we found it good to be there. Brother Scott is behind the Sunday School work of his charge, diligently meeting a pastor's responsibility even in the smaller details. Can any pastor afford to do less? In giving the closest personal supervision to the Sunday School, he is only attending to his own business. This can be done without overriding the superintendent and should really help him to magnify his office. The Fairview school has made progress and pledges itself to advance even further.

A short stop in Austin gave opportunity for conference with the chairman of our Conference Board, Rev. S. F. Goddard, who went over from Manor for that purpose. He is enthusiastically alive to the value of the Sunday School work, and the discussion and planning were helpful to the Field Secretary.

An epidemic of measles cancelled an engagement for Kempner, so I stopped over in Lampasas. Found Brother Read in a revival meeting with Rev. Dow Dean, the evangelist. I enjoyed the meeting.

At Mullin, the pastor Brother Searcy, had been called away by the illness of a relative and there was some misunderstanding about the meeting. But we "rusted" and held an institute with Superintendent Allen and a number of other workers in attendance.

The next day brought an afternoon and evening meeting at Lometa. Pastor Wall and Superintendent Swinney gave most brotherly co-operation, and while the attendance might have been better, definite steps were taken looking to progress. Worthy of special mention in the Lometa school is a large class of junior boys and girls taught by Mrs. Ross. There is a monthly meeting of the class in her home when the pasting of the pictures required by the graded lesson system is done for the new quarter. At the same time is held a competitive examination on the lessons of the past quarter between the boys and girls, and they say it makes a lively meeting. Of course, like everything that is worth while, all this requires work. The light on the teacher's face as she told of her class

showed that the joy of the Lord is her strength.

An intended visit to Star was prevented by local conditions and nothing was left but to swing over to the nearby town of San Saba. That being the secretary's old home town, holding many relatives and friends, this change was not hard to make. Bishop Mouzon was there for two sermons in the fine new marble church. It was a day to be remembered for intellectual stimulus and spiritual uplift. In the afternoon Rev. J. D. Farmer took the secretary out for a rally in one of his schools. We shall have an all-day meeting with three other of his schools not many days hence. Let us magnify this good old basket dinner custom in promoting Sunday School progress. Our General Board urges us to hold "group meetings," and in what better way can that be accomplished?

Let's not forget: The last Sunday in April is Children's Day. The programs will be paid for by the Conference Board. Already we have broken some records in this important line, and we are going to break some more. Only a few pastoral charges failed to report last year and this year we are going to make it unanimous. Let's beat the whole Church by observing the day in every school. Two districts did that last year and they will do it again.

Rev. Thos. Gregory gave the Field Secretary a hearty invitation and a liberal allowance on the platform at the Lampasas District Conference. The privilege of presenting the cause even briefly on such occasions is very valuable. The face to face appeal is strongest, and some things can be attained through conference occasions that do not yield to "absent treatment." Rev. Z. V. Liles, District Superintendent, and Rev. I. T. Morris, District Secretary, exerted themselves through correspondence to secure a large attendance of superintendents and teachers, and their labors were not in vain. Let every superintendent who reads these lines resolve to go to his District Conference. Superintendents are ex-officio members in the West Texas Conference. Their presence always adds to the interest of a District Conference and should also prove a blessing to them.

Brother Gregory followed the secretary with warm words of endorsement and stated that in the Sunday School record of the district he desired two special points to be reached—the observance of Children's Day in each school and the full payment of the five-cent assessment.

The rare privilege of a Sunday in my home city gave opportunity to attend Decision Day at Prospect Hill, San Antonio. Mrs. Holmes, of Travis Park, assisted in the Decision Day service, and a large number took the momentous step. The attendance was 362, which is a new record for this school.

EPWORTH LEAGUE DEPT.

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

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

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

- May 30-June 3—West Texas Conference, Gonzales.
- June 4-7—Texas, Beaumont.
- June 7-10—North Texas, Wichita Falls.
- June 11-14—Central Texas, —.
- June 14-17—Northwest Texas, Clarendon.
- July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

NOTES.

African Boat Special Day—April 29.

The next issue of this department will be in the hands of the Ruby Kendrick Council of Missions of the North Texas Conference Epworth League. It will be a winner.

Lampasas has a new League. Good! Let us hear from you, Miss Gregory.

North Texas Conference has an active institute campaign on foot. Before the annual meeting in June every district in the conference will have had an institute. This is business of the best sort.

Ennis has a new League only four weeks old, but having a membership of over eighty. Last Wednesday evening in the absence of the pastor the Epworth League had charge of the prayer service. This charge is pastored by a live Epworth League pastor

and his wife, Rev. and Mrs. Armstrong.

April 29—Africa Boat Special Day.

The Bishops will hold forth in this department next week; watch for them.

Programs for the Africa Boat Special Day may be had from the Era for April. If you do not have the Era, write to Dr. Rawlings, 810 Broadway, Nashville, Tenn., or to Mrs. Douglas Tomlinson, 305 Interurban Building, Dallas, Texas. Every congregation in Texas will be asked to take an offering on this day.

TERRELL DISTRICT TO THE FRONT.

You wanted to know what we are doing in Terrell District League work. Well, in the first place we have two new Leagues: one at Heath, one senior and one junior, under the direction of Mrs. Boles. Rev. Satterfield is the pastor and there lies the secret. He and his good wife are both enthusiastic Leaguers and, too, they have just had a real revival in their Church.

Poetry also has a good League, Rev. Grady May, pastor, and the League is under the supervision of Mrs. Ben Williams. We have two Leagues at Garland, Rev. Porter, pastor; one at Lancaster, and one at Greebee's Chapel, a very fine chapter. Poetry and Greebee are both country places, and they so much need the League in the country Churches. Forney and Terrell have good wide-awake Leagues.

The District Institute was held in Terrell in March with Rev. Ralph E. Nollner and Dr. Paul B. Kern from outside the district to help. We had a splendid time, and hope much good was derived from it.

I am trying to keep in touch with the chapters in my district and hope to have them each represented at Wichita Falls at conference in June.

MISS LUCY THOMPSON,
District Secretary, Terrell District.

A WORD WITH THE MISSIONARY SUPERINTENDENTS.

We rejoice to note that of the twenty-five mission study classes reported for Texas in the January and March numbers of the Epworth Era, that more than half of that number were from North Texas Conference. There are so many more who should report. What's the matter with Dallas? Only Grace and Munger Place appeared. Both of these and others I have visited and know of their classes and good work.

Please fill out your report cards and mail them to Dr. Rawlings at once. I will be glad to receive a report of your department work also.

Are your Leaguers observing the stewardship covenants? If you will stress tithing, it will be an aid in your missionary collections.

God speed the good work.
JENNIE VICKREY,
N. T. C. Supt. of Fourth Department.

OUR STATE SECRETARY SPEAKS.

Just a word to say lot sales are going fine. Twenty-three sales in Hillsboro in three days. Agents everywhere showing gain in volume. Several societies over State have entered lot sales' contest as advertised in Advocate and are making some sales.

The ladies of Austin Avenue M. E. Church, South, Woman's Missionary Society—Mrs. B. C. Nettles, President, Mrs. J. P. Sample, Treasurer—who, with Mrs. J. P. Brewington, compose the committee, have broken the record of societies to date, having sold their first ten lots and going strong on their second ten sales the first three days.

Mr. W. N. Hagy reports splendid progress in building program on the assembly grounds at Port O'Connor.

Bro. Onderdonk reports a great encampment program, and there will be a great attendance there this year.
W. M. CARTER.

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BEEVILLE DISTRICT CONFERENCE.

The Beeville District Conference met at Kingsville, Texas, on the evening of March 26. It adjourned on the evening of the 29th.

Rev. E. Y. S. Hubbard was elected Secretary.

Twenty-six of the twenty-seven regular pastors of the district, forty or forty-five laymen and a number of out-of-town visitors attended the conference, most of them being present at the beginning of the first day and remaining until the close of the conference.

Our progressive, up-to-date presiding elder, T. F. Sessions, departed somewhat from the accustomed manner of conducting a District Conference much to the delight and profit of his "boys" and others in attendance upon the conference. We didn't have the usual committees on "Temperance and Sabbath Observance," "The Spiritual State of the Church," "Sunday Schools and Epworth Leagues," etc., followed by the long and often fruitless reports of said committees, but devoted our time to prayer, study and worship. In other words, we sought information and inspiration that would help us to meet the various conditions and phases of our work, of which we are well aware without further committee reports. The results were highly satisfactory and a paper indorsing the presiding elder's course was adopted by the conference with enthusiasm. No difficulty was experienced in getting the members of the conference, both clerical and lay, to remain to its close. And when the program ended and the conference adjourned we, greatly enriched in experience, enlarged in vision, and strengthened in soul, parted from each other's fellowship with great reluctance. It was the greatest District Conference that the writer and many others ever attended.

The mornings were given to the program, the afternoons to the ordinary routine work of the body. Each morning during the conference Dr. John Wesley Smith, our pastor at Beeville, conducted the devotional services. He is a new man among us, having been in the conference only three months, but we learned to love him greatly. He is a man of ability and spirituality. His messages were inspiring, his fellowship a blessing to the conference. In addition to the devotional addresses he delivered a great sermon Wednesday night and a splendid address Thursday on the subject, "The Preacher As a Man." Dr. Hamner, pastor at Pharr, also a new man among us, was present and delivered a soul-lifting sermon Tuesday night, and later an address, entitled "The Importance of An Objective and a System in Reaching It." Rev. W. Vasco Teer, a third new man among us, delivered the opening sermon of the conference to a large and appreciative audience. Rev. F. B. Buchanan preached a strong sermon on "Simon Peter" Tuesday morning. Dr. John Moore, of Nashville, was with us and delivered two masterful sermons. The subject of the first was, "Men and Religion." It's a pity every man in the land did not hear it. His second sermon was preached on the text, "Righteousness Exalteth a Nation, But Sin is a Reproach to Any People." The text may have been an old one with him, but the sermon was new. It brought us down to the very hour of its utterance. For one hour and five minutes he held his audience spellbound. It had the ring of a gospel preacher and a true patriot in it.

Tuesday morning was given to Methodist History. A paper entitled, "Francis Asbury and the Whys of His Success," was read by this scribe.

Rev. J. K. Beery read a paper on the "Life of Bishop McKendree." Our dear Brother H. G. Horton read a wonderful paper entitled, "One Hundred Years of Methodist History in Texas."

Wednesday morning we studied Dr. Moore's book, "The South Today." This book was impressively reviewed before the conference by Rev. J. F. Simpson and Rev. J. W. Black.

Thursday the laymen had an important hour. The address by the District Lay Leader, W. H. McCracken, was very fine. Brother J. W. Pitman delivered a splendid address on "Men and the Organizations of the Church." Rev. J. K. Beery, in an address, reviewed the manner in which he conducted the Every-Member Canvass in his charge. He has made good with this canvass. The laymen and preachers were so favorably impressed with the feasibility of the plan and with the enthusiastic success of Brother Beery that we may well expect many charges to adopt the plan before another District Conference.

The following delegates were elected:

JUDGE M. A. CHILDERS, of Sinton.

GERALD JOHNSON, of Brownsville.

J. W. PITMAN, of Corpus Christi.

J. E. MONTGOMERY, of Skidmore.

Alternates:
W. H. McCracken, of Kingsville.
C. F. Goodenough, of Alice.

Brother J. W. Pitman was elected District Lay Leader.

Brother L. H. Ashby, of St. Paul, and Brother A. D. Crow, of Taft, were granted license to preach.

Brother F. A. Dickinson was recommended for local elder's orders.

Bryan McDaniels, of Floresville, and Miss Nona Park, of Alice, were elected to scholarships in Southwestern University.

Considering the drouth of last year, the unusual freezes of the winter, which have been so disastrous to truck growers, and the extreme dryness of the spring, the financial standing and material progress of the Church in this section is remarkable. Beeville gets the next District Conference.

In closing, permit me to say that the generous hospitality and entertainment accorded the members of the conference by the city of Kingsville, the city and county officials, the Methodist Church and its worthy pastor, Rev. M. K. Fred, will long be remembered with delight. They contributed largely to the success of a great conference. May God's blessings rest upon that little city and our Church there. E. A. HUNTER.
Callallen, Texas.

DR. W. A. JARREL AND THE WORLD'S PURITY PREPARATION WORK IN TEXAS FOR THIS YEAR.

Like the Anti-Saloon League, the World's Purity Federation is unsectarian or interdenominational. Its territory is Canada and the United States. Its close connection with other great organizations "across the pond" add to its already great power for good. For enlightening and arousing public sentiment against the white slave traffic and other forms of social impurity, Dr. Wilber F. Craft's remarks to me not long ago, "Your organization is the greatest we have." So great are our organization and its work for the preservation of the young, our families and our country that even President Wilson wired one of its great conventions commending it and congratulating it. Your humble servant was appointed at the head of the Federation for Texas, Arkansas and Louisiana by the recommendation of the Interdenominational Pastors' Conference of Dallas. This work and your humble servant are highly recommended to the co-operation of the Churches and the pastors by Bishops Key and Mouzon, Editor Bradford, the Texas Baptist Convention of Pastors and the leaders of other Christian denominations. He is in his fifth year as its Southwestern General Manager. In this time he has seen great good done by the organization in his field. As part of this good he has effected the institution of a Texas branch to the organization, with a strong membership, in which is the Attorney General of Texas. The New York Independent—one of the great magazines—not long ago remarked that our purity work is of even greater importance than the anti-saloon fight. As illustrations of our work, our Federation has caused the enactment of laws against the white slave traffic by the United States Congress and in nine States. Thus, indirectly, our Federation has been the instrument in Texas alone of sending over ninety-eight white slave dealers to the pen for a total sentence of 129 years; finding white slave dealers in Texas to the amount of about \$6000, while there are pending against them nearly seventy-five cases. To see something of this you have only to watch the charges of the judges of our United States and other courts to the grand juries and the trials and the convictions.

In cities, towns and the country, on trains, at depots, everywhere, our girls are being ruined by these scoundrels. While the "social evil" in our day and other schools, in our Churches—everywhere is filling the dockets of our divorce courts and we see it in even—if possible—in many more scandalous forms. When we contemplate the intensification and the multiplication of all this from this greatest and most terrible of all wars, soon to darken our skies as we have never seen and as history does not record, surely there is a call to all parents, to all pastors, to all Churches and to all

patriots to rally to the great work of the World's Purity Federation. In the language of the venerable Bishop Key, "No Christian patriot can be indifferent towards a movement so vital and far-reaching. No call to action more imperative." Let me call the attention of Churches and pastors for the new year to:

1. By arranging and inviting me to your field you can essentially help in this great work. If you cannot get all pastors and Churches on your field sufficiently awakened to the Lord's call for them to rally to this work, do not wait for them, but yourself and Church open the way for me to visit and help you.

2. Do not wait for me to write you, but when I first write to you, please answer most promptly. In waiting answers I have lost many Sundays, as some answer when too late for me to arrange elsewhere for next Sabbath.

3. Neither financially nor otherwise can my work be in the way of denominational enterprises; but as will explain, when I come, it will rather help them.

4. I will visit the country as well as towns and cities. Only freewill offerings—no financial promise in inviting me. Let me know as far in advance as you can. Thanking pastors and Churches for the help they have given since I have been in this great work, hoping soon to hear from others, address me, W. A. Jarrel, Station A, Dallas, Texas.

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.

IN BRAZIL.

Miss Eva L. Hyde, Petropolis, Brazil, writes: This past week our pastor paid us a visit and gave the girls a talk on lotteries and gaming. He has been conducting a campaign against these national vices here recently by means of the pulpit, newspapers and lectures. It is certainly a needed campaign. In the small city of Petropolis, alone, something like \$1500 is spent on a certain kind of lottery game called "jogo de bicho," or the game of the beasts. Men and women alike risk their earnings on it, and it is especially bad among the serving class. A certain animal is chosen for each day, and the people bet on the name of the animal chosen. One member of our Church said that she formerly spent everything she earned on this game. She watched eagerly for signs or indications of what animal would be the lucky one on certain days. One night she had very vivid dreams concerning two animals, a snake and a peacock; so she felt convinced that they would be the winners the next day and was wild to bet on them, but had not a single coin. She worked feverishly the next day, hoping to earn some money; but nobody paid her, and she was in despair until just at nightfall some one sent her one dollar that was owed her. She rushed to the lottery to spend it all on these two animals. With the superstition that the Roman Church has ingrained into these people, she felt confident that her signs could not fail her; but on this occasion they did, and the jolt fortunately was sufficient to awaken her and make her drop the game. It is one of the shocks that we get on coming to this country to find the Catholic Church itself one of the principal users of the lottery. In the newspapers and on the streets of the capital city one frequently sees offered for sale lottery tickets for a certain Church. You cannot go a block on foot or a half dozen on the car without being offered a lottery ticket for sale. One of the newspapers of Petropolis was liberal enough to give the use of its columns free of charge to our pastor for articles written against the vice.

MEMPHIS.

The "Lillie Delaney" Young People of Memphis are really proud of our society and each one of us is proud to say we are a "Lillie Delaney" girl. We organized our society in January, 1915, with twelve members and gave it the name in honor of our most worthy and dearly beloved Superintendent, Mrs. Delaney. We now have on the roll thirty-five members, and we have a very mixed membership, some school girls, some teachers, clerks and housekeepers. Some may wonder how we reach all, but we have a plan we think is excellent, so will pass it on. We meet first, third and fourth Fridays at 3 o'clock and have Bible Study, Mission Study and Voice programs. Of course, the school girls can't all attend these

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meetings, so on the second Friday evening, at 6:30 o'clock, we meet in business meeting and afterwards enjoy a social hour. At these meetings all can attend and know what we are doing in a business way; also we have an opportunity of knowing each other better.

Our Second Vice-President is Assistant Superintendent of Junior Society, and we feel that it is a blessing to our society to have a member in that office, and we pray that we older girls may so live that we may influence the younger ones for good.

Our Superintendent of Supplies is doing splendid work.

We have great times on the first and second Fridays. Mrs. Delaney conducts the devotional and we always feel better for having been there. How we would love to know that there is a Y. P. M. S. in every Church in Northwest Texas Conference. Yes, in all Methodism. May each adult First Vice-President get in closer touch with the young people and organize. A MEMBER.

SECOND VICE-PRESIDENTS OF CENTRAL TEXAS CONFERENCE.

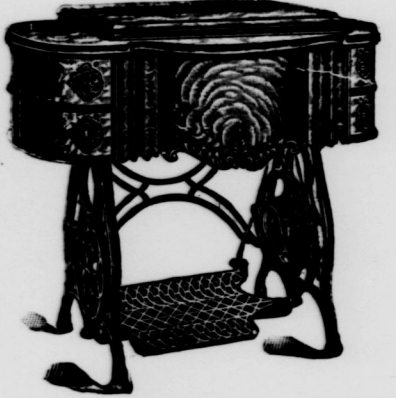
The new quarter is drawing near and for the future the first essential to success is a full and complete roll of the Auxiliary Second Vice-Presidents, therefore I beg of you to please send to my address your full list of Auxiliary officers. I want to get in communication with each Second Vice-President in this conference and supply literature for their instruction. Let us pray and work constantly, love sincerely and God will honor our efforts.

MRS. JOHN POOL,
Second Vice-President of Central Texas Conference.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

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ATTENDANCE CONTEST IN THE SUNDAY SCHOOL.

There are some surprises in the attendance records last Sunday. Most of the schools show a large increase. The weather, however, in many places was cold and windy which doubtless had some influence on the attendance. Again the pastor of one large Church writes that he had such a lengthy program that he is sure probably one-fourth of those in attendance were not counted and he is reporting only the number counted in the classes which does not show the full strength of the Sunday School last Sunday. We are sorry for this but can only report the actual number in attendance as given us by the officers.

PENNANT CONTEST.—As stated before, two Pennants will be awarded, one for the largest attendance on Children's Day, and one for the largest increase in attendance based on the average attendance for the first four Sundays in April. One superintendent writes that his secretary failed to get the report of the attendance of his school for the first Sunday in April to us in time to be included in the report, and asks us to report this week the attendance for both past Sundays in April as his school is contesting for the Pennant. We do not believe that will be fair to all concerned, as we have frequently stated the result will be based on the reports published in the Advocate. Furthermore, when we make the calculations and determine the results we think it better to have all the figures in the Advocate so that any who may desire can verify our calculations and attest their fairness.

Though we requested all schools to report the number of new members received into the Church on Easter Sunday only a very few have reported. Some, we know have deferred the reception of this class until a later date because of revivals and other causes that have interfered with this program. Among those reporting, however, are:

ATTENDANCE SUNDAY, APRIL 8th 1917.

CLASS D.	
1 EL PASO, TRINITY	737
2 Fort Worth, First	701
CLASS E.	
3 Tyler, Marvin	677
*4 Hillsboro, First	658
*4 Wichita Falls	658
5 Beaumont, First	646
6 Dallas, Tyler Street	629
7 Dallas, First	618
8 Temple, First	617
9 San Antonio, Travis Park	600
CLASS F.	
10 Sherman, Travis St.	582
11 Dallas, Oak Cliff	516
12 Corpus Christi	509
CLASS G.	
13 Lufkin	483
14 Waxahachie	480
15 Austin, University	479
16 Plainview	478
17 Galveston, 33rd St.	475
18 San Antonio, Prospect Hill	447
19 Dallas, Ervay St.	442
20 Denton, First	427
21 San Antonio, McKinley Ave.	405
CLASS H.	
22 Waco, Austin Ave.	398
23 Corsicana, First	393
24 Dallas, Oak Lawn	391
25 Amarillo, Polk St.	389
26 Fort Worth, Polytechnic	377
27 Georgetown	374
28 Clarendon	372
29 Palestine, Centenary	357
30 Muskogee, First	352
31 Port Arthur, Trinity	350
32 Bonham, First	338
33 Houston Heights, Grace	330
34 Beaumont, Roberts Ave.	328
35 Terrell	325
36 Cleburne, Anglin St.	322
*37 Brownwood	316
*37 Roswell, N. M.	316
38 Huntsville	315
CLASS I.	
39 Altus, Okla.	299
40 Paris, Texas, Centenary	297
41 Marshall, First	290
42 Mineral Wells	288
43 Memphis	285
44 Waco, Morrow St.	280
45 Clarksville, McKenzie Memorial	270
46 Dallas, Highland Park	255
47 Durant, Okla., First	241
48 Silsbee, Texas	237
49 Waco, 5th St.	230
50 Duncan, Okla.	228
51 Big Spring, Texas	226
52 Fort Worth, Boulevard	211
*53 Bowie	210
*53 Taylor	210
54 San Antonio, Denver Heights	202
55 Kenedy	201
56 Mexia	200
CLASS J.	
57 Arlington	197
58 Hubbard	196
59 Miles	192
60 Kirbyville, First	190
61 Chillicothe	186
62 Burkburnett	185
63 Dallas, Forest Ave.	184
64 Hillsboro, Line St.	183
65 Beeville	175
66 Farmersville	169
67 Corsicana, 11th Ave.	168
*68 Decatur	167
*68 Groesbeck	167
69 Bay City	166
70 Bryan	165
71 Wellington	161
*72 Dallas, Brooklyn Ave.	160
*72 Oklahoma City, Capitol Hill	160
73 Houston, Texas, West End	156
74 Dallas, St. John's	153
75 Merkel	151
76 Tyler, Cedar St.	146
77 Celeste	145
78 Sinton	143
79 Runge	142
*79 Seguin	142
*80 Afton, Okla.	135
*80 El Reno, St. John's	135
81 Cleburne, Brazos Ave.	126
*82 Carbon	125
*82 San Angelo, Chadbourne St.	125
83 Wolfe City	122
84 Bunyan	115
85 Raymondville	112
86 Beggs, Okla.	105
87 Groveton, Texas	104
*88 Elk City, Okla.	100
*88 Frost, Texas	100
CLASS K.	
89 Fowlerton	97
90 Shamrock	94
91 Tenaha	88
92 Lindale	79
93 Dallas, West Dallas	74

W. C. EVERETT, Secretary.

LAYMEN OF THE NORTHWEST TEXAS CONFERENCE, ATTENTION!

Our last Annual Conference urged "upon our pastors not only the importance of fully organizing their men, but of also instructing them in the methods and work of this department, especially * * * the study and practice of the 'Every Member Canvass,' not only as one of the most successful methods of securing full collections, but of also leading our men into a deeper religious experience." This same conference further said in reference to the work of this department: "We are thoroughly convinced that the very best way to perfect our organization and train our leaders for effective service is by stressing the plans and methods of this department of Church work in the District Conference; especially is this true in our sparsely settled territory. Hence we urge with emphasis that at least one session of each District Conference be devoted to this work and that the presiding elder and District Lay Leader confer together in advance in arranging a program for this session to the end that our laymen may discuss among themselves and seek to solve the problem and to meet the difficulties of the various lines of Church work that they are called upon and expected to do. * * * It is our purpose to arrange for the attendance and assistance of our Conference Leader during District Conference, as far as possible, to the end that the above plans may be carried out."

Whether or not this plan of District Conference work is carried out rests, of course, primarily with the presiding elders, but it is a safe statement that if our District Leaders do their duty in this regard the presiding elders will be more than glad to have the plan worked out, adjusting and adopting same to the particular conditions obtaining in each locality. I have always believed, and in fact that belief has almost become knowledge, that if our leaders will do some real leading of our members in the matter of the study of the plans and literature that have been provided for our work our



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is to be added to the great educational plant of the Southern Methodist University, which already has \$2,500,000. We feel safe in advising our friends to buy UNIVERSITY PARK in the very shadow of the dome, either as an investment or as a home. After the phenomenal development of the past year the prices remain unchanged and lots, environment and restrictions considered, are less in UNIVERSITY PARK than any exclusive addition in Dallas. Prices are very reasonable and terms very easy.

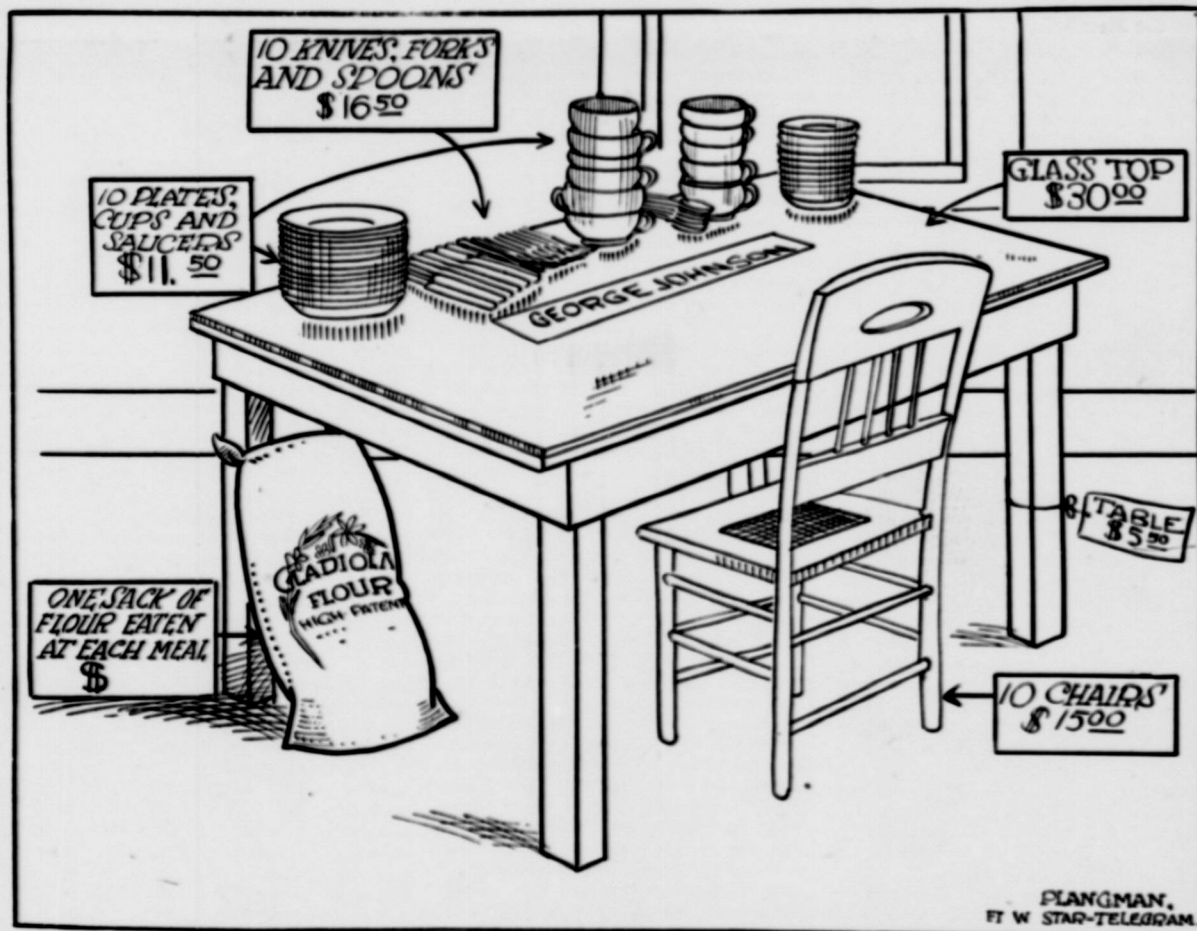
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The picture shows some of the things that are needed NOW at the Methodist Orphanage. Without them the new building, which has been completed, can not be used. A few hundred dollars will finish furnishing the dining room and kitchen. Where can you invest a little money that will bring greater returns?

\$5.50 will buy one table; \$30.00 will buy one heavy glass top for table and put donor's name on it as shown in picture above; \$16.50 will buy the silverware for one table; \$15.00 will put the chairs around one table; \$11.50 will buy the dishes for one table. Ten children will eat at one table. We are asking for the things that are absolutely needed and we should have them, without further delay.

Will not the Sunday Schools, Epworth Leagues and Woman's Missionary Societies help us in this worthy work? I know that you have many calls. We have them, too. Calls for homes for homeless children. We can answer the cry of the orphans as you help us. If any Sunday School, Woman's Missionary Society, League or individual wants to give top for table and do not have all the money, send your cash payment with your pledge for the rest within a few months. By giving to this cause you bring a ray of sunshine to the homeless child, you help place it in a Christian home, where the influences are such that more than ninety per cent of our children are making good dependable men and women.

Remember, too, that the high cost of living makes it necessary for us to ask for more liberal offerings to the current expense of the Home. In the name of the orphan I make this appeal to you. Do the big thing for us. Send your check to REV. W. T. GRAY, Field Secretary Methodist Orphanage, Station A, Fort Worth, Texas.

PLANGMAN, FT W STAR-TELEGRAM.

men will surprise the Church by what they can and will do. It has been well said that if the Laymen's Movement never accomplishes anything further than the practical development of the Every Member Canvass, it will have well repaid all that it has cost the Church. By centering the District Conference work around the Every Member Canvass idea, and giving serious and careful consideration to the adjustment of this work to the conditions of the various Churches involved, much good can be accomplished.

One of the objects of this article is to urge upon our local Church leaders and committeemen the importance of attending the District Conference in order that they may get the benefit of any information or inspiration there imparted. Our presiding elders and District Lay Leaders are expected, in accordance with the action of our Annual Conference as above indicated, to provide for some real and helpful attention to be given to this work during the District Conference, and we are sure that in most instances, at least, this will be done. We are suggesting to them that the local difficulties and problems of each Church in the district be considered as far as possible in the light of the facts furnished in regard thereto by the local laymen present from that Church, having special reference to the men who may be used to do the work. Such a review of the Churches of the district with an address upon the work generally can but impart inspiration and life to all lines of Church work, and it is hoped that our men will realize the importance of this matter sufficiently to be in attendance on the District Conference.

The very best and most adaptable literature may be had from our general office at 810 Broadway, Nashville, for the asking, but especially should Lay Leaders and committeemen be supplied with the pamphlet, "How to Make the Every Member Canvass," and they should come to the District Conference prepared to consider the Every Member Canvass with regard to their particular locality.

F. P. WORKS, C. L. L. Amarillo, Texas.

CHURCH DEDICATIONS.

To All Former Pastors and Friends of the Methodist Church at Copperas Cove:

You are cordially invited to be present at the dedication of the Methodist Church, April 29, at 11 o'clock a. m. Rev. S. J. Rucker, presiding elder, will officiate. Entertainment will be given in a hospitable way.

W. H. ROBINSON.
J. H. CLEMENTS.
J. P. MCGOWAN.

Trustees.
MAC M. SMITH, P. C.

Our new church in Rockwall is to be dedicated April 15, Dr. A. L. Andrews preaching the sermon. All former pastors and presiding elders cordially invited to come and share and increase the joy of the occasion. The editor of the Advocate is especially invited. Illness in Bishop Mouzon's family prevented the dedication last month.

S. C. RIDDLE, P. C.

The third Sunday in May the Onward Methodist Church, Britton charge, will be dedicated. Dr. Dobbs, of Dallas, will preach the dedicational sermon at 11 o'clock. Dr. Bishop, of Waxahachie, will preach at the evening service. Dinner on the ground. All former pastors and presiding elders are invited to attend the services.

G. G. MITCHELL, P. C.

The new church at Center Point, on the Big Spring Mission, will be dedicated on May 13, 1917. Rev. W. E. Lyon, presiding elder, will have charge. All former pastors are invited to be present.

DANIEL REES, P. C.

POSTOFFICE ADDRESS.

Rev. B. H. Webster, 127 N. Mont Clair Avenue, Dallas, Texas.

THE "HOME COMING."

The "Home Coming" for Stanford Chapel Church will be May 20. All former pastors, preachers who were licensed to preach, missionaries and members of the "old Stanford Chapel" Church have a big "Home Coming" awaiting you. Rev. John M. Barcus, D.D., will preach the sermon in the evening. History, testimonies and love feast. S. B. SAWYERS, Pastor.

Observe good faith and justice toward all nations; cultivate peace and harmony with all.—George Washington.

MISSIONS IN CENTRAL TEXAS CONFERENCE.

	1915	1916
Foreign Missions.....	\$14,668	\$17,011
F. M. Special.....	468	1,969
Home and Conference M.....	19,361	22,064
Home M. Special.....	23	93
Conference M., Special.....	282	21
S. S. Specials.....	1,408	3,410
E. L. Specials.....	107	243
Total.....	\$36,317	\$44,811
Increase.....		8,494

J. E. CRAWFORD.
Waco, Texas.

CORONAL INSTITUTE.

C. U. Moore, of Greenville, Texas, and S. N. Jonakin, of Miami, Fla., have been elected President and Principal of Coronal Institute. These young Methodist laymen are of the highest Christian character. Both have had successful experience in teaching and school management. Both are full university A. B. graduates. Their wives, by education and experience, are helpmeets for them.

J. T. CURRY.

CLASS OF THIRD YEAR.

There seems to be some confusion. So I make announcement concerning the course of study. Bishop McCoy advised that it is generally understood that the new course is now the one to follow. I presume this will be done, but lest some one misunderstand, I suggest that the "boys" prepare for examination on the new books. I find the course rather "heavy," so, unless you "lads" are very confident, you had better get busy.

J. W. MILLER, Chairman.

SAN MARCOS DISTRICT CONFERENCE.

The San Marcos District Conference will convene at Seguin, Friday night, April 27. Rev. R. A. Rowland will preach the opening sermon, followed by the Sacrament of the Lord's Supper and the organization of the conference.

Saturday will be devoted to reports by pastors and laymen, some regular routine business, interspersed with the discussion of some live subjects by laymen and preachers. Sermon at 11 a. m. by Dr. J. E. Harrison on "A Call to the Ministry." Saturday night, Sunday School discussions, led by A. E. Rector.

Sunday: Preaching in all the Churches morning and night. Laymen's meeting in the afternoon, Judge M. A. Childress presiding.

Monday morning reports of committees and free discussion. Adjournment at noon. Committee on License, Admissions and Orders, D. E. Hawk, A. L. Scarborough and J. T. King. Committee on Students' Scholarships for Southwestern, W. L. Hightower, H. B. Owens and L. C. Mathis. J. T. CURRY, P. E.

VINITA DISTRICT CONFERENCE, EAST OKLAHOMA CONFERENCE.

The pastors of the Vinita District will please send to me the names of the delegates-elect to the District Conference and the number that will likely be present. Please do this at once, brethren.

The conference convenes on the night of April 26 and will continue over Sunday. L. B. ELLIS, P. E. Wagoner, Okla.

DURANT DISTRICT CONFERENCE

The Durant District Conference will meet at Kingston, April 25-29. The opening sermon will be preached Wednesday evening by the Rev. Frank Seay.

The following are the Examining Committees:

For License to Preach—J. E. McConnell, M. B. McKinney, A. P. Johnson.
For Admissions—W. E. Garrison, W. H. Smith, A. G. White.
For Local Deacons—L. M. Daly, J. Y. Bryce, W. A. Lewis.
For Local Elders—W. M. Crutchfield, D. M. Geddie, M. A. Cassidy. S. H. BABCOCK, P. E.

Dogs are much in demand in the French army to act as companions for sentries to whom their keen watchfulness is a great help.

One of the interesting features of New Zealand is an island three miles in circumference, which is composed of sulphur and gypsum.

Explorations in recent years have revealed the fact that in China are coal fields containing more fuel than is in all the rest of the world.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS.

AGENTS—Make 100 per cent profit selling our household necessities. Trust plan. No cash investment. Ask for terms. ENTERPRISE CHEMICAL CO., Dept. 39, 200 North 2nd St., St. Louis, Mo.

AGENTS WANTED.

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

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

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

BARBER TRADE.

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

BIBLES.

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

BUSINESS OPPORTUNITIES.

YOU would join our Association if you knew it would pay you big. Our Association has thousands of acres of oil land under lease and will give you an option of joining us after we "make good." Here is the proposition: A well is being drilled for oil and gas on a thousand-acre tract in McMullen County, Texas, in which we are interested, besides we have interest in 7000 acres surrounding the well, from which land the pure crude oil is oozing in little pools. Gas is bubbling from the ground with the oil, and in places the gas will burn 18 inches high. We are going to be "in" at the opening of a big oil and gas field that will make us a MILLIONAIRE CONCERN. The well now drilling is about 450 feet deep. At 250 feet gas was struck that put a solid 6-inch stream of mud and water over top of derrick. For \$2.50 we will give you an option on membership at \$120, and wait till well is completed in McMullen County, for you to decide. We notify you, giving full details when well is completed. If you then want membership you may pay \$2.50 per month or more till \$120 is paid. This gives you Life Membership. All members share equally in profits. This \$2.50 may get you a membership worth \$10,000. An Advisory Board of honorable men directs our Association. Bank references given. Act quickly before well "comes in." GRUBSTAKE INVESTMENT ASSOCIATION, LTD., Southwestern Building, Dallas, Texas.

CHILDREN FOR ADOPTION.

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

BONHAM DISTRICT CONFERENCE.

The date of Bonham District Conference has been changed from April 24 to 10 a. m. May 3.

E. W. ALDERSON, P. E.

CORSICANA DISTRICT CONFERENCE POSTPONED.

Corsicana District Conference will meet at Groesbeck, May 6, 3 p. m., instead of April 26, the time previously announced.

W. H. MATTHEWS, P. E.

BEAUMONT DISTRICT CONFERENCE.

The forty-sixth session of the Beaumont District Conference will be held at Orange, May 10-11, beginning at 9 a. m. May 10. Brother F. D. Dawson will preach the opening sermon.

Committees:
License—G. H. Collins, S. A. Weimer, R. R. Smith.
Admission—H. T. Perritte, J. C. Marshall, A. W. Gordon.
Orders—S. S. McKinney, M. F. Wells, J. F. Wallace.
Missions—W. W. Watts, Glenn Flinn, S. H. Innis.
Records—J. C. Marshall, D. W. Moore, J. C. Lanier, A. W. Gordon, L. E. Green.
CHAS. F. SMITH, P. E.

EVANGELISTIC.

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

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

EVANGELIST AND SINGER.

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

FOR SALE.

FOR SALE—Southeast corner lot, 50x160 feet, Mt. Vernon Addition to Highland Park. Three blocks University car line. All conveniences accessible. Will sacrifice for original purchase price. T. RECTOR, 2604 McKinney Avenue, Dallas.

HOUSEHOLD TEXTILE FABRICS.

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

LAWYER.

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

LUMBER.

LUMBER direct from mills, house bills complete, sash, doors, mill work, shingles. Send us your bills, save 25 per cent or more. Checking and grades guaranteed. Mills at Connell, Orange County, Texas. REESE CORRIHER LUMBER CO., G. H. Connell, President, 612 First National Bank Building, Fort Worth.

ORCHESTRA FOR REVIVALS.

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

PLANTS.

PORTO RICO, Pumpkin Yam, Nancy Hall, Triumph, Bermuda Onions, Earliana and June Pink Tomatoes, Sweet Peppers, Head Lettuce, Strong, Hardy Plants, Safe Delivery and Satisfaction Guaranteed. Prices, all varieties, \$2.00 1000. C. B. SEWELL, Brundage, Tex.

SUNDAY SCHOOL AND LAY EVANGELIST.

CHURCH revival, family altars, daily prayer and devotions, training children. W. E. HAWKINS, SR., 1420 Hemphill, Fort Worth Texas.

SWEET POTATO PLANTS.

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

TULSA DISTRICT CONFERENCE.

The Tulsa District Conference will convene in Bristow, Oklahoma, May 9-11.

Opening sermon Wednesday night, May 9, by Rev. L. S. Barton.

The committees are as follows:
License to Preach—W. L. Broome, D. A. Williams, A. M. Dupree.
Admission and Readmission—L. S. Barton, C. H. Buchanan, O. L. Adams.
Deacon's and Elder's Orders—John R. Abernathy, H. P. Clarke, W. W. Armstrong.

Please let every pastor and delegate be present at the first service Wednesday evening, May 9.

J. H. BALL, P. E.

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

San Marcos District—Third Round.
Blanco, at Blanco, May 10.
Martindale, at Prairie Lea, May 12, 13.
Staples, May 13, 14.
Revival meeting at Wealder, May 20-27.
Leesville, at Floyd's Chapel, June 1.
Belmont, at Walter's Chapel, June 2, 3.
Gonzales, June 3, 4.
Harwood, at Soda Springs, June 9, 10.
Revival meeting at Lytton Springs, June 17-24.
Kyle and Buda, at Buda, June 24, 25.
Manhaca, at Dell Valley, June 30, July 1.
Wealder, at Thompsonville, July 7, 8.
Luling, July 8, 9.
Seguin, July 10.
San Marcos, July 12.
Revival meeting, at Blanco, July 15-22.
Revival meeting, at Dripping Springs, July 29-Aug. 3.
Lytton Springs, at Seawilla, Aug. 4, 5.
Lockhart, Aug. 5, 6.
J. T. CURRY, P. E.

OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

JOHNSON—On February 5, 1917, the spirit of Alvie Eugene Johnson left its tenement of clay for the mansions of gold. Little Alvie was born January 17, 1917. He only lived a few days, but he had gained the affections of father and mother and the four little sisters who mourn his going away. We can never understand all about God and his work in the world. We may rest assured that whatsoever he doeth is for the best. Our Father saw fit to take him up to be with him in the kingdom and we read in his Word for of such is the kingdom of heaven. He has left us and gone on to the better land. I would say to loved ones, Be faithful to God and you shall meet him again.

W. A. BELCHER.

Gary, Texas.

DOWNES—In the passing of Col. James E. Downes, of Dallas, during the last days of January, Texas lost one of its very best and highest-minded citizens. I met him the first time in May, 1886. It was while I was conducting a revival for Rev. B. R. Bolton, the pastor of the Methodist Church, in Crockett. After preaching one evening I went back in the congregation speaking to people about their souls. I found Mr. Downes and his wife and three young sons on the rear seat near the door. I introduced myself to them, and in turn Mr. Downes gave me his name, introduced his wife and the boys. After a few minutes of talk with them we all knelt in prayer, and while I prayed they were all converted, and that night joined the Church. From then began a walk toward heaven that knew no break to the day of his death at the home of his son, Mr. James F. Downes, in Dallas. And from that hour began a friendship with him and his splendid family that waxed stronger with every passing year. He was a man of the finest sense of propriety and of lofty ideals. As a citizen he took the liveliest interest in all public questions, standing for men only of known moral integrity, clean politics and the moral side of every issue. In business he was just, and honest, and successful. As a Christian he was faithful; as a Methodist he was loyal to its doctrines and government. For many years he was a leading steward. He always wanted a good preacher, and was willing to pay for the service rendered. As a friend he was unsurpassed. If you had his friendship you had his confidence, and his love, and it was only forfeited by persistent wrongdoing. His home was elegant and his home life beautiful as paradise. His good wife who preceded him to heaven was a woman of rare qualities of mind and heart, and their devotion to each other and their children was absolute. Their sons, James, Willie and Eddie, were strong and intellectual, and they gave them the best educational advantages, graduating them from our Church schools, and then their professional training from the best of other schools. James was trained for business. Willie for medicine, and he is now one of the widely known physicians of New York City. Eddie was their baby boy, and was trained at West Point for the army. After graduating there was appointed second lieutenant in Company H, First Regiment U. S. Infantry, and was sent to Cuba; while there, was promoted to first lieutenant and sent to the Philippine Islands, landing in Manila, October 1, 1900. He was placed in command of 150 men and stationed in Gwinaan, Southern Samar, and, while in the mountains after a band of insurgents, he was ambushed and slain. His father and mother never quite recovered from his untimely death. James is one of the business men of Dallas. This is but a partial chronicle of an intelligent and patriotic citizen, pure minded Christian and as devoted husband and father as it has been my fortune to know. I miss him, and so do other friends, and his children that are left, but we "know where to find him." J. T. SMITH.

Tyler, Texas.

GRAY—R. L. Gray was born in Tuscaloosa, Ala., August 3, 1853, and died February 7, 1917, at his home near Antrim, Texas. He came to Texas with his parents when a small boy. His mother gave him to God in infancy at the old Methodist altar. Afterwards, at the age of twenty, he united with the Church, and lived a Christian, not in words, but in deed and truth. Brother Gray is survived by his good wife and eight children, and all are Christians and members of the Methodist Church. He has about thirty grandchildren and he had the privilege of seeing a good portion of them baptized in their infancy. Bro. Gray was a devout Christian, always at Church and responded with his amen. He was never too busy to help his pastor or attend a Church appointment during the week days. He leaves a good record, a good name. The entire community had confidence in him. He's gone, but he is in heaven. We miss him here, but he is not dead nor will he be forgotten. May God bless his bereaved family and help them to wait till their request should be made known to God. His pastor,

PRESTON FLORENCE.

WOOTAN—Henry Wootan was born at Providence, Alabama, March 1, 1841; died February 19, 1917, at Marysville, Texas. In 1861 he volunteered as a soldier for the Confederacy and went out to fight for a cause he believed to be right. He was wounded at the battle of Shiloh, this wound finally causing his death. His record as a soldier was all that could be desired, and his character as a citizen and a Christian was above reproach. To know "Uncle Henry" was to love him and esteem him for his sterling qualities. He married Thersa Elizabeth Hull at Providence, Alabama, January 25, 1866. Eight children were born to this union, six of whom survive to mourn their departure, Sister Wootan having preceded her husband to a better world by about eight months. He came to Texas in 1881. Settled near Petty, Lamar County, but later moved to Wichita County and lived there for several years. Moved to Marysville twenty years ago, and since that time has been one of the most faithful members of the M. E. Church, South, and for the past five years had been an official in the Church. His Christian life was an ever-growing and constantly enlarging reality. He grew in grace and the knowledge of his Lord. A good man, full of faith and the Holy Ghost. He rests from his labors, but his works follow him. We know where to find him. The funeral service was conducted by the writer, assisted by Rev. M. A. Stout. We laid his tired old body to rest in the Marysville Cemetery to await the resurrection morn. May the God of all grace, the father of mercies and the God of all comfort and keep the hearts of the bereaved in this great sorrow.

W. E. BARBEREE, P. C.


McCALL—February 3, 1917, Major E. S. McCall died at the home of A. B. McBride in Jacksonville, Texas. Thus passed the most lovable character that it was the privilege of the writer ever to know. He was born in Claiborne County, Mississippi, January 24, 1835. He was a graduate of Oakland College of the same State in 1856. In 1857 he moved to Tensas Parish, Louisiana. In 1868 he was married to Miss Mary Bowman and began business as a planter with bright prospects before him, but, alas! for him as for many others, that terrible Civil War changed all of his plans. He entered the Southern Army as a private soldier and rose to the rank of major at the close of the war. He was in some of the hardest battles and came out with honor, having distinguished himself on many occasions for bravery. Duty was a most sacred word to him and he staked all on what he believed to be right. He was a faithful member of the Methodist Church and a zealous Mason, having joined the Church in his early manhood. He was made a Mason in Terrell Lodge in 1866, and remained a faithful member until his death. Loyalty was his watchword and he stood by his convictions, always having due regard for the opinions of others who might honestly differ from him. Deceit and hypocrisy were not tolerated by him and he let the world know where he stood on all questions. It was the writer's great privilege to be intimately associated with him for twenty-five years, and he always showed a spirit of true friendship and kindness of heart. Truly a great and good man has gone, but the life he lived will be an inspiration for all those who came in touch with his noble spirit. Peace to his ashes.

J. B. RAMSEY, M. D.

Forest, Texas.

"Treasury of Song"

THE BEST IN ALL SONG-LAND



COLEMAN'S NEW SONG BOOK

Pronounced by many to be the best song book ever published.

THE ONE BOOK FOR ALL SERVICES.
Round and Shaped Notes—Orchestrated.

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ROBERT H. COLEMAN
SLAUGHTER BUILDING, DALLAS, TEXAS.

LINDSEY—Little Sarah came to the home of J. D. and Mrs. Rethie Lindsey September 2, 1916, and went back to God last Wednesday, March 14, 1917. She was only six months and twelve days of age when she went away. Her life on earth was so short, her stay with her fond parents, brothers and sisters was so brief, but she remained in the home long enough to make a profound impression upon the hearts of her good mother and father who loved her better than they did their own lives. It was so hard to say good-bye and to leave her little body in the cemetery and to return to the sad home without her, but let's remember that she is safe in the arms of him who said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Thank God we shall see her again some sweet day, for with her little hands she is beckoning us to come.

R. B. JONES.

Pittsburg, Texas.

CORRY—George W. Corry was born in Alabama, June 27, 1842. When a small boy his parents moved to Louisiana. He joined the Confederate Army in his eighteenth year. He was in many hard battles and did faithful service. At the close of the war he entered school and secured a good education for his day and circumstances. He engaged in teaching school for many years, and in this noble work did a great service. His influence upon his pupils was always for good. He was converted and joined the Methodist Church in 1877, in which he lived and did faithful service until he was called home. In 1880 he was married to Mrs. Mary Frances Stallings. To them were born nine children, seven of whom survive him. Brother Corry died at his home near Canton, Texas, February 3, 1917, after a long illness, during which he was a great sufferer. I was his pastor at Chillicothe more than twenty-five years ago. I knew him well. He was a kind, loving husband and father, a faithful friend and a true Christian. He was a plain, unpretentious man, with a high sense of honor and real devotion for the right. His going was peaceful. He is at rest. His loved ones and friends appreciated him and miss him, but they are comforted in their sorrow with the knowledge that his life was a blessing to them, that he left the world better than he found it, and that he has entered into the "rest that remaineth unto the people of God." May the God of all comfort, sustain and keep his loved ones in their hour of sorrow and trial, and may they follow him as he followed Christ.

J. D. ODOM.

Dallas, Texas.

HOPKINS—James F. Hopkins was born in Campbell County, Georgia, September 6, 1840, and died February 6, 1917, at the home of his youngest daughter, Mrs. J. O. Aldridge, near Myra, Texas. Bro. Hopkins was twice married, first to Miss E. H. Smart August 7, 1860; to this union were born three girls, all of whom are living. He was married the second time April 10, 1870, to Mrs. S. M. Hicks, who survives him; to them were born five girls, one of whom died in infancy. Few better women ever lived than the good wife and daughters of Bro. Hopkins. His children are Mrs. J. A. Brown, Mrs. J. L. Miles, Mrs. G. L. Hammond, Mrs. T. T. Steward, Mrs. G. W. Langston, Mrs. J. B. Reid, Mrs. L. Y. Burkett and Mrs. J. O. Aldridge. He also leaves three brothers, two sisters, several grandchildren and great-grandchildren. Bro. Hopkins was a soldier in the Confederate Army during the Civil War, and came out of the struggle with the honor and respect of all his comrades. He moved with his family to Faulkner County, Ark., in the fall of 1884, where he resided eight years, moving to Texas and locating near Paris in 1892. He moved to Myra, Cooke County, in 1902, where he resided to the day of his death. Bro. Hopkins was converted at twelve years of age and joined the New Hope Methodist Church in

Georgia. He carried his Church membership with him and entered it wherever he located, such was his appreciation of it. He possessed, believed in and insisted upon the old-time religion. He was "a man full of faith and the Holy Ghost." He possessed a religious experience of which every one who knew him took knowledge. He, with Sister Hopkins, always made the revival services at the Church occasions of great power, as well as times of much rejoicing. Bro. Hopkins was faithful and loyal to his Church. He believed in her doctrines, supported her institutions and served her in an official capacity nearly all his religious life. Was Sunday School superintendent for more than forty years. His successor in that capacity in the Sunday School at Myra, Prof. Clement, said at his funeral, "No one person, other than he, has been so great an inspiration to me." During my three years' pastorate at Myra Bro. Hopkins was a real support to me. His wise and kindly counsel I shall never forget. Bro. Hopkins was a kind husband and loving father. To be in the home with him and his good wife was to feel that you were surrounded with an atmosphere pure and holy, an atmosphere freighted with the fragrance of a purer world than this. Such devotion upon the part of his faithful wife, daughters and sons-in-law was beautiful to look upon. His life was pure, his purposes noble and his character as transparent as a crystal stream. He was an example of virtue, brotherly kindness, charity, patience and, in fact, every Christian virtue. After several months of feeble health he took his bed September 22, 1916, and suffered much, but patiently for more than four months, and then went over into the land of eternal health and peace. His loved ones, physicians and friends did everything possible to relieve him; every kindness possible was shown. He fell on sleep quietly and peacefully at 11:30 a. m. Tuesday, February 6. The funeral service was held at the Methodist Church the following day and attended by scores of his loved ones, neighbors and friends. The services were conducted by the writer, assisted by Bro. Burk, the pastor, and Prof. F. J. Clement, of Gainesville. His body was laid to rest in the Reed Cemetery under one of the most beautiful floral offerings that could have been arranged. While we must say good-bye for a time, we shall meet him in robes of white with Christ and the redeemed beyond the river. The fond anticipation of that glad day dispels the sadness of his departure. "Well done, good and faithful servant, enter thou into the joys of thy Lord." His former pastor, J. W. SLAGLE.

PAYABLE IN ADVANCE

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

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

You Can Make Excellent Cake With Fewer Eggs

Just use an additional quantity of Dr. Price's Cream Baking Powder, about a teaspoon, in place of each egg omitted.

This applies equally well to nearly all baked foods. Try the following recipe according to the new way:

CREAM LAYER CAKE

Old Way

- 1 cup sugar
- 1/2 cup milk
- 2 cups flour
- 2 teaspoons Dr. Price's Baking Powder
- 3 eggs
- 1/2 cup shortening
- 1 teaspoon flavoring

New Way

- 1 cup sugar
- 1 cup milk
- 2 cups flour
- 3 teaspoons Dr. Price's Baking Powder
- 1 egg
- 2 tablespoons shortening
- 1 teaspoon flavoring

Makes 1 Large 2-Layer Cake

DIRECTIONS—Cream the sugar and shortening together, then mix in the egg. After sifting the flour and Dr. Price's Baking Powder together, two or three times, add it all to the mixture. Gradually add the milk and beat with spoon until you have a smooth pour batter. Add the flavoring. Pour into greased layer cake tins and bake in a moderately hot oven for twenty minutes. This cake is best baked in two layers. Put together with cream filling and spread with white icing.

DR. PRICE'S CREAM BAKING POWDER

Made from Cream of Tartar, derived from Grapes

No Alum

No Phosphate

VICTORY FOR TEXAS METHODIST STUDENTS!

A year ago a little group of students in the University Methodist Church of Austin conceived a plan for building a church in Passo Fundo, Brazil. Rev. J. W. Daniel had gone forth as a missionary from the University of Texas and has been supported since his arrival in Brazil by the University Church. He is stationed at Passo Fundo. We have no church in that community and only the beginnings of a congregation. He has held services in a rented hall, and his Sunday School is growing so as to overflow the present capacity of the building in which he meets. If we ever have anything of a permanent character in that great neglected section of Brazil we must have a good, substantial church building.

When Brother Daniel wrote back to his friends in Texas and stated the crying need for a house of worship, true to the loyalty of Texas people there came a hearty response. A committee of students requested the General Board of Missions to assign the building of this church to the Methodist students of the colleges and universities of the State of Texas as their special missionary enterprise. This request was granted by the Board and the students at once appointed their committees and went to raising the money. Brother Daniel wrote that a little group of Christians in Passo Fundo, through their denial, had been able to raise \$500 to start a Church Building Fund. He asked that \$4000 be sent from the United States, so the Texas students set about raising this amount. The committee presented the needs and claims of missions in South America, and especially the needs of Passo Fundo, in the various colleges and universities. They appealed to the students to stand by a noble Texas missionary who is preaching the Gospel in a far-off mission field. The students began making their contributions and the response was all that could have been expected. In some of the institutions the committees met each week and had talks and addresses in regard to the needs in Brazil. Much enthusiasm was aroused. One student started out by giving \$5. To this amount she added other contributions from time to time. She was working on the committee and gave the use of her car freely for the purposes of the committee in canvassing for this fund. The total amount of her contribution has gone now to \$145. One student who is working his way through the University subscribed \$25, and rises early in the morning to sell papers in order to pay it. Other students pledged \$100 and have raised it by giving part of it themselves and by soliciting from friends. Great success and joy has attended the meetings of these com-

mittees in the various colleges and universities; \$3650 has been sent to the Board and the remainder is in good subscriptions that will be paid within a few weeks.

This is a remarkable victory for the Methodist students of the State of Texas, and it teaches us the wonderful possibilities in our student communities for the evangelization of the world. If students in colleges and universities everywhere went at the missionary work with the same spirit and enthusiasm it would not be long until a new day would dawn for Christianity around the world.

The pastors in college communities have assisted greatly in the movement. Rev. R. P. Shuler was pastor of the University Church, Austin, Texas, when the movement began. He did everything in his power to assist the students in their undertaking. In the turning of the Methodist wheels—his four years having expired—Rev. Frank Smith has come to University Church, and has thrown himself completely into this great forward movement. Rev. Harry King, of the Methodist Bible Chair of the University of Texas; Rev. Moreland Whaling, Professor of the Department of Missions in Southern Methodist University, have taken special interest in this movement and have rendered exceptionally fine service.

Practically all of the Methodist student committees in the State have had a share in this victory. The committees are at work in the Southern Methodist University, Southwestern University, Texas Woman's College, Wesley College, North Texas State Normal, the College of Industrial Arts, Meridian College, North Texas Female College, Alexander Collegiate Institute, A. & M. College, Clarendon College, Stamford College, the University of Texas, West Texas State Normal, Sam Houston State Normal, Coronal Institute, Medical College at Galveston, State Normal at San Marcos and San Antonio Female College.

Miss Mary E. Decherd, teacher in the Department of Mathematics of the State University, has not only served as the leader of the University Committee, but has given her time and served as the treasurer of the fund for the entire State. The enthusiasm which the students have displayed in taking hold and pushing this proposition through has been an inspiration to every one connected with it. One of the great blessings that has resulted is the bringing together of students and working in hearty co-operation in a great task. One college discovered what the other college was doing and how they did it. The second blessing has been the touch with the former students of the various colleges and universities. The committees have written to their friends who have recently gone out from the various institutions and asking them to have

a share in this student enterprise. Many of them have responded with checks and hearty words of encouragement. Some of them have borne testimony to the great joy which it brought to them of having a share in working with the students of their respective colleges in a great missionary task.

Our General Board of Missions very greatly appreciates what the students of Texas have done, and we hope that the students of other States will be inspired by this victory to undertake larger things for the evangelization of the world.

CHARLES G. HOUNSHELL,
Student Sec. Board of Missions.

SAN ANTONIO FEMALE COLLEGE GRADUATES MAKE SPLENDID RECORDS.

Graduates of San Antonio Female College have gone from this institution to universities and high grade colleges both North and South to take junior and senior work for B. A., and in every instance they have received praise from the faculty of the institution to which they went.

San Antonio Female College has considered its graduates and advanced students its highest and all-sufficient testimonials. It treasures up as very important papers all unsolicited communications bearing testimony to the character and work of its graduates and advanced students.

A letter of that class has been recently received from Dr. C. A. Nichols, Dean of the Department of Education in Southwestern University, Georgetown, Texas.

In that letter Dr. Nichols says: "The record of your students has been so satisfactory that I wish to express to you our appreciation of the work they have been doing. Within the last year I have had several of them in my classes. In each case one of your students led the class. They show that they are good thinkers and that they have been well trained. Without exception they are earnest, thorough workers and young ladies of refinement."

In this statement from Dr. Nichols the reader is asked to note two very important points very clearly brought out, namely:

1. In every class referred to a San Antonio Female College girl leads.
2. Without exception San Antonio Female College girls are earnest, thorough and refined.

Upon the basis of its work as a Junior College, as testified to by Southwestern, the University of Texas and other colleges and universities, San Antonio Female College is now asking financial aid in order to fit itself fully for securing from the State Board of Education the right to be one of the junior colleges of the State to whose advanced students the State Superintendent will issue first grade certificate for teaching in the public schools of the State.

CHURCH NEWS.

Rev. Dr. J. W. Lee is announced as the Commencement preacher for the Southwestern University.

On account of Bishop Hoss' sickness, and his inability to hold the recent session of the Baltimore Conference, Bishop Murrah presided.

The Francis Asbury equestrian statue will be placed at Sixteenth Street and Columbia Road, Washington, D. C. The name of this location has been changed to the Francis Asbury Plaza.

Dr. G. Campbell Morgan will spend the month of April in the United States on his way to Australia, where he will take up his work as pastor of Collins Street Congregational Church, Melbourne.

The Arkansas Methodist says that Hon. W. H. Heen, whom the President has appointed to be a judge of the United States Circuit Court, is the son of a Chinese father and a Hawaiian mother.

Statistics compiled by the Association of American Colleges show that thirty-three per cent of the ministers in the Northern States come from the farm. Eighteen per cent are sons of ministers, the parsonage being the next most fruitful source of ministerial supply.

A cablegram from Kobe, Japan, brings the news of the death in that city on the afternoon of March 31 of Mrs. Jennie Conwell Haden, wife of Dr. T. H. Haden, Dean of the Theological Department of the Kwansai Gakuin. Before her marriage Mrs. Haden lived for many years at Wes-

ley Hall, Vanderbilt, and was well known and loved by many of the former students of the University. The sympathies of the Church will go out to Dr. Haden in his hour of sore bereavement.

On March 31 China freed herself of the curse of the opium traffic. By the decree of 1906 the poppy fields were to be reduced by one-tenth each year, and the entire country is now free. Foreign investors, mainly from "Christian" nations, used every effort to make the Chinese authorities abandon their plans, but their efforts failed.

Mr. John R. Pepper, of Memphis, is slowly recovering from injuries sustained in a railroad accident of several weeks ago. While returning to Memphis from the Brownsville District Conference, the train on which he was a passenger ran into a switch engine in the Memphis yards. Mr. Pepper sustained painful injuries; and while he is daily improving his recovery has been slow. In all Southern Methodism, and especially in our Sunday School department, we have a no more consecrated, efficient layman. The whole Church remembers him at a throne of grace.

METHODIST FAMILY.

I have been a reader of the Advocate since I was a child, except a few years, while I was living in the Chickasaw Nation and afterwards in Oklahoma. My father, Sam Brown, known by most every preacher in the North Texas Conference, was a reader of the Advocate as far back as I can remember up to his death in 1878. I love the Advocate. I noticed an article awhile back in the Advocate from my dear old sister, Mrs. N. J. Morrell, of Weston, Collin County, Texas, where I was born and raised. God bless her. I want to meet her once more in this old world. I haven't seen my sister in thirty-five years, but it won't be long, if we don't meet here, until we will meet in that home beyond. I have two brothers, Joe P. and R. E. Brown, and one sister, M. A. G. Smith, living out here on the plains. One brother, W. R. Brown, living at Ryan, Oklahoma; one sister, Mrs. Hans Douglass, at Bellevue, Texas, and one sister, Mrs. Duck Higginbotham, living at Polytechnic, Fort Worth.

Wishing that the Advocate may continue to be read by the many thousands that are now reading it, I am respectfully,

MRS. G. A. SMITH.

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