

d was well many of the University. church will go hour of sore

bed herself of traffic. By the fields were to each year, and low free. For from "Christy effort to cities abandon forts failed.

f Memphis, is injuries susi- dent of sev- returning to wnsville Dis- ain on which into a switch yards. Mr. injuries; and ing his recov- all Southern y in our Sun- we have a no lent layman. mbers him at

MILY.

of the Advo- except a few ving in the afterwards in Sam Brown, teacher in the was a reader back as I can th in 1878. I oticed an ar- he Advocate r, Mrs. N. J. illin County, n and raised. to meet her rid. I haven't five years, but n't meet here, hat home bers, Joe P. and ster, M. A. G. on the plains. own, living at sister, Mrs. eview, Texas, buck Higgin- technic, Fort

dvocate may y the many reading it, I A. SMITH.

**30 Days FREE Trial**

Buy UINE

**Now buy Kimball Organs**

can now buy Kimball Organs from the makers at a price that is a real bargain. The Kimball Organ is the most reliable and most popular of organs. It is a strictly first class instrument and is available at a price that is a real bargain. It is a strictly first class instrument and is available at a price that is a real bargain.

**The Kimball**

Organs have been the favorite of the world for many years. They are the most reliable and most popular of organs. They are the most reliable and most popular of organs.

**Kimball Company**  
Chicago, Ill.

# TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879. OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXIII

DALLAS, TEXAS, THURSDAY, APRIL 19, 1917

Number 37

## The Supreme Test Of The Nation

By President Woodrow Wilson

**My Fellow-Countrymen:** The entrance of our beloved country into the grim and terrible war for democracy and human rights creates so many problems of national life and action which call for immediate consideration and settlement that I hope you will permit me to address to you a few words of earnest counsel and appeal regarding them.

We are rapidly putting our navy upon an effective war footing and are about to create and equip a great army, but these are the simplest parts of the great task to which we have addressed ourselves. There is not a single selfish element, so far as I can see, in the cause we are fighting for. We are fighting for what we believe and wish to be the rights of mankind and for the future peace and security of the world. To do this great thing worthily and successfully, we must devote ourselves to the service without regard to profit or material advantage and with an energy and intelligence that will rise to the level of the enterprise itself. We must realize to the full how great the task is and how many things, how many kinds and elements of capacity and service and self-sacrifice it involves.

These then are the things we must do and do well, besides fighting, the things without which mere fighting would be fruitless.

We must supply not only abundant food for our ourselves, our armies and our seamen, but also for a large part of the nations with whom we now have made common cause.

We must supply ships by the hundreds out of our shipyards to carry to the other side of the sea, submarines or no submarines, what will every day be needed there and abundant materials out of our fields and our mines and our factories with which, not only to clothe and equip our own forces on land and sea, but also to clothe and support our people for whom the gallant fellows under arms can no longer work, to help clothe and equip the armies with which we are co-operating in Europe, and to keep the looms and manufacturers in raw materials, coal to keep the fires going in ships at sea, and in the furnaces of hundreds of factories across the sea; steel out of which to make arms and ammunition both here and there; rails for wornout railways back of the fighting forces; locomotives and rolling stock to take the place of those every day going to pieces; mules, horses, cattle for labor and military service; everything with which the people of England and France and Italy and Russia have usually supplied themselves, but can not now afford the men, materials or the machinery to make.

It is evident to every thinking man that our industries must be made more prolific and more efficient than ever and they must be more economically managed and better

adapted to the particular requirements of our task than they have been; and what I want to say is that the women who devote their thought and their energy to these things will be serving the country and conducting the fight for peace and freedom just as truly and just as efficiently as the men on the battlefield or in the trenches. The industrial forces of the country, men and women alike, will be of a great national, a great international, service army—a notable and honored host engaged in the service of the Nation and the world, the efficient friends and saviors of free men everywhere.

I take the liberty, therefore, of addressing this word to the farmers of the country and to all who work on the farms:

The supreme need of our own Nation and of the Nations with which we are co-operating is an abundance of supplies, and especially of foodstuffs. Without abundant food, alike for the armies and the peoples now at war, the whole great enterprise upon which we have embarked will break down and fail. The world's food reserves are low.

Not only during the present emergency, but for some time after peace shall have come, both our own people and a large proportion of the people of Europe must rely upon the harvests in America. Upon the farmers of this country, therefore, in large measure, rests the fate of the war and the fate of the Nations.

I particularly appeal to the farmers of the South to plant abundant foodstuffs, as well as cotton. They can show their patriotism in no better or more convincing way than by resisting the great temptation of the present price of cotton and helping to feed the Nation and the peoples fighting for their liberty and our own. The variety of their crops will be the visible measure of their comprehension of their national duty.

The Government of the United States and the Governments of the several States stand ready to co-operate. They will do everything possible to assist farmers in securing an adequate supply of seed, an adequate force of laborers when they are most needed at harvest time, and the means of expediting shipments of fertilizers and farm machinery, as well as of the crops themselves when harvested. The course of trade shall be as unhampered as it is possible to make it and there will be no unwarranted monopolization of the Nation's food supply by those who handle it on its way to the consumer. This is our opportunity to demonstrate the efficiency of a great democracy and we shall not fall short of it.

This, let me say to the middlemen of every sort, whether they are handling our foodstuffs or our raw materials for manufacture or the products of our mills and factories:

The eyes of the country will be especially

upon you. This is your opportunity for signal service. The country expects you to forego unusual profits, to organize and expedite shipments of supplies of every kind, but especially of food, with an eye to the service you are rendering and in the spirit of those who enlist in the ranks, for their people, not for themselves. I shall confidently expect you to deserve and win the confidence of the people of every sort and station.

To the men who run the railways of the country, whether they be managers or operative employes, let me say that the railways are the arteries of the Nation's life and in them rests the immense problem of seeing that these arteries suffer no obstruction of any kind.

To the merchant, let me suggest the motto: "Small profits and quick sales;" and to the shipbuilder, the thought that the life of the war depends on him. The food and war supplies must be carried across the seas, no matter how many ships are sent to the bottom.

To the miner, let me say that he stands where the farmer does: The work of the world waits on him. If he slackens or fails, armies and statesmen are helpless. He also is enlisted in the great service army.

The manufacturer does not need to be told, I hope, that the Nation looks to him to speed and perfect everything he can, and I only want to tell them that their service is adequately indispensable and is counted on by every man who loves the country and its liberties.

Let me suggest also that everyone who creates or cultivates a garden helps and helps greatly to solve the problem of feeding the Nations, and that every housewife who practices strict economy puts herself in the ranks of those who serve the Nation. This is the time for America to correct her unpardonable fault of wastefulness and extravagance.

In the hope that this statement of the needs of the Nation and of the world in this hour of supreme crisis may stimulate those to whom it comes and remind all who need reminder of the solemn duties of a time such as the world has never seen before, I beg that all editors and publishers everywhere will give as prominent publication and as wide a circulation as possible to this appeal. I venture to suggest, also, to all advertising agencies that they would perhaps render a very substantial and timely service to the country if they would give it a widespread repetition. And I hope clergymen will not hold the theme of it an unworthy or inappropriate subject of comment and homily from their pulpits.

The supreme test of the Nation has come. We must all speak, act and serve together!

WOODROW WILSON.



pangs of hell got hold of them," have never felt a deep sense of the need of a Savior, and in consequence, "cried to God in the night season," who can say "day and night I cried unto Thee" and "Thou heardest my prayer and lifted my feet out of the mire clay and put a new song in my mouth, even praises unto our God," persons, I say, who have never had a semblance of this sort of experience are hurried into the Church. And who are to blame? None else than the pastors to whose ranks you and I belong. Methods, not doubtful, but good and useful, are followed by unwise counsel and actions; such are "Decision Day," "Win-One-Campaign," "personal work" during revival seasons. Over-anxious workers urge for a "decision here and now" without any regard to the question of conviction for sin. "Decide," that is the act, and decision usually means "come on and join the Church." Little children, who are always willing to do what they are asked, say "they love the Lord" and that is taken as sufficient for Church membership. The evangelist has made a stirring appeal and "workers" go through the congregation pleading for an immediate "decision," and often just to get rid of the embarrassing situation they "go forward" and at once it is heralded abroad that such and such an one "has decided for Christ." And it is frequently the case that the individual so entrapped has not heard a gospel sermon for many moons, often for years; nevertheless his name is recorded, and he is slated for membership in the "Church of his choice." The evangelist is eager for a big showing, and the pastor is also, so the "candidate" is ushered in as soon as possible. "Obligate them, don't wait until they cool off, the Baptists or some others might get them, put the ropes on them so we can hold them." Our Discipline says: "When the minister is satisfied with the genuineness of their faith he shall receive them into full connection." After a great stir in the Church community where special evangelistic efforts are made the pastor would do well to defer administering the vows to "candidates" for some time, maybe a month, sometimes longer. Simply because one presents himself for membership it does not follow that "right there and then" he shall be received into full connection; often he should not. A disregard for disciplinary rules is filling the Church with impenitent sinners; that is a "cold-blooded" fact. I repeat, we pastors are to blame for their presence in the Church.

Brother Shuler, it takes preaching the Word to awaken sinners and bring them to repentance. "How can they believe except they hear, and how can they hear without a preacher?" Now, a little side talk with a person is not preaching, neither is the work of a Sunday School teacher. The man of God in the pulpit in the presence of Almighty God, surrounded by a body of devout worshippers, solemnized by prayer, hymns of praise and the reading of God's Word creates an atmosphere that nothing under the sun can supplant. Under such conditions the Word faithfully preached is driven home to the hearts of hearers and fixes conviction in the souls of sinners. This followed by personal work and wisdom in after conduct will bring the penitent to true faith in the Redeemer. But let us understand that preaching the gospel is not to harangue an audience, telling "yarns" and a long drawn out story of what the speaker has done and marvelous portrayals of "I," "me," "mine," etc. My soul is sick of such. I have seen and heard it until I am convinced that most of that stuff dished out on a long-suffering people by men called evangelists is naught else than a travesty on the gospel. You seem anxious as to whether we shall respect and employ evangelists. I, also, have anxiety concerning this matter. Good and devout men who have special adaptations in this sphere of labor doubtless go forth with the blessings of heaven upon them. We need them, they can do much good. But it is positively disgusting to see the way many of them are now doing. They come with a "train," the singer, the pianist, the manager, the advertiser, the janitor, the cartoonist, and personal workers, galore. They send forward their pictures to be hung in public places, show windows, etc. They must be heralded in all the local papers and get on everybody's lips ere they appear in the community. It is all the evangelist and his troop. Christ is not in it, nor does he enter later to a very realizing extent. The meeting is held, the crowds come, the stir goes on for exactly ten days; "personal workers," trained for results, thread the audiences and press for an "immediate decision." There is a general whooping up all along the line and the "converts" are numbered by the hun-

reds. The meeting closes, but not without a clang of tambourines and a blast of trumpets. No, the "candidates" must be lined up and vows administered and a big "hallabaloo" had ere the curtain drops. But that is not all. The evangelist must have a big write-up in the local paper, and he, the evangelist, will pay for a thousand or more to be sent out to as many pastors over the land. That, you see, guarantees invitations to hold meetings in other places. But the meeting closes and the troop departs—and so does the meeting. Three weeks thereafter you could not tell that a meeting had ever been held, except you find on the Church roll many names the owners of which will never thereafter darken the church door. Seeing these things, over and over, Brother Shuler, is what has discounted the evangelist and disgusts pastors who want honest and genuine work done for the Master.

You are troubled about the pastor, too. Is he the old-time type, and does he produce the old-time type of conversions? I own I, too, am troubled about him and more about the poor specimen of a preacher that I, the writer, am than any other of the brotherhood. I am fully persuaded the defalcation of the Methodist ministry is not found in shirking duty in their pronouncements from the pulpit. They are a brave set of men, and with very few exceptions fail not to declare the whole counsel of God as they understand it. And the rule is, they are informed as to what the gospel is. They are not a truckling set, fearing to denounce sin lest they offend the "board." Rather, sometimes, they seem "foolhardy" in severe utterances. Neither do they, as a class, fail in the "treadmill" life of pastors. They read, make sermons, visit the flock and "keep all the ends rounded up." But I apprehend that your misgivings concerning them are well founded, and I can point you to the cause, as I see and believe it is, for the limping, the failure. I will do so by leave of my fellow pastors, hastening to place myself in the forefront of the whole limping fraternity. The trouble with us is—we are not pious. I do not mean we are immoral, we are not pious. I do not mean that we do not say our prayers, we are not pious. We preach, visit, read the Bible some, "get the collections," keep up with the news of the day, laugh and are usually a jolly good set, but we are just not pious. What I mean by being pious, no matter what the dictionary says it is, is this: Implicit faith in God attended by constant communion with him, uniting in the closest acquaintance possible for a man in the flesh. A pious man "walks with God," has conscious fellowship with him, believes, trusts, obeys him. To him the Bible is God's Word in fact, and he feeds upon it and preaches it without diminution, elimination or detraction. The old fathers, of whom you speak so often, were men who knew God. Having made his acquaintance they cultivated it daily. They had the habit of prayer; there were "groanings which could not be uttered" among them; the words "rang again" with their cries, and the "night seasons witnessed the agonies of their souls." No wonder that men agonizing thus until the sweat rolled down their bodies saturating their clothes until they appeared to have been drenched in the flood. No wonder that when they appeared before audiences with messages on fire that the Word was "sharper than any two-edged sword" and men fell under their preaching as if cut down literally with a sword. If, like these fathers, we modern preachers will be less of the earth and more heavenly-minded, leave off much that is dead weight about our souls and cry until the Spirit sweeps through our being as fire purging and refining; if we tarry at the mercy seat until God comes in to be one with us, and we learn by experience that, "Lo, I am with you until the end of the world," is a literal fact, abiding continuously, then God guarantees fruits after the old-time manner. There will be penitents at the altars and no man would have occasion to say, "I do not know what to do with them." Moreover, there would be new births, literal and true. But this is common talk. We all can and do say these same things, but go on in the same old rut. Maybe some will deny what I have said. Nevertheless the charge stands unrevoked, and I aver, true. Brethren, let's "come clean" and admit: We are not pious. I do not believe the ministry, of whom I am one of the weakest, are a lost set of men, that they would not "get to heaven were they to die." I repeat, they are just not pious. God cannot use them in winning souls as he would. Therein is the pity; we undertake to run without equipment. God grant to equip us for duty.

Brother Shuler, somehow I feel that you are pious, and I appeal to you to continue your endeavors to stir the rest of us to obtain a piety of our own, and may God bless your word unto us. I always read what you write with interest, and I am not alone in this. Wishing you success in your labors, I am your unworthy co-laborer in the gospel,  
A. S. WHITEHURST.  
Madisonville, Texas.

CHRISTIAN OBLIGATIONS.

In the fifth chapter of the Acts of the Apostles we have a brief but tragic history of Ananias and Sapphira, who failed to meet their Christian obligation. Let us shun their example and receive lessons of practical value to us. The perusal of this terrible narrative should fill our minds and hearts with strong emotions to perform our vows and be true to God. We fear the great lesson which this narrative is designed to inculcate is too frequently overlooked by the Church. No doubt this Scripture is "profitable for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto good works." The grievous offense for which these disciples were cut off by a single stroke and doomed to imperishable ignominy was that they had voluntarily pledged a portion of property ("a possession") to the promotion of the cause of Christ and declined to fill their obligation ("kept back part of the price.") Its guilt had already been increased in the deliberate purpose to do wrong when Satan filled their hearts to lie to the Holy Ghost and keep back part of the price. It is sometimes asked, "Why so fearful a retribution visited upon an offense usually esteemed so slight?" It is enough to answer that the Judge of all the earth will do right. We ought not perhaps to consider the punishment of the offenders as peculiarly severe. It was marked and signal in order that it might be a memorable and impressive example to all succeeding generations. An example seems to have been necessary in order to guard the infant Church from demoralization, a perpetual warning to Christians of all ages to beware of the sin of covetousness to which the hearts of men are strongly and constitutionally disposed. The sin of Ananias and Sapphira no one can doubt was often repeated in the primitive Church, yet we hear of no other such terrible display of God's displeasure. This signal instance is enough to admonish us of the abhorrence in which God holds this offense against us. Let us inquire in what peculiar enormity it may be supposed to consist. It conflicts with the essential plan of the gospel and would render its diffusion throughout the world impossible. God is pleased to make the propagation of true religion dependent upon voluntary efforts and offerings of his people. He calls the preacher, but "how can he preach except he be sent?" But few are preachers and missionaries in the proper sense of those terms, but multitudes must co-operate in their support and maintenance. The kingdom of Christ must triumph by the preaching of the Word, the diffusion of Bibles and Christian educational institutions, yet the Church has no material resources; her appeal is to God's children. The Holy Spirit enlightens and sanctifies believers in order that they may live unto Christ, and their voluntary sacrifices, their spontaneous vows constitute the sole revenue of the Gospel. Every one is left to give as he purposes in his heart. It is not a light offense to rob the Gospel treasury to withhold the means by which the Gospel triumphs and on which the salvation of souls depends.

What we have consecrated to God and his service is no longer our own. When the true spirit of consecration takes possession of the entire Church, the prompting of the rich in his wealth and the poor man in his poverty to habitual liberality, we may expect to see a speedy success crown the labors of God's people. Not my own, but the Lord's, which the believer should write upon his earthly possessions as well as his heart. How many today who have voluntarily pledged a portion of their property to God ("a possession") for the promotion of the cause of Christ and declined to fulfill their obligation?—"kept back part of the price." In the light of God it is no better than sacrilege to employ for our own purpose, or use what has been set apart for the satisfaction of religious obligation. When we take the vow of a Christian and a verbal or written pledge in the Church and before men and call them to be witness of a transaction between our souls and God, have we not at the

same time incurred an obligation of the most sacred character to co-operate with them in promoting the interest of the Church? No note of hand, no bond for the payment of money is more imperatively obligatory upon the Christian conscience than these vows made to the Church and witnessed by our fellow Christians. I am wholly unable to conceive of a transaction more binding and solemn. Under what pretext can an individual claim himself released from these pledges to God and man? Is his promise less binding and sacred because it is made to God? I am constrained to say that I believe there is among many professing Christians a criminal and growing disregard of their obligations to the various institutions of the Church.

Subscriptions to build a church or pay missionary money, in fact to support any of the enterprises of the Church, are by many looked upon as an act that imposes no obligation to pay if the subscriber should happen to change his mind or should find it inconvenient or disagreeable to part with his money, like the rich young man who came to Christ and said: "What shall I do to inherit eternal life?" Jesus said to him, "Sell that thou hast and distribute to the poor and thou shalt have treasure in heaven, and come follow me." Many choose to part with their hope of heaven than to part with their earthly possessions. Payment is often refused or postponed as if meaning after the echo is hushed and the ink is dry that being a member of a Christian Church constituted a release from Christian obligation. The Word of God makes Christian obligations a personal matter. The command of the Savior is, "Freely give." Each man, woman and child must act for themselves. No plea of limited income or little means will avail for the neglect of this duty. "She hath done what she could" is the golden commendation which is within the reach of the poorest of the poor as well as the richest. Every man should give as he is able. Such are the rules of Him unto whose presence we come. "They shall not appear before the Lord empty." (Deut. 16:16.) Little ability is not the true reason for not performing this duty. The real reason is selfishness, which hides under the garb of assumed humility and poverty. After a collection in a congregation it is a common thing to hear some one speak with great satisfaction, "We have done well," while as individuals have given absolutely nothing, or such a pittance as would put them to shame to see it in print with their name. I heard a man say not long since "that he left the Methodist Church because it took too much money to run it." This reminds me of the man migrating from one department of the Church to another, and being asked why he changed his Church relation, replied, that he could enjoy religion in the Church to which he had gone, as it only cost him fifty cents a year for himself and family. There are not a few Methodists in our congregations on a par with the Church migrator. They are fond of preaching to instruct the mind, warm the heart, fire the zeal and nerve the will, provided it is not intended ultimately to open the pocketbook. Dr. McAnally once said: "A man whose religion does not reach his pocketbook is not skin deep." Indifference to Christian obligation is incompatible with all fair pretensions to the Christian Church. As Christians we dare not abide the final issue without redeeming our pledges, fulfilling our Christian obligations. How can a Christian neglect these obligations made under holy impressions and have courage to go to his prayers and, above all, to go to his last reckoning?  
R. H. GRINSTEAD.

What is the expectation of life, today, we may ask, what does it contemplate and what is it sure of? \* \* \* For the Christian there is only one answer—that Christ may be magnified, that He may be made to appeal to men as Savior, and a lost world shall be redeemed. He is your Saviour and mine because He is able to save the world, and the evidence we give of being saved is in what we care for every man's salvation \* \* \* For what purpose has God revealed Himself? Why did Christ come? Why do we have a Bible? For what was the Church founded? Upon what do all the promises of God converge? \* \* \* "That at the name of Jesus every knee should bow \* \* \* and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is what we have a right to expect, and upon it we are to train our thinking, planning, praying, and working, definitely, confidently, courageously.—J. Ross Stevenson.

Notes From the Field

LEBANON MISSION.

Our second Quarterly Conference met at Willis, Okla., April 1. Brother Babcock came and preached to the delight of all.

MULKEY MEMORIAL.

Our pre-Easter meeting, April 1 to 8, was a great blessing to the Church. Rev. C. A. Bickley, of Cleburne, did the preaching and Mr. L. M. White, of this city, led the singing.

PIEDMONT, OKLA.

We are here with Brother Durham, the pastor, in a great meeting. The country for miles around is being stirred. Strong men of financial standing are being saved, a number of young men and girls are professing.

STIGLER, OKLA.

Evangelist Lovick Pierce Law and workers opened a campaign with us here a week ago Sunday and began to speak the truth of God with great earnestness.

GALLUP, N. M.

We have just closed a week's revival meeting here at Gallup, which resulted in forty-eight additions to the Church. Among those who came in were: one bank vice-president, one druggist and wife, one contractor and wife, one miner and wife, one capitalist and wife, one carpenter and wife, one bookkeeper, two young Navajo Indian men who are graduates of the United States Indian School.

CELESTE REVIVAL.

We have just closed a gracious revival at Celeste, resulting in seventy-five or eighty conversions and fifty-five additions to the Church. Yesterday, Easter Sunday, was the climax, when over fifty people, ranging in age from seven to seventy-four years, lined up and took the sacred and holy vows of Church membership.

preaching several times and helping in the altar calls. He is a splendid singer, an expert personal worker and a good preacher. He is especially fine in a men's meeting and reaching men for Christ.

JARRELL.

Our Jarrell revival came to a close the third Sunday in March. Our progress was completely blocked by some four-year-old Church debts. We saw at once that failure was certain unless our Church honor and integrity was made good, so we addressed our efforts largely to this end with a big rally on the third Sunday at 3:00 p. m., calling to our assistance Rev. W. B. Andrews.

POST STATION.

We have just closed one of the very best revivals that Post City has ever seen and we cannot help expressing our appreciation and gratitude for this glorious revival in the hearts of our people. Brother R. B. Moreland, of Decatur, has been with us and has done all of the preaching, but he has been busy all the time since he has been in Post doing the work of the Lord.

RANGER CHARGE.

This is our second year at Ranger. Everything seems to be moving on fairly well. We have a real live Sunday School. It is perhaps the best Sunday School our Church has ever had here.

neglected the Sabbath until there is upon the part of many a real unrestrained desecration of the Lord's Day. I sometimes think that lots of people have come to regard the Sabbath as a day of convenience rather than a day of rest and worship.

SALADO'S GREAT REVIVAL.

Salado has been blessed with an old-fashioned Holy Ghost revival. The Methodist and Baptist Churches worked side by side unselfishly, cleansed, filled and led by the Holy Spirit. No outside help was employed. The singing was led by our own Sunday School superintendent, T. G. Harkey, and the preaching, what little was done, was done by our local preacher, Rev. E. E. Griffith, and the pastor.

BROOKELAND.

We are not making much noise, but are trying in every way to create a big disturbance in the ranks of sin and Satan, and something actually happens once in a while along this line on the Brookeland Circuit. We have just closed a glorious revival at Roganville. Talk about your old-time Methodist revivals—well, that is just what we had.

WEST.

Just before conference last fall we raised money to do some needed repairs on our church and parsonage at this place, but did not have time to finish the work, though we had the money in the bank.

CLARKSVILLE STATION.

On the night of Easter Sunday we closed a very fine meeting which had run for two weeks. Rev. A. C. Holder, of Shreveport, La., did the preaching and Rev. Jesse Brokaw, of Crenshaw, Miss., led the choir. Brother Holder did some very fine preaching.

HARMONY CHARGE.

The appointing (and disappointing) powers of the Central Texas Conference, in session at Waxahachie, read your humble servant out to go to "Harmony charge," and for the twenty-seventh time I obeyed orders, reaching my work in due time to preach the first Sunday after conference.

man, to m have alway about all c saints in h The first th a new char the real ne bring those ble. Usual pastoral vi and spiritu this the p and neces directed by bring a he Sunday. I course as I my charge ple: "If y about form I'll change you say yo ed too muc all the hon many time overlooked the part C invite mys ner and al ing, and if help I inva say the t charge hav tor and p the first "Amen!" ( say). Bro elder, was and preach cation of a of Mt. Zion the "grou the busine: ence was t hitch. I sa preacher t would be p ner, P. C.

The Eas cial reviva in progres Church. ing, and l in charge the meetin I have ha Wilson in work is al er as dire ist, or Ch have been his work ing to "ac course, th The resul every sen satisfactor ty-five pre and there tions to thirty-two There ar who will r es as a re the begin there hav membersh the 800 m at the Su creased; 1 Epworth l est in ou oughly or ments, an with an a volution The Wom well orga work. Th has for t completl commodat seating o tended t ices. Mo have bee aisles an many hav and some lack of st much tall building; probable mediate n upon us. out its cl to receive number 300, "and conclude debt to s have labo cult, field of this s tion, viz. Crum, w transferr first-born just me "one sow \* \* other entered i "rest fro works do McKenne

man, to murmur at his doings; so I have always tried to be optimistic about all of God's dealings with his saints in his Church, clerical or lay. The first thing to be done on going to a new charge is to adjust yourself to the real needs of it, and, under God, bring those to pass as fast as possible. Usually the most needed work is pastoral visitation during the week and spiritual preaching Sunday. In this the pastor soon learns the names and necessities of his flock and then directed by the Holy Spirit is able to bring a helpful message to them on Sunday. I have tried to pursue this course as best I could since reaching my charge. I said to my dear people: "If you have been complaining about former pastors not visiting you, I'll change the complaint and make you say you had one pastor that visited too much." I have been in nearly all the homes of my people once or many times, and as fast as I find one overlooked I make it a point to play the part Christ played on Zaccheus—invite myself home with them for dinner and always meet a cordial greeting, and if I am in need of financial help I invariably get it. I am glad to say the three Churches in Harmony charge have paid every dollar on pastor and presiding elder's salary for the first and second quarters. "Amen!" (as Brother Vaughan would say). Brother Matthews, presiding elder, was on hand Saturday, April 7, and preached to the delight and edification of all present. The good people of Mt. Zion gave a splendid dinner on the "ground" (benches), after which the business of the Quarterly Conference was transacted without a single hitch. I serve a splendid people. Any preacher that knows a real good thing would be proud of them.—N. E. Gardner, P. C.

PORT ARTHUR.

The Easter services closed a special revival campaign which has been in progress for two weeks in our Church. The pastor did the preaching, and Rev. Terry W. Wilson was in charge of the musical feature of the meeting. This is the third time I have had the assistance of Brother Wilson in similar campaigns, and his work is always of a high order whether as director of the choir, or as soloist, or Christian worker. Our people have been so delighted with him and his work that they now talk of trying to "adopt him for keeps." Of course, they mean as junior preacher. The results of the meeting have in every sense been encouraging, if not satisfactory. There were about ninety-five professions during this period, and there have been fifty-four additions to our Church by letter and thirty-two on profession of faith. There are forty-two more converts who will probably join other Churches as a result of the meeting. Since the beginning of the conference year there have been 142 additions to the membership, which now approaches the 800 mark. The actual attendance at the Sunday School has greatly increased; probably 75 per cent. The Epworth League is one of the greatest in our denomination. It is thoroughly organized in all of its departments, and has a membership of 120 with an average attendance at its devotional meetings of seventy-five. The Woman's Missionary Society is well organized and is doing a great work. The auditorium of the church has for the past several weeks been completely inadequate to provide accommodation for the comfortable seating of the crowds that have attended the regular preaching services. More than one hundred chairs have been in constant use in the aisles and before the altar, while many have stood during the services, and some have even gone away for lack of standing room. There is now much talk among the members of building a modern structure at the probable cost of \$50,000, and the immediate need for such a plant is now upon us. This Church still throws out its challenge to any who expect to receive into membership a greater number than we. Our goal is now 300, "and then some." We must not conclude without acknowledging our debt to some of God's noblemen who have labored in this hopeful, yet difficult, field. The first and last pastors of this station deserve special mention, viz.: F. M. Boyles and W. H. Crum, who have but recently been transferred to "the Church of the first-born" and to the conference "of just men made perfect." Surely, "one soweth, and another reapeth: \* \* other men labored, and we have entered into their labors." But they "rest from their labors, and their work do follow them."—S. Stephen McKenney.

CAMERON, OKLA.

It is with great pleasure that we send in this our first letter to the Advocate from the Cameron Circuit, telling of the good people on all points of this circuit that we are trying to serve with our Heavenly Father's guidance. Our return to this place from conference was not with regret, for we saw a great field for true and willing workers for God, and with our hearts spiritually bleeding for those among us that knew not our Heavenly Father and with hearts full of love for our people, we returned with the aim that God should claim the victory if such could be had by us putting forth every effort within our reach to do so. Our work is progressing nicely at this writing. We have our subscription started for a new church building at Cameron, also some plans have been made to improve the parsonage. We have just recently closed a nine days' meeting at Cameron the results of which our Church was very much revived. Bro. Morris, of Grant Circuit, was with us in our meeting. At the closed there were organized a Woman's Missionary Society, an Epworth League and midweek prayer meeting, all with good enrollments, and we must not fail to mention the nice pounding which was given us by the whole town. Words cannot express our appreciation for this, besides the much needed help that it was to us. We feel the people here love and appreciate their pastor, of which we are so thankful. We lift our hearts to God in fervent prayer for a great revival and soul-winning year in all our Churches. Pray for us.—W. E. Rockett, P. C.

CISCO.

About four and one-half months ago the Methodist people of Cisco gave their new pastor and his wife a very cordial reception. Since then the same cordiality has shown itself in a general spirit of appreciation and co-operation which has never been surpassed in this pastor's experience. Cisco is one of the liveliest and most progressive towns of its size in our great State. It has a finer city hall, better improved streets, and a finer hotel than any town of its size within the writer's knowledge. These improvements are largely due to the fact that during the past two years Cisco has had a very competent, public-spirited and progressive Mayor, who has been quite recently re-elected to the office by a large majority. The Methodist Church in Cisco is fortunate in having this same progressive Mayor as chairman of its Official Board, and in having back of him a board composed of the same type of competent and progressive men. With the beginning of the new year our board introduced the duplex envelope system. They are having regular monthly meetings and are using good business methods in all of their work. As a result the finances of our Church are in a splendid condition. The writer found here a good Sunday School, having a primary department especially well organized and using the graded literature. On the first of January the graded literature was introduced into all other departments of our school below the adults. Considerable work has been done toward beautifying our church property. Some unsightly fences have been removed and a large number of shade trees and rose bushes set out. In addition to this, about 1400 square feet of space have been planted in Madagascar periwinkle. If our flowers and shrubbery do well, we shall soon have the most beautiful piece of property in Cisco. On the last Sunday night in March and the first Sunday night in April the congregations of our town united in services at the city hall. On the former occasion we were favored with a sermon by Dr. Ivan Lee Holt, of Southern Methodist University. The theme of Dr. Holt's sermon was "The Place of Religion in the Life of the Community." On the first Sunday evening in April Dr. S. P. Brooks, of Baylor University, gave us an address on the subject, "Man Progressive Needs." Both of these were great inspiring messages which were much appreciated by the people of our town. We are now planning to hold revival services beginning on the first Sunday in June. The preaching will be done by Rev. Ashley Chappell, and the singing will be led by Bro. W. H. Matthews, Jr. The outlook throughout the entire district seems to be good. Our competent presiding elder, Rev. E. P. Williams, seems to have the work well in hand, and is faithfully looking after all of its interests. Under his wise leadership we are working and praying and hoping for a great year.—Ernest L. Lloyd, P. C.

WHY NOT GET NEW SONG BOOKS?

OUR PRICES HAVE NOT BEEN ADVANCED—MOST OTHERS

	HAVE	
	NO BETTER BOOKS THAN THESE ARE PUBLISHED AT ANY	PRICE
The Methodist Hymnal, Note Edition, Cloth Binding, each 50c, per 100		\$50.00
The Methodist Hymnal, Word Edition, Cloth Binding, each 30c, per 100		30.00
The Little Hymnal, Note Edition only, Cloth Binding		
The Little Hymnal, Note Edition only, Leatherette		
Crowns, Note Edition only, Cloth Boards, each 18c, per 100		18.00
Crowns, Note Edition only, Manilla Binding, each 12c, per 100		12.00
Diadems, Note Edition only, Cloth Boards, per doz. \$3.50, per 100		25.00
Diadems, Note Edition only, Limp Cloth, per doz. \$2.50, per 100		15.00
Revival Praises, Note Edition only, Cloth Boards, per doz. \$3.50, per 100		25.00
Revival Praises, Note Edition only, Limp Cloth, per doz. \$2.50, per 100		15.00
Songs for Service, Note Edition only, Cloth Boards, per doz. \$3.50, per 100		25.00
Songs for Service, Note Edition only, Limp Cloth, per doz. \$2.50, per 100		18.00
Songs for Service, Note Edition only, Manilla, per doz. \$2.00, per 100		15.00

When ordering be sure to state kind of notes. **Smith & Lamar, Agts.** Publishing House M. E. Church, South Nashville Dallas Richmond Transportation on all above extra.

BAIRD REVIVAL.

Preaching to 500 people daily. Thirty-five conversions to date. Over two hundred in choir. Finest orchestra in the land. W. Y. Switzer is pastor—a live wire, loved by everybody in the town and fights sin and is backing the revival as every pastor should. Another week to run.—W. M. Bowden.

MARBLE FALLS.

This is our first year in this place, and in many respects it is a most delightful charge. The first Sunday after conference the pastor took a good collection for the Orphanage, then we sent a collection for the S. M. U. Chair of Religious Pedagogy, and another for the Mexican School at San Antonio, and we have already had Children's Day and sent a very good amount to our Treasurer for that cause. The people seem willing to do their part in most instances. We now need a good revival most of all, and for this we are looking and praying.—John M. Lynn, P. C.

DENVER HEIGHTS, SAN ANTONIO.

About a year ago I said in the Advocate, "J. W. Rowland is a wonder." If you want to know what I meant go out to Denver Heights and see his new church. It was used for the first time Easter Sunday. It was crowded with delighted worshippers—snow white stucco with marble trimmings and reinforced concrete foundation and hollow tile. "It is a thing of beauty and a joy forever." All honor to this persistent pastor, Brothers E. C. Jolly and J. A. Brockman, the Building Committee, and the faithful people who have wrought so well. A new day has dawned for old "South Heights." J. H. GROSECLOSE.

MAIN STREET, CLEBURNE.

Have just closed a gracious meeting at Main Street. This is a really great Church. It is a missionary Church and no other than the thought of a world-mission is big enough to develop a great Church. For years this has been a banner Mission Society. The Sunday School is well organized and plans are drawn for a modern school building adjacent to the church. The five hundred now in the school tax the classrooms of the present building, although the auditorium of this church is decidedly the largest in the city. This is one of the five largest Churches in the Central Texas Conference and it is by far the largest and most influential Church of any denomination in the city. The young people's work is well organized, including one of the best Epworth Leagues in the State. The Official Board is made up of religious men who are the leaders in all of the affairs of this growing little city. They are men who love the Church and stand against evil of every kind. The pastor, Rev. A. D. Porter, who is the Secretary of his conference, is deservedly popular in the town where his influence is one of the greatest forces for good there is.

He speaks out in no uncertain way on any and everything that affects the weal of the community. He is now leading a winning fight against the skating rink, pool hall, dance hall and street carnival. He, like many others of our leading pastors, does not wink at sin in high or low places. He has the love, loyalty and backing of the strong men of his Church and is delivering some telling blows. Bros. Bickley and Nevill are true Methodist preachers and these three pastors and their people make Methodism, two thousand strong, felt in these parts. Dr. Nelms is so well known here and loved by all that from the day he arrived to take charge of the district he has had his hand on the situation and the district is leading out for a great year. The kindnesses shown Bro. Lloyd Bloodworth, who led the singing, and myself will never be forgotten. These good people are helping build Meridian College and the Lord gave us a good meeting.—G. F. Winfield.

MARGARET.

Our first revival meeting for the current conference year closed Friday night, April 6th, with five conversions and the Church greatly revived and strengthened. Our pastor, Rev. G. H. Gattis, did all the preaching, and it was great. How any unconverted person could listen to such spiritual reasoning and not be moved to repentance I cannot understand. Bro. Gattis is one of the rising young preachers of the Northwest Texas Conference. The singing was led by Bro. C. E. Connor, of Merkel, Texas, who is an efficient choir leader. Bro. Gattis was ably assisted by the Baptist pastor, Bro. Agee, and Bro. R. P. Hembry, local preacher. Much good seed was sown and we are praying the Holy Spirit to cause it to germinate and come to full fruition in the salvation of many souls. We ask the prayers of all of God's people that we may have a great Pentecostal outpouring of the spirit of God and a great ingathering of souls before the present year comes to a close.—C. J. Munroe.

THE COLEMAN REVIVAL.

It is very seldom that the undersigned appears in print—perhaps not enough. This time I cannot keep silent. At the kind invitation of Bro. M. K. Little, pastor of our Church at Coleman, I spent two weeks recently at that place in a revival. Before going I had heard of the great work of the last two years at that place, but was scarcely prepared to realize its extent. First of all, a more beautiful and a better constructed house of worship at the same cost would be hard to build. It seems that it is symmetry itself. Adequate provision for every branch of possible Church work at that place has been made. There is nothing cheap or temporary about the edifice. It seems to have been built for the ages to come. Its court suggest reverence and its very outline compels adoration of our Father in heaven. Worshiping in it you do not

(Continued on page 16)



**GALVESTON PORT WORK 1916.**

My work for the year 1916 has been very much along the line of 1914 and 1915.

The war in Europe cut off Galveston's greatest source of immigrants. Prior to the outbreak, there was a steady stream of Germans, Russians, Bohemians, Hebrew and other immigrants from Northern Europe coming into Galveston.

A total of 528 vessels flying the flag of a foreign country arrived in our port in 1916, 647 vessels were cleared and departed with cargo.

Practically every country that maintains a merchant marine, with the exception of two or three, whose vessels are tied up on account of war, has been represented by ships at our port.

British steamships have led all others, both in arrivals and clearances. Vessels of the following countries have taken cargoes at Galveston—Mexico, France, Spain, Great Britain, Norway, Italy, Belgium, Japan, Greece, Sweden, Denmark, Holland and the United States. Said vessels represent a crew list of over 24,000 officers, sailors, etc. Many found a good home at the recent erected Seamen's Bethel, of which my friend, Rev. J. F. Sarnier, is Chaplain.

The past year the U. S. Government handled about 1500 refugees from Mexico, making a grand total of over 4500 to our port from Mexico. The refugees are handled just like the immigrants, by the U. S. Immigration Service, only American citizens are assisted, aliens are detained at the Immigration Station, and deported on the first vessel touching a Mexican port.

I was again called in by the "Special Agent" of the State Department, which is always the "inspector in charge of immigration" to assist in the refugee work. I made investigations and looked after the hospital cases, etc.

My office is my work shop, said office is now at 614 American National Insurance Building, a next door neighbor to the U. S. Immigration Service and the U. S. Federal Employment Bureau, putting me in close touch with the immigrant and port work.

The following called at my office the past year: 140 wanting work, found work for 40; 116 friends, both immigrants and non-immigrants, most of them interested in our work; had one marriage (refugees); baptized two children; had seven burials (three charity); assisted six families (charity); made 20 visits to hospitals; visited 18 sick families; five visits to the county jail; held five communion services; preached 15 times and held more than that many prayer-meetings. I was campaign manager of four precincts in a prohibition campaign, made ten speeches, and served as clerk in said election; wrote ten business letters for foreigners, also 20 checks, a total of \$1483.76; assisted several in getting their naturalization papers; gave a number of Testaments and Gospels to foreigners mostly seamen going to sea. I received and wrote many letters to missionary societies and other organizations who were interested in the work our Church is doing at this port.

I also visited several conferences (The German Mission Conference for the first time), told them of our work, said conference is very much interested in the work we are doing among the foreigners who come through our port; made several investigations for the Government (one bond case) in which I received more than 40 letters and wrote more than that number. (I won my case.)

All girls and women applying for work I send or take to the Y. W. C. A. Said organization is a refuge, and an open door to all who need a friend and home.

A "Travelers' Aid" representative at the Union Depot has proven a friend in time of trouble and need.

All railway passenger trains coming into Galveston run into the Union Depot, making it possible for the "Travelers' Aid" to get in touch with the women and girls both coming and going.

The organizations are a blessing and help, even to us, as a missionary in the immigrant and port work. The women's missionary societies of our First and 33rd Street Churches, with their pastors, the Brethren O. E. Goddard and C. S. Harkey, are interested and in sympathy with the work our Church is doing at this port. God has been good to me and mine the past year. Much of the bread cast upon the waters can be gathered only after many days. We take up the duty of the new year hopefully, knowing that our labor in the past has not been in vain. J. E. REIFSCHNEIDER, Port Missionary.

**CENTRAL MEXICO CONFERENCE.**

The first Annual Conference held of the Central Mexico Mission Conference since 1914, and the first to be presided over by a Bishop of the Church since 1912, took place in Mexico City February 23 to 26 of this year of grace 1917. Bishop Collins Denny, after an exhausting journey from the border, reached this city and presided.

The work, especially in the Mexico District, has suffered seriously in consequence of revolutions. One-half of our buildings have been injured, sacked or completely destroyed. Due to bandit activity or the suspension of trains we have been compelled to abandon some towns where we had flourishing missions. Some of the churches and parsonages are now used as barracks for soldiers. Great numbers of our impoverished members have found work in Texas, one Church alone having lost more than two hundred. Notwithstanding these discouragements the assessments were all paid, although the money collected is now worthless.

Very few changes were made due to the almost insuperable difficulties of moving preachers, their families and their effects.

**APPOINTMENTS.**

**MEXICO DISTRICT.**

R. C. Elliott, Presiding Elder. Mexico, D. F., "El Mesias"—J. N. Pascoe. "Sostenes Juarez"—A. Portugal. Toluca—F. Rincon. Rincon Victoria—F. Pascoe. Mixquihuala—D. Gomez. Los Reyes—T. M. Becerra. El Oro—To be supplied. Tulyehualco—To be supplied. Cuernavaca—To be supplied. Cuautla—To be supplied. Jotulla—To be supplied. Tlaltizapan—To be supplied. "Mary Keener Institute"—Miss E. Case, Director. Missionaries—Misses A. Churchill, L. Fox, B. Wilson, B. Barcroft, E. E. Tydings, E. Park. To Work in Texas—F. S. Onderdonk.

**GUADALAJARA DISTRICT.**

L. B. Newberry, Presiding Elder. Guadalajara, "El Mesias"—M. Gomez Banda. "El Divino Redentor"—P. Martinez. Tlajomulco—Supplied by J. Alvarez. Morelia—Supplied by S. G. Figueroa. Ahualulco—V. Aguayo. San Luis Potosi—D. G. de la Garza. Colima—To be supplied. Guadalajara, Instituto Colon—Miss E. A. Streater, Director Supply. Missionaries—M. A. Massey, M. E. Varner, V. Booth. San Luis Potosi—Colegio Ingles—Miss E. B. Moling, Director.

**R. C. ELLIOTT.**

**A WORD TO TEXAS EVANGELISTS.**

Dear Brethren: I write this note for the purpose of suggesting the importance of an Evangelistic Conference to be held somewhere in Texas in 1917 for the purpose of considering the delicate work we are trying to do. Possibly Oklahoma, Arkansas, Louisiana and New Mexico would join us in a two or three days' conference at some central point in the State. Evangelism is specialism and will ever be so, and when it becomes "sane evangelism" and so tame that it ceases to be offensive to the world and worldly Churches, then it is fit only for the junk pile. Evangelism is a challenging proposition, and wherever you challenge conditions the war sets in. Whenever you make evangelism inoffensive until the saloon, card players and all worldly people indorse it, it needs to be set aside. Not every man called to preach is called to do evangelistic work. I think the pastor is more important than the work of the evangelists, but the evangelist is needed and is here to stay. As a Church, it occurs to me we should cease opposing our brethren to the evangelistic work or cease criticizing them indiscriminately.

There are spurious evangelists just like there are pastors and presiding elders, etc. It occurs to me we need a conference for the promotion and protection of evangelism. If those who read this note, should it get into print, feel disposed, write me at Polytechnic, Texas, and we will see what can be done.

We are eating fish and oysters here and having conversions. J. T. BLOODWORTH, Seadrift, Texas.

**THE ORPHANAGE AGAIN.**

"Whatsoever thy hand findeth to do, do it with thy might."

Again we ask for aid in behalf of the Methodist Orphanage. Ministers, please take up your collections and send them in right away. Don't hesitate because you cannot send money, for potatoes, molasses, hogs, feed, anything you could use in your own home can well be used in this big

**The Composition of Coca-Cola and its Relation to Tea**

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.....	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz. ....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz. ....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U. S. A.

Home. Prices keep climbing and very, very little is being sent here.

Last week, when the W. O. W. visitors were here, we were often asked: "Why haven't you a laundry?" "When are you to have your chapel furnished?" "Where is your school building?" To these questions we had to say that a lack of funds kept us from having them. How can we have these things which are almost necessary when we have to "scratch" to do plain living?

We were first called Methodist because of our splendid system, but it seems that we have departed somewhat from our early training. The Methodist Orphanage is an established institution, and the only one in Texas owned by our Church. Then why do not the numbers of Methodists in Texas make it "a thing of beauty and a joy forever?"

Unless the good people come to our rescue soon we will have to go to borrowing. Is that practical and businesslike? We need that interest money, and if our friends will help us save it this year the Orphanage will be that much nearer an ideal Home. We owe very little and are striving to keep from owing more, so let us endeavor to pay that and for once let the Orphanage "step out on a clean sheet." Who will be the first to respond? Don't be afraid to make your contribution large, for "if any man's work abide which he hath built thereupon, he shall receive a reward."

R. A. BURROUGHS.

**T. J. MILAM GONE.**

A sense of loneliness steals over me tonight. Not that friends are few and companionships unsatisfactory, but that one has gone who by association linked with me in this life. In the month of November, 1872, the Trinity, now North Texas Conference, received thirteen preachers on trial. For several years T. J. Milam, J. F. Sherwood and the writer remained, and Sherwood and Milam on the superannuated list. And now Tom Milam has ascended. Like troops rushing over fence and field are memories of my comrade tonight—pious, zealous, capable. When the editor of the

Advocate was a young boy, Milam was in his town at a District Conference. It was here he preached his great sermon on "The Laborers in the Vineyard," and declared he could "call sinners to repentance and believers to faithful service." And this characterized him in the after years. He has wrought well and passed up to the reward awaiting the faithful. "Bud" and I must wait a few days more, and then the class of '72 will be only in the history they have made here, while reunion will be ours in the "land of the unsetting sun." Good-by, dear classmate, until a few more days roll round, then we shall meet again. D. F. FULLER.

Wylie, Texas.

**THEY REMEMBERED THE CARRIER.**

Recently in a severe storm a pastor walked into the kitchen and said to his wife: "My dear, it is a bitter day. Why not have a cup of hot cocoa ready for the postman as he comes along our rural free delivery route? They say he drinks liquor, and perhaps it will prevent his taking a drink of whiskey when he gets home." "That is a fine idea," responded the good wife; "and why not a pail of warm water for his good horse?" The snow was deep and the carrier was over an hour late, but a careful watch was kept, and man and horse received the warming beverages. As the carrier handed the cup back he said to the pastor: "I have been on this route eighteen years, and this is the first time any one ever came out with anything to warm me up." In his route he passed four churches, as many parsonages and scores of homes of good but thoughtless Christians. An occasional hot drink in winter and a cold one in summer might save many of the public's faithful servants from the fateful cup. It would at least make life more worth while.—The Christian Herald.

"We show our true natures in our attitude toward unpleasant truth."

Whoever fears God, fears to sit at ease.—E. B. Browning.

**Methodist Benevolent Association**

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$175,000 paid to widows, orphans, and disabled. Over \$60,000 reserve fund. Specially desirable for the young. Write J. N. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.



BLAYLOCK PUB. CO. Publishers  
W. D. BRADFIELD, D. D. Editor

SUBSCRIPTION—IN ADVANCE.  
ONE YEAR \$2.00  
SIX MONTHS 1.00  
THREE MONTHS .50

For Advertising Rates address the Publishers.  
All ministers in active work in the Methodist Episcopal Church, South, in Texas, Oklahoma and New Mexico are agents, and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly notify us at once by postal card.  
All remittances should be made by draft, postal money order, or express money order, or by registered letter. Money forwarded in any other way is at sender's risk. Make all money orders, drafts, etc., payable to  
BLAYLOCK PUB. CO., Dallas, Texas.

THE PRESIDENT'S APPEAL TO THE NATION.

We surrender our first page this week to President Wilson. His appeal to the Nation is both patriotic and fervent. It is an interior view of his burdened heart. How solemn is the responsibility which he bears is clearly seen. How tremendous the task to which the Nation has set its hands is fully presented. How unselfishly we have entered this war is convincingly stated. The President now appeals to every class of citizens to bear their full share of service. No man can be spared in this testing time of the Nation. The work of each is necessary. Civilization itself is in the balances and the issue will depend upon how well each bears his part in the struggle. That our ministers may with the utmost propriety speak of, or even read, the President's appeal from their pulpits, and that they will do so we have no doubt. Indeed, that it is incumbent upon them to plead for unselfishness in service in the Nation's crisis we sincerely believe.

THE PULPIT AND THE WAR.

Every thoughtful preacher is concerned just now about the type of his message in view of the world-wide war in which our country is one of the belligerents. We have seen nothing quite so sane as the editorial in the Independent entitled "Saving Christianity." Two paragraphs of the editorial are well worth our careful consideration. The editor says:

The Church must do more than bring to the dead and dying the peace of God and minister comfort in the homes of the bereaved. The spirit of universal brotherhood must not be allowed to die. The ministry of human, social reconciliation must not become an empty name. Forgiveness of one's enemies must receive more effective recognition in group as well as individual conduct. Christian leaders must resist the subtle temptation to reduce the God of universal justice, righteousness and good will, the Eternal Father of all men, to the God of a nation, a people, a party, or a clan. We must strongly oppose this reversion to that worship of a tribal God which we have witnessed across the sea and have justly scorned because of its assumptions and its blasphemy. As Lincoln said, we must be more concerned about being on God's side than securing his help on our side.

Above all, the world awaits a larger conception of Christian truth, comparable to the needs of humanity in this time of disaster and distress. In the desperate confusion of our time we need the application of some larger faith that will do for Christianity what the old Hebrew prophets did for their religion. In the presence of the military power of the ancient Assyrians (the German system of antiquity), those seers of Israel proclaimed the fundamental conception of justice in the character of God, and social righteousness as a constituent element of a stable national life. Today in the presence of Prussianism, we need a proclamation of that larger Christian truth that will stay the ravages of imperial lust and competitive struggle, and win the world to international unity when the storm of war is past. This will save Christianity and start the redemption of the race on a firmer basis.

We must remember throughout this war that Germans and Austrians and Bulgarians and Turks are not sinners above the rest, but except we repent of our personal and national sins we also shall likewise perish. We think that the governments of these people are hopelessly wrong and have incurred the unspeakable guilt of plunging the world into war, but in confessing their sins we should not forget to confess our own. Has not our own Government been in an unholy partnership with the infamous liquor traffic and by our authority have not millions in the backward races of the earth been cursed by rum? Have we not tolerated the social evil in our municipalities and in our madness for gain have we not commercialized the Lord's Day? Let us not forget to confess these things while we recite the crimes of our enemies. The forgiving spirit we must cultivate if we ourselves shall hope to be forgiven.

If this shall be the spirit of God's people in

every land, then when the great struggle is over Christian believers will have laid the foundations of a new internationalism. If preachers shall proclaim the universal fatherhood of God and the universal Saviorhood of Christ, then the Christian Church will be the unifying agency in the new brotherhood which is to come.

A VOICE FROM JAPAN ON UNIFICATION.

Some weeks ago we said that the weak point in the address of Dr. Blake on Unification was his dream of a world-wide organization of American Methodism. Instead of seeking to hold our Methodists in foreign lands in a Jurisdictional Conference of American Methodism, as Dr. Blake urged, we said that our ultimate aim should be the organization of National Churches in these lands.

We are pleased to note in Zion's Herald (April 11) a communication from Prof. Arthur D. Berry, dean of the Theological Department of Aoyama Gakuin, in which he pleads for our position. A single paragraph from his communication reads as follows:

Should we not frankly admit that the realization of the imperialistic dream of a world-wide Methodism by means of the Methodist Episcopal Church and its foreign missions is an impossible thing? In its place should we not encourage the formation in each of the mission lands of one strong, united, national Methodist Church? And then we can get at the imperial, world-wide Methodism by strengthening and deepening the Ecumenical Methodist Conference, which alone is entitled to be called world-wide."

This paragraph is so illustrative of the sanity and strength of the entire communication that we shall give Professor Berry's article in full in our next issue.

The argument that the interests of our work in foreign lands will be jeopardized, if we follow the suggested plan of the Oklahoma City Conference in the organization of our colored brethren into an independent Church of their own, is more and more seen to be untenable.

THE QUESTION STATED.

We are pleased to give to our readers Dr. J. E. Harrison's stricture on our leading editorial in the Easter number of the Advocate, April 5. As everything Dr. Harrison writes, this communication is well written and will profit anyone who will take the pains to read it. The Advocate will welcome other communications upon the subject. But in writing, let each keep clearly in mind just what the issue between our esteemed correspondent and the editor of the Advocate is.

The issue is not the deity of Christ. Both Dr. Harrison and the editor unfeignedly believe this and, for that matter, we have not been able to detect any doubt of this fact in Dr. Garvie's book, "Studies in the Inner Life of Jesus." Neither is the issue the historical fact of Jesus' resurrection. All parties in question build their faith in the divine Sonship of Jesus on this.

The issue is simply this: What is the best approach to the argument for the deity of Jesus in our preaching to modern men? What is the most persuasive and convincing way in which the modern preacher can approach the question of Jesus' deity?

We say it is the consideration of the perfect moral character of Jesus; Dr. Harrison says it is the direct and immediate consideration of the resurrection of Jesus. What say our readers?

Surely this is more than an academic question; surely no one of us will be influenced by the desire to display dialectic skill in its discussion. For have we all not wept bitterly that we are such ineffective preachers of Christ to the men of our age?

THE LIQUOR TRAFFIC AND THE WORLD'S FOOD RESERVES.

The basis of President Wilson's masterly appeal to the Nation is stated in these words: "The world's food reserves are low." It could not be otherwise in view of the fact that thirty millions of men have been withdrawn from the field of production in Europe alone and that millions of tons of food lie at the bottom of the ocean as the toll of the ruthless German submarine campaign. The secretary of the Texas Industrial Congress states the case thus:

Poland is desolated, the people of Belgium are being supported by charity; Germany, Austria, France, Italy and England are all on short rations and are making every effort to avoid starvation. This country, too, is experiencing these conditions to an acute degree. The high cost of living has become an actual burden to thousands of our own people. With practically the entire world engaged in battle and with productive agriculture at a standstill, Europe is facing famine conditions; its only hope of relief is in the United States, and it can give none until this year's crops are harvested, for we, likewise, are experiencing a shortage in foods.

Six hundred millions of bushels of grain are used annually in the United States for manufacture of intoxicating liquors, an amount, as estimated by our pure food expert, Dr. Wiley, sufficient to feed 12,000,000 of people. Is it conceivable, therefore, that we shall longer tolerate the liquor traffic in the United States? Shall we longer put the profits of a few thousand liquor lords above the health and life of 100,000,000 of people in the United States and of other countless millions throughout the world? Shall America's liquor lords be allowed to jeopardize the work of statesmen and armies and defeat the crusade for human rights in order that they may fatten upon a business which starves the bodies, befuddles the brain, depletes the energy and damns the souls of our people? This is unthinkable. We urge our readers, therefore, to deluge our Congressmen and Senators with telegrams and petitions demanding the immediate suspension of the manufacture and sale of intoxicating liquors in the United States as a war measure.

THE PEOPLE RULE IN RUSSIA BUT NOT IN TEXAS.

The world beholds a veritable crusade for democracy. "Let the people rule" is a battle cry which has been heard in every corner of the globe. In response to this cry we beheld the liberalizing of the Turkish Government in 1909; in response to this cry we beheld the birth of the Chinese republic in 1913; in response to this cry monarchs have been dethroned in Portugal, Albania and Egypt; in response to this cry Russia astonishes the world in this good year of our Lord; in response to this cry the arch-enemy of democracy, Germany herself, is proposing to revise her constitution; and in response to this cry our great Government has grasped the sword in behalf of the down-trodden nations of the world. A veritable crusade for the rule of the people this.

Texas is one of the lone spots on the globe where the voice of the people is still spurned. A degenerate Democratic Convention refuses to recognize the voice of the people in the making of its platform; a disobedient Legislature refuses the single demand of the people and goes its way in enacting legislation in behalf of the special interests; a defiant Governor refuses to allow the people even to make known their wishes concerning a Constitutional Convention. The spirit of autocracy and absolutism, kicked out everywhere else, enthrones itself in the government of the imperial State of Texas. Alcohol is still king and the freemen of Texas, willingly or unwillingly, must surrender to his imperial demands. We say that such a situation demands a revolution and by an appeal to the ballot we must dethrone our masters. The people rule in Russia but not in Texas.

A SUNDAY IN TYLER.

A perfect East Texas day greeted us in Tyler last Sunday. Great congregations morning and evening assembled at our Marvin Church. We have spoken of Tyler and her contribution to the political history of Texas in a previous editorial. Mention also was made of many of her present-day citizens. We need not repeat our statements now except to say that we have no greater Church in Texas than our Marvin Church. The noble pastor, Rev. E. R. Barcus, the great audiences, the superb singing and the cordial fellowship with the people make last Sunday memorable in the life of the editor. Brother Barcus is having the pastorate of his life, is nobly meeting the demands of the situation and is the competent leader of one of our truly great Churches.

VIRGINIA K. JOHNSON HOME AND SCHOOL FREE OF DEBT.

Modest friends, who withhold their names, recently sent Mrs. Virginia K. Johnson a check for \$3700 with which to pay the last cent of indebtedness on the home and school which bears her name. The school now has property worth \$200,000. During the twenty-four years of its existence 2000 girls have been given industrial and religious training of two years' duration; 1000 babies have been placed in good homes. All honor to the saintly woman who has thought of this institution by day and dreamed of it by night for twenty-four years! Has any similar institution in the whole Church made a better record? Indeed, has the record of the Virginia K. Johnson Home and School been equaled anywhere? In 1893, in a two-story rented building on Bogel Avenue, Dallas, Mrs. Johnson began her work. A magnificent building and eighteen acres of ground in Oak Cliff are now the property of the institution.

Apr  
We  
Whick  
West  
gram  
ferene  
11 a.  
For l  
the p  
"We  
tors  
lay lei  
advanc  
station  
evenin  
centra  
noon s  
  
We  
George  
upon  
Distric  
Rev.  
meedin  
sions i  
rejoice  
Rev.  
Arizon  
ter. F  
Dainge  
Rev.  
Circuit  
reports  
expect  
Rev.  
to dedi  
charge  
regreta  
will no  
Mrs.  
was qu  
This w  
friends  
Bishop.  
Rev.  
hart to  
election  
ers las  
effectiv  
Rev.  
McAles  
success  
an inv  
Confer  
Rev.  
elder W  
trict C  
29. Th  
invitati  
Hon.  
Anti-Sa  
ing it  
countie  
give us  
Bisho  
April 1  
bly imp  
ent at  
event,"  
well."  
Rev.  
tractiv  
concern  
Theolog  
The ser  
tended.  
Rev.  
great p  
The con  
ly. On  
seating  
needed  
Rev.  
tonio, v  
health  
Confede  
to do ev  
last day  
The C  
announc  
ices of  
Goose C  
The chu  
day by  
Dr. M  
Oklahon  
the ann  
ference  
suffici  
eral pas  
Church  
Oklahon  
Dr. V.  
Institu  
passeng  
Thursda  
Marcos  
going ho  
trousers  
among l  
Bro. J  
Texas,  
know th  
along a  
under t  
able to  
wrote hi  
so for a  
they wil  
letters t





**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 14-17—Northwest Texas, Clarendon.
- June 15-17—Central Texas, Hamilton.
- July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

**WHAT IS YOUR SHARE?**

**What Proportion of Your Conference Pledge Ought Your Chapter Pay?**

Conference pledges:	
North Texas	\$2,500
Central Texas	2,000
Texas	2,000
Northwest Texas	1,600
West Texas	1,500

Total \$9,600  
Ten thousand dollars required to build the boat.

Hearing of the work undertaken by the Texas Leaguers, and that \$9600 had been pledged, Miss Frances E. Darwin, of Sacramento, Calif., to'd Bishop Lambuth she would like to contribute the last \$400 to the boat fund. However, Texas Leaguers should raise the entire \$10,000. Miss Darwin will gladly do her part in equipping the boat.

Begin at once to make your preparations to make this Sunday the greatest day in the history of your Chapter. Advertise it in the local papers, announce it before the organized classes of the Sunday School and at Sunday School and all the services of the Church the week preceding, and use the telephone to invite those who should be interested in this great undertaking.

Write now to Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn., for a sufficient number of the leaflets "How Much Shall I Give This Year to Missions?" and the cards, "A Part of My Answer," to distribute to all who you expect to attend this service. They are free.

**SUGGESTIVE PROGRAM.**

(Get the best speakers available to make the talks. Ask them in ample time so that they may prepare.)

Song: "The Kingdom is Coming." (No. 633, Hymnal.)

Prayer: (1) For the work in the Congo Mission and for our missionaries; (2) for the missionary work of the League, that in every Chapter the utmost shall be done to further the cause of missions through information and by a special offering; (3) for the Boat Special—that Texas Leaguers may get the vision this night of what the boat will mean to the Congo Mission and provide for it now; (4) that this service may result in missionary vision and consecration to the big tasks of the kingdom.

Song: "Jesus Shall Reign." (No. 631, Hymnal.)

Scripture Lesson: Malachi 3:8, 9; Romans 10:14, 15; Philippians 4:14.

"A Short History of the Congo Mission." (Ten minutes.)

"The Need for a Mission Boat." (Ten minutes.)

Solo (missionary subject.)  
"The Task Before Us," by the League President. The amount needed—the Texas pledge—the conference pledge—the Chapter's part. If no pledge has been made by your Chapter, state how much is expected; that payments should be made by the date of the Summer Conference.)

"Will You Have a Share?" by the Missionary Superintendent or one who can take an offering. (Distribute the cards, "A Part of My Answer," and urge every one present to take part. Distribute the leaflet, "How Much Shall I Give?" and read it while the cards are being signed.)

"Dividends." Before the cards are taken up, have your pastor or some other effective speaker close the program by impressing the benefit of giving to missions.

Song: "Hark! the Voice of Jesus Calling." (No. 402, Hymnal.)

The amount of the pledge and the cash offering on Sunday, April 29, should be sent promptly to your Conference League Treasurer, as follows:

**Conference Treasurers.**  
Central Texas, W. F. Gay, Belton, Texas; North Texas, Miss Meta Meadow, Sherman, Texas. (Miss Meadow is Treasurer of the R. K. C.

**AFRICA BOAT SPECIAL DAY**

Sunday April 29th.

**Let the Young People in Every Methodist Congregation in Texas Observe this Day and Take an Offering for the \$10,000 Boat Fund.**

**AN APPEAL TO OUR PASTORS IN TEXAS.**

Texas Epworth Leaguers have been a great inspiration to the Church. Their faith in God, the contribution already made to the ongoing of the kingdom and the vision of larger things yet to be done have been an invaluable asset to the aggressive forces of our Methodism.

Their latest undertaking to raise \$10,000 to meet an imperative need, a boat for our Congo Mission in Africa, is a striking indication of their faith, their enterprise and their loyalty.

That their pledges will be met I have not a shadow of a doubt. Texas Methodism is in the habit of carrying through what it undertakes. But it is a big undertaking, and I am appealing to the pastors to encourage their young people to take a part in this magnificent work.

In order that the amount may be raised as quickly as possible and the young people may get the benefit of

the enthusiasm in accomplishing big things, the leaders of the various League Conferences have designated Sunday April 29, as "Africa Boat Special Day" in Texas. A special program has been arranged for the Epworth League service and the young people of every congregation are urged to make an offering on that date and report the amount promptly to their Conference Epworth League Treasurer.

Your Conference Epworth League Board has approved the plan and the share each conference has undertaken to raise for the boat. Will you not see that Sunday, April 29, is observed in your Church as "Africa Boat Special Day" and that your young people be given an opportunity to take an offering for this important work?

Let us have the faith that removes mountains. Africa must be redeemed. What must be done can be done.

W. R. LAMBUTH.

**THE MISSIONARY CONFERENCE OF OUR CHURCH.**

That the North Texas Epworth League Conference is known as "the Missionary Conference" of our Church, and rightfully, is a source of pride and inspiration not only to the Leaguers of North Texas, but to the pastors and our people everywhere. Perhaps a brief history of the missionary work of our conference might be the means of stimulating other conferences and Chapters to greater efforts in creating missionary enthusiasm and giving will follow.

A few short years ago a young Texas girl, Ruby Kendrick, went to Korea as a missionary. There she died, following a brief year of labor, being the first missionary in our Church to lay down her life in active service in Korea. But Ruby Kendrick's death brought missionary life to her home conference, and the North Texas Leaguers have erected a living memorial to her in providing funds for substitute workers to take her place in Korea and elsewhere. In the eight years since her death more than \$20,000 has been raised by the North Texas Epworth League Conference through the Ruby Kendrick Memorial. And the missionary budget for the year 1916-17 is \$6000!

Every great movement owes its success to some one individual; and the marvelous success of the missionary work in the North Texas Epworth League Conference has been due to the untiring efforts and loyal devotion to the great cause of missions to Mary Hay Ferguson, of McKinney, who conceived and founded the Ruby Kendrick Memorial. She built up the splendid system of records, known as the Missionary Degree System, which provides for paying pledges quarterly in full and on time, with degrees awarded at the Annual Conference each year. Two years ago Miss Ferguson presented to the conference the plan for the Ruby Kendrick Council, which was adopted.

The Council is composed of a Commissioner from every presiding elder's district in the North Texas Conference which has paid \$50 or more during the year to the work of the Council. It was organized with seven Commissioners, but has grown until every district in the conference, save one, has a Commissioner, and this district has united with another district, and is represented in the Council. The prospects are good that some of the Leaguers in this district will contribute a sufficient amount before the June Conference to enable all districts to have a Commissioner next year.

At the semi-annual meeting of the Ruby Kendrick Council in Dallas in October, 1915, Bishop W. R. Lambuth gave his lecture on "Africa," showing the pictures taken on his trip there. As a result of this meeting, and after consulting with a number of the Epworth League leaders, the Council decided to ask Texas Leaguers to join in raising the necessary \$10,000 with which to build a mission boat for the Congo Mission. North Texas Leaguers agreeing to raise one-fourth of the amount of \$2500. That this amount will be paid in full by the annual session at Wichita Falls, June 7-10, no one connected with the Council has a



MR. J. A. STOCKWELL,

Missionary to Africa, Home on Furlough.

**Stockwell to Give Month to Texas Showing New Pictures Taken in the Congo in Interest of Africa Boat Special.**

In order to assist the Epworth League of Texas in raising the \$10,000 Africa Boat Special, Mr. J. A. Stockwell, who returned in December from a three years' stay in the Congo, will make a tour of six weeks in Texas, beginning Sunday, April 29, at Gainesville. He carries his picture machine with him and has about one hundred views, which he took in Africa, most of which have never been seen in this country. He has a thrilling message, and we trust that our people will hear him in great numbers wherever he speaks. There are a few dates open. If you will agree to pay his expenses, and take an offering for the Africa Boat Fund, write to Mrs. Douglas Tomlinson, 305 Interurban Building, Dallas, giving choice of three dates. The itinerary already arranged is as follows:

- April 29—Gainesville.
- May 2—Paris.
- May 4—Mt. Vernon.
- May 6—Fort Worth (Polytechnic.)
- May 7—Cleburne.
- May 8—Hillsboro.
- May 9—Waco.
- May 10—Belton.
- May 11—Gatesville.
- May 13—Mineral Wells.
- May 14-20—Northwest Texas Conference points.
- May 30-June 10—Summer Epworth League Conferences in Texas.

shadow of a doubt, because for the last several years the Leaguers of North Texas have not only raised sufficient amount to support their several missionary enterprises, but each year a large cash balance is reported.

**BISHOP McCOY APPROVES AFRICA BOAT SPECIAL DAY.**

In a letter just received from Bishop McCoy he states: "I give my hearty approval to what Bishop Lambuth writes."

**PROGRAM AND PLEDGE CARDS.**

Any Chapter desiring a supply of the leaflet, "\$10,000 Bridges the Distance," which contains program and other information about Africa Boat Special Day, and Pledge Cards to be distributed at that time, may secure them free by writing to Mrs. Douglas Tomlinson, 305 Interurban Bldg., Dallas, Texas.

**SUMMER EPWORTH LEAGUE CONFERENCES.**

Leaguers, you should begin to plan now to attend your League Conference. You cannot afford to miss the fellowship, the inspiration, the enthusiasm, the information about League work which is received at conference. Bishop Lambuth expects to attend the West Texas Conference at Gonzales, the Texas Conference at Beaumont and the North Texas Conference at Wichita Falls. Dr. Paul B. Kern and Dr. Ivan Lee Holt, of Southern Methodist University, both members of the General Epworth League Board, will attend some of the conferences. Make your plans now to attend.

As for the truth, it endureth and is always strong; it liveth and conquereth for evermore.—Esdras.

"Let us fail in trying to do something rather than sit still and do nothing."

IMPORTANT BUSINESS STATEMENT OF THE TEXAS METHODIST ASSEMBLY.

The Executive Committee of the Texas Methodist Assembly have instructed the Secretary to publish the following items connected with the business administration of the next Encampment:

The Encampment will be held at Port O'Connor, July 19-29, inclusive. All communications connected strictly with the program should be addressed to Rev. F. S. Onderdonk, 1120 Main Avenue, San Antonio. All correspondence connected with the business of the Encampment should be addressed to Rev. A. E. Rector, 805 E. Georgia Avenue, San Antonio.

For the accommodation of the visitors there will be twenty cottages of two rooms and two screened sleeping porches each. Hydrant water will be provided fifteen feet from each cottage. Each room is 10x12 feet, with furniture as follows: One and three-quarter iron bedstead with springs and mattress, but no other furnishings. There is a dresser, a lamp, two chairs, a washbowl and pitcher. The size of the rooms will admit of several cots extra, the number occupying a room being left to the pleasure of those who rent it.

For each room there will be a charge of \$12 for the entire term of the Encampment. For any period less than the full term the rate on rooms will be \$1.25 a day. Cots for the season are \$1 each; for any shorter term fifteen cents a day. Chairs will be furnished the season for twenty-five cents each. No cooking will be allowed in the cottages.

Tents 10x12 feet will be furnished the entire season for \$6. For any shorter period the rate will be seventy-five cents a day. The tents will be stretched over frames and will be provided with plank floors.

Eating accommodations will be found in a large and well-equipped cafe, where reasonable prices will rule. Those in tents preferring to cook for themselves will find all necessary equipment at the supply store which will be operated on the grounds, subject to the supervision of the Executive Committee.

Transportation to and from the railway station, one mile distant, will be provided at reasonable rates.

Permits will be granted for business stands during the Encampment in the following lines: A general supply store, a cold drink stand, barber and pressing shop, newsstand, ice and distilled water and a jitney and baggage transfer service between the grounds and the depot. Parties desiring concessions will address the Secretary at the address given above. Of the money to be paid on concessions one-half will be required when the concession is secured and the balance on the day when the Encampment opens.

There will be only one admission fee charged—one dollar for each adult individual. Children under five years will be admitted free; children between five and twelve years will pay half price. No family of parents and children will be required to pay more than \$3. This admission fee is for the entire season and will secure a badge which admits the wearer at all times to the grounds and to all exercises in the auditorium. Bath suits will be kept for rent, but visitors may bring their suits with them. The prohibition of sleeveless bathing suits as applied heretofore will continue strictly in force.

Correspondence is cordially invited and will receive careful attention. Let us hope and pray that the business details of the Encampment may be permeated by the same high ideals which underlie its origin.

A. E. RECTOR, Secretary, 805 E. Ga. Ave. San Antonio, Texas.

TOMORROW.

Would it not be better to leave tomorrow with God? That is what is troubling men—tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops to the sill when he wants his supply and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—Rev. H. W. Webb-Peploe.

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.

Mrs. John Caton, of Clarksville, has been elected District Secretary of Clarksville District in place of Miss Mamie Coleman.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study-Publicity.

Mrs. C. S. Bobo is in Dallas, Texas, called there by the illness of her mother. We trust the dear mother may soon be much improved in health.

The Dormitory Campaign is moving on nicely under the direction of the committee of nine, who are bearing the most of the burden. The Oklahoma City women held the first luncheon in the interest of the campaign this week. If each auxiliary will do her part the \$100,000 will come easily.

Cordell Auxiliary

is moving on nicely with a new Mission Study Class and a great goal for the year, which is as follows: "Some new members every quarter; all departments of work maintained; all reports off on time; dues and offerings in full; definite growth in the spiritual life of every member."

Lawton Auxiliary

has had wonderful success during the first quarter of the year. The \$50 pledge which was made for the year has been paid in full; also all dues for first quarter and the Scarritt Endowment Fund paid in full.

The Juniors of Lawton are also doing excellent work financially. They, too, have all financial obligations in full.

The Y. P. M. S.

of Ardmore is doing splendid work this year. They have a membership of fifty-two. They have a live Mission Study Class and are preparing posters for the District and Annual Conferences.

The Ardmore Adult Society is also interested in the study of missions. Both they and the Young People have recently put on excellent Mission Study programs.

Epworth, Chickasha.

In my previous report of our Woman's Missionary Society recently published I failed to name our new officers, which are as follows: Mrs. L. A. Sanders, President; Mrs. L. L. Cohen, Second Vice-President; Mrs. C. R. Kimbro, Treasurer; Mrs. L. L. Washburn, Secretary; Mrs. R. L. Ownbey, Superintendent Mission Study and Publicity; Mrs. T. J. King, Supplies, and Mrs. Edwardis, Local Treasurer.

Our society is planning an Easter Bazaar and a Parcel Post Sale. I would like also to note that Mrs. C. R. Kimbro is our District Secretary. Mrs. Kimbro is a woman with both conscience and consecration, for when for any reason a meeting of the Missionary Society is postponed or not held, she uses that afternoon for the good of the missionary work, collecting dues or otherwise looking after the society interests. Our officers, on the whole, are "on the job."

MRS. R. L. OWNBEY, Supt. Mission Study-Publicity. Chickasha, Okla.

WEST TEXAS CONFERENCE ANNUAL MEETING.

The annual meeting of the West Texas Conference, Woman's Missionary Society, will be held in Gonzales, May 8-11.

Each auxiliary is urged to send delegates, whose names should be sent to Mrs. A. C. Batts, Gonzales, Texas. MRS. J. T. CURRY, Pres. MRS. W. E. FERGUSON, Rec. Sec.

PANHANDLE.

As I haven't noticed a letter from our little town in some time I would like to tell you some things about our good work. We have a splendid Missionary Society of twenty members, all of whom are very faithful workers and will do anything they are called upon to do. We have the Bible Study twice a month and the business and social meeting once each month. We have a committee to see after our parsonage and to make our preacher and family comfortable, and in fact a more faithful band of workers cannot be found anywhere.

Our Sunday School is fine. It has taken on new life under the superintendency of Brother C. P. McCullough. Brother McCullough is young in the cause, but is proving himself an adequate leader. The older people

are becoming more and more interested in this important field of work.

Brother T. J. Rea is our pastor, and we congratulate ourselves on having such a man as he to fill our pulpit. Truly, he is a man of God, and with the help of his consecrated wife we feel sure that there will be a great work done in Panhandle this year. Our revival meeting is to begin April 29th, and we hope we will have the prayers of the Advocate force and all of its readers for a sweeping revival of Holy Ghost religion.

Last Sunday was a good day for us. We had with us Rev. C. N. Ferguson, our much appreciated and beloved presiding elder, who brought us two great and powerful messages.

This is my first letter to the Advocate, but I felt that I must write a short letter.

And I want to say that I enjoy reading it more than any paper published. It has been coming to our home for many years and I certainly think it ought to go in every Methodist home. I treasure it next to my Bible.

MRS. W. R. POOL, President W. M. S.

GRANBURY CIRCUIT.

On March 11, under the leadership of our pastor, E. A. Reed, and his estimable wife, we organized a Woman's Missionary Society at Fairview with thirteen energetic members.

The following officers were elected: President, Mrs. A. T. Warren; First Vice-President, Mrs. John Porter; Second Vice-President, Miss Ruth Kilgough, Recording Secretary, Mrs. R. F. Bond; Treasurer, Mrs. C. E. Kilgough; Recording Secretary, Mrs. R. E. A. Reed; Superintendent Study and Publicity, Mrs. S. A. Peveler; Superintendent Social Service, to be elected; Superintendent Supplies, Mrs. Luther Porter; Agent for Missionary Voice, Mrs. B. A. Woods.

Our society as a whole endeavors to emphasize the fact that all missionary work cannot be accomplished with money alone, as the Master has said: "Ye have greater gifts than gold," and therefore we contribute what we can to the missionary work of the Church, but at the same time strive not to lose sight of the better part chosen by Mary of old.

MRS. S. A. PEVELER.

"A JOYOUS EASTERTIDE."

All last week the office of the Methodist Orphanage was besieged by boxes and boxes of clothes for the youngsters. Most of the children received their boxes, and such beautiful as well as useful things did come. One little girl said: "I never saw so many pretty things. Why, our dresses are as pretty as rich folks have!" We buy the footwear wholesale, fit the children here, and those who clothe them send the money to pay for them. On Saturday afternoon we gave out their nice slippers and many hearts were glad.

Earlier in the afternoon the Y. W. C. A. girls from Baylor came over with a whole crate of beautifully dyed Easter eggs. "Were the children expecting them?" "Yes," for these kind girls have done this for the last three years and the youngsters know they will not disappoint them. In due time the eggs were hid in a beautiful spot back of the Home and the children were called. They were greeted by Baylor yells, and asked to find all the eggs they could. My! What great fun they had! In the end the few who did not find any were supplied by the more fortunate. Then the girls taught them some yells, sang a little and had the children sing some. All turned back to the Orphanage with light hearts and the Baylor girls were taken over the buildings by the children and entertained by their chatter. We are sure they went home with a "glad we did it" feeling and we know they left happier children behind.

Sunday being so cool, they could not wear the pretty thin dresses, but most of them wore some of their new clothes of heavier material, and those new slippers. We had a splendid Sunday School, as usual. When we get that chapel seated so we have sufficient room, we are going to ask you all to come and enjoy the best Sunday School in Texas. After Sunday School we went to Herring Avenue Church and heard a good sermon by Brother Brown. Later there was dinner, a bountiful one, made better by the delicious cakes the good ladies of Paris and Kosse so kindly sent. At night we had an interesting League program given by the children. We came to the end of the day feeling that life is indeed worth living, especially at the "Orkanay," as the little boys call it.

R. A. BURROUGHS.

BOOKS WITH PURPOSE ASSOCIATION PRESS 124 East 28th Street New York Order from your Bookstore or from us—Write for our catalog Stimulating Everyday Life Books Meaning of Prayer (135,000 sold) Fosdick Manhood of the Master Fosdick Psalms of the Social Life McAfee Christ in Everyday Life Bosworth Art leather, round corners, 60 cents each Add to your "PURPOSE" LIBRARY these and other Association Press books

"Poor Oscar Wilde, in that last pathetic prison book asks, 'Is there any thing so desirable as to write a beautiful book?' Yes, there is something even better than a beautiful book—a beautiful life. That life may be obscure, it may be passed in the simplest conditions; but true, honest, pure and kind, it is the perfection of beauty. There is glamour in the work of masters of words, colors, marbles, chords, which is apt to dazzle us, but there is a grandeur in the simple virtue of the lowliest that is not found in purple rhetoric, prismatic imagery or miracles of music. There is no essential conflict between goodness and genius, sanctity and skill, character and craft, nay, they are close akin, yet goodness, sanctity and character come first, and all beautiful things miss their last magic if they lack the spiritual gleam."—W. L. Watkinson.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength.

It never rains roses; when we want more roses, we must plant more bushes.—George Eliot.

"Mines of gold and silver often cease to be profitable, the veins running out; but in the consecrated life the veins of precious metal are always more and more productive."

MINOR HURTS SOMETIMES FATAL

A cut, bruise, pimple, pin prick, or scratch ery often deepens into a serious case of blood poison. To allow a sore of any kind to go unattended is risky business. Dangers of this nature can be easily and surely avoided by having a supply of Gray's Ointment on hand for immediate use. It will save Doctor's bills and perhaps life. And then, if you ever suffer from boils, carbuncles, old sores, ulcers, poison oak, or other skin trouble, it will quickly and permanently relieve you. Write Dr. W. F. Gray & Company, 850 Gray Building, Nashville, Tenn., for a Free Sample of Gray's Ointment or get it from your druggist, 25c.

NEW FEATHER BEDS 64 Full weight 32 lbs. Pillows to match \$1.00 a pair. New, clean, down feathers. Best featherproof ticking. Sold on money-back guarantee. Write for FREE Catalog. Agents Wanted. SOUTHERN FEATHER & PILLOW CO., Dept. 122, Greensboro, N. C.

From Factory to YOU \$25.50 FREIGHT PREPAID.



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

TWENTY-FIVE DOLLARS AND FIFTY CENTS

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

Remit Express or Postoffice Money Order.

BLAYLOCK PUBLISHING CO., Dallas, Texas.

ATTENDANCE CONTEST IN THE SUNDAY SCHOOL.

Some of the Sunday Schools are already making extensive plans for Children's Day, Centenary, Palestine, reports that they are making great preparations. Others we are sure are planning along the same line.

CHILDREN'S DAY, Sunday, April 29th. Two Pennants will be given, one for the largest attendance, and one for the largest increase in attendance based on the average attendance for the first four Sundays in April. Only those schools who report for the four weeks indicated, in time to be published in the Advocate each week, will be considered eligible in the contest.

Honey Grove moves up into a new class this week. The Pastor, Rev. Rex B. Wilkes, writes in a jubilant strain as if he expected his school to continue increasing in numbers. Laredo reports again this week and writes that reports have been mailed on time regularly but have not always reached us. Maybe their communication fell into the hands of the Mexicans.

Trinity Church, El Paso, has a splendid report again this week, but not so large as last week. Plainview, Amarillo, St. Luke's, Oklahoma City, and First Church, Muskogee, continue among our best schools and are doing steadily constructive work.

First Church, Beaumont, is sixth this week. It is noted that they maintain a high attendance record, steady all the time, which indicates good, solid, durable work. Lufkin is missing this week.

Some of the Sunday Schools have been somewhat demoralized because of the Revival Services interfering with the regular work for a few meetings. Grace Church, Munger Place, and St. John's, Dallas, have been in a union meeting which has interfered largely with their attendance. Look out for record-breaking attendance in these three next Sunday.

ATTENDANCE SUNDAY, APRIL 15, 1917.

Table listing attendance for various churches and classes (A-K) with names and numbers.

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

SUMMER SCHOOL OF THEOLOGY.

Announcement of General Lecturers, Etc.

The 1917 session of the Summer School of Theology will be held at Georgetown June 18-27. In addition to the regular course of instruction in the conference courses and in the post-graduate course selected by the College of Bishops there will be an unusually attractive program of public lectures. Many of the great theologians and preachers of America have appeared on our platform in the past. Our program for this year promises to be one of the best in the history of the Summer School of Theology. We hereby announce the following as our General Lecturers for 1917:

Dr. Jas. W. Lee.

Rev. Jas. W. Lee, D. D., of St. Louis, is one of the best known men of Southern Methodism. Perhaps no pastor in Southern Methodism has quite such a record as to success and popularity. Dr. Lee served two quadrenniums at Park Street, Atlanta; two quadrenniums at Trinity, Atlanta; three quadrenniums at St. John's, St. Louis, and two quadrenniums as presiding elder of the St. Louis District. He has thus spent thirty-six years in six charges, or an average of nine years to the charge. Surely a preacher of such "staying" qualities should have a message worth while for the young preachers of Texas. Few if any pastors in Southern Methodism have raised as much money for education, missions, etc., as Dr. Lee. He has also won wide recognition as an author and a scholar.

Dr. Harris Franklin Rall.

Rev. Harris Franklin Rall, Ph.D., D. D., is professor of Christian Doctrine in the Garrett Biblical Institute of Evanston, Ill. Before coming to Scarritt Dr. Rall was President of Iliff Theological Seminary at Denver. The greater part of his ministerial life, however, has been spent in the pastorate. For many years he was pastor of Trinity Church, New Haven, where he ministered to large numbers of Yale students. Later he was pastor of the historic old First M. E. Church of Baltimore. He is a member of the American Association for Labor Legislation and a member of the Social Service Commission of the Federal Council of the Churches of Christ in America.

Dr. Shailer Matthews.

Dr. Shailer Matthews, Dean of the University of Chicago Divinity School, needs no word of introduction or of recommendation to the men who have been regular attendants upon the Summer School of Theology. Already he has appeared upon our platform at three sessions and no man has been more appreciated and loved than he. We feel quite sure that all those who have heard him heretofore will rejoice to learn that he is to be with us again. Since he was last with us Dr. Matthews has received a number of very notable new honors. He was President of the Federal Council of Churches from 1912-16. He was President of the Northern Baptist Convention in 1915. He went with Dr. Gulick to Japan in 1915 as the representative of the Churches of the U. S.

Dr. Sam Steel.

Our own Dr. S. A. Steel, pastor of the First Methodist Church of Shreveport, will close the program with some of his famous popular lectures. Dr. Steel was a resident of Texas for awhile and needs no introduction to our preachers. For that matter he needs no introduction anywhere in Southern Methodism. He is one of the greatest orators and one of the most popular platform men our Church has produced in the last half a century.

A Word of Explanation.

Attention is again called to the statement of Bishop Mouzon, found on page 12 of the Advocate of the issue of April 5th, to the effect that since the other text books for Bible study are not yet ready, for the present conference year all four classes will study the historical part of the Old Testament—that is from Genesis to Esther—and will use Prof. Seay's first volume. Instructors and members of the several classes will please take note of this.

CULLOM H. BOOTH.

Scatter your kind words broadcast. They are the best alms you will ever be privileged to give to anybody. Speaking of some one who had said a cordial word when he was downcast, a young man gratefully said: "He didn't give money, but what he said somehow cheered me up so that I went right out and struck a job. He couldn't put his hand in his pocket for me, and so he put his hand in his heart, and that's far and away the best kind of helping."—Selected.

BUY A LOT In Methodism's Summer Home PORT O'CONNOR

Here is the place to build your summer home. Where the best of Texas Methodism will assemble for its annual vacation period. Where your neighbors will be your friends and acquaintances. Where the breezes blow cool over beautiful Matagorda Bay.

There are still some choice locations left, but every lot in Port O'Connor is desirable. Your Epworth League, Sunday School or Missionary Society will probably take your order. Write us and we will tell you which of these and at the same time give you interesting information.

TEXAS METHODIST ASSEMBLY PORT O'CONNOR



SIX GREAT TOURS

June, July, August, 1917

Educational—Sightseeing—Pleasure Trips

Touring

The United States, North and East

Canada and the Canadian Rockies

The Great Northwest—the Pacific Coast

Catalina and the Hawaiian Islands

EACH INDIVIDUAL TOUR PERSONALLY CONDUCTED AND PROPERLY CHAPERONED

Rates for any of these tours include all necessary expenses from Dallas back to Dallas, excepting laundry, street car fare and personal incidentals. Standard Pullmans and Standard Dining Car service on all trains. First-class hotels. Three excellent meals every day. The rate includes railroad and boat transportation, berths in Pullmans, steamer staterooms, meals on steamers and on diners, lodging and meals at hotels, all sight-seeing trips and auto tours scheduled as given. Nothing uncertain. One knows just what the trip is going to cost from start to finish.

For rates and full information, with descriptive booklet,

Call on

Address

R. B. COURTNEY,

BEN F. KEITH,

District Passenger Agent, The "Katy," Dallas, Texas.

Manager Universal Tours, Belton, Texas.

In answering mention Texas Christian Advocate.

REV. MORDECAI YELL'S GRAVE.

Brother Horace Bishop and Brother H. G. H. are very brotherly to help me with their calls for attention, and let me say I have in cash at this writing seventy-five dollars with which to buy the stone for Brother Yell's grave. One who has a right to speak has requested that at least a hundred dollar stone should be bought, and some investigation has led me to desire such a piece of marble as will cost that much, but I may say that I can buy cheaper than the commercial price. That is, with a hundred dollars I can buy for this cause more than I could buy on the regular commercial basis.

One who has already given nobly has written he will give me more. I will say he will give ten dollars of the twenty-five. Who wants to give one or more of the other fifteen dollars? Send it to me at Lockhart. When the good story is finished it is my purpose to report how much and from whom the help has come, unless somebody objects. Every dollar has come from glad, voluntary givers. Send me the rest and let's buy, if all are ready. A. L. SCARBOROUGH.

"A man doesn't earn the right to be selfish all the week because he goes to Church once on Sunday."

REV. T. J. MILAM.

The death of Rev. T. J. Milam brings up our loss in the Texas Conference to seven since our last session in Lufkin. Brother Milam was one of the truest and best men I ever knew and had the good fortune to number among my friends.

He was humble and unpretentious—no ostentation about him. Yet he was an able man in any place. His work was solid and will keep on counting. Though one of the most quiet men, he could and did do big things. To him more than any other one man is due the building of the magnificent new Administration Building of the A. C. I. at Jacksonville. I was his presiding elder two years, and in that time he built two splendid churches. It is said that he and his good wife prayed that they might end their days at the same time, and so it came. They were buried in the same grave.

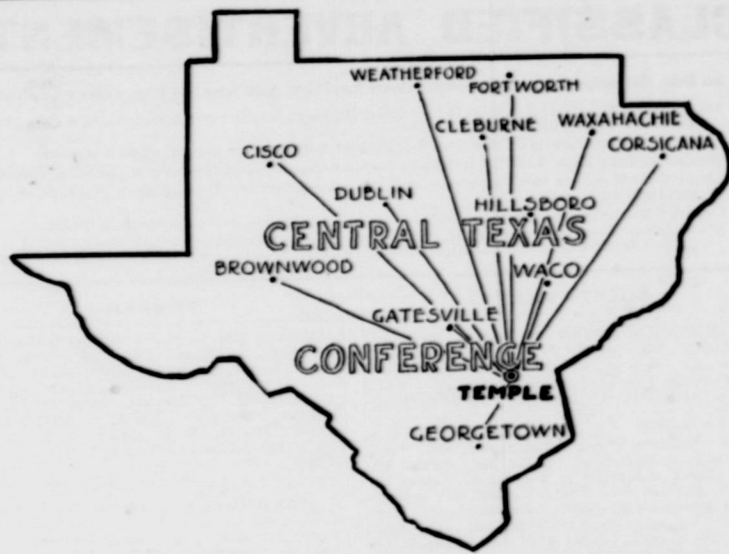
J. T. SMITH.

Tyler, Texas.

GALTON'S

AVOID DANGEROUS OPERATIONS. Get relief and cure from Galton's... Write today for Free Book "How to Get Well" Six Laboratories Dept. 20 1947 Broadway, New York





**Wesley Bible Class Federation, Temple, Texas.**

**SUNDAY SCHOOL DEPT.**

REV. E. HIGHTOWER Editor  
Georgetown, Texas.

**ALL ABOARD FOR THE FEDERATION!**

Next week all Methodist roads in the Central Texas Conference will lead to the Central Texas Conference W. B. C. Federation at Temple. We insert the program, which speaks for itself. Much credit is due to President Geo. W. Barcus and Mr. W. S. Rowland, of Temple, for the painstaking manner in which they have handled this important enterprise of the Church. They have made the program and conducted the correspondence. Has your class prepared to send representatives? It is not yet too late for that. See to it next Sunday. Get representatives that will go, and get something to bring back to the class after they get there. If you live in striking distance requisition the Methodist autos in your town or community and take the whole class. It will be a great occasion. Do not miss it.

Waco promises a hundred delegates at Temple in autos. Georgetown will have a good delegation led by Dr. C. A. Nichols, first president of the Federation. Rev. Henry Stanford will head a good delegation from Taylor. Of course Sam Amsler and McGregor will be there with the goods. Hon. Pratt Sadler will be supported with a good delegation from Gatesville. Meridian College cannot miss such an opportunity to exhibit its greatness. Granger, Bartlett, Holland, Belton, Troy, Pendletonville, Eddy, Bruceville and Lorena will turn out in force. Classes too far away to go by auto will send their representatives, and the clans will gather in such numbers as to make Temple sit up and take notice.

If you want to see how big a Bible class can really be, and how much it can mean to the Church and community, and what it can do for its own membership, go to Temple and get acquainted with the Business Men's Bible Class of First Methodist Church, W. S. Rowland teacher.

**Program Central Texas Conference Wesley Bible Class Federation.**

Tuesday, April 24—Music under the direction of Rev. and Mrs. Henry Stamford, Taylor, Texas.

8:00 p. m., opening; 8:00 p. m., devotional, Rev. K. P. Barton, Brownwood; 8:30 p. m., "The Wesley Bible Class and Civic Righteousness," Rev. R. P. Shuler, Paris.

Wednesday, April 25.

9:00 a. m., devotional, Rev. K. P. Barton, Brownwood; 9:30 a. m., address of welcome, R. O. Culp, Temple; 9:50 a. m., "The Bridging Commandment," Hon. S. P. Sadler, Gatesville; 10:10 a. m., class reports, led by W.

Ersine Williams, Fort Worth; 11 a. m., "The Ideal Bible Class," Dr. E. Hightower, Georgetown; 2:30 p. m., devotional, led by Rev. K. P. Barton, Brownwood; 3:00 p. m., "District Bible Class Organization," Dr. Jno. R. Nelson, Fort Worth; 3:20 p. m., "The Greatest Asset of the Church, the Community and the State," W. W. Woodson, Waco; 3:40 p. m., class reports, led by W. S. Rowland, Temple; 4:30 p. m., announcements and adjournment; 8:00 p. m., devotional, led by Rev. K. P. Barton, Brownwood; 8:30 p. m., Dr. C. D. Bulla, Nashville.

Thursday, April 26.

9:00 a. m., devotional, led by Rev. K. P. Barton, Brownwood; 9:30 a. m., "Relation of Church and Sunday School," Dr. J. W. Bergin, Temple; 9:50 a. m., "The Bible Class in the Community," Hon. J. E. Hickman, Dublin; 10:10 a. m., class reports, led by Dr. C. A. Nichols, Georgetown; 10:40 a. m., business session, election of officers, etc.; 11:00 a. m., "Training In and for Religious Service," Dr. C. M. Bishop, Georgetown. Final adjournment.

**A STATEMENT FROM REV. WALTER G. HARBIN.**

My appointment to Cameron by Bishop McCoy automatically removed me from Sunday School field work. I have naturally delayed making any statement until I was informed as to the action of the Sunday School Board. However, as this action is still delayed, I feel it just to my friends and the friends of the Sunday School work to gratify their reasonable interest so far as I may be able.

Temporary arrangements have been made to carry on absolutely necessary details of the work. Letters addressed to me or to the Board at Houston Heights will receive courteous attention. There may be slight delays unavoidable under the circumstances. In the matter of Children's Day programs these delays will be entirely obviated if orders are made on form cards sent out to each pastor and superintendent. Orders sent otherwise, either to me or to Smith & Lamar, will receive attention; but, in such cases, there will be a delay of several days.

My heart is torn with sorrow at discontinuing a work that God has richly blessed. I shall take great delight in supporting to the utmost of my ability any policy our Sunday School Board may develop, and this I urge upon those who have so heartily and graciously supported my humble efforts.

All outstanding engagements for me in Sunday School work are necessarily cancelled.

I am, too, deeply grateful to the friends who have everywhere through the conference arisen to help and cheer to find expression. God bless them one and all.

WALTER G. HARBIN.  
Cameron, Texas.

**THE DUBLIN DISTRICT LOCAL PREACHERS' INSTITUTE.**

The Dublin District Local Preachers' Institute met at Bunyan, Texas, March 23, 1917; this being the third annual meeting.

Our presiding elder, S. J. Vaughan, was chairman and, in his brotherly way, gave us much splendid advice, and helped to make this one of the best meetings yet. We have twenty local preachers in the district; eleven put in their appearance, rendered a splendid program and did some real preaching. No doubt much good was accomplished.

O. A. Morton, P. C. of Graford Station, the only visiting pastor, honored us with his presence, taking part on the program and preached a fine sermon. W. A. Neill, P. C., was present and helped much to make all enjoy the occasion.

A memorial service was held Sunday afternoon, J. E. Morton, J. J. Johnson and W. W. Gresset having died during the year just past. Memoirs of each were read, and several of the brethren paid oral tributes.

The people of Bunyan attended services day and night, and gave us a very hospitable entertainment.

J. R. McCLESKEY, Sec.

**It costs less to run a Tractor when you use**

**TEXACO CRATER COMPOUND**

You reduce repair expense. You save the greater part of the money usually spent for the replacement of gears.

**TEXACO CRATER COMPOUND**  
*The Great Gear Lubricant*

Prevents wear on gears, chains and sprockets. Tractor owners in all parts of the Southwest are using it. TEXACO CRATER COMPOUND sticks in spite of flying dust, sand or heat. It is not washed off by rain.

Use CRATER—cut out gear wear, delays and extra expense—give your tractor a chance—realize on your investment. Get a 25-pound can of TEXACO CRATER COMPOUND from the nearest Texaco dealer, or write our nearest office.



**THE TEXAS COMPANY**  
HOUSTON, TEXAS  
*Dealers Everywhere*



No. 35

**CONFERENCE OF 1882—LINUS PARKER—D. C. KELLY.**

H. G. H.

It happened to be my fortune to be pastor of the Seguin Church the year this conference was held.

All the Mexican preachers were with us at that time and the usual number of Mexican lay delegates—all told about forty in number.

Linus Parker had just been elected Bishop and this was his first conference.

He was a Northern man, born in New York, portly, good looking, very modest, apparently afraid of the heavy tasks the Church had put into his hands. He was not robust in health. The members of the Church did not know that and several of them said they had rather not take him for their larder would not hold out. Some said send us Andrew Jackson Potter; jerked beef will suit him and he can sleep on a blanket on the front porch.

A good sister consented to take the Bishop. She filled up her larder. At supper the Bishop said: "Sister, I want only a glass of milk and a cracker." From that time on her table had enough, but other members of the family had to eat it.

Mexicans—forty of them—had to be provided for. I held a council of war with about six sisters. One sister said: "I'll feed twenty of them in an extra dining room I have." Good! I found sleeping places for the twenty in a vacant house furnished by the ladies. I took a man and his wife to the parsonage. One other sister found an eating place at a restaurant for six at her expense of 10 cents per meal, and thus the work went on until every man of Spanish or Aztec blood had good quarters. I got up and told my congregation that without the women our conference would be a flash in the pan. Five of those six good women have gone to heaven.

This was next to the last year the Mexicans and Americans were together.

D. C. Kelly was Missionary Secretary, was present and in his prime. Sunday afternoon he spoke to the Mexicans and as many of the Americans as could crowd into the big old church. Oh, they sang beautifully!

Dr. Kelly spoke in glowing terms of Aljio Hernandez, our first Mexican missionary, and said he wanted a picture of him to hang up in the Publishing House at Nashville. At this moment I stepped up to him and drew from my pocket a fine photograph of Hernandez, given to me by him when he and his wife were at my house in Rockport waiting for a steamer to

join Bishop Keener on his way to the City of Mexico.

Though Kelly spoke in English the Mexicans seemed to understand every word he said. Old Polly Roderiquez and James Tafalla were there—both now gone to the better world!

Francis Asbury Mood was at that conference full of Southwestern University enthusiasm. His brilliant educational addresses made a deep impression, and the conference was one never forgotten by the people of Seguin.

Just as the last preacher took his departure and I sat down utterly worn out a one-horse fellow rode up and told me he wanted me to ride that afternoon twenty miles and marry another one-horse fellow. I said: "Never! but if he will wait forty-eight hours I'll meet him at the hatters."

**LOSS OF APPETITE.**

A person that has lost appetite has lost something besides—vitality, vigor, tone.

The way to recover appetite and that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.

Thousands take it for spring loss of appetite and every body says there's nothing else so good as Hood's.

**PAYABLE IN ADVANCE**

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

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

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words.

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

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

McJUNKINS—Andrew C. McJunkins was born in Wilkes County, Georgia, October 19, 1829, and died in his home, near Fulshear, Fort Bend County, Texas, January 31, 1917.

BROYLES—William Miller Broyles, son of Robert and Maria Broyles, was born October 26, 1848, in Benton County, Alabama.

BUNTIN—John William Buntin, son of William C. and Ellen Buntin, was born near Plainview, Texas, April 23, 1913, and departed this life December 13, 1916.

GANN—Bro. Derro C. Gann, born December 14, 1879; died February 17, 1917; united with the M. E. Church, South, July 3, 1902.

JACKSON—One of the saddest shocks that ever came to a town was on February 19, 1917, when it was announced that Alma Jackson was dead.

ISAACS—The death of James L. Isaacs which occurred on February 21, 1917, removed a notable character from Polytechnic.

NAYLOR—Mrs. Mary Etta Naylor, daughter of E. E. and M. C. McGee, was born in Iredell County, North Carolina, January 23, 1868, and died in Clarendon, Texas, February 4, 1917.

MATTHEWS—Georgia Emma Matthews (nee Beazy) was born in Alexandria, Alabama, March 30, 1853. She was converted at Cold Springs camp ground at the age of 16, joined the Methodist Church and was ever counted as one of the faithful of God's children.

CAMERON—The subject of this sketch, James Emmett Cameron, was born in Cass County, Texas, August 4, 1880, and, after suffering from pneumonia about five days, on January 3, 1917, went home forever to be with the Lord.

Vapo-Cresolene advertisement for coughs, croup, and asthma. Includes text: 'For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.'

that the three boys may emulate the life of their noble father. May the good Father comfort the heartbroken wife and so guide her and the boys that they may be an unbroken family in the "house not made with hands, eternal in the heavens."

He who will not reason is a bigot; he who cannot reason is a fool; and he who dares not reason is a slave.—W. Drummond.

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

- Cuero District—Third Round. Hallettsville, at Shiner, April 21, 22. Yoakum, April 23. Provident City, at Boxville, April 28, 29.

- San Marcos District—Third Round. Blanco, at Blanco, May 10. Martindale, at Prairie Lea, May 12, 13. Staples, May 13, 14.

- Lampasas District—Third Round. April 14, 15, Bertram, at Briggs. April 21, 22, San Saba Circuit, at Bend.

- Ardmore District—Third Round. Pauls Valley, May 5, 6. Stratford and Byars, May 6, 7. Whitehead, at Richardson, May 12, 13.

Gallstones advertisement. Text: 'Avoid operating. Internal remedy. (No Oil). Symptoms are Aches or Pains in Stomach, Back, Side or Shoulders; Colic, Gas, Indigestion, Bloating, Sick Headaches, Nervousness, Etc., etc.'

tor...OUND...and...ER...sand...his way to the...in English the...understand every...Polly Rodriguez...were there—both...er world!...od was at that...outhwestern Uni...His brilliant edu...inde a deep im...ference was one...the people of Se...reacher took his...at down utterly...fellow-rode up...d me to ride that...s and marry an...I said: "Nev...rait forty-eight...t the hatters."



ETITE...ost appetite has...vitality, vigor...appetite and...ake Hood's Sar...hens the stom...and makes eat...or spring loss of...ody says there's...as Hood's.

BLE...ANCE...tion to the Tex...ave always been...t because of the...constituency we...ars relaxed the...y patrons all the...m for payment...nt stringency of...the material ad...le entering in...a newspaper it...at we return to...ment. It is not...s, but NECESSI...ve our patrons...portance of this...ill cordially co...portance of the...s in the South...all our readers...o subscriber to...to locate will let...ee payment in...nde necessary...t lowered the...ther editorially...EL ON PAPER...TO PREVENT

UNIFICATION OF METHODISM AND PROHIBITION AS I SAW IT IN WEST VIRGINIA.

During my recent visit to my old home in Belleville, West Virginia, I made a special study of the Unification question as it is on the borderland. Our brethren in the Methodist Episcopal Church are willing to unite on the principle of the "Big and Little Fish" parable. The big fish said to the little fish, "Let me swallow you and then we will be one fish, you know."

West Virginia has prohibition and the law is as well enforced as any other law. Parkersburg, the capital city of Wood County, is a town of 25,000 population. Business is better and the city is growing faster under prohibition than it did with the open saloon.

G. W. KINCHELOE. Bardwell, Texas.

OFF TO THE WAR! H. G. H.

I am pleased to note that Rev. E. R. Stanford, of Fort Worth, has volunteered as chaplain in the United States Army.

E. A. Hunter, of Calallen, gives a lengthy account of our late Beeville District Conference, but totally fails to say we did not pass an enthusiastic resolution urging about six or eight of those healthy and vigorous young men to volunteer as chaplains in the United States Army.

Our young men are off to the war by the thousands and our young Methodist and Baptist preachers must go with them.

If you don't think so read the splendid appeal in the Advocate of April 12 sent out by presiding elders of Texas, Arkansas and Oklahoma. There is the evangelistic and missionary spirit—and bigger salaries than you get on circuits.

When the Confederate War broke out very nearly every member of the old Rio Grande Conference volunteered—Jesse Boring, Ivey H. Cox, John W. DeVilbiss, Nicholas H. Boring, O. B. Adams, W. R. D. Stockton, W. J. Joyce, R. W. Pierce, Thomas Myers, A. J. Potter, R. P. Thompson.

The Rio Grande Conference at home during the war was not half as large as the Beeville District lately in session at Kingsville.

Some may suspect the war will be over before they can get into their uniform or before they can reach their fifthly in the theological discussion. The Lord grant it!

But, beloved, this European war gets hotter and hotter every day and the American part of it has just begun. The whole of the North American Continent is apt to be involved—with a five or ten years' fight on hand.

A few flags are being waved now, but in less than two years great and bloody battles may be fought on American soil and on European soil by American soldiers. The war has hardly commenced.

Let our young Methodist preachers prepare for work in our armies and navy by hundreds. The very flower of our land, men and women, will be in the army in the next two years.

The young women are volunteering by the thousand and the young men will follow suit by the million.

These young preachers may get killed—but what matters it—at the end of the war God will call hundreds more into the field.

In the Confederate war I recall John B. McFerrin, Bishop Leonidas Polk, John Christian Keener, Enoch M. Marvin, Dr. Andrew Hunter of Arkansas; J. B. A. Ahrens, Geo. W. Carter, C. C. Gillespie, many noted men from Georgia, South Carolina, Virginia, Alabama.

Great revivals swept through the armies under the preaching of hundreds of Methodist, Baptist and Presbyterian men.

At home a little bunch. In the army your crowd is one thousand to five thousand and hundreds of sick and wounded to look after. Off to the war, young brother, with Bible and hymnbook! Leave your prayerbook and written exegesis at home. Stand

by the soldiers in their hour of danger and death.

This appeal is personal. We have no official authority to summon men to any field of service. We write from experience—four long and bitter years of service as a soldier and only now and then a preacher to the great crowds of suffering and ungodly men—a thousand dying men and a thousand wounded men on your hands: at once. Oh that we could recall fifty years that with passionate devotion we might again enter this field!

THE COLEMAN REVIVAL. (Continued from page 5)

think so much of the building itself as you do of God, whose it is. This success in church building is the combined result of the untiring and self-sacrificing life of its wise pastor, together with an unswerving loyalty upon the part of that noble membership. The next thing to be noted was the consistent and constructive policy of Bro. Little now in the third year of his triumphant pastorate. Man, woman and child of Coleman—irrespective of Church membership or spiritual condition—recognizes in this wise leader a man of God who, without partiality or fear of man, prosecutes his work as a collaborer of Jesus Christ. There is not a lazy bone in his makeup. Every interest of the Church is safe in his hands. Two things were pre-eminent—he has welded the Christian power of Coleman as is seldom seen in any place; he made as thorough preparation for the revival as was possible, thus making it easy for the leader to do his work. As to the meeting, in the beginning we asked God to give us what was best. The two preceding years had witnessed a great ingathering of souls so that it now seemed the time to marshal and drill these forces so that they might be effective in God's service. Take it for what it is worth—God more than answered our prayers and all connected with the meeting praised God for being under its influence. It was a time when God met with his people. Ask the people of Coleman about those precious hours. A more delightful place to live and to work for God would be hard to find. There are many faithful servants of God in that Church who, some more than others, make it the supreme business of their lives to serve God. To God be the glory now and forever.—Alonzo Monk, Jr.

RANGER CHARGE.

Ranger Charge, Central Texas Conference, with a Church membership of less than two hundred, our Sunday School report for the quarter ending April 1, 1917, we had an enrollment in the main school of 139. Our average contribution per Sunday of \$5.12. Contributed for missions on Missionary Day, for mission specials, \$17.50, and an average attendance of ninety-seven. We also have a Home Department under the management of a Home Department superintendent, with an enrollment of 104. During the quarter we raised, very largely through the Sunday School, \$175, which was expended in building a line of sidewalk in front of church property in the town, a distance of 360 feet. We have five regular organized Wesley Adult Bible Classes. One of these classes, composed of the younger women of the Church, raised during the quarter about \$20 with which they purchased for the Church an individual communion set. I feel safe in saying that the Methodist Sunday School of Ranger was never better than at this time.—J. A. Dosier.

VALLEY VIEW.

On last Sunday night we closed a three weeks' revival campaign which resulted in more than 200 professions and reclamations and 126 additions to the Church. The campaign was led by Rev. Albert C. Fisher and wife, with Mr. James G. Garth as leader of song. I do not hesitate to say that these good consecrated people are the best and most efficient leaders of revival meetings I have ever known. Bro. Fisher is a really great preacher. He is scripturally sound, forceful and logical, while his language is chaste and pure, he hits sin squarely in the face and that without compromise. Mrs. Fisher is a sweet singer. Her solos moved every heart. She is the most efficient accompanist at the piano to whom Valley View ever listened. Sister Fisher is a great worker among young people. Her 7 o'clock services were attended by hundreds of young men and women, the most of whom consecrated themselves to the service of the Church. A result of her labors amongst the Methodist young people was the organization of an Epworth

League of 42 members. Mr. James G. Garth, the chorus leader, is the most efficient man in his place I have known. He had a junior choir of nearly 100 children, a chorus of sixty members and got more people to sing than ever sang in Valley View before. Bro. Garth is a sweet-spirited personal worker. Many men and boys were led to surrender to God through his personal appeal. The beauty of the work done in this meeting was that 124 sinners were converted at the altar and every one of them joined the Church. The life of this entire community has been quickened and purified. Valley View will never outlive the influence of this great meeting.—A Valley View Methodist.

WICHITA FALLS.

Sunday School Institute and League Rally.

The combined Epworth League Rally and Sunday School Institute of the Eastern Division of the Wichita Falls District convened at Bellevue, March 27-29.

The first afternoon and the morning session of the second day were devoted to the League Rally. Rev. J. Sam Barcus presided in his unique way. The Henrietta League was well represented and a good report was given. Bellevue gave a good report and hopes to become a better League. Brother Barcus reported in reference to the Leagues which were not represented. Special mention was made of the Willow Springs League, which is demonstrating what a country League may mean to the community. Mr. Nollner, of Nashville, discussed our difficulties in a very earnest manner. He also gave us a clearer insight into the League work.

The time devoted to the Sunday School Institute was indeed well spent. We were happy to have with us Rev. E. Hightower, Secretary of the Sunday School work. His addresses were practical and inspiring. RUTH CRUTCHFIELD, Secretary.

SHADOWS.

The shadow cast over the earth is because clouds pass over the sun. The sun shines in spite of clouds. Even so in human life the shadows we often see we put there ourselves, but in spite of the shadows the light of God's countenance shines about us with healing in its wings. The darkest cloud in human life has a silver lining put there by God's gracious hand. There is light around the cross; just look that way. What a comfort to know that "Unto the upright there ariseth light in darkness!" What an easy matter for the sun in the heavens to scatter the darkest clouds, and what an easy matter for God to throw light gleams into the darkest experiences of life! At his bidding the clouds that may fleck your moral sky must recede and float away when God says: "Let there be light." If the clouds do not always flee, then God transfigures the clouds with supernatural glory. O, the wonder of God's grace! How marvelously it makes "all things," even the most untoward, work together for one's good.—Exchange.

"The drift of Time has brought with it the shifting sands. Rivers sometimes change their courses. Vast territories, far removed from seas and oceans, have deposits that puzzle the brain. The Great Gorge is but the history of Niagara. The Grand Canyon of the Colorado is but the caprice of a waterway among the wild and scenic fastnesses of the Rockies. What we call Time is only a halt in the march of the eternities—a period that grants a human being the moment to fashion destiny. The river of life moves on in stately grandeur—today, a limpid stream; tomorrow, a frantic torrent. Things do not really decay—they only change, they shift. It is a thing crowded with pathetic sadness! Someday my child will begin its pilgrimage to a far-away land. Some other child will romp and sport on our baby's old playground. Thus, the shifting scenes are set for the new that come to play their part in life's great drama."

Among the peasants of Russia a very common form of farewell is "S' Bokhem," which means "Go with God." It is their usual good-by, and even a short journey is prefaced with what seems to us strangely like a benediction. Frequent repetition may perhaps lessen the sense of what the words mean on the part of those using them, but the meaning is there, and is very suggestive and significant. There, is in this good-by phrase



In the Shadow of the DOME

University PARK

Is to Dallas all that an exclusive residential section is to other big cities, plus exceptional advantages not possessed by other additions. Its never ceasing flow of pure water, its high gas pressure, its great altitude, overlooking as it does the city, its broad boulevards, etc., combined, make for it an attractiveness that must appeal alike to the home-builder or the investor. UNIVERSITY PARK adjoins the Campus of SOUTHERN METHODIST UNIVERSITY and is in easy access of the business center by electric cars.

Desirable lots are within your reach today. But later they may cost you more. Buy now while the buying is good.

See OUR MR. M. M. GARRETT, and talk it over with him. It's worth your while to do this.

Dallas Trust and Savings Bank

Exclusive Sales Agents. DALLAS, TEXAS.

a lesson for us, who may well learn from the Russian peasants in more than one exercise of simple trust. Would it not be a grand thing for us to set out upon our journeyings, long or short, with the thought that we were going in company with God? If we consciously went with God, we could not go to some of the places and do some of the things that occasionally we do; and the sense of His presence would be not only a restraint in this way, but a positive comfort and help.—Onward.

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

Before Your Next Trip

Allow one of our experienced passenger men to call upon you and arrange details of tickets, itinerary, sleeping car reservations and everything necessary for a comfortable journey via the

Sunshine Route

It will save you time and relieve you of troublesome details.

Summer Tourist Tickets

TO THE NORTH AND EAST Will be on sale daily, commencing May 15th.



CLARENCE W. JONES D. P. and T. A., Dallas