

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, MAY 3, 1917

Number 39

Back to Christ

A few years ago we heard much of the cry, "Back to Christ." We shall hear even more of it now. We believe this notwithstanding that one of our own Bishops has said, "Christ is not back there; He is on ahead."

That Christ is leading the column we do not doubt. The equalizing and vitalizing influences at work in the world are certain evidence of his presence. Christ is a spiritual presence in the world and his place indeed is at the head of the column.

But how shall we know the spiritual Christ except as we shall examine the features of the historical Christ? How can we be sure of the spiritual Christ except as we are familiar with the record of the historical Christ? The only criterion by which we may judge of the present, living Christ is the historical Christ as He was and as He lived nineteen hundred years ago.

If one tells us that he knows the living Christ today, we expect to find in him the marks of the historical Christ. We are not willing to say that Christ has revealed Himself in the experience of any man unless the man's life measurably conforms to the teaching and spirit of the Christ of the New Testament Scriptures. The Christ of today cannot be at variance with the Christ who conversed with Peter, James and John and the rest nineteen hundred years ago.

The cry, "Back to Christ," therefore, is an entirely proper cry. Christ certainly is back there. He is ineffaceably embedded in the Gospels; He is in the institutions and literature of the first Christian century and the Christ of the twentieth century must always be tested by the Christ of the first century.

The perennial return of the Christian Church to Christ is one of the strongest proofs of His divinity. There is little left for the world to learn about Plato or Socrates, but of Christ the world never ceases to learn. No age has ever outgrown Him. When we have made our nearest approach to Him He still hangs in the firmament of our aspirations as a brilliant and a receding star. Fairbairn puts it beautifully: "The Church, so long as it believes in the divinity of its Founder, is bound to have a history which shall consist of successive and progressively successful attempts to return to Him. He can never be transcended; all it can ever be is contained in Him; but its ability to interpret Him and realize His religion ought to be a developing ability."

hold civilization together any more than we have found such a force in education and diplomacy. Certainly we have not found in institutional Christianity a principle strong enough to unify a warring world nor are we likely to find such principle in the present crusade for democracy. Institutional Christianity—shall we confess it?—has been powerless to prevent the present cataclysm which convulses the world.

We must return to Christ. The Church's hope and the world's hope is in Him. Everything else has failed. The prophecy

that education would cleanse the heart of its warlike propensities has failed; international agreements, to which Nations have pledged their sacred honor, have been renounced by the most cultured Nation of the world as mere scraps of paper; the spirit of nationalism in the present world holocaust has proved stronger than the spirit of the Churches.

The main struggle of the present generation, a distinguished writer has said, is "that which we have to wage for a spiritual center for our civilization." Only one is that center; only one can offer an adequate spiritual basis for our civilization and that one is Christ.

Poplar Bluff Federated Church

In our issue of April 12 we commented on the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, at Poplar Bluff, Mo. Our comment was based on the announcement which appeared in the Raleigh Christian Advocate, of April 5. Last week (April 26) our columns carried a statement from the pen of Bishop Hendrix concerning the situation at Poplar Bluff.

The statements of the Raleigh and our Senior Bishop do not materially differ unless the name given the new organization at Poplar Bluff constitutes a material point. Bishop Hendrix says the new Church is called a "Federated Church" rather than "the Methodist Church," as announced by the Raleigh.

We are sure that our Senior Bishop, in view of our past agreement with him on the matter of unification, will not misunderstand us if we speak plainly upon the Poplar Bluff incident.

First, the condition of Methodism in Poplar Bluff, as shown by Bishop Hendrix's statement, is a tremendous argument for unification. Anything approaching a real forward movement of Methodism in that city demands unification. Two struggling Methodist Churches in one section of a city while there are neglected portions elsewhere in the city are a reproach to our Methodism. And it is our reproach that throughout our border section we find situations very much like to that in Poplar Bluff.

We do not hesitate to say that Methodism cannot take her rightful place in the life of the Nation until we are sane enough and religious enough to stop the wastage in men and money in our duplicate plants. Unification is the *sine qua non* of a real forward movement in hundreds of cities in Missouri, Oklahoma, New Mexico and throughout the West.

However, we wish to say in the second place, it requires a rather liberal interpretation of our General Conference provision for "federation" if we would justify the procedure at Poplar Bluff. The General

Conferences of the two Churches have made provision whereby one Church may not enter the territory of the other and erect a church where the sister Church is already meeting the demands of the situation. And under this provision exchange of properties has been made possible and such exchanges actually have been made, as when the Church, North, surrendered its work in Cuba and we surrendered our work in the Philippines.

This provision of the General Conference, however, does not permit presiding Bishops to give their sanction to such attempted unification as was expressed in the resolutions adopted by the official members of the two Churches at Poplar Bluff. Such is our conclusion, at least, after a study of the official acts of the General Conferences of the two Churches.

Third, even if we are mistaken as to our second point, we certainly think it inadvisable at this time to complicate the question of unification by efforts at "federated Churches." Let us faithfully observe our compact as to "federation" and build altar against altar no more and even exchange properties where we have been unwise enough to do this in the past, but in no case should we seek to anticipate the probable action of our General Conferences on unification. For no man is wise enough, not even a Bishop, to foretell accurately what such action will be.

Should the example of Bishop Hendrix be followed by our College of Bishops and should "federated Churches" be organized in every community where real unification is demanded, the result might be the disintegration of large sections of our own Church. And should unification fail these "federated Churches" would constitute a new family in our already too largely divided Methodism, or else one or the other of the parent Churches would suffer the loss of such organizations. We are opposed to "federated" Churches after the order of the Poplar Bluff Church and we appeal to our Bishops, not for "their blessing," but for strict conformity to the law and usages of our Church.

The Most Convincing Evidence Of The Divinity Of Christ

WHAT IS THE BEST APPROACH TO THE ARGUMENT FOR THE DEITY OF JESUS IN OUR PREACHING TO MODERN MEN?

As you have thrown this question open to discussion in the last issue of the Advocate, it occurred to me that it might be well to give my view, though I hesitate to tread "where angels fear to tread." In the humble opinion of this writer the two proofs submitted by the editor and Dr. Harrison are both excellent, but do not cover all the ground. In one sense you are both right; as, first of all, no man ever possessed the excellency of moral character as did Jesus; and on the other hand all the system of Christianity is based upon the fact of the resurrection of Christ. But other proof, and possibly more convincing proof, is not lacking. We can well see that both of these arguments may be granted, and yet not bring the inquirer one step nearer a conviction that Jesus is divine.

Now modern men demand proof. They are all from Missouri. That is not as much against men as the blind acceptance of all the tenets of our holy faith without inquiry, and simply believing important things on the ipse dixit of some man, convocation or assembly of men. And men want proof that dates 1917. The historical arguments for the resurrection are unanswerable, yet men want something like this brought down to date. How can the tenets and experiences of Christianity, as based on revelation, be up-to-date? That is the question. All this brings us back to the book of books. Wherein lies its power? Not in its trustworthiness, nor accuracy; not in the beauty of its literature; not in its antiquity; not in its accurate portrayal of its characters; nor does the fact that God may have intervened in having it preserved during the ages; for other books can boast of the same antiquity, and possibly a little more so; but its power over men lies in its adaptability to modern conditions, and while the miracles therein recorded may not be duplicated in modern days, the experiences of the saints as pertained to themselves can and are duplicated now. Now these personal experiences of men in olden days—such as we claim to have now—are based upon the teachings of Jesus first of all, and later enlarged by some of the apostles who lived after his career on earth had closed. Among these we mention some:

First. The experience of being convicted of sin or wrong doing. He said the Holy Spirit would do this. This is still seen today. That it must be the agent mentioned by Jesus is plainly to be deduced by the following: (a) It could not be the devil who does this, for he is concerned with the continuance of men in sin. "A house divided against itself cannot stand." To convince one of sin carries the possibility of amendment of life. The devil uses every means available to keep us in bondage to him. Hence, when men are stirred because of sin the devil must not be the moving master hand.

(b) It cannot be other people, though ever so dear friends or relatives. All arguments, produced by the best of men, to induce men to forsake sin fail. If this could be done there would never be a soul bound in the fetters of sin in this land, as all men have some one who would gladly see them turn from sin. But in this the adage still holds good, "A man convinced against his will is of the same opinion still."

(c) It cannot be a man's own consciousness that thus stirs him and makes him hate his sins. Every argument possible is against it. Psychologically this would be impossible. Habits soon become crystallized. The brain surgeon tells us that grooves are cut in man's brain, which make the continuance in the same manner of life almost a necessity. Statisticians tell us that increasing age operates against any change in life. Every producible argument from any viewpoint confirms this statement. Yet men are oftentimes suddenly brought to their knees where arguments, sermons, etc., have failed, and sometimes a little insignificant incident is used to find the vulnerable spot in the armor. Now Jesus declares that this extraneous power which suddenly brings havoc into a self-complacent and sinful life is the Holy Spirit. By the mentioned arguments of exclusion and elimination this must be so. This proves his truthfulness; and, inasmuch as this Spirit was to be sent in "His name," it proves not only the veracity of Jesus but also his divineness, for "without

contradiction the less is blessed of the greater."

Secondly: The other experience which also comes to modern men is the pardon of sin; the same sin of which a man was previously convicted. Christ declared that "The son of man hath power on earth to forgive sin." The Bible declares that this can only be procured by and through the name of Jesus. Men cannot mistake the experience. If a man has been dead, an inhabitant of the cemetery, and suddenly finds himself alive, in the possession of all his former faculties, he should be able to know it. Shall not the man who was dead in trespasses and sins, morally, be permitted to testify to the realness of his experience? Must he not know it as well as the other who was physically dead? Must he not know it as well as the other who was physically dead? And who can gainsay the inner experience of any man? He is the most competent witness.

Some strictures on this are made by the men of the world. They tell us that it is imagination, or auto-suggestion. Yet the fact that millions have testified to this in all ages makes it quite strong. These millions embrace every station in life; from the man of training and wealth to the ignorant man and the man "down and out." And many of these have never been instructed either in hypnotism or ever heard of the word phantasmagoria. Again, the feeling of terror is too real to be lightly esteemed as imagination when a man is under the spell of great conviction for his sins, and the joy too great when he is suddenly illuminated by a light "that shines not on land or sea."

To the above experiences may be added the various experiences which come to men's inner consciousness, such as the witness of the Spirit that a man is God's child by reason of adoption, having already undergone the formerly discussed experiences. That a man, knowing himself to be at war with God, should become conscious of change is marvelous; that he who has been a slave of sin should become bond-servant of the Most High, and find delight therein, is still more wonderful. These experiences are all predicated on the sayings of Jesus, and come through "His name," and through his person; hence he must be more than man, as no inner experience self-begotten, can transcend its source.

To this may be added also the further fact that men who never pray, because they are sinful, can come through these outlined experiences to the point that "they have the things they ask for before they become reality," except in their own conscious knowledge.

Now, if we will throw down the challenge to modern men, and dare them to verify these experiences in their own lives, they shall know "of the doctrine, whether it is of God or man;" and they shall also know the personal divine Christ because he becomes very near and dear to them.

H. B. SMITH.

Rockdale, Texas.

ARGUMENT FOR THE DEITY OF JESUS.

What is the best approach to the argument for the deity of Jesus in our preaching to modern men?

The Editor says the perfection of Christ's personal character is the strongest argument for the preacher to present to the modern mind for the deity of Christ. Dr. Harrison says it can not be proven that he was morally a perfect man and that a virile Christian can not be built upon the moral excellence of Christ's character. But the resurrection of Christ is the strongest and most convincing proof of his deity. I concur with the editor that the perfection morally and intellectually is proof of the divinity of Christ, but I do not think it the most convincing proof to the modern mind, for two reasons.

1st. It savors more or less of abstract reasoning which is not highly relished by the average mind.

2nd. It seems to rank something above his miracles, the bulwark of his divinity, as I look at it. Against his miracles infidels have directed their most powerful efforts, and to me to place anything above them is to detract from them.

3rd. Christ never claimed or referred to his character as proof of his divinity.

As to Dr. Harrison's claim that the strongest argument for Christ deity is his resurrection, I dissent for more than one reason.

1st. It was not the primary object

of his resurrection. He prophesied before that he would rise and then gave convincing proof to his disciples that he had risen and neither before his crucifixion, nor after his resurrection, did he refer to it as proof of his divinity.

2nd. As he rose from the dead in his human nature by divine power it would have been just as easy for God to resurrect him human as divine or to resurrect any other dead body and the doctor is careful to state no one saw him resurrected. This proof of his resurrection was, his intimate friends knew he was the same one that was crucified and was the one that rose.

3rd. The primary object of Christ's resurrection was to teach by an object lesson the resurrection of the human body. His resurrection was indispensable to this and only incidentally taught his divinity. The object of Paul's great sermon, 1 Cor. 15, was not to prove the divinity of Christ, but to prove his resurrection as a pledge of the resurrection of the human body, and as it was not the primary object it can not be chosen as the most convincing proof of his deity. The Dr. selects as proof Mr. West, a scientist, and says the study of his resurrection made him a Christian and no doubt that was true, but as we have but few scientists, it can hardly be taken as the strongest argument for the modern mind.

4th. I regard his comparison of Confucius as a possible equal of Christ, morally, as a blemish in his able and well written article. We may contrast human beings with Christ, but can not compare them as possible equals and his intimation of possible imperfection of Christ I did not relish, and while I knew it was only to help his argument and not his belief I would rather he had not said it.

There are two things by which we can judge character. One is by what one says, and the other by what he does and if these are uniform and unvarying they reach a definite conclusion as to what is in the inner man, and applying this rule Christ never uttered an improper word nor did an unwise or improper act. But when you take up the life and work of Confucius or Plato, or any other man, humanity and human imperfection are everywhere apparent. Either the personal character of Christ, or his resurrection is incidentally, and only incidentally, proofs of his deity, but neither most convincing and persuasive argument of his deity.

What then is? I assume it is the miracles that Christ performed during his lifetime. Miracles were the foundation of the Apostles' belief (John 2:11). This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory, and his disciples believed on him. It was the ground of Nicodemus' faith (Jno. 3:2). Thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Nicodemus was cultured in high life, lived in an unbelieving age and belonged to an unbelieving race and miracles convinced him that God was with Christ.

Miracles were the bases of Christ's claim to divinity (Jno. 5:3). But I have a greater witness than that of John. The works that I do bear witness of me. The Jews said, Tell us if thou be the Christ and he said, My works testify of me. Just before his crucifixion he said, I have finished the work thou gavest me to do. It is evident from these Scriptures Christ based his claim to divinity on the works he performed, nor did he ever refer to his perfect life as evidence of it, nor to his resurrection in any way only to satisfy his disciples he was the one that was crucified. Therefore, as Christ himself based his claim to divinity on his miracles, it is the best argument with which preachers of today can convince the modern world that Christ is God.

WM. A. EDWARDS.
4019 Bowser St., Dallas, Texas.

THAT EASTER EDITORIAL.

Anent the strictures of Rev. J. E. Harrison on the Easter editorial of our beloved editor, I want to say that I unequivocally indorse the article of Bro. Harrison. And because of the invitation of the editor to discuss the matter I am discussing. As I see it the question is, Which is the best way to prove that Christ is the "very and eternal God," "the only begotten son of God," by appealing to the fact of his moral excellence or appealing to the fact of his resurrection? Moral excellence is the fruit of motive. And

motives are not seen and known and handled by the general public.

From the very nature of things only moral excellence can have an affinity for moral excellence. In other words, before the beauty of holiness is discerned and appreciated a man must become holy. When you are talking to holy men you may strengthen their faith by appealing to the moral excellence of Christ. But when you are preaching to immoral men, unspiritual men, depraved men about the beauty of holiness in Jesus Christ, there is no objective in their lives that responds to your appeal. There is no affinity between the holy and the unholy.

Therefore, Jesus did not go about saying believe on me because I am good, but he did say, "Believe me for the very works' sake." And he said it over and over again and again. We can not improve on Jesus. Alfred E. Garvie must be a smart man; I am not disputing that, but, consciously or unconsciously, we have let the mud of German destructive criticism, not higher criticism—nothing is high that comes from hell—muddy the waters of Christian thought. The scientific mind of Germany has attacked the miraculous in the life of our Lord and the influence of that attack has spread over the world, and in our endeavor not to antagonize the scientific we have swung to the other extreme and endeavor to make appeal through the normal, the moral.

I would even go further than Mr. Harrison and use all the miraculous works of Jesus in connection with the miracle of his resurrection as the best outstanding proof of his Divine sonship. And in doing that I am following the methods of Jesus. Jesus said, "If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father." "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

When he raised Lazarus from the dead, he said he was doing it that the people might believe. When John Baptist sent to him to know if he was the Christ, he said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Jesus always appealed to his works and not his life to prove his Sonship. The apostles used the same appeal. Take the Pentecost sermon of Peter, after the statement of his text in the prophecy of Joel. He began his sermon with, "Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you," and with this as the starting point he swung on to the fact of Christ's resurrection from the dead and made such a mighty appeal that three thousand souls were converted. The thing that convinced the Jerusalem sinners will convince American sinners, if we will only let God have his way with us. Paul used the same argument that Peter used. He said he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Jesus set the example and Peter and Paul followed in his steps and we can do no better. For these reasons I most respectfully disagree with our esteemed editor and take sides with Dr. Harrison.

E. A. MANESS.

Atlanta, Texas.

OUR NATION AND OUR CHRIST.

Rev. Gilbert Irwin.

Turn mentally with me through a few pages of the files of time. In the early days we discover a dissatisfied band who were seeking freedom. Homes that were enjoyed without the binding of slavery or the ties of Feudalism were in existence no more. Our "Pilgrim Fathers" were tired of tyrannical government and the shedding of innocent blood. Their ambition and bravery caused them to be willing to give their lives for liberty.

They set sail over the then unknown ocean to a forest that fell far short of any architectural improvements. Their voyage was a stormy one, their landing safe.

Through the spring and summer months the elm and oak were their shade by day and their shelter by night. By autumn time snug little log homes were unskillfully constructed. The conveniences, water and food of the "Pilgrims" were scanty, but they

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drank from the fountain that never runs dry and ate their "daily bread" which gave them strength and courage.

Through the mists of time they could see a promising future for their descendants who inherited the possibility of becoming great statesmen, poets, warriors, orators and clergymen instead of facing the gallows probably in innocence. (No doubt the great age in which we are living marks the climax of their visions.)

Freedom gained from the Royal Crown and Colonial Government was the mark of progression which was followed by the greatest epoch of our political history. We hail with joy and welcome with pride the procedure, that is, the organization of the United States of America, whose foundation rests securely upon the eternal Word of God.

The Stars and Stripes that wave over "the land of the free and the home of the brave" are now adored by the warring nations and more greatly praised by us who are abiding safely under the jurisdiction of the above nation and the providence of a loving God.

When we look to the lands of Mexico and Europe and see their poverty-stricken condition we feel that we have many things to be thankful for. In the bounds of their territory homes are being torn asunder, loved ones separated and the cruel sting of death coming in robbery.

As a Christian Nation we must not forget that "Christ is the same yesterday, today and forever" and he looked in mercy on the pilgrim "to that country from whose bourne no traveler has e'er returned." He condescended from the portals of glory to be robed in flesh, to be both God and man and to "reconcile us unto the Father and set us at liberty and let fall the shackles of sin by the redemption of the cross.

Christ came not to destroy but that we might have life more abundantly. Many disappointments and losses are ours to experience in this life, but "the Lord giveth and the Lord taketh away" and "all things work together for good to them that love the Lord." In the mysteries of life and of the Gospel we can only "see through a glass darkly, but then face to face."

Time has trodden upon the bed of flowers while we were unaware of any unhappiness. It seems as only yesterday when we were leaping in the springs of childhood. Now the home is broken. There are many who answer not when their names are called.

True it is that earth's mightiest works shall perish, crumble and decay, but every act of obedience to Christ is a step in the immortal march to glory and victory. Life's sea is calm at His command, boisterous waves obey His will. All are safe who sail in the ship with Him. The ship of salvation which He launches upon the perilous seas of time is large enough to hold all who wish to enter and sail with Him. It is strong enough to outride every storm.

In His hands He holds the one pearl of great price and to all who ask it shall be given.

Christ's birthplace was a lowly one. His possessions of earth were seemingly no more than some of ours, as He had nowhere to lay His head. During His death the heavens darkened, the tottering earth shook as if in fright and His followers grew faint, but He burst the bars of death's prison and now all power is given to Him in heaven and on earth, therefore "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

As loyal Christians we have to press on when weary and fight on when faint and hope on when discouraged, but all who enlist and live under the Captain of Salvation shall answer, "Present" at the roll call in heaven.

The present creed of our Nation is "preparedness." Christ, too, is calling for loyal soldiers to defend the borders of His kingdom.

Some regiment of the present war will in the future wave the battle flag of victory and while the multitudes rend the air with their shouts for joy many a heart will be breaking with silent grief for those who sleep afar in bloody graves, who fell out of the ranks on the weary march or in the deadly charge or in the trenches.

When the battles of Zion are over and the war-worn hosts of Immanuel wave the victorious bloodstained banner of the cross and enter the everlasting gates of heaven none shall be missing, but all in the uniform of love with His name written on our foreheads shall pass in triumph through the golden streets, welcomed by the shout of angels to the throne of our King.

Electra, Texas.

A REPLY TO BROTHER WHITE-HURST.

Have just read your "Open Letter to Bob. Shuler," in which you say some very timely things; but feel that some things said therein are very "untimely." Unfortunately, in my move from Kirbyville to Fort Worth, I failed to get the issue of the Advocate that contained Brother Shuler's letter on "Evangelism." Am sure it was to the point, and made some "very interestin' readin'."

That "the Church is loaded with a multitude of unconverted members, who know nothing of experimental religion," is a big truth; but the most of them "got in" before "Decision Day" and the "Won-to-Win-One-Campaign" were born. The truth is, these are not responsible, only to a very limited degree, for the formal, lukewarm, dry-rot condition of some Churches today. The real trouble has been our haste to count heads, instead of testing hearts, and I feel that the blame lies at the feet of the "pastorate" than elsewhere. For this condition obtains not only in the silk-frock-and-derby-hat-stations, but out on the middy-brouse-calico-skirt-and-jeans-breeches-circuits, where they have never heard of "Decision Day, the Win-One-Campaign or tin-horn-self-tooting evangelists," of whom you speak.

You refer to those who are won to Christ in the Win-One-Campaigns as being "entrapped" by the "personal workers" into such an "embarrassing situation" that they "go forward" to "get rid" of the worker, etc, etc. Now brother, doesn't that look a "leettle" awkward for a minister of the gospel to put on paper?

"Entrapped!" Now, suppose you were making a call for penitents in your regular services and some fellow whom you wished to reach were to shout back at you: "I ain't agoin' to be 'entrapped' into such an 'embarrassing situation,'" you had as well call off! Wouldn't you almost evaporate? Well, you couldn't blame him, in the face of your own statement. For how should he know whether your "call" was any less a "trap" than that of an "evangelist?" (with emphasis on the "list"). I believe in

Decision Day.

Why? Because the Sunday School is the recruiting station of the Kingdom of heaven. And eighty-five per cent of the Church members are reached through this branch of Church work. And "Decision Day" is the psychological moment for the child to accept Jesus Christ as its personal Savior. And one may scoff the idea if he will, but unless the children be evangelized (not excited), but really evangelized, there will be no Church of the future.

So "Decision Day" should be simply a special service in which the childhood of the thoroughly evangelized Sunday School should make a public profession of Christ and unite with the Church. Experience has taught us all that early decisions are the most lasting and influential on their lives and character. And I believe in

The One-to-Win-One Campaign.

For, it is the Church getting back to the principle of personal evangelism as was taught and practiced by Christ and His disciples. Christ's personal effort won Andrew and John; Andrew's personal effort won Peter; Peter's personal evangelistic effort won Cornelius; Aquila won Apollos; Paul won by personal effort Onesimus and Philip won the Ethiopian.

And a wise pastor will adopt the same plan in his pastoral work, and instead of chiming in at all the social functions and frivolous tommyrot—try to lead some soul to Christ—he would be much better off spiritually and ecclesiastically.

Then, after the Win-One-Campaign, what? Conservation of results—"put the ropes on them, so we can hold them," as you express it. This is right and proper, and let the man who has not "put the ropes on them to hold them"—cast a stone at those who are doing it today. For what is the use of preaching against a thing abroad, that we are breaking our necks trying to do at home? For every hoof of us are trying to make a swell report; and this is so true that the Bishops have had to "cut out" the verbal reports of the preachers on account of the preachers prolonging their reports and monopolizing the time of the conference. Yes, sir, I believe in "roping the yearlin'" and "penning the cow" to hold them fast. And the

Evangelist?

He is an indispensable asset to the Church. The evangelist is here, and

here to stay. Of course, there are some so-called evangelists that need to be weeded out. This can be done and should be done at and by our Annual Conferences. And when the conference puts its approval upon a man as Conference Evangelist, it ought to be sure he is the proper person for the work of an evangelist; and then, the brethren of the conference ought by compulsion be forced to use him in preference to any other, in places that he can well fill; and the conference should not appoint a novice to this great field of usefulness, but a man of experience and ability. The true evangelist is a real gospel preacher—and he links his sermons onto his personal work and thus leads men to a higher, diviner life. He puts his trust in God, drives the truth home, swats the devil between the eyes and makes a home-run by urging an "immediate decision" for Christ and a better life. Who shouldn't do it? So let's be watchful and sober and use every means that grace supplieth for the salvation of the lost; for through the agency of the things above named God is blessing the world. So mote it be.

D. A. WILLIAMS.

WHY THIS WASTE?

In the International Uniform Sunday School Lesson recently, Judas asks the question: "Why this waste?" The beautiful symbolic act to which he referred was not a waste at all, any more than the erection of monuments to commemorate the great characters and deeds of the past, the building of splendid churches, expenditure for libraries and art galleries, and all that ministers to the higher life and ideals of the people, constitute a waste. The lesson lends itself to a helpful distinction in the present national and world crisis between extravagance and necessary expenditure.

It would, for example, be exceedingly unfortunate if the effort to effect economies should lead to the indiscriminate closing down of industries, thereby creating unemployment and throwing the whole business world out of normal relationships. It would be a poor manifestation of patriotism that would seriously interfere with the economic basis of the Nation's life. Even the successful levying of taxes is dependent upon industries.

That we must not let our Church life suffer goes without saying. Especially can we ill afford to retrench in our missionary enterprises, home and foreign. A real danger is that we may cut down on education. We could not easily make a graver mistake. Hysterical young people are now doing some very rash things. It is impossible to have too much enthusiasm and patriotism, but these must be wisely directed. According to the plan of the President each is to serve in the capacity for which he is best fitted. One is to be a physician, another an electrical engineer, another a mechanical engineer, another to make ammunition, another to raise food-stuffs, another to do clerical work, and another to carry a gun. Under these circumstances each youth in school should remain there making preparation till his country calls for his services in another form.

It is not simply that the Nation needs educated men and women and experts during the war. They have long been saying in Europe that everything will be different after the war. Some of us will span the two eras. But upon the children and young people of today will rest the task, after the war, of building up on a broader basis of democracy and righteousness and civilization of the new era. They will need all of the preparation, all of the education, all of the training, that our schools at their best can offer. To leave now the gap of an uneducated generation would be the worst kind of folly. Economy of a certain kind is always incumbent on our schools as on other institutions, but we can not afford to be parsimonious toward our schools now. Parents must be made to see this with reference to their own children. Philanthropists must not be permitted to escape this point of view. If there is to be any change in policy, let us be more generous in our educational provision for the youth, at all stages, from the grammar school to the graduate work of the university. The special demands of the present call for certain modifications in the character of the instruction, to be sure.

No, money spent for education is not a waste. We believe that the \$7,000,000,000 loan, enormous as it is, and unprecedented, spent for the cause of democracy and liberty, is not a waste. But there are some inexcus-

able and avoidable wastes. What are they?

Perhaps the greatest is the expenditure every year of \$2,500,000,000 in the United States for strong drink. We are familiar with considerations of the reduced personal and national efficiency due to this traffic, but now that 50,000,000 men in Europe have been withdrawn from productive labor and our own food supply and the world's food supply are alarmingly short, the use of grain for the manufacture of liquor is nothing short of criminal. Two per cent of our corn, ten per cent of the rye, forty-two per cent of the barley, and part of our wheat, rice, and sugar, go to the breweries and distilleries for the manufacture of drink. Shutting down these institutions would save 618,508,095 bushels of grain for food.

Belonging in a different class as to the effects, nevertheless constituting waste pure and simple, is the expenditure of our people for tobacco of \$800,000,000, for candy \$500,000,000, for soda water \$300,000,000, for chewing gum \$150,000,000; and we may add \$700,000,000 wasted in the kitchen. Mr. Theodore H. Price suggests that we might substitute a pipe for cigars and cigarettes, but a more excellent way is to cut it all out.

Mrs. Woodrow Wilson, Mrs. Thomas R. Marshall and the wives of the Cabinet officers have led the way by agreeing to reduce the scale of living, to omit formal entertaining and calling and to buy inexpensive clothing and simple food. Fashionable circles are having only three-course dinners.

The times call for generous, unstinted, lavish expenditure of our means, our time, our energies, our love, our all, for our country and for our Lord; they demand also the elimination of all foolish and sinful waste.

JOHN C. GRANBERY.

HOW TO REPRESENT CHRIST.

If heaven's joys are in our souls, they will often be on our tongues. If we live with Jesus, men will take knowledge of the fact. If the love of Christ be in our hearts, it cannot long be hid. If the Rose of Sharon be in our bosom, it will fill with its fragrance the atmosphere in which we move. If we are Christ's, men will know the fact by the tones of our voices, the grasp of our hand, the glance of our eye, and the dominant spirit of our entire life. Tell out this blessed experience. Tell it to every one, rich or poor, learned or ignorant. Tell it to all of every nation and in every land. Tell how once you were without God and without hope. Tell of Christ's wondrous love and tell of your joy in believing in him.—Selected.

TRUE PRAYER.

Some friends wanted to know how the holy Bengel prayed, and watched him at his devotions one night. He opened his New Testament and read slowly and silently, often pausing in meditation, or as if listening to the voice of gentle stillness. There was a glow in his features, and frequently he would look up as if he saw a face his watchers could not see. Thus an hour passed. He had not once been on his knees, nor had he been heard to utter a word. Then as the clock struck the hour for his retiring he closed the book, saying only, "Dear Lord Jesus, we are on the same old terms," and went to his bed. That was truest prayer. That is what it is to pray without ceasing—to be always near enough to God to walk with Him, always to be drinking in His love even in our busiest hours.—J. R. Miller.

JESUS CHRIST REMAINETH THE SAME.

Jesus, Christ, in all years, all centuries, all millenniums, remaineth the same—the same today as in all life's yesterdays. He is more abiding, more constant than the silent stars above us—stars on which our remotest ancestry gazed. They change; he never changes. What a glorious character this! What a possession in the hours when the years are slipping, slipping away! Christ, the all-wise, all pitying, the all-compassionate, the all-powerful, and eternally the same! The poor, baffled spirits, soured during the year just passed by a thousand experiences of discouragement, the lacerated hearts from whose core of love dear ones have been torn, the morning hopes and early ideals receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible, One who can more than meet the clamant needs of all life's pain, One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

Notes From the Field

DEPEW, OKLA.

We are now in the midst of perhaps the greatest revival that Depew has ever seen. Started Sunday and we have had already, in three days, twenty-four conversions. One strong young man surrendered his life to the ministry and some two or three girls are talking of giving their lives to the foreign field. We expect to have at least a hundred conversions before the meeting closes. J. Eugene Matlock is leading our forces and that is enough said to those who know him. We will report results of meeting later. Pray for us, brethren, we need the revival.—G. E. Ryan, P. C.

REVIVAL ON GALLATIN CIRCUIT.

We have had such a wonderful revival at Turney, Texas, and we want you and the readers to know of it and rejoice with us. The services were conducted by Rev. E. C. Escoe, of Bullard, and the Holy Spirit, while our pastor, Rev. L. W. Nichols, assisted in the singing and personal work. The Spirit of the Holy One came down. Men and women were convicted of their sins and a number of conversions was the result. The Church was revived and is in so much better condition than ever before. We had twenty additions to the Church. Bro. Nichols is a splendid pastor. He is so faithful and earnest. We love him so much. The unsaved boys and girls love him very much. He is a Christian. Remember him and our Church in your prayers.—Mrs. W. H. Fling.

EVANGELISM.

Bishop Lambuth has appointed me missionary evangelist of the New Mexico Conference and I will move at once to El Paso, Texas, which will be my headquarters. It is my purpose to visit the mining districts and see what can be done to establish Churches. I will also take the place of Bro. Williams, who has resigned as pastor at Santa Reta and Hurley, New Mexico. We have a purposed \$15,000 church building at Santa Reta. Santa Reta has 7000 people and we are the only Church outside of the Catholic. Pray for me in this work; pray that God will use me to meet the demand of this missionary field. Bro. Douglas, the pastor of Buena Vista, will soon be in the new parsonage and Buena Vista people are going forward and Bro. Douglas carries the key to the situation here. I never saw a work in my life doing so well as Buena Vista. God bless them and their good pastor.—Argus Hamilton, Buena Vista, Texas.

BYERS.

We have just closed a revival meeting. Rev. Chas. H. Armstrong, pastor Vinita Avenue Church, Sulphur, Oklahoma, did the preaching. The mere mention of the name is sufficient to all who know him to say that it was well done. It has been many days since I have heard a series of sermons so charged with "gospel electricity" as was his. The very atmosphere is still echoing with the muttering voice of the Almighty. Sin in all its phases and all its places was dealt with alike. The world hates the man that cries against sin, yet it admires him. Our Church is on a higher plane. Backsliders were reclaimed and sinners converted and shouts of the new born, and the saints were joined together and made the welkin ring. It is hard for a pastor to be satisfied. We were loath to close the meeting last night with so many unsaved, but our District Conference meets here tomorrow and we thought it best. We are having a gracious year and serve a delightful charge. Blessings upon all the brethren and their work.—Gordon B. Carter.

PILOT POINT CIRCUIT.

Our revival services at Mustang Church began April 1 and closed April 15. Rev. H. C. Hand, of Aubrey, conducted the services. His preaching was clear, pointed and in every way scriptural and strong. The singing was very uplifting and spiritual. The entire choir entered into the song service very anxiously and willingly, under the leadership of Mr. Nylon Bradford and O. H. Cundiff. There were fifty-five conversions and reconsecrations and seventeen applications for membership in the Church with some more to follow. The entire membership of the Church was revived. In fact, the Church is in a better condition spiritually than it has been for some time. The congregations were large and very attentive all through the meeting. The meeting closed leaving everybody in

a good humor with loftier spiritual ideals. Brother Hand was given a very generous offering for his untiring service and the preacher in charge was remembered very kindly with a "great big pounding." Good things to eat? Well, I should say so! And plenty of it, too. Meat, flour, eggs, sugar, lard, canned fruit, and, in fact, all kinds of good things to eat too numerous to mention. We are very grateful to our Mustang people for the generous "pounding." May God's richest blessings rest upon them. Also we are very grateful to our Heavenly Father for the glorious revival of religion which we had in the Mustang Church and community. To him we give all the glory through Jesus Christ our Lord.—A. S. Egner, P. C.

AMBER, OKLA.

Amber is a village of about 100. It boasts of one of the best schools in the State. Every one talks about it. They employ nine teachers this year, and plan for twelve or more next year. They have also voted more bonds to build more room. But what I am wanting to tell is that we have just closed one of the best revivals the town has ever had. Twenty-five conversions. Twenty-one joined the Methodist Church and a number gave their names for the other Churches. Bro. McKnight did the preaching, and it was well done, and he is "as wise as a serpent and harmless as a dove." He preaches with power and reaches men and women and brings them to repentance. The people showed their appreciation for the work rendered by paying the evangelist a little more than one hundred dollars and giving the pastor a nice donation of edibles which are appreciated in these days of "high cost" of living.—Clyde C. Williamson.

DAVIDSON, OKLA.

Davidson is located in one of the finest farming sections of Oklahoma. This is our first year. We have a pleasant charge, two good churches and a parsonage, all well located. There is no debt, salary and collections coming up nicely, and a people so appreciative as to call forth our very best efforts to build up the kingdom. We have just closed our revival at Oak's Chapel, an almost ideal rural Church. While we did not have many conversions and reclamations the meeting resulted in a great uplift to the Church. Several families will come to us who had not been attending Church. Our presiding elder, Bro. J. S. Lamar, held our Quarterly Conference and preached four great sermons at the beginning of our meeting. Our people love Bro. Lamar and appreciate his ability as a preacher and admire his executive qualities. On the third day of the meeting Bro. T. Y. Hearn came to us, remaining to the close, doing the preaching and doing it well. Bro. Hearn is a fine character. This is the second meeting in which he has helped me. Besides his earnest appeals from the pulpit, his strong exhortations, personal work in the congregation and in the homes of the people and his congeniality make him good help for a pastor.—M. F. Sullivan, Pastor.

A GREAT MEETING AT STIGLER.

We closed a great revival meeting here Sunday night conducted by Evangelist Lovick P. Law and workers, which stirred the town and obtained results which have been very gratifying to both pastor and people. There were about 170 who professed conversion and reclamation at the altar, and this does not include many scores that came forward to renew their covenant to God under Brother Law's sermon on Jacob. We have received sixty into our Church and there are many to follow. The Baptists received twenty or thirty and the Presbyterian and Christian Churches also shared in this harvest. This is the fifth meeting out of six years in the pastorate that Brother Law has been with me and I don't feel like trading the tried and true for one uncertain. It is an old and true saying that God cares for preachers, especially by giving them good companions and helpmates. He has not departed from his way in Brother Law's case. Mrs. Law is his greatest boon in that she watches his every movement and knows just the song to select to suit the sermon and deepen the conviction. Many of the greatest things said about Brother Law and his meetings would never have been said but for his wife, who is so unselfish that she does not care if her husband receives all the honors. She has a strong contralto voice which is heard above all the chorus and her solo and personal work are unexcelled. Our people are

very much gratified and one of my leading stewards said to me that he liked the work of Brother Law much better than any evangelist he had ever known. His work will abide. On Monday following the meeting Brother Law, having previously arranged with the Official Board and the ladies of the Church, met and in one day erected a new room to the parsonage, which was much needed. They completed this in one day by voluntary labor. The ladies arranged for a great dinner and supper, which was served on the church lawn, and it was a great day for our Church. We highly commend Brother and Sister Law to anyone. They go to their home now for a much-needed rest. Don't think I ever served a better people in my life.—J. C. Curry, P. C.

CLEVELAND.

Our Fostoria meeting was fine from start to finish. The preparation the week before was of great help. Song and prayer service will put any place in better shape for a meeting. On Tuesday, April 3, J. L. Jennings and the writer went to Conroe for Rev. L. B. Saxon, who had reached there from Palestine. Hence, at night the fire started in the camp and for seven days Saxon preached with power and his sermons were felt around about the community. Results of the meeting, the Church strengthened and toned up with six new members. The last sermon Saxon preached was a hummer. Just shaking the rocks all around if the "bed was too short and the cover too narrow to cover himself." I really think he (Saxon) should come back and preach it again. Well, you know in all of my ministry I have never found a more loyal membership than at Fostoria. They stand by their pastor. After the meeting was over and the time came for the preacher to go, his purse was not forgotten, and you know the pastor was remembered in a nice way.—D. W. Gardner, P. C.

LIBERTY.

We have held our revival meeting at Liberty. Brother Harbin did the preaching, and it had effect, and the Church was greatly revived, and on the last day of the meeting Brother Harbin organized a Teacher Training Class with ten members. Brother Harbin is a faithful man in a meeting, and his preaching is very elevating and inspiring; and on the last night of the meeting, with a suggestion from Brother Harbin that the pastor needed a suit of clothes, the people of Liberty charge, with the good Baptists, made up about \$40 and it is needless to tell the readers of this that it made the pastor and his family smile and rejoice to get them. I thank God for such men as Harbin and for such people as there is on Liberty charge. Not many weeks ago they made the preacher almost think that it was the German army storming the parsonage when the good people came in such a crowd that there was not standing room in the dining room. They brought everything that was good to eat, and among the rest of the good things to eat they honored us with a sack of Irish potatoes. Well, I had better stop right here for fear the readers of this will not believe me. Liberty is coming out with everything paid in full this year.—W. C. Hughes.

SAN ANGELO—CHADBOURNE STREET.

Chadbourne Street, San Angelo, is yet on the map. We are sitting in the middle of the boat, so to speak, and quietly forging ahead. The work in general is encouraging. We have received more members so far this year than we did the whole of last year. Our Sunday School is a real live one and full of interest. It does things. Our plans look toward the future of Methodism in North San Angelo. Our need is a modern church building on our new location. Every move we make is toward this cherished ideal. There is a large field of usefulness for Methodism in North San Angelo. To enter this field as we must, will take much loyalty, large faith and earnest devotion on the part of Methodists, especially in North San Angelo. Our plans are for a great meeting June 10 to 24 with Dr. V. A. Godbey leading. Our district is happy, with our new presiding elder, Rev. J. M. Perry. He is alive to all the interests of the Church. He labors by day and by night looking after the interests of each pastor. When the reports are all written, San Angelo District will be found near the front as usual. If it is not there, the failure will not lie at the door of our presiding elder.—Geo. L. Keever.

BURKBURNETT.

The work at Burkburnett moves on and will continue to do so as long as we have this noble band of people in the Church here. I don't believe they are all Christians, but it is my prayer that they will be. With the Lord's help we have accomplished some things since last November. We had with us in our meeting Rev. L. L. Evans and his singer, Brother Adams. They are safe, religious and helpful. We had a great meeting. Have received into the Church since conference fifty members, raised a debt of \$1400 on the church and parsonage, secured four-fifths of the conference collections in cash and good subscriptions. Added a Sunday School room on to the church for the men's class, and this class is something to be proud of, for it has grown since January from a class of fourteen to fifty-four. The whole school is doing good work and so is the Woman's Missionary Society and the Senior and Junior Leagues. The pounding came and it was and continues to be the greatest thing in that line I have ever seen. We ask your prayers that we may stay close to the Lord.—T. L. Huffstutler, P. C.

ZYBACH.

We had the opening service in the new church at Zybach Sunday, April 22. A large crowd attended. It was a beautiful day and the people came from the adjoining communities, some as far as thirty miles away. At 11 a. m. Rev. M. E. Hawkins, of Wellington Station, preached for us on "Entire Consecration," and his words were an inspiration to all. Dinner was served on the ground at 2 p. m. We began the program for the centennial commemoration service, giving a history of the old Cataline charge since the first society was organized by Rev. J. T. Bloodworth in 1886. Also a history of the local Church and the Senior Epworth League, after which Rev. L. B. Smallwood, a former pastor, spoke to us on the "Influence of the Church in the Community and What the Occasion Suggested for Our Future," concluding with much interest. During the day we raised \$507 in cash and cleared the new church of all debt. It is now ready to dedicate. Words cannot express our appreciation for the assistance of these brother pastors and all those who so liberally contributed of the means that God had blessed them with to the end that this beautiful little church edifice might be free from debt. May the blessings of God rest on them all and I trust that they may see this church such an influence for God and his righteousness that many workers may go forth in his vineyard and work for the salvation of souls through the years to come.—W. A. Hitchcock, P. C.

SEMINOLE.

The first two weeks in April Seminole witnessed the greatest religious awakening she has had in ten years. All the old settlers say it was only second real revival the little town had witnessed. Rev. R. J. ("Uncle Dick") Tooley did the preaching, and Marvin W. Bowden, of Brownwood, directed the choir. Brother Tooley dug down to the bottom of things the first week and got results the second. He insists on the "old-time Holy Ghost revival." We used the mourners' bench, and sinners came forward and knelt and prayed through. We had a great many Church members reclaimed. We had about forty conversions and some fifteen or twenty reclaimed. Religion was at a low ebb in our little city. There was not a conversion I am told among any of the Churches last year. Every department of Church work has taken on new life. We are organizing our young people and giving them something to do. We will get a railroad in Seminole about July 1, which will be a great asset to our town. Things bid fair for Seminole to be a splendid little station next year. She has about doubled the salary they paid last year and am receiving new people from the East all the time. We have started the monthly payment plan, and I believe we will make it succeed. This is a fine section of the West and many have their eye on the situation. We were about to forget to speak of Brother Bowden as a helper in a revival. Will say any pastor will do well to get him in their meetings. He is thoroughly consecrated to God, and makes that impression on the people as soon as he is in their midst. He is a good choir director and a very effective solo singer. His solos did a great deal of good in our meeting. We paid the brethren two hundred and thirty-six dollars for their work with us. At the close of the meeting the people gave the pas-

tor twenty dollars to buy a spring suit, and when we went to order the tailor refused to make anything on the suit, so we got a twenty-five dollar suit in place of twenty. The lady of the parsonage was presented with a nice purse. We are very grateful to our people for these expressions of kindness and appreciation. Soon after being appointed to this charge I found a five hundred dollar debt on our parsonage (which is one of the best in the district). We paid it off, and have most of our conference assessments paid. Will have every dollar of the entire assessments in the hands of our Conference Treasurer by May 15, which is just before our District Conference convenes. We are working hard, but feel that God is abundantly blessing our labors.—James W. Cole, P. C.

SAN ANTONIO-DENVER HEIGHTS.

Some four months ago we disposed of our equity in the South Heights property for the sum of \$1,350.00. We moved to an ideal location three blocks away, paying \$3,000.00 for our new lots. On these we now have a new parsonage with every modern convenience, and a new church that is not only a credit to Methodism, but to this part of the city. Our new property is easily worth \$16,000. At our last Annual Conference several said, "You'll never build there." Remembering that nothing is impossible with God, we went to work with the above result. We have always had faithful men on our building committee, but never have we had to work with men like those who are laboring with us here. May God bless them in this world and, when they have served their time on earth, may he give them an abundant entrance into that city which hath foundation, whose builder and maker is God. Our presiding elder, Bro. Groseclose, has always had his shoulder to the wheel. Salaries are paid to date. Conference collections are in good shape and will be paid. During the past eighteen months we have received from all sources 141. Of this number sixty-two have been on profession of faith. To God be all the glory.
J. W. ROWLAND.

SHERWOOD CIRCUIT.

The second Quarterly Conference of Sherwood Circuit convened at Mertzton, April 21 and 22. The presiding elder, Brother J. M. Perry, preached Saturday night and Sunday—three masterful sermons they were, too. The crowning sermon was on "The Uplifted Christ." The condition of the circuit seemed to be in fairly good shape, being only slightly behind in the finances. The Church at Mertzton, though born but a few years ago, has grown into one of which the most jealous pastor could be justly proud. On July 4, 1915, a cyclone struck Mertzton, blowing down every church in town, and before the year had passed three Churches—Methodist, Baptist, so-called Church of Christ—had been rebuilt and paid for. This year cars have stopped twice before the parsonage door with real Methodist poundings. Santa Claus' bag was never fuller stuffed with good things than were these cars loaded. The Official Board and the conference at large, along with the Woman's Missionary Society, unanimously voted to invite the next District Conference to be the guest of Mertzton—and no more beautiful or better place could be found. With its inviting surroundings—beautiful stream, cooling shades and magnificent scenery—its loyal and hospitable people, the District Conference will be assured a most enjoyable time. So, preachers and laymen of the San Angelo District, remember these few words when voting, good fishing, good chicken, good people and good time.—Walter Dibrell, P. C.

NEWCASTLE.

We are here in the opening days of what we are hoping to be a great revival. One is most certainly needed here. Prospects are better than they seemed when we first began. Today, for the first time they say in the history of the town, the business men closed their doors for a religious meeting. We have a tabernacle and the folk are coming. We are opposed this week by a street carnival. It will take the combined efforts of the Christian people of the town, with God's help, to have a revival here. Pray for us that a great victory may be ours. Our last meeting was at Valley View, as was reported from that place. It was a blessed occasion. More than two hundred kneeled in the altar and professed to be blessed of God. Every one who made a profession and

who was not already a member of some Church came into the Church—126 in number. The workers faced some real difficulties in the beginning of the meeting. There were some old quarrels of long standing in the way of the meeting, but they were cleared up by the principals coming to the altar and straightening the matter out between themselves. God blessed from then on and not a call was made without a response. One of the most hopeful things about the meeting was the fact that a great number of folks promised to erect family altars and to keep them going. That means a brighter hope for the boys and girls that live in those homes. In my ten years of work in revivals in several different States I have never found a pastor that stood more loyally by me in my work than did our pastor at Valley View, Bro. J. W. Slagle. Not only did he give unstinted support to the preacher, but to the other two workers in the party. His people realize they have more than an average man as their pastor. They love him and are willing to follow his lead in matters religious and he is doing a great work there. The Board has already signified their intention of making a vacation possible for this worthy pastor this summer. It was without doubt because of the hold this pastor had on the people of the town that we were able to have such a great meeting. While there were men converted, some of them being those who had lost their grip through drink, the most pleasing feature was the large number of young men and young women who were saved and lined up in the Church to work for God. Pray for us here that God may break through the indifference of the people and save the town. God bless the Advocate.—Albert C. Fisher.

HILLSBORO, FIRST CHURCH.

Writing newspaper articles is out of my line of business, but it has occurred to me that a line from First Church, Hillsboro, Texas, might find its way to the columns of the Advocate provided it could run the gauntlet and miss the waste basket. So I have decided to make the effort and after reading my article, Mr. Editor, you come to the conclusion that the waste basket is its proper receptacle, then to the waste basket it goes. But I really hope you will be charitable enough to publish it, for I am sure it will at least be of some interest to some of our former pastors and parishioners who have moved away from us. In the first place, as you doubtless know, we have one of the most modern and up-to-date church buildings in all Southern Methodism. It is complete in all its departments with a seating capacity of 2500; lecture room or auditorium in basement, seating capacity of one thousand; Sunday School auditorium, 35 class-rooms, League room, prayer-meeting room, ladies' parlor, dining-room and kitchen, etc. This building was erected under the pastorate of Bro. Jno. R. Morris at a cost of about eighty-two thousand dollars and will ever stand as a monument to his memory. We have some little debt hanging over us, but we have the men behind it with the grit, determination, grace and ability to see it paid and it will be paid in due time. Our popular pastor, Bro. J. H. Stewart, is serving his second year, and he and his estimable family are loved by everybody and are held in the highest esteem by the entire community. Brother and Sister Stewart are doing a great work here. I mention Sister Stewart advisedly because she deserves to be mentioned. She is an incessant worker along all lines of Church work, and especially is her influence felt in the Sunday School. She does things and could preach if necessary. And while speaking of the Sunday School, I might as well tell you about it so that you may know there is one real live Sunday School in the Central Texas Conference. There were present last Sunday six hundred and fifty-eight. The Baraca class numbers one hundred and thirty-seven grown-up men. The Philathea class numbers one hundred and fifty and there were one hundred and seventeen present last Sunday. This class is composed of young ladies from twenty-one to forty-five years of age. Other departments of the Sunday School are fully as well represented. Brother W. M. Lovell is our efficient superintendent, and he has at his command and support a most efficient corps of officers and teachers. I wish you could drop in on us some Sunday morning and see a real live modern Sunday School at work. It is a real inspiration to see it. Dr. J. M. Barcus is our presiding elder, serving his third year on the district and is doing a most excellent work. He is universally loved and he thinks he has the best district in the Central Texas

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Conference and we think so, too. Our District Conference was held at Brandon, March 28 and 29, and was well attended both of pastors and laymen. Good reports were made from all over the district and the spiritual atmosphere was par excellent, good preaching and everybody went away full of enthusiasm and with a determination to go up to Annual Conference this fall with the best of reports along all lines. You want to watch the Hillsboro District, for it has a great future. Bro. D. L. Coale, and his helpers were with us for two weeks in February and we had a great meeting. About three hundred conversions and reclamations, about seventy-five joined the Methodist Church. Bro. Coale is a great evangelist, yet I believe it would be more appropriate to say he is a great preacher, a great gospel preacher with none of the clap-trap methods of the modern evangelist. At times he is eloquent, always edifying, with a zeal and earnestness that I have never seen surpassed by any man. The pastor and congregation that is fortunate enough to secure Dr. Coale's services for their revival meeting is indeed blessed, for the effect of his preaching is lasting. It endures. The spiritual atmosphere of First Church, as a result of his preaching, is better than I have ever seen it.—W. H. Knight.

L. M. FOWLER—SOME HISTORY.
Rev. E. M. Sweet, Sr.

This writing which follows was outlined two months ago, but my health has been so poor I could not revise it to make it passable for publication. Though late, it is now offered to the Advocate as an appreciation of L. M. Fowler and to clear up some statements concerning him made by J. T. Smith's interesting articles. In Sabine County, Texas, Milam Circuit, Richard Menefee, preacher in charge; J. R. Bellamy, presiding elder, in 1873, there were three preachers licensed, the first being E. M. Sweet, followed a little later by L. M. Fowler, and he by a man named Veatch. I lost sight of Veatch, except that through some forgotten source I heard that he left us, joining another Church. I then lived at what is now the town of Geneva, three or four miles from Brother Fowler's old home near McMahan's Chapel. I had taught the Hemphill School five years, and again took charge of the same school in September, 1872, where, May 23, 1873, I was licensed and preached my first sermon in my own schoolhouse, there then being no church building in the town. From this school I was elected by the Beaumont District Conference, F. M. Stovall, presiding elder, presiding, to take charge of the Beaumont District Conference School located in the village of Peach Tree, Jasper County. Going to that school in September, 1874, I was separated from L. M. Fowler. Both of us remained local till our conference, then East Texas, met at Carthage in December, 1875, where we were received on trial, Bishop Pierce, presiding. Brother J. T. Smith is in error about the number admitted in that

class. There were nine, and here are their names: Caleb H. Smith, J. B. Hall, L. M. Fowler, E. M. Sweet, J. F. Henderson, Wm. Walker, J. R. D. Taylor, J. T. Smith. The name of the ninth man I cannot recall. All of us were meeting together in the Committee of Examination on the Course of Study, and this makes me remember them so clearly. We were all young men except Caleb Smith and Dr. Hall, who were middle-aged. Walker and Taylor both died before being admitted into full connection.

Another item, perhaps unusual in Annual Conference action, is this: The writer was admitted on trial without being present. The conference met about the middle of December, 1875. The time required to attend with Christmas following would necessitate a three weeks' suspension of my school to the serious hindrance of its work. Fortunately my presiding elder, F. M. Stovall, and my neighbor pastor of Newton Circuit, R. C. Armstrong, were on the Committee of Examination for Admission. They examined me at home, and I was received on their recommendation. I was continued in the school as my first appointment, and Fowler was assigned to Milam Circuit. Being in another district I heard him preach only once. That sermon was on one of the largest themes of the Bible and would have done credit to any preacher. To me his exegesis, logic, eloquence, beauty and versatility of expression and the exaltation of thought were fascinating, and had the effect on the congregation of making the Gospel and the Church attractive, something very much needed at that time when the country was just beginning to assume its normal condition from the demoralization incident to the uncertainties of reconstruction. So Brother J. T. Smith will no doubt be much gratified to learn that there is another of the class of 1875 yet in the land of the living.

During these years of which I write there was living at Geneva a daughter of James T. P. Irvin, another pioneer missionary cotemporary with L. M. Fowler, Sr. This man Irvin exercised great influence in the war of the Regulators and Moderators in Shelby and adjoining counties, going freely among them on both sides, their confidence in him being such that he was never molested. His daughter, who lived at Geneva, was Mrs. James Halbert. Whether she is alive I know not, but the family are still at Geneva. They were among the best friends this writer ever had, being to his family just what the Woman's Missionary Society now is to any needy preacher in their local work.

Renan scoffingly said, "Christians live on the fragrance of an empty vase." Aye, and in a truer sense than ever the witty skeptic dreamed. Such an empty vase is that vacant tomb in Joseph's garden, and Christians have not ceased even yet to live on its fragrance.—Marcus Scott.

Be loyal to your Church as well as your country. Send your renewal to the Advocate today.

For Old and Young

Growing Old

A little more tired at the close of day,
 A little more anxious to have our way,
 A little less ready to scold and blame,
 A little more care for a brother's name;
 And so we are nearing the journey's end,
 Where time and eternity meet and blend.

A little less care for bonds or gold,
 A little more zest for the days of old;
 A broader view and a saner mind,
 And a little more love for all mankind.

And so we are faring down the way
 That leads to the gates of a better day.
 A little more love for the friends of youth,
 A little more zeal for established truth.

A little more charity in our views,
 A little less thirst for the daily news;
 And so we are folding our tents away
 And passing in silence at close of day.

A little more leisure to sit and dream,
 A little more real the things unseen,
 A little nearer to those ahead,
 With vision of those long loved and dead;
 And so we are going where all must go
 To the place the living may never know.

A little more laughter, a few more tears,
 And we shall have told our increasing years;
 The book is closed, and the prayers are said,
 And we are part of the countless dead.
 Thrice happy, then if some soul can say:
 "I live because he has passed my way."
 —Exchange.

DEVOTION IN SONG.

Rev. J. T. Smith, Tyler, Texas.

The song and the singer have held ever conspicuous place in the worship of God. Far back, when the corner stone of the earth was laid, "The morning stars sang together, and all the sons of God shouted for joy." Later, in Tabernacle, Temple and Synagogue the song and singer had a large place and today the singing is a most attractive feature of all Church services. There are obvious reasons why the songs of Zion should be so loved. They are often rich in gospel truth and the sublimest forms of supplication, adoration and praise. I can never forget their influence on me in my childhood. My mother was a good singer. When she went about the daily grind of household duties she was given to singing, and as I write this her voice comes back to me over the half century since she went away, not loud, not boisterous, but in low, tender sweet strains it comes, "I am bound to live in the service of my Lord, I am bound to die in His army;" then, "On Jordan's stormy banks I stand," and I see the light that came into her delicate features as she ascended step by step to, "O the transporting, rapturous scene That rises to my sight, Sweet fields arrayed in living green And rivers of delight."

I am happy today because she sang her way to heaven. Many a tired preacher has gone to his pulpit broken by discouragement, to be stirred to his loftiest heights by some great song like Faber's:

"O 'tis hard to work for God,
 To rise and take his part
 Upon this battlefield of earth
 And not some times lose heart!"

"But right is right, since God is God;
 And right the day must win;
 To doubt would be disloyalty,
 To falter would be sin!"

The first time I was ever at family prayer a mother gathered her children, some of them grown, about the fireplace and sang a song, then knelt in prayer, then she sang another song and while she sang tears ran from her eyes and then she began to shout, and though I did not understand then, I know now God was there.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Frederick W. Faber.

ONLY MOTHER!

Only Mother! She doesn't care if we leave her alone; she doesn't mind. Only Mother! You wanted a tennis-racket and she gave you the money she was saving for a calico gown. But she didn't need the gown; she said so.

Only Mother! She has not had anything new this summer. But it is different with her; she is old and you are young. Of course it is natural that you should want frills and ruffles; she doesn't care for them.

Only Mother! She wouldn't enjoy the picnic. Besides, she hasn't time to go; there is work to do. She told you so. Why, bless her, she had "lots" rather stay at home and finish weeding in the garden. Didn't she say so?

Only Mother! Her hat is out of style, but that isn't the reason why she didn't go to Church last Sunday. She laughs at style and doesn't care if her clothes are dingy and faded. Didn't she tell you so last Saturday?

Only Mother! It isn't necessary to go down any more. Mother won't mind the forgotten good night. You would feel hurt if you were forgotten, but mothers are different, somehow. They don't care about little things. And so mother sits alone. Mother goes without the calico gown. Mother doesn't care for ruffles. Mother enjoys weeding more than picnics. Mother loves faded gowns and old-fashioned bonnets. Mother isn't sensitive; she doesn't care if she is forgotten. So, too often, mother has a corner in the family, a corner all her own, and one from which she seldom moves, but from which she scatters the blessings that are hers to give.

Too often, mother is "different somehow," and the husband and children believe it, accept it—until she is gone. In too many homes, mother is a part of it, and still not of the family circle.

Strange as it may seem, sons and daughters think that mother does not feel as they do, does not care as they care, is not hurt as they are hurt. But when some day their own hairs are gray, and they have sons and daughters of their own and the memory of the sweet, patient face of mother comes to them across the years, then they will know that Mother was not different.

Then they will know that, though her lips smiled, her heart bled; that though her tongue spoke lightly, her soul was filled with dread; that though the thoughtless ones believed that she did not care, her heart was seamed with cares and her pillow was

wet with secret weeping. Oh, remember that "mother does care;" that in her love, she wishes others to forget her needs, she wishes others to go, to dress, to be gay. "But she cares!" Mother is not different; she feels, she suffers, she can weep, she can be gay.—Selected.

SWEET HOMES.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea a cannon ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water, which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts, but they open for us fountains of blessing and new life.

In every burden that God lays upon us there is a blessing for us, if only we will take it.—J. R. Miller, D. D., in Northwestern Advocate.

FORGET NOT THE PARTNER.

It is related of William T. Stead, who went down on the Titanic, that when he was offered a very lucrative position, he declined it. A friend asked him, "Can you afford to do this?" Stead replied, "Well, you see, I have a very wealthy Partner." "Who is he?" asked the friend. "God Almighty," was Stead's reply.

He did not forget his partner. We may and sometimes we do. But that is to cut the nerve of our power. We begin to decline in the life of the spirit so soon as we begin to think of ourself first and not of our partner.—Exchange.

BEAUTIFUL.

One day a little girl in a white frock, and with a great bunch of flowers, passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly a handful of dirt struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But instead a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head, and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers.—Christian Intelligencer.

BIG PATHS AND LITTLE FEET.

Now just suppose you are a farmer; or, if it is easier, suppose that I am a farmer. Away over in one corner of my farm is a spot that I seldom needed to visit; but finally some repair work on a fence called me over there four or five times and "then some" after that. To get over there I either had to cross a good field of half-grown hay, fresh, tender, promising for next winter's food for cattle, or I had to go a long way around the woods. Now, I was a "green" farmer, so I said to myself: "It won't do any harm to cross this field of hay. I've only got to come over here a few times, and that won't really trample down the green and growing grass. And if I find that I am trampling it, I will use another path and not walk in the same one each time. It's too far to go around the other way. I'll just cut across here, and no harm will be done."

Sure enough, I did no harm, not so as I could see, at least. The second day I said: "Well, I did no harm to the hay yesterday. I will walk across again; I am in a big hurry." And so I did. And my path was not far from where I had walked the day before. The third day was rainy, and the grass was wet; but just by chance I looked at a certain break in the edge of the meadow and found that the grass was bent down a little and that

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I could walk there with drier feet. "That's where I walked," I said; "its drier there, and I shall have to go that way today. I don't do any harm just to walk there once more." And so I did. Then on that day some one from the farmhouse wanted to speak with me, and before I could warn him not to cross over the fine hay he was already halfway down the same way that I had come. And following this person came our farm dog, breaking his way with great joy over and through the tender hay, a real, sure-enough pathmaker.

The next day I sent a boy down to the fence to bring back the ax that I had left there, warning him to go around through the woods.

"Did you go through the woods?" I asked when he came back.

"Yes, sir; but I came back the short way."

"What short way?"

"Why, I saw a path over the field; so I cut across by that."

The next day I went to look. Sure enough, there was a clearly marked path across my good hay. And part of my crop was ruined.

Who had done it? I had done it. How? By short cuts, excuses, and carelessness.

A boy once thought it would do no harm to loaf pleasantly, just once, on the street corner; but before he knew it people called him "a corner loafer." The path was marked out before he realized it. Once a boy thought he could leave off the habit of prayer. After a while he forgot to pray. And when he was a man, he cried out in great, great sorrow: "O if I could only pray once more!" His path had become trampled down before he knew it.

O boys and girls, it's so easy to make paths! We make them before we even dream of it. Just a trip or two will do it. Just a habit, then something you can never change!

Be careful of "short cuts." Make your paths right paths. Be sure not to tread down by excuses the harvest of good things that is now in your heart, filling your life with promise. Pray to God: "Make thy paths straight before my face." — Rev. George Lawrence Parker.

IT PAYS TO BE CAREFUL.

Statistics reveal a surprising number of deaths resulting from seemingly trivial injuries. For instance, a rusty nail puncture, a neglected wound which becomes festering and ends in blood poison. What was easy to prevent becomes impossible to cure. Newspapers chronicle daily deaths which would never have occurred had Gray's Ointment been on hand. It is an absolute preventer of blood poison and cures quickly and permanently all boils, bruises, carbuncles, festering wounds, old sores, ulcers and other skin maladies of every nature. 25c a box at drug stores, or a free Sample can be had from Dr. W. F. Gray & Co., 850 Gray Building, Nashville, Tenn.

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WACO DISTRICT CONFERENCE.

At 9 o'clock Thursday morning, April 26, 1917, in the Methodist Church at Lorena, Texas, Rev. J. A. Whitehurst, presiding elder, opened the Waco District Conference by announcing the hymn, "Jesus, Lover of my Soul."

The conference was led in prayer by the presiding elder, after which he read a part of the first chapter of first Corinthians, using the twenty-first verse as a basis for his remarks. In this opening service of the conference the presiding elder delivered a most helpful and timely address.

After the conference was organized all the pastors of the district, with the exception of two, and a goodly number of delegates, listened to the address of welcome delivered by D. Holvey.

A number of visitors, representing the various interests of the Church, was present. They were Dr. C. M. Bishop, of the S. W. U.; Dr. H. A. Boaz, of the T. W. C.; Rev. D. L. Colie, Agent Superannuate Homes; Rev. R. A. Burroughs, Waco Orphanage; Dr. G. C. Winfield, Meridian College; Frank Reedy, S. M. U.; Jos. Dobs, representing Bohemian work in Central Texas Conference. Visiting pastors were: Alonzo Monk, who represented the Conference Board of Missions; Rev. J. W. Bergin, First Church, Temple, and Rev. R. A. Walker, Seventh Street, Temple.

The preaching during the conference was done by Alonzo Monk, G. C. Winfield, H. A. Boaz, and was of a high order. Judging from the smiles, tears and loud amens on every hand, it was like being in a great revival. Each man who preached and who conducted the devotional services delivered a message that was charged with power and unction, and hearts were filled with inspiration and the sweet experience of the upper chamber. The pastors' reports showed increased interest in all the various departments of the Church. Many revivals had been held, Church debts paid, congregations increased, additions to the Church, Sunday Schools well organized, Woman's Missionary Auxiliaries doing fine work, laymen's activities developing, educational interests increasing, Church papers being read and some Epworth Leagues organized.

Special emphasis was laid upon the subject of "Lay Activities," and some splendid addresses made.

W. T. Veatch was granted license to preach and was recommended to the Annual Conference for admission on trial into the traveling connection.

The delegates to the Annual Conference were as follows:

- E. M. BARNES.
T. B. STANFORD.
H. J. HUDSON.
W. J. BARCUS.

Alternates:

- G. E. Kincannon.
Joel Kincannon.

Geo. Barcus was elected District Lay Leader. Eddy was selected as the seat of the next District Conference.

The conference was a busy one and had much business to dispatch, and not a moment was dull. Every one who spoke or had any part on the program was full of his subject and could have said more but for time.

Our honored and faithful chieftain was at his best, and presided over the conference with usual grace and dignity, not allowing any interest whatever of the Church to escape his notice, hence the conference ran up to the last hour with not a single dull moment.

The pastor-host, W. J. Mayhew, laid himself out to make us feel at home. Following his leadership his loyal people did everything in their power to contribute to the comfort and convenience of all the pastors and delegates. The good people of Lorena seem to think they have the best pastor in the conference, and the pastor does not try to conceal the fact that he has the best people.

R. F. BROWN, Secretary.

Everlasting life dates from regeneration, not from death; we cannot have the life immortal if we are not born again.—A. J. Morris.

Why do we say that one man in a large place is doing a great work for God, while one in a small place is doing a work of insignificance? Because we do not appreciate that everything done for Him is great, and that those who are most faithful are those who are most worthy of praise.—A. H. Bradford.

MANGUM DISTRICT CONFERENCE.

One of the most spiritual and helpful conferences ever held in the Mangum District convened at Eldorado, Oklahoma, April 19-22. It was a common expression among the preachers and delegates, "It is one of the best I have ever attended." Rev. J. W. Sims is "the beloved," and it is safe to say that no presiding elder ever served this district that was more universally loved by pastors and people than is Brother Sims. He had planned wisely for the conference, and it seemed that the machinery never ran more smoothly than at this time. Everyone went home feeling that they had been lifted, and more determined to press the battle for God and the Church. Rev. W. H. Roper, pastor of First Church, Mangum, Oklahoma, preached the opening sermon. Subject of sermon, "Spiritual Power." Special emphasis was given to the preaching of the Word throughout the conference. The following brethren filled the pulpit during the session: Rev. Willmore Kendall, Dr. Ivan Lee Holt, of S. M. U.; Rev. T. E. Graham, Rev. H. L. Shelton, Rev. N. U. Stout, Rev. O. W. Stewart, Rev. G. M. Moon and Rev. J. W. Sims. Each address and sermon was thoroughly appreciated and especially helpful to all present. We have never heard better preaching at a District Conference.

The reports of the pastors of the district seem to indicate that the work of the Church moves forward in most every charge. Several revivals have been held and a goodly number of conversions reported. Plans have been made for a meeting in most every Church in the district. There seems to be a prevailing passion for souls on the part of presiding elder, pastors and the leading laymen of the district. We are expecting large results.

Special efforts are being put forth to collect all conference claims in full. Two charges have paid in full for the year, Lone Wolf and Martha, and several others reported practically out in cash and subscriptions. The salaries are in good condition. Six charges reported 100 per cent to date and eleven reported 75 per cent or more to date. There seems to be an awakening on the part of the good laymen of the district to support more liberally the claims of the Church. Special plans are being discussed to this end.

We were delighted to have with us as visiting brethren the following: Rev. W. D. Matthews, Commissioner of Charities and Corrections; Rev. Ivan Lee Holt, of S. M. U.; Rev. Willmore Kendall, pastor Methodist Church, Weatherford; Rev. N. U. Stout, pastor Methodist Church, Healdrick, and Rev. Collins, pastor Cumberland Presbyterian Church, Eldorado.

Mrs. J. W. Sims, District Secretary, represented the work of the Woman's Missionary Society, and took sixteen subscriptions to the Missionary Voice at the close of her address. Dr. Holt represented the district scholarship proposition and Mangum District pledged \$125. Mr. G. S. Whicker, Conference Lay Leader, represented the laymen's movement, and presented to the conference some plans for a forward movement. Mr. R. L. Darby, of Duke, was elected District Lay Leader. The following were elected delegates to the Annual Conference:

- R. D. MILLER, Hollis.
REV. G. M. MOON, Gould.
R. L. DARBY, Duke.
E. G. LACY, Roosevelt.

Alternates:

- B. F. Dill, Dryden.
G. S. Whicker, Olustee.

Eldorado royally entertained the conference. We go to Brinkman in 1918. CHAS. L. CANTER, Secretary.

GOD'S INSTRUMENTS.

The great sterling duties, the exact truth, the resolute refusal to countenance wrong, the command of temper, the mastery of indolence, the unstained purity—these and such as these form the character and fashion our souls into instruments in God's hands for high and heavenly purposes in his providence. But the carefulness over details, the watchfulness against faults which we know to be faults, but which, notwithstanding, seem venial, the devout regularity and attention in our private prayers, the invariable good humor of our manners, the seeking for occasions of kindness and unselfishness, the avoidance of little temptations, the care not to cause little annoyances and little troubles—to attend to all this for the sake of Christ our Master is the natural and fitting expression of a loving heart.—Frederick Temple.

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:

Table with 2 columns: Beverage and Amount. Rows include Black tea (1 cupful, 1.54), Green tea (1 glassful, 2.02), Coca-Cola (1 drink, 8 fl. oz., 1.21), and Coca-Cola (1 drink, 8 fl. oz., 1.12).

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

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TO THOSE WHO BELIEVE IN EDUCATION IN THE TRUEST SENSE.

Many times have you heard about the school we have in the Orphanage. We are trying our best to give these dependent children a foundation for future usefulness, builded upon the rock of a thorough education. And, with the help of the good people, the work goes splendidly, as far as we are able to go. The children are given good training in all the grades below the high school work. And through the kindness of friends we have some children going to high school. We hope to add manual training and other useful branches as we are able. But at the present we are getting the State funds for all the children of school age and the city for the Waco children we have. These funds pay our teachers' salaries, and that way all they cost the Home is their board. Heretofore each year we have had to spend much for pencils, tablets, theme tablets, pens, penholders and notebooks, but this year we are going to ask that our good friends supply these articles. No one would mind giving a pencil or two, a tablet, or notebook, and it would save us so much. Why not ask each child in your Sunday School to give a pencil? Why not let your Missionary Society have a tablet or notebook shower? We know you are going to respond to our request and help us educate the orphans. Expectantly awaiting a shower of school supplies.

R. A. BURROUGHS. Waco, Texas.

AN ORPHAN'S FATHER.

(The following was written by Bes-sie Finley, one of our little girls in the Orphanage at Waco, Texas.)

I know an Orphan's Father, Who lives in Waco town. His face is always in a smile, And never in a frown.

I know, I know you'd love him, Because he is so kind. I am sure he would love to say, I am prayed for every day.

HELP US PASS IT ON.

Miss Grace Dodge, friend of the friendless in New York City, passed on to all of us a street-boy's great definition of a friend: "A friend is some one who knows all about you, but loves you just the same."—Exchange.

HUMORS

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

A man who lives right and is right has more power in his silence than another has by his words.—Phillips Brooks.

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OUR CONFERENCES.

- New Mexico, El Paso, Bishop Lambuth.....Oct. 17
- German Mission, Mason, Bishop Morrison.....Oct. 17
- West Texas, Corpus Christi, Bishop Mouzon.....Oct. 17
- Northwest Texas, Memphis, Bishop McCoy.....Oct. 31
- West Oklahoma, Clinton, Bishop Morrison.....Oct. 31
- East Oklahoma, Durant, Bishop Mouzon.....Nov. 7
- North Tex., Sulphur Spgs., Bishop McCoy.....Nov. 7
- Central Texas, Georgetown, Bishop Mouzon.....Nov. 14
- Texas, Palestine, Bishop McCoy.....Nov. 21

THE MEMORIAL FOR NATIONAL PROHIBITION.

The following memorial, prepared before the actual outbreak of hostilities with Germany and signed by 1000 leading editors, physicians, heads of railroads, merchants, labor leaders, college presidents, financiers, presidents of insurance and manufacturing companies, was presented to Congress a few days since:

In view of the scientifically proved unfavorable effects of the use of alcoholic beverages even in small quantities;

And in view, therefore, of the colossal physical, mental, moral, economic, social and racial evils which the manufacture and sale of alcoholic liquor entail;

And in view of the inadequateness of all methods hitherto employed to check or regulate these evils;

And in view of the great and rapid growth of public knowledge and sentiment on this subject as shown by anti-alcohol agitation and legislation through most of our national area;

The undersigned believe the time has come for the Federal Government to take steps looking to the prohibition in the United States of the manufacture, sale, import, export and transport of alcoholic liquors.

Among the physicians who signed this memorial was Dr. W. J. Mayo, ex-President American Surgical Association, Rochester, Minnesota; among the railroad presidents was Howard Elliott, president New York, New Haven and Hartford Railroad; among the merchants was John Wanamaker, Philadelphia; among the leaders of organized labor was Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers; among the college presidents was L. H. Murlin, of Boston University; among the financiers was Frank A. Vanderlip, president National City Bank, New York; among the presidents of insurance companies was Darwin P. Kingsley, president New York Life Insurance Company; among the manufacturers was Judge E. H. Gary, president United States Steel Corporation, New York; and so on.

The movement for National prohibition has been given a tremendous impetus by the entrance of the United States into the great world war.

Telegrams urging national war prohibition have been received at the Capitol from Governors Braumbaugh of Pennsylvania, Aldrich of Nebraska, Catts of Florida, Alexander of Idaho, Capper of Kansas and Bilbo of Mississippi, while more than six hundred telegraphic demands have been received within the last week from such men as Howard Elliott, president of the New York, New Haven and Hartford Railroad; F. A. Vanderlip, president of the National City Bank of New York; David Forgan, Chicago's leading banker; Joseph Boyer, president of the Burroughs Adding Machine Company; H. C. King, president of Oberlin University; F. L. McVeigh, president of the University of North Dakota; N. F. Hinitt, president of the Washington and Jefferson College; Geo. F. Bogardus, president of the University of Southern California; Simon Patten, economist of Pennsylvania. Among a big contingent of editors demanding prohibition are Van Valkenburg of the Philadelphia North American, Schermerhorn of the Detroit News, Buttenheim of the American City and Holt of the New York Independent. Out of a group of nearly fifty authors may be named Upton Sinclair, Booth Tarkington, Ray Stannard Baker and John Burroughs.

Since the entrance of our country into the war the question has resolved itself into simply this: Shall men drink or women and children eat? Our struggling allies are fast approaching a state of famine, food prices in this country have taken an unprecedented rise and even now the prohibitive prices of common foods threaten millions of our people with actual hunger. And no one has warned the people of this situation more urgently than has our own Government.

Six hundred millions of bushels of grain are used in this country annually in the manufacture of intoxicating liquors. Alcohol is a poison. The

question, therefore, is: Shall the Government starve millions in order that it may "poison" other millions? In order that brewers and distillers may retain their profits, will our great Government both starve and poison its citizens? And this, too, in the face of a situation which demands every able body and clear head in the Nation!

We say that it is inconceivable that the United States will betray its heroic allies in order that it may maintain its unholy alliance with the liquor traffic. We say that a traffic which demands such action of its Government is a traitor to mankind and is the foulest enemy of both man and God. And we say that any man—or any newspaper—who lifts his voice in behalf of the perpetuation of the American liquor traffic, gives evidence of greater loyalty to such traffic than to his country.

AN IMPORTANT ACTION.

The entire Church will heartily approve the action of our College of Bishops in making provision for the careful selection of chaplains for the army and navy. Three of the Bishops and the Secretary of the Board of Home Missions have been constituted a committee to name and recommend to the Government chaplains from our Church for the army and navy. Bishops presiding over the conferences will recommend to the committee and the committee in turn will make its recommendations to the Government.

We need not say again that our young men, who are devoting their lives to the Nation, are entitled to the best religious care the Church can give. Our strongest and best men should volunteer for the care of the men upon whose sacrifices the fortunes of the country rest. No minister among us is too good or too important to be spared for the chaplaincy. The brightest men in the Nation will be in the army and navy. The colleges will be depleted of their best men and no task will require better equipped ministers than the United States chaplaincy. And we are pleased that our own Church is not indifferent to this fact. Discuss the matter with your own Bishop, he in turn will confer with the committee representing the whole Church and the committee in turn will make its recommendations to Washington.

AN EXAMPLE FOR ALL OF OUR CHURCHES.

We were present at First Church, Dallas, two Sundays ago when the pastor, Dr. S. H. C. Burgin, announced that a campaign for the assessments for missions would be made through the following week. The announcement had the hearty endorsement of the Chairman of the Official Board, Dr. A. V. Lane. Bro. A. S. Lewis, a member of the Board, addressed the congregation concerning the matter and announced that each steward would see his list during the week and asked for the co-operation of the membership. The campaign was made and at the end of the week this noble Board of Stewards presented the pastor with two checks, each calling for nearly six hundred dollars. First Church, Dallas, then, has her missionary assessments behind her.

This example ought to be followed by every Church in Texas, Oklahoma and New Mexico which as yet has not paid its missionary assessment. The times are uncertain. A great crisis is upon the whole world. The Nations which have been the greatest supporters of the missionary propaganda are in war. Our Mission Boards are in desperate straits; our heroic men and women in the foreign fields must live. Brethren, push the missionary claims at once. And the pastors alone can not bring success. This is the laymen's opportunity.

PLAN OF EPISCOPAL VISITATION.

The plan of Episcopal visitation is published in this issue of the Advocate. We are pleased to have Bishops McCoy, Mouzon, Lambuth and Morrison with us again. The publishers and editor of the Advocate have found these chief pastors deeply interested in the work of the Advocate. The Advocate territory is so large and the conferences so numerous that its publishers and editor do not complain of the conflicting dates in the plan. They regret, however, that the whole force cannot visit each conference, but wish to assure the brethren that the pages of the Advocate will carry full reports of each.

The chief pastors who return to us are known to all. They are not infallible men, but they are men who love the Church; they are capable men; they are men with any one of whom we can safely trust ourselves and our families. They will not be able at all times to please us all in the matter of our appointments, but that they will make each appointment with an eye single to the glory of God and the advancement of Methodism we sincerely believe. We bespeak for these honored

servants the co-operation and prayers of our whole ministry and our whole membership.

A SUNDAY IN WEATHERFORD.

It is always a pleasure for us to visit Weatherford, for at Couts Memorial in that city we had a happy pastorate of two years. First Church, Rev. W. W. Moss, pastor, had large congregations both morning and evening. At the morning hour Rev. J. N. McCain and his people of Couts Memorial were present. The congregation was indeed inspiring. Both pastors are doing a fine work. The familiar faces of old friends greatly cheered us. Professor J. E. Binkley and the student body of Weatherford College were present. The College is doing well, having enrolled some seventy students during the year. President Binkley rejoices in the prospect of receiving a hundred thousand dollars for the College by the terms of the last will of our lamented friend, Bro. J. R. Couts. Both the Central Texas Conference and the General Board of Education are at present aiding the College each with a gift of \$1000 per year.

Rev. L. A. Webb, presiding elder of the district, was with us at the evening hour. He reported the work in the district as prospering and was anticipating a great District Conference at Graham this week. Rev. J. Fred Patterson, of the Weatherford Circuit, is residing in Weatherford. His loss in the recent burning of his parsonage is severe, but good friends in Weatherford have been most kind. How would it do for several pastors each to spare him a good book and thus help him in a measure to supply the loss of his library?

We enjoyed the hospitality of Bro. Moss and his family. He has a great charge and we wish space permitted us to mention by name many of his noble people.

UNIFICATION STALLED.

The remarkable address of Bishop Quayle, delivered at the Semi-Centennial Jubilee of the Freedmen's Aid Society, Cincinnati, April 10, shows that the retention of the colored membership in the Methodist Episcopal Church has become a question of conscience. However much one may disagree with certain passages in the address, at no time can he doubt the tremendous moral earnestness of the speaker. The editorial comments on this address in the Central Christian Advocate (Kansas City) show that its editor feels as does Bishop Quayle. We give a single paragraph from the editorial:

The Negro certainly will not be bound to the altar of fagots and sacrificed to any god of caste. No cords, no chains, will tie him hand and foot to throw him on any such pyre, even though the stake bears a very popular name. The Methodist Episcopal Church will not entertain any motion that will sacrifice the Negro simply because he is weak, because he is black, because he cannot stand alone, because we are his superiors. To us personally is beyond understanding a Christian logic, a Christlike ethic, which would force the colored membership out of the Church, on the ground that it is weak and not fully developed, thus making it swim or drown, crawl or fall, because in our superiority we do not wish the race to learn to stand and climb, and achieve, by its fellowship with a stronger and more developed and clearer visioned race.

We cannot ask brethren to yield convictions such as these here expressed. They would not be happy with us if unification were purchased at such a price.

Shall we now have war? Unthinkable! Never! On the contrary, we must reaffirm the deliverances of our Commissioners at Cape May. We must be as generous toward brethren living as we are toward brethren now long dead. We must make the best arrangements we can to reduce friction between the two Churches and each go forward with his work. Providence is sure to provide a way for unification. That way does not now appear and we must content ourselves to wait.

THE WAR.

In Europe desperate fighting is taking place on the western front. The British and French have made tremendous thrusts and within the last few weeks have advanced over considerable territory, taking more than 30,000 prisoners and hundreds of guns of all calibers. The Russian army is still inactive, though there are encouraging signs that it will shortly resume work again. Bombardments are reported on the Italian and Macedonian fronts. General Maude continues operations against the Turks in the neighborhood of Bagdad.

In the United States gigantic preparations are being made. Congress has overwhelmingly supported the conscription plans of the President and War Department. Seven billions of money have been voted for the prosecution of the war. The entire military and industrial forces of the Nation are being mobilized. The country is unified as never in its history and the great struggle will be pushed to the bitter end.

PERSONALS

Evangelist Lockett Adair has just concluded a fine meeting at Athens; 304 professions were reported.

Rev. E. R. Patterson, of Palmer, did not forget us when he came to Dallas this week. Everything is moving nicely on his work.

Rev. T. M. Kirk, of Crandall, and his daughter, Clara, were pleasant callers this week. We always enjoy a visit from Bro. Kirk.

Rev. W. J. Johnson, of Grace Church, is happy over the results of the Klein meeting. He was among our callers last week.

Rev. L. A. Hanson, of Princeton, called on us. He is busy on a new church to take the place of the one destroyed by the storm.

The Miami Herald, Miami, Fla., is giving large space to a meeting being conducted by Rev. Theodore Copeland. The meeting progresses finely.

Rev. C. C. Barnhardt, of Stillwater, Okla., has \$10,000 in the bank with which to cover the contract for his new church. This is good news.

Rev. H. E. Draper, who had the misfortune to have his right arm broken, is improving. Despite the broken arm he sends us a fine communication.

Mrs. S. H. C. Burgin, of Dallas, has been suffering with tonsillitis. She is improved at this writing and we trust that she may soon be well.

Rev. J. V. Davis, of Caddo Mills, is in Dallas for treatment and called to see us. We trust this valuable pastor will soon be restored to health.

Brother James Paulk, one of the leading laymen at Roysse City, died April 26. He had been a member of the Methodist Church forty years.

Rev. W. T. Singley, of Smithfield, called on us the past week. He is good company, a good pastor and always brings up a good Advocate report.

Brother E. Tom Cox died at Bruceville and is credited with having built with his own hands the Cedar Breaks Methodist Church, which still stands at Bruceville.

The editor of the Advocate and his family are greatly blessed with the presence of his mother, Mrs. J. Y. Bradfield, of Daingerfield, in their home at this time.

Rev. J. M. Skinner sends us a program of commencement exercises of Holding Institute, Laredo, Texas, May 13-17. The annual sermon will be preached by Rev. W. L. Barr.

Rev. Clarence Bounds and wife, of Terral, Okla., have been blessed by the arrival at their home on April 25 of a little daughter. A long and happy life to the young lady.

Wilbur F. Wright, Registrar of Southwestern University, brings us under obligations for a kind invitation to attend the May Fete given by the students of Southwestern May 1st.

Brother J. R. Fuller, who lives near Grapevine, but belongs to the Smithfield charge, called on the Advocate. He is a good layman; his pastor says there are no better anywhere than he.

Bro. R. H. Kirby, President of the Anti-Saloon League, writes us that many wet counties are preparing to hold local option elections. He says, "On with the battle!" and so say we.

Rev. Ben Crow wishes his brethren and correspondents to know that his address is now Grandview, Route 4, instead of Alvarado, Route 6. He has not moved. Uncle Sam has simply rearranged the routes.

Rev. Elmer T. Clarke, of Shaw Avenue, St. Louis, is being engaged by newspapers to go to Europe to write observations on the situation there. He is capable of doing this work and it will be well done.

Rev. James F. Carter, pastor Grace Church, Houston Heights, was among our visitors this week. He has had some sixty additions since conference. He hopes to put the Grace Board on the 100 per cent Advocate list.

Rev. J. Frank Norris, of Fort Worth, was among our visitors this week. He now has a membership of 2100, having received 110 additions during the past four Sundays. He is an ex-editor and we were glad to see him.

The infant daughter of Judge and Mrs. R. H. Ellison was buried in Oklahoma City Thursday, April 26. The little one was a granddaughter of Dr. and Mrs. M. L. Butler. The Advocate sympathizes with these stricken loved ones.

The following sad note was received from Rev. W. H. Terry. We extend sympathy to him and the other members of the bereaved family: "I am on my way home from Malakoff, Texas, where I went on the saddest mis-

sion that ever calls a man from home. My dear mother died there yesterday and was buried today. Her age was eighty-three years. She had been a member of our Church from childhood. We have hope, for she lived well."

Brother J. W. Davidson, of Culleoka, called to see us. He was in Dallas on business for their Church. Recently their church was blown down and they are in need of pews. Rev. L. A. Hanson is the preacher in charge.

We appreciate the following invitation from our good friend, Dr. J. E. Harrison: "The Twenty-third Annual Commencement of San Antonio Female College includes the first week of May, 1917. You and your friends are cordially invited."

Rev. V. A. Godbey sends us the following: "Rev. C. M. Bishop, D. D., President of Southwestern University, will preach the Commencement sermon for Coronal Institute May 20th, and will preach the sermon to the undergraduates in the evening."

We regret to learn of the death of Mrs. E. J. Rodgers at Paris, Texas. She was the mother of Rev. J. P. Rodgers and Rev. L. O. Rodgers, both of North Texas Conference. Sister Rodgers was a mother in Israel and her death is a loss to the Church and community.

Rev. W. P. Moss, a local preacher of Summitt Street Church, Marshall, made us a pleasant call this week. Brother Moss is a loyal Methodist and stands by his pastor. He speaks highly of his pastor, Brother Easterling, and of Brother Willis, his presiding elder.

We sympathize deeply with Rev. Felix R. Hill, Jr., of Laurel Heights, San Antonio, in the loss of his father, Dr. Felix R. Hill, whose death occurred at Louisville, Ky., April 28th. Dr. Hill, Sr., was one of the great pastors of Southern Methodism. He held this position for forty years.

Rev. A. J. Weeks, presiding elder Stamford District, was among our callers last week. He was en route to the meeting of the Board of Missions in Nashville. Brother Weeks is making full proof of his ministry as presiding elder, having traveled 1500 miles on his first round.

Rev. J. A. Siceloff, who has served as assistant pastor at First Church, Dallas, since conference, has been transferred to the West Texas Conference and stationed at Yancey. Rev. A. B. Davidson has been transferred from Yancey and assigned to the assistant pastorate of First Church, Dallas.

Rev. Josephus Lee, of Mansfield, will begin his revival the first Sunday in May. Rev. Umphrey Lee, who was graduated at S. M. U. last year and has been doing work toward his Ph. D. in Columbia University, will do the preaching. Mr. Lauris Mallard will lead the singing. All the Churches of Mansfield will co-operate.

Rev. W. D. Sauls, pastor of Wichita Mission, sends us the following sad note. The bereaved family have our sympathy and prayers: "My daughter, Mrs. Virtie Mae Grinstead, departed this life April 27th inst. She was the wife of Henry L. Grinstead, who is the son of Rev. R. H. Grinstead, a superannuate member of the West Oklahoma Conference. Her remains were buried at Paoli, Okla. Dr. M. L. Butler, presiding elder of the Oklahoma City District, conducted the funeral service. A more extended account will follow soon."

Bro. H. B. Goodman, Galveston, Texas, has made a handsome gift to the Library of Southern Methodist University for the purchase of books dealing with Comparative Religions. In his letter accompanying the check Bro. Goodman, who is a loyal Methodist, said, "About the only defense that our blessed religion needs is 'The Holy Surrendered Life.'" And it is his desire that young men going through this Methodist Institution should see how flimsy and how false are the grounds upon which the attack upon Christianity from the side of comparative religions is based.

Rev. Hubert M. Smith, presiding elder El Paso District, in reporting for the first half of the year, writes us that our pastor at Sierra Blanca, Rev. W. S. Huggett, has had thirteen accessions, an increase in salary of \$200 and all paid up, a fine Sunday School and a parsonage nicely fitted up. Rev. C. L. Williams, at Santa Rita, has had twelve accessions and good prospects of establishing our work in Santa Rita. Rev. E. C. Morgan, at Marfa, has had twenty-seven accessions, increase in salary of \$300 and overpaid, conference assessments about up, two Missionary Societies and a League of nearly 100.

Rev. Albert D. Betts, of the South-Carolina Conference, stationed at Clio, S. C., has been elected President of Paine College, Augusta, Ga., to succeed Mr. D. E. Atkins, resigned. He has accepted the position and will be inducted into office May 6th at Commencement. Mr. Betts is thirty-five years old, the son of Rev. W. A. Betts and the grandson of Rev. A. D. Betts. He has the degree of Bachelor of Arts from Wofford College, of Master of Arts from Princeton University, and Bachelor of Divinity from Drew Theological Seminary. He has been highly successful as a pastor. The election of so well an equipped man to the presidency of Paine College will be very gratifying to the whole Church.

CHAPLAINS FOR THE UNITED STATES ARMY AND NAVY.

The proposition of Presiding Elders' Conference in Dallas, April 4, to provide chaplains for the United States Army has met with a noble response. Dr. Bradfield, our wide-awake editor of the Texas Christian Advocate, supported the movement with one of his strong editorials. "H. G. H." of the old guard, fired with the sacred memories of the '60's; had a bugle call to the young preachers under the title, "Off to the War." The daily press reports that the Bishops in their annual meeting held in Nashville last week gave earnest consideration to the subject of supplying the army with chaplains and appointed a special committee, consisting of Bishops Lambuth, Kilgo and Murrah, to have charge of this important matter. Already some of our most promising and best equipped young preachers have made application to be appointed as chaplains, while others have signified their intention of enlisting in this line of service.

This movement of our beloved Church is not a moment too soon. The Government is bending every energy to mobilize a great army of two million men with training camps already established. The vast majority of these our brothers going to war are of Protestant faith and thousands of them out of Methodist homes and from Methodist Sunday Schools and Churches. It would be strange indeed and entirely unaccountable if they should not be accompanied in large numbers by ministers of the Protestant form of Christianity, especially so since in the army every chaplain has the privilege of conducting services as he pleases and in keeping with the rules of his own denomination. By all manner of means our own soldier boys should be ministered to in spiritual things during the trying days of carnage and death by men of solid piety and exemplary life in whom they have confidence. Since they are willing to lay down life in the defense of their country, the Church should see to it that they have for chaplains the flower of the Christian ministry.

Chaplains in United States Army are appointed by the President. Applications should be made to the United States Adjutant General, War Department, Washington, D. C. According to the requirements: "No persons shall be appointed Chaplain until he shall have furnished proof that he is a regularly ordained minister of some religious denomination and in good standing at the time of his appointment, together with a recommendation from some authorized ecclesiastical body or from not less than five accredited ministers of his denomination." "No person shall be appointed who is past forty years of age nor until he shall establish his fitness under existing law." "All persons who are appointed as Chaplains shall have the grade, pay and allowances of First Lieutenant mounted, until seven years service; then grade, pay and allowance of Captain." The pay of First Lieutenant is \$2000 and that of Captain \$2400.

The following are some of the requirements regulating the office of Chaplain in the Navy:

1. A candidate for the office of Chaplain in the Navy must be not less than 21 nor more than 35 years of age at the time of his appointment. He must be a regularly ordained minister of the gospel in good standing in his denomination and a graduate of a recognized institution of learning. His moral character, general fitness and experiences shall be established to the satisfaction of the Board of Chaplains, which shall conduct a written examination to determine his mental attainments. The physical examination shall be conducted by a Board of Medical Officers.

2. Concerning Chaplains, four of the Seniors have the rank of Captain, the next seven that of Commander,

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the next five Lieutenant Commander or Lieutenant and the balance that of Lieutenant Junior Grade.

3. A Chaplain is under the officer in command and is subject to his orders.

4. A Chaplain is allowed the privilege of conducting services as he pleases and in keeping with the rules of his own denomination.

The requirements and regulations of a Chaplain in the Army are practically the same as that of the Navy.

Apply to the Secretary of Navy, Hon. Josephus Daniels, for blank applications to be appointed as Chaplains in the Navy.

Yours for country and service,
JOHN R. NELSON.

OUR CHURCH NEWS

The Joint Commission on the Unification of American Methodism will meet at Traverse City, Michigan, on June 27, 1917.

The Methodist Episcopal Church proposes to establish at some point in the South, probably in Florida, a winter home for retired ministers and missionaries.

The charges of the South Georgia Conference had paid for home and conference missions to April 11 \$23,452. The total to the same date last year was \$20,033.

The New York Conference of the Methodist Episcopal Church, lately in session, took action against Dr. Blake's scheme for disposing of the Negroes of that denomination in the suggested new Methodist Church.

According to the 1917 "Directory" of the Roman Catholic Church, the increase in the number of Roman Catholics in the United States during 1916 was 458,779, making the total number of communicants 17,022,879.

We regret to learn that Dr. W. E. Vaughan, editor of the Pacific Methodist Advocate, is suffering from loss of rest and overwork. His paper is an important factor in our Western work, and his best efforts are needed.

The commencement sermon of Lander College, Greenwood, S. C., will be preached Sunday, May 27, by Bishop J. H. McCoy. The preacher for Sunday evening is Rev. J. W. Frazer, pastor of Central Church, Spartanburg, S. C.; and the commencement address will be delivered by Mrs. J. H. McCoy.

Zion's Herald states that full and hearty support of Roman Catholic people for the Government in the war was pledged in a communication to President Wilson by Catholic archbishops of the United States at their annual meeting in Washington. The archbishops will call upon their people to rally to the aid of the Nation and give their service to the country.

The federated Churches of Minneapolis have erected a fireproof hotel, the St. James, of twelve stories. It is first-class and caters to first-class trade at about half usual rates. An auditorium on the second floor affords opportunity for Sunday afternoon services, especially for the guests of the hotel. The entire profits from the operation of this hotel are devoted exclusively to the maintenance of a mission near by, where services are held daily.

Do you love your Church and your Church paper? Show it by sending in your subscription now.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

THE NORTH TEXAS FEDERATION

When the matter for last week's issue was sent in the North Texas Conference W. B. C. Federation was in full blast and a brief report was given. With the storms on the first and second days of the Federation keeping hundreds away, the attendance was still good and the interest rose at times to white heat. Dr. S. A. Steel's lecture on the Bible held a large audience breathless for nearly two hours. To many the occasion will mark a new era in appreciation and study of the Bible. Bob Shuler brought a virile message on the relation of a Christian to this present world and showed how big men can be depended on to do big things for God and humanity, once they are banded together and started in the right direction. The other speakers were mentioned last week. The officers and district committeemen of the Federation for the next twelve months are as follows: President, Paul B. Kern, Dallas; Vice-President, John Marshall, Sherman; Secretary, C. D. Spear, Dallas; Treasurer, Mrs. Robt. Harvey, Denison. Executive committee: Hon. Rosser Thomas, Bonham; F. C. Tongue, Dallas; Outler Gose, Decatur; E. Y. Horn, Terrell; H. D. Mouzon, McKinney; Sayers Boyd, Paris; M. B. Harrell, Greenville; H. L. Piner, Denison; C. W. Snider, Wichita Falls; M. L. Williams, Denton.

Under all the conditions this Federation made a most auspicious beginning.

A GREAT WESLEY BIBLE CLASS FEDERATION.

The Wesley Bible Class Federation of the Central Texas Conference, which closed at Temple at noon April 26, was the greatest gathering of the kind ever assembled in the Southwest. A conservative estimate placed the number present, not counting any Temple people, at six hundred. These were not idle sightseers, drawn thither by the lure of reduced rates and free entertainment. While the railroads granted the Federation the courtesy of slightly reduced rates, the Federation did not ask free entertainment. The assembly was made up of pastors and other Sunday School leaders who paid their own way, or had it paid by the classes which they were present to represent. Naturally, the greater number in attendance were from nearby territory, but representatives were registered from nearly every part of the conference, and quite a number came from the bounds of the Texas Conference.

On the opening night, when Bob Shuler spoke, the floor of the auditorium of our magnificent First Church was filled and a number of persons were in the gallery. A test revealed that while Temple was well represented in the audience, hundreds of those present were from abroad. Rev. J. F. Tyson, pastor of Salado Circuit, had forty-nine Sunday School workers present from his charge. As usual, Shuler gave out a message worth going some distance to hear.

Wednesday morning brought hundreds of people from Waco, Georgetown, Granger, Bartlett, Holland, Belton, Eddy, Troy, Bruceville, Lorena, Moody, McGregor and other nearby places, and a good delegation from Fort Worth responded to the call of districts. At the head of this delegation was that persistent presiding elder, Dr. John R. Nelson, and in it were Hotchkiss and Stanford, Fort Worth pastors. Among the speakers for the day were Hon. S. P. Sadler, of Gatesville, who nine years ago organized a Bible Class with six men. At present his class numbers over a hundred and includes all classes of the community, Catholics and Jews not excepted. The period given to class reports indicated a wide range of religious activities on the part of our classes, and showed that in city, town and open country they are becoming an asset more and more valuable to the Church.

In the afternoon Dr. John R. Nelson gave a most suggestive address on the value of well-articulated organization in all departments of the Church, and showed the superiority of well organized movements over those that partake of the mob spirit. The balance of the session was given to class reports and there was not a dull moment, though the afternoon was warm and oppressive.

Wednesday evening the five Wesley Bible Classes of First Church, Temple, were out in bodies with banners streaming and half filled the auditorium. Dr. Bulla gave a great address. It was fitting that the Federa-

tion should meet with this Church, for it has the largest Sunday School and one of the best Wesley Bible Class departments in the Central Texas Conference.

Thursday morning Dr. J. W. Bergin rang clear and true on "The Relation of the Sunday School to the Church." Dr. Bulla was at his best on "The Bible Class in the Community." Dr. Nichols led in another profitable period of class reports, and Dr. C. M. Bishop closed the Federation with a high watermark address on "Education in and for Religious Service."

One of the most helpful features of the program was the devotional period at the opening of each session, led by Rev. K. P. Barton, of Brownwood. In cogent interpretation and application of the Bible to modern life we have never heard Brother Barton excelled.

George Barcus presided over the meetings with discretion and power, and his earnest, prayerful leadership contributed much to the success of the meeting.

The Federation elected the following officers: President, Prof. G. T. Bloodworth, Fort Worth; Vice-President, J. R. Spencer, Temple; Secretary, Miss Willie Droomgoole, Waco; Treasurer, E. G. Gillette, Georgetown.

Executive Committee: S. P. Sadler, Gatesville; J. E. Blair, Corsicana; W. J. Baker, Fort Worth; T. F. Temple, Weatherford; Walter Crow, Waxahachie; John H. Garner, Cisco; Judge Rice, Cleburne; W. J. Clay, Dublin; J. A. Smith, Indian Creek; A. W. Steele, Waco; B. F. Smith, Temple; Walker Shipley, Hillsboro. Ex officio, C. A. Nichols, W. S. Rowland, Geo. W. Barcus.

The next meeting place will be fixed by the Executive Committee.

Following are the resolutions adopted by the Federation:

"Resolved, That we appeal and earnestly urge our Senators and Representatives in Congress to enact laws for the immediate prohibition of the liquor traffic as a war measure to conserve the food supply and military efficiency, and that this resolution be transmitted by wire to Senator Morris Shepherd. Signed by the President and Secretary of this Federation."

"Resolved, That we as a body of Church workers twelve thousand strong in the Central Texas Conference of the M. E. Church, South, extend to our beloved President, Woodrow Wilson, our sincere confidence and sympathy."

"Resolved, That the President of this Federation be requested to convey to the editor of the Nashville Christian Advocate, Dr. T. N. Ivey and to Dr. W. D. Bradfield, editor of the Texas Christian Advocate, the thanks of this Wesley Bible Class Federation for liberal space in these respective journals of our Church."

"Resolved, That our membership goal be fixed at six hundred and fifty classes by the next meeting of this Federation."

EPWORTH LEAGUE DEPT.

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

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

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

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

A CRY FOR HELP FROM MISS WYNN.

(I am taking the liberty of giving you a part of a personal letter from Miss Wynn to me, in which she tells of "one of the least of these His little ones," who needs help. Oh, friends \$200 a year is so little for the mighty returns of the future.—E. P. T.)

"I am inclosing you part of a letter I received a few days ago from Guadalupe. Miss Streater, who wrote this letter, is an independent missionary who has never come out on account of the trouble. I feel that what she says about the boys and girls is about right, because she has had an opportunity to judge them under fire. I am so anxious to get this boy to Laredo for him to be in school. Maybe you can get him as a special for me somewhere. It will take \$110 a year to educate him; that includes all except his clothes, and I am sure we could easily get those. It will take

**The New Epworth
Makes Port O'Connor Lots
A Real Investment**

If you were down at Port O'Connor last summer you will remember the great expanse of land lying to the north of the town which they told you was to be the New Epworth. At that time, perhaps, it seemed to you an impossible task to make this into a real summer resort.

This miracle has been performed. In the last few months the entire north shore of the Port O'Connor peninsula has been changed in appearance. The Encampment Grounds have been cleared, fenced and a Ground Keeper's home built. A commodious and comfortable auditorium has been erected. Numbers of comfortable two-room cottages are nearly completed. A large bathhouse and a thousand-foot bathing pier are in process of construction. Roads are being shelled and lawns sodded. The New Epworth is a substantial reality.

The development of this resort cannot but make lots in Port O'Connor, particularly those adjoining the Encampment Grounds, increase rapidly in value. Some choice locations are still available. Write today for prices, plat and particulars.

**TEXAS METHODIST ASSEMBLY
PORT O'CONNOR**

\$15 to bring him out of Mexico, and he ought to come with Miss Streater, as she suggests. Please see if you can help me with this.

"We began a two weeks' tent meeting here yesterday. I will try and write you something for the Advocate when it is over."

"NORWOOD E. WYNN."

Following is Miss Streater's letter, in part:

"There's an intelligent, well-behaved little boy of twelve years whom I should like to see sent to Laredo Institute. His mother says she would be willing to have him go and stay until he finishes. Perhaps you knew his father, who was Sr. Sebastian Ramos, a Congregational preacher, who died several years ago. The little boy, Hidalgo, was in our day school here and this year finished with honor the fourth grade in the public school. The mother and Hidalgo and a little boy younger live with her father (over eighty years) in one of those little old dark rooms in a vecindad, and she makes a few cents a day putting fringe on rebasas and the old father, too, makes a few cents dying thread. So you see they are just as poor as poor can be, but Hidalgo is very bright and gives promise of making a good and useful man if he can be educated under Christian influences. He is in my Sunday School class and seems religiously inclined. Now, don't you think you could help me get him into the Laredo school? Couldn't we get some folks to be responsible for his support one year and then some others another year, and so on? If the way opens for him I could take him when I go home, probably about the last of May. Hoping to hear from you soon. Yours in His service."

"E. G. STREATER."

LAMPASAS, TEXAS.

Lampasas League had its first meeting Easter Sunday at the church with a fine attendance. Each officer told of the work he was to do.

The fourth, or Missionary Sunday, was given over to a program on Korea. Every one on the program responded with interest. The pro-

gram for April 29, "Africa Boat Special Day," is to be observed and a pledge of \$10 raised. A contest between young men and women is on in full swing. Great interest is being brought about by this contest. Everyone now seems to be in working order, and we hope to keep this up.

(MISS) GREGORY, President.

TRINITY CHAPTER OF FIRST CHURCH, DALLAS.

The following are taken from the Weekly Bulletin of April 22:

"Cottage Prayer Meeting service will be held this afternoon at 3:30 o'clock at the home of Mr. H. S. White, 2224 Alice Street. Leaguers are requested to meet with Miss Tatum and Mr. V. Wilson at the church at 3 o'clock and go to the service in a body."

"The following has been received from the General Secretary at Nashville, relative to the Leaguer's recent 'Card Shower' to Dr. Anderson, Korea: Mr. Gus W. Thomasson, Dallas, Texas—Dear Brother: That was a graceful thought on the part of your League to send those postcards to Dr. Anderson. It will be a regular heart-warmer and I know he will appreciate it. I have written him to write you in reply, which I am sure he will do. I thank you for him and for the suggestion, which we will pass on to others in like relation to the missionaries. Cordially yours.—W. W. Pinson."

Constipation.

Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse, so that you soon are dependent upon medicines. They do not touch the most probable cause—the source—of your trouble (Liver-Gall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble. Gallstone Remedy Co., Dept. E-89, 219 S. Dearborn St., Chicago, Ill.

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THE WOMAN'S DEPARTMENT

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



OUR LAKEMP AUXILIARY.

The above presents our faithful membership in the following order: 1, Miss Dorsie Benton; 2, Mrs. Mattie Kates; 3, Mrs. L. B. Nichols; 4, Mrs. Mary Doerrie; 5, Mrs. Ella Benton; 6, Mrs. Eva Conley; 7, Mrs. F. C. Harrell; 8, Mrs. Ella Stender; 9, Mrs. B. O. Boyer; 10, Mrs. O. J. Boyer; 11, Mrs. Theo Doerrie; 12, Mrs. Anna Kirby.

The Woman's Missionary Society of LaKemp is a live wire, and is only a year old. We organized a year ago with seven consecrated women who knew very little about the work, but worked hard and prayed much until our number soon grew to fourteen enthusiastic workers. We had a Mission Study Class last year, and are planning to organize for this year at our next meeting, using as a textbook, "The South Today."

We are not contented with keeping all of our missionary knowledge in the society, but we put up a talk to our pastor, who secretly enjoys sitting in the audience occasionally, and ask him for a Sunday evening that we may have a public program. Our last one was attended by at least three hundred people, and we received a freewill offering of \$9.60 for foreign missions. It is not enough to say that the ladies have nothing but "sympathy" for the pastor, for when the pastor's family is sick they have willing hands and a purse.

We are praying that we may be of more service to our Master this year. Pray for us, for His service is together.

The subject of the Week of Prayer for the Adult Auxiliaries will be "Medical Work in China, and the Gulf Coast Work."

The Council granted the Young People the privilege of raising a fund of \$35,000 as their share of the Council work, such funds to be prorated to the work in Japan and the Oriental work on the Pacific Coast.

The support of kindergartens in the home field is assigned to the Baby Division.

The support of our work among the miners is assigned to the Junior Division.

The support of kindergartens in the foreign field is assigned to the Baby Division.

The support of the Korean work, except the salaries of missionaries, is assigned to the Junior Division.

Most interesting was the story told by Bishop Lambuth of Mrs. Quay, our first Bible woman in China, who met young Dr. Lambuth and his bride when they landed in Shanghai years ago, and said: "O, you poor young things, you do know so little; I must go to Nantziang with you and get you started!" and go she did. And "get them started she did." She died soon after with full knowledge that the journey and its exposures had hastened her death, but so happy because she had been allowed "to be a missionary." It is a privilege of a lifetime to hear daily the great man who thinks and prays in terms of continents and nations and still exalts the individual life.

From Mrs. Johnson's letter to the Missionary Council:

Greetings to Our Council.

Beloved Friends: Providential conditions have prevented my being with you in person, but not in soul and spirit. We ask you to join us in thanks to our Heavenly Father for victory. Our debt on God's House of Mercy is paid and an endowment begun, amounting now to \$630.54, which, if it meets your approval, I will continue to raise and put in your hands to help meet our current expenses."

We all know the good work of this saintly woman. May she long be spared to plead the cause of the fallen.

Our slogan for the year: "A ten per cent increase in auxiliaries, funds, membership, or an advance of 820 in auxiliaries, 18,770 in membership, \$49,217 in funds."

Program of the five P's for 1917: Pray fervently, definitely, daily. Perfect the societies.

Push the organization of new auxiliaries.

Present the claims of the Missionary Society to every woman and child. Pay pledges in full.

tional, Mrs. J. R. Horton. Young People's Rally. "A Call to Service," Rev. Frank Onderdonk. Adjournment.

WEST OKLAHOMA CONFERENCE.

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

The Council Meeting

Was attended by Mesdames Campbell, Morgan and Canter, from our conference. On account of the illness of her mother, Mrs. Bobo was prevented from going and the Publicity Superintendent attended instead.

The Ardmore Auxiliary

Recently gave a reception in which the elderly women and the shut-ins received special attention. The former Presidents of the Auxiliary were in the receiving line. The purpose of this reception was purely missionary in spirit, the object being to create a greater interest in the Missionary Society and to show the Christ-spirit to the shut-ins of the Church.

With Our Young People.

Temple. A Young People's Missionary Society has been organized recently and they have also begun a study of the book, "Training for Service."

Cordell. A Y. P. S. M. S. with ten members begin the work with much enthusiasm and interest. They have a wide-awake Mission Study Class and send reports of their meetings to the weekly paper.

Altus. The Society here is doing excellent work. At their last meeting the life story of Bishop Lambuth was told by one young lady, while another gave the story of how the mission work was begun in Korea. Miss Dovie Polley has been elected delegate to the district meeting at Frederick, at which time she will give a story of the young people's work.

District Meetings.

The Lawton district meeting will convene at Frederick May 7, 8. The sessions will open on the evening of the 7th and will close on the evening of the 8th.

Mangum District will open its annual meeting at Granite on the evening of May 21.

Let us earnestly pray that the district meetings of the conference this year will be of great value to the cause and an inspiration to all who attend. We have accepted an invitation to attend the two meetings above mentioned.

COOLEIDGE-HILLSBORO DISTRICT

The W. M. S. rendered a splendid program Monday afternoon, April 9, at the M. E. Church, South.

It is the custom of the society to observe "Pledge Day" in January. At this meeting every one is given an opportunity to pledge any amount they may feel able, over and above their dues, to carry on and advance our great work.

Owing to bad weather and an unusual amount of sickness we could not observe our Pledge Day early, although the society instructed our delegate to the annual meeting to pledge \$60 for us, feeling that we could raise that amount.

A splendid program was arranged and rendered.

Sister Huddleston conducted the devotional, which was very sweet and impressive.

Mrs. J. M. Pyburn gave us a fine paper on "What Our Missionary Society Stands For."

Mrs. Frank Lamb rendered a beautiful instrumental solo.

Mrs. Jowers read a paper on "Christian Stewardship," after which the entire society joined in singing "All for Jesus."

Mrs. Beauchamp conducted a very interesting and instructive "Quiz on Stewardship." Every one took part and we feel that it was very helpful.

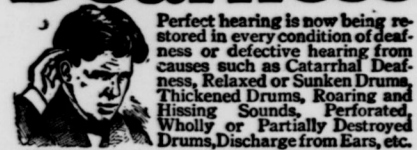
Mesdames Conn, Rod Hancock and Cauthen sang for us the beautiful song "Some Day."

We were made to realize that some sweet day we shall rest from our labors and enjoy a home prepared for us, if we but remain faithful to our Lord.

Our President, Mrs. A. J. Hancock, made a short, sweet talk on the "Pledge."

Mrs. Rufus Bureson, our Corresponding Secretary, passed the cards around, and we all joined in singing "Something for Thee," after which we had some earnest prayers, and each of us signed our cards as we felt that God directed. The cards were taken up quietly and the Corresponding Secretary announced that our pledge was \$60. This is more than we have ever pledged individually before. It was one of the sweetest and most spiritual meetings of the year. Miss Martha Corley favored us with two splendid readings, after which we had a

Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums "Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.

WILSON EAR DRUM CO., Incorporated 833 Inter-Southern Bldg. LOUISVILLE, KY.

delightful social hour. A salad course was served. About forty ladies were present to enjoy the meeting. Two new members were added to our society—Mrs. Byers and Mrs. Hopkins.

MRS. A. W. JOWERS, Pub. Supt.

GOREE AUXILIARY.

We have a membership of sixteen with eleven subscribers to the Missionary Voice. Three meetings each month are devoted to the Mission Study Class. We have just completed "South American Neighbors." Mrs. A. C. Aston, in her efficient and impressive manner, taught the lessons giving splendid supplementary work which increased interest from week to week.

Our pledge for this year is \$40, an increase of \$10 over last year.

WEST TEXAS CONFERENCE NOTES.

The annual meeting will convene at Gonzales May 8th and we hope to have a delegate from every auxiliary in the conference. The Council message alone will be worth the sacrifice it may cost you to attend. The District Secretary of the San Marcos District was among the West Texas ladies who had the privilege of attending the Council in New Orleans and has come back to us filled with a burning enthusiasm for the work in general and her district in particular.

All Texas will rejoice with dear "Mother Johnson" that the V. K. Johnson Home is now free of debt, and her burden has been made lighter.

I am still asking that the Superintendents of Study and Publicity send me your names. Some Auxiliaries have not done so this year, hence I am sending the literature to the old name or to no one. As so few report the conclusion is that the Auxiliaries are not receiving them. Please let me have these names as the literature is valuable and should not go astray.

Remember the annual meeting. If you cannot go you can pray that God will direct that body that it may make the best plans for work in this time of National and world-wide need.

MRS. J. MYDDLETON WOODS.

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.

McALESTER (OKLA.) DISTRICT CONFERENCE.

The McAlester District Conference convened in the city of Atoka, Thursday, April 26, Rev. J. M. Peterson, D. D., presiding elder in the chair.

From the opening words of the first prayer the presence of the Holy Spirit was felt in the conference. Harmony, brotherliness and good fellowship prevailed in every session.

Professor Frank Seay, Rev. Walter W. Armstrong, Rev. A. E. Townsend and Rev. H. P. Clarke were visitors to the conference. Dr. Seay preached a great sermon on Sunday morning; Brother Townsend ably represented the interests Board of Education, Brother Armstrong delivered a great Sunday School address and Brother Clarke preached a thrilling missionary sermon.

Encouraging developments along all lines are indicated by the reports. Much attention was given the Sunday School and the laymen's activities. Several pastors reported the organization of men's gospel teams for the purpose of reaching country school houses and neglected places with a gospel message on Sunday afternoons.

The attendance of laymen upon this conference was unusually large and their intelligent participation in all the deliberations attests their genuine interest in the work of the Church.

A goodly number of additions to the Church has been had. Many revivals have already been held and others are planned for the near future.

The following were elected as delegates to the Annual Conference:

- D. H. LINEBAUGH, of Atoka.
D. W. POOR, of McAlester.
G. A. CROSSETT, of Caddo.
J. B. HOLLEMAN, of Stigler.

J. B. Holleman was elected district lay leader. Phillips Memorial Church, McAlester, was selected as the place for holding the conference in 1918.

The entertainment was delightful. Luncheon was served in the dining room of the church each day by the good ladies. The new church building at Atoka is one of the best in the conference.

Rev. G. W. Griner, the pastor, is spoken of by his people as being a great preacher.

Needless to remark to the brethren, who know him and love him so well, that Dr. Peterson is "making full proof of his ministry" on the McAlester District. WM. A. FRAZIER, Secretary.

GATESVILLE DISTRICT CONFERENCE.

The Gatesville District Conference held its forty-fourth session at Valley Mills, Texas, April 27-29, 1917.

Our much-loved presiding elder, S. J. Rucker, was at his best as a presiding officer, brother and leader. The longer he stays with us the more we see in his life and the better we appreciate him.

He brought us several strong addresses on different phases of the ministry. Especially did he stress the great and important work of winning people for Christ. Great emphasis was also placed on all of the other departments of the Church work, nothing escaping his vigilance.

The presiding eldership is safe in his hands. The conference throughout was noted for its deep sense of responsibility and thoughtful earnestness. Soul-stirring messages were delivered at each of the preaching hours—at 11 a. m. and 8 p. m.

The outlook for the district was never so good in its history. Each of the twenty-one pastors brought a message of cheer and we are looking forward to a year of great things in the name of the Master.

We had with us Rev. J. E. Crawford, Rev. D. L. Collie, Rev. C. E. Lindsey and Prof. S. H. Moore of S. W. U. The presence of the good men was much appreciated and their addresses enjoyed.

The conference took note of its local elder, Rev. J. W. Bowden, who has struggled for nearly a third of a century on the firing line as a supply but who is now forced to stop on account of old age and who after a life of active work and efficient work, too, has settled at Meridian, Texas, and has bought for himself and wife a small home. The conference indorsed his life and his work and as a token of their appreciation of him took a collection to help him pay the balance of about \$400 due on the home. However the collection did not near cover the debt. Permit the writer of this to say to all who feel disposed to help this

old servant that the Gatesville District Conference is with our elder to a man in helping to raise this small fund and house this worthy man of God.

Three young men, H. G. Land, J. T. Sanders and G. G. Tharp were licensed to preach by unanimous vote of the conference.

Delegates and alternates to the ensuing Annual Conference were elected as follows:

- Delegates:
J. S. POOL.
JAS. M. ROBERTSON.
REV. K. M. TURNER.
H. Y. PRICE.

Alternates:
J. A. G. Weaver.
J. C. Weaver.

The Sunday School Scholarships to S. W. U. were awarded to Mr. Travis Franks, of Gatesville, Texas, and Miss Ruby Tidwell, of Meridian, Texas.

Mr. Wade Nesbit, of Meridian, Texas, was elected Lay Leader for the coming year. Expressions of thanks were voted to our retiring District Lay Leader, Bro. W. S. Amsler, of McGregor, for his faithful and efficient work as a pioneer Lay Leader.

The new town, Ireland, was selected as the place of meeting in 1918.

At the close of this happy and profitable conference each of the 81 preachers and delegates present left for their homes feeling that Rev. J. Frank Luker and the good people of Valley Mills were ideal conference hosts.

F. O. WADDILL, Sec.
Oglesby, Texas.

WAXAHACHIE DISTRICT CONFERENCE.

The Waxahachie District Conference met at Midlothian, April 26, 1917, at 9:30 a. m. The presiding elder, Dr. Horace Bishop, presided.

The attendance at this conference was exceptional. All sessions of the conference were attended by a large number of both members and visitors.

Only one of the sixteen preachers in charge of works was absent, and that because of uncontrollable circumstances. The District Lay Leader, W. A. Crow, called attention to a significant feature of the attendance that there were practically three laymen for every preacher present.

Rev. J. C. Mimms, the pastor at Midlothian, and his people did everything possible for the entertainment of the members of the conference. The arrangement for entertainment was unusually well planned, and every member of the conference appreciates to the fullest the efforts of the pastor and the Church.

The reports of the preachers showed the work in the district in good condition. Several meetings have already been held, and a number are planned for the near future. There is a disposition to hold the revivals before the summer, and the results so far seem to justify the movement.

Several of the charges reported the most of the collections already subscribed, and some reported the greater part of the collections already collected. There was an optimistic spirit among most of the brethren in regard to the financial obligations of the district this year.

Among the Connectional men present were Dr. H. A. Boaz, of Texas Woman's College; Dr. John R. Allen, of Southwestern, and Rev. W. T. Gray, of the Methodist Orphanage. Rev. C. G. Chappell, of the Highland Park Church in Dallas, represented the interests of the Southern Methodist University Theological Department. Rev. C. A. Bickley represented the Mission Board of the Central Texas Conference. Rev. Z. L. Howell spoke in the interest of Meridian College. The Sunday School Board was represented by Rev. J. C. Mimms.

The conference agreed to accept one hundred and twenty-five dollars to be raised for the expenses of a student in the Theological Department of Southern Methodist University.

A committee, composed of the presiding elder, Rev. J. C. Mimms, and Rev. T. S. Armstrong, was authorized to select a man for special Sunday School work in the district.

The laymen were enthusiastic in their work, and under the leadership of W. A. Crow, who was unanimously re-elected as District Lay Leader, aggressive work was planned for the year. The report of the Committee on Lay Activities was remarkable for its businesslike brevity and forcefulness. It was contained in two paragraphs, one requesting the presiding elder to secure the services of a District Evangelist to work exclusively in the rural communities, and pledging his support by the laymen of the district; the other pledging the laymen to do their utmost to help the pastors

pay all financial obligations in full this year.

The following lay delegates to the Annual Conference were elected:

- W. A. CROW.
T. H. NOBLE.
DeWITT RICE.
J. P. CLAUNCH.

Alternates:
B. H. Stiles.
G. R. Thomas.
E. F. Bentley.
A. Lasswell.

At 11 o'clock Thursday morning Rev. C. G. Chappell, of Dallas, preached an inspiring and wonderfully helpful sermon from the sixth verse of the fifty-fifth Psalm. Umphrey Lee preached at the evening service.

Milford was selected as the place of meeting for the next conference.

The Secretary was instructed to send a report of the conference to the Advocate, and the conference adjourned sine die.

UMPHREY LEE, Secretary.

THE AUSTIN DISTRICT CONFERENCE.

The fiftieth session of the Austin District Conference convened in Liberty Hill, Texas, April 24, 1917, with Rev. Sterling Fisher, presiding elder, in the chair. From the first service to the close the conference was lifted to a high spiritual plane.

At the opening session the presiding elder gave a brief statement of the conditions of the district, and of what he desired the conference to accomplish. His gentle, conscientious and spiritual manner of presiding maintained peace and harmony.

The reports from the pastors as to financial conditions were interesting. University Church, Ward Memorial, Bastrop and Manor have paid as much as 50 per cent on conference claims. Every pastorate reported something paid, and nearly every one as much as 25 per cent. Proof was in evidence that every pastor has a proper sense of his responsibility, and of the work required to meet the demands laid upon him.

When the time came for the consideration of the spiritual state of the Church, Rev. T. A. White, of Smithville, gave a plain, practical and feeling exposition of the first five verses of the sixth chapter of Galatians, and many testified. It was a good time for the Holy Spirit was leading. There is a marked advancement in spiritual work throughout the district.

A session was given to the study, and reports of Sunday Schools, and was presided over by Rev. S. F. Goddard, of Manor, president of Conference Sunday School Board, at the request of the presiding elder. For the most part the reports elicited a peculiar interest. It was noticeable that the men on the circuits are handling the Sunday Schools admirably, notwithstanding the fact that it is one thing to tell how a Sunday School should be run, and altogether a different proposition to actually have the experience on a circuit. Children's Day has or will be observed by every school. The Mexican special has or will be taken in every pastorate. The 5 per cent per capita has or will be paid by every school. Rev. A. E. Rector, Conference Field Secretary, was with us, and rendered valuable assistance. He is a Sunday School expert. The address on "Modern Sunday Schools" by the chairman was a masterpiece.

The following were elected delegates to the Annual Conference:

- R. C. LOMAX.
E. B. MAYFIELD,
J. W. MOORE.
WILBUR P. ALLEN.

E. R. Pedigo was re-elected District Lay Leader.

The city of Elgin was selected as the place for the meeting of the next conference.

Dr. C. M. Bishop, president of Southwestern University, preached a helpful and inspiring sermon from the text, "As thou didst send me into the world, even so sent I them into the world." His address on "Christian Education" was as good as the best. It was evident that the subject was in the hands of a master mind in this field of thought.

Dr. Caspar S. Wright, vice-president of Southern Methodist University, preached to the edification of all. He also presented the interest of a theological scholarship in the university he represents, for which the conference subscribed \$125. Dr. Wright is one of us, and it is always a pleasure to have him.

Rev. J. E. Lovett preached, and he had a happy way of calling it "just common preaching," but men's hearts

The Ezyroll



Is built on scientific as well as hygienic lines and is the very latest thought in mattresses. An ordinary mattress of whatever grade becomes uncomfortable from the inside out until it is discarded, because of lumps and thin spots in the filling. The Ezyroll is just the opposite—the only possible wear or change comes upon the casing in which the filling is enclosed. As this casing is of the best quality of ticking, it practically insures an indefinite life to the mattress proper. Ezyroll is filled with the best long staple cotton and by a special process of manufacture is so disposed in its place that it can never mat or wad in lumps, as is too frequent the case in even the highest priced felted mattresses in which short fibre filling is used.

Ezyroll Lures to Sleep—Sweet Sleep

If your dealer can not supply you order from

The Ezyroll Mattress Co.

Clarksville, Texas.

yearn for more "just common preaching."

Rev. H. E. Draper, Conference Field Secretary for the Superannuate Endowment Fund, on the account of a broken arm was not permitted to attend the conference but a few hours. The interest he represents is ours, and we are glad that it is in the hands of one so competent and courageous. When he accomplishes what he desires then we young men will be better servants for the Church.

The service given to B. W. Allen was fittingly the last. It was an address on "The History of Methodism in the Austin District." Suffice it to say that no one could have done better. It was moved, and unanimously passed that he have the address put in pamphlet form for circulation.

Beside those already named, we had Revs. C. W. Rylander and J. A. Pledger as welcomed visitors.

It was the consensus of opinion that no conference was ever better entertained. The most loyal, kindhearted and hospitable people to be found any place are in Liberty Hill. As far as the fiftieth session is concerned that place would suit for a permanent meeting place. The most unique thing of all happened just before final adjournment. When the resolutions of thanks were read the presiding elder asked that the conference vote by ballot, and that the ballot might consist of name or of material substance. A liberal offering was laid on the secretary's table for the pastor and his wife. Rev. R. E. Duke is successfully directing the affairs of his charge. The Church at Liberty Hill has been materially improved with two wings which make it an adequate house for ideal Church work.

EMMETT H. MAYS, Secretary.

Now is the time to stand by your Church paper. Send your renewal to the Advocate today.

"How beautiful the saying of the Jewish Rabbi: 'God could not be everywhere, therefore he made mothers.'"

I greatly enjoy reading the Advocate. (MISS) LENA PATTON. Temple, Okla.

The power of self-sacrifice is that it conquers the heart. When you have tried all other weapons, try this. It is the sharpest sword in the arsenal of heaven.—J. M. Stifer.

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ATTENDANCE CONTEST IN THE SUN- DAY SCHOOLS.

The two Pennants offered for the largest attendance on Children's Day and for the largest percentage of increase in attendance on Children's Day based on the average for the first four Sundays in April are awarded to First Church, Hillsboro, and the Sunday School at West Dallas.

The first Pennant is awarded to First Church, Hillsboro, which had an attendance of 1045 and the other to the Sunday School at West Dallas, which had an attendance of 248, an increase of 235 per cent over the average attendance as outlined above.

These Pennants will be forwarded just as soon as they can be made and properly lettered. Much interest was manifested in the contest, though a large number of schools have not yet held Children's Day. Sonora reports 120 and states that the Sunday School is increasing every Sunday and the Church attendance is increasing in about the same proportion.

ATTENDANCE SUNDAY, APRIL 29, 1917.

Table with columns for Class (A, B, C, D, E, F, G, H, I, J), School Name, and Attendance Count.

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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.

MARRIAGES.

GRAY-SPRINGFIELD.—In their car in front of my residence, April 29, 1917, Mr. Harold Gray and Miss Inez Springfield, both of Thornton, Texas, Rev. J. O. Jorden officiating. Such a rice pounding I never witnessed as they received from their Sunday School.

WISE-PIETSCH.—In the Methodist Church at East Bernard, Texas, April 22, 1917, 4 p. m., Mr. Jambres C. Wise, of Galveston, and Miss Lillian Pietsch, of East Bernard, Rev. D. G. Hardt, of San Antonio, officiating.

DISTRICT CONFERENCES.

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

Table listing district conferences with locations and dates.

THE OKLAHOMA METHODIST ASSEMBLY.

The Oklahoma Methodist Assembly will hold its annual meeting in Guthrie, July 10-19, inclusive. The work of the School of Theology is well in hand and every preacher in Oklahoma can well afford to attend. Sunday School, Epworth League and Missionary Society workers will be offered excellent opportunities in the work of the Assembly. W. M. WILSON, Pres.

CHURCH DEDICATION.

The Methodist Church at Lawson, Texas, will be dedicated May 13. Rev. Casper S. Wright, of Southern Methodist University, will preach the sermon at 11 o'clock a. m. All the former pastors are invited. T. M. KIRK, Pastor.

OKLAHOMA CITY DISTRICT CONFERENCE.

The Oklahoma City District Conference will meet June 5, 8 p. m., El Reno, Okla. Rev. R. H. Denny will deliver the opening sermon. Organization of the conference will immediately follow.

Conference will convene at 8:30 a. m. June 6 with devotional service and administration of the Holy Communion.

The following committees are hereby appointed:

Licenses to Preach—C. C. Barnhardt, A. L. Williams, W. J. Richard. Admission and Readmission—J. L. Henson, R. O. Callahan, Moss Weaver. Deacon's and Elder's Orders—T. G. Peterson, B. C. Perry, H. E. Snodgrass.

The following brethren will be expected to preach: E. R. Welch, Frank Barrett, J. L. Henson, R. O. Callahan during the conference.

Beloved be ready to report benevolences in full. M. L. BUTLER, P. E.

FORT WORTH DISTRICT.

Brethren coming to the Fort Worth District Conference will please come to the church. You will find a regular jitney line from Fort Worth to Grapevine, and they will bring you to the church. Jitneys can be found in Fort Worth at Grammer's Drug Store on the square. They leave quite often during the day. Bring some of your great revival sermons along. Why not have some conversions at this District Conference? O. C. SWINNEY, Grapevine, Texas.

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

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

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 60 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all un-washable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 2 1/2 c. a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

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

BARBER TRADE.

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

BIBLES.

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

CHILDREN FOR ADOPTION.

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

COTTON SEED.

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

EVANGELIST AVAILABLE.

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

EVANGELISTIC HELP.

TERRY W. WILSON, Baritone soloist, organizer, director and personal worker. Open dates for summer and fall meetings. 1229 Boulevard, Houston, Texas.

EVANGELISTIC.

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

Gainesville District—Third Round.

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

Waxahachie District—Third Round.

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

Marlin District—Third Round.

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

HOLSTEIN CATTLE.

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

HOME CANNERS.

PUT up your fruits and vegetables in tin cans with "Home Canner." Write for special low prices. SOUTHERN CANNER CO., Dept. 15, McKinney, Tex.

JAPANESE SEEDED RIBBON CANE.

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

LAWYER.

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

OUR BISHOPS.

EVERY Methodist wants this book, "Portraits and Biographies of Our Bishops." Send 25 cents today and receive your copy by return mail prepaid. JNO. L. GREENFIELD, 2404 Forest, Dallas, Texas.

PERU SHAHOU PEAS.

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

PLANTS.

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

SECOND-HAND PEWS WANTED.

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

SHEET MUSIC.

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

SWEET POTATO PLANTS.

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

Jacksonville District—Third Round.

Athens Sta., May 20, a. m. Malakoff Cir., at Trinidad, May 20, p. m. Athens Cir., at Aley, May 26, 27. Eustace Cir., at Pickens Grove, June 2, 3. Palestine Cir., Holmes Ch., June 9, 10. Palestine, Grace, June 10, p. m. Elkhart Cir., Antrim, June 23, 24. Palestine, Centenary, June 24, p. m. Alto Cir., Redlawn, July 1, a. m. Alto Sta., July 1, p. m. Neches & Brushy Creek, B. C., July 7, 8. Rusk Cir., Shady Grove, July 10. Rusk Sta., July 11. Cushing Cir., Douglass, July 12. Rekey Cir., Clauson, July 13, 14. Gallatin Cir., Union, July 14, 15. Jacksonville Sta., July 15, p. m. Frankston & Larue, New York, July 17. Jacksonville Cir., July 21, 22. Bullard & Mt. Selman, July 22, p. m. Troup, July 29, a. m. Overton & Arp, Bethel, July 29, a. m. Montalba, Prices Chapel, Aug. 4, 5.

Pastors and official members will please cut this out and keep it for reference. Please note questions that will be called and have answers ready. Stewards are urged to make best reports possible this round. I urge the pastors to push the assessments. Do not wait until the last of the year. I. F. BETTS, P. E.

Wichita Falls District—Third Round.

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

RESOLUTIONS—BROTHER STODDARD.

Whereas, it has pleased our All-wise Father to remove from our midst a faithful and loyal member, and whereas, we as members of the Men's Wesley Bible Class shall miss from our midst Bro. Stoddard more and more as the weeks go by. Be it Resolved, That we as Christian men can see through his removal God's hand in taking him to his reward, after a long and useful life spent here in His vineyard. Be it further Resolved, That these resolutions be spread on our minutes, a copy sent to the Christian Advocate at Dallas and also be published in the Daily Herald. A copy must also be presented to his son. COMMITTEE. Palestine, Texas.

OBITUARIES

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

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

Poetry Can in No Case Be Inserted.

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

FINCHER - Little Gussie Doris Fincher was born September 8, 1915, and was carried home to live with Jesus June 10, 1916. Just staid long enough to entwine the cords of love around our hearts, then went away. We mourn for her, but we will see her soon, then we will rejoice, and then we can understand. Thank God, it is all right, for our Lord does everything right. But O how we miss her. She seems to whisper to us now. Come home, and we will go by the help of God. S. N. ALLEN, P. C.

FINCHER - Doris Fincher, infant of Brother A. B. and Sister Fincher, was born April 1, 1915, and died June 10, 1916. O how we miss our little ones when they are taken from us. We feel out for them in our sleep and mourn with real heart sorrow when we have to take our hands back without them. But it is the Lord's work and he will sustain us amid our deepest sorrow. Then when the storm is over and the calm and sweet hour when our good Lord comes for us, and we know as we are known, and take our sweet children in our arms again, thank God we will meet over in the good home that awaits us. S. N. ALLEN, P. C.

TRAINHAM - Murle Lee, little son of Bro. Jessie and Sister Zorah Trainham, was born February 16, 1915, and died March 29, 1917. Little Murle's death was quite a shock to the community. He was trying to follow his papa to the field and started to cross an old ash-heap where a haystack had been burned and walked into the fire and was burned so badly he died the next day. Little Murle was a boy who knew his papa; the pet of parents and kindred. He was bright and pleasant. His going leaves many sad and sorrowing. He was laid to rest in Vera Cemetery, Knox County, Texas, March 30. Parents and friends, be faithful and you will find him at the pearly gates of the city of God, ready to greet you in that "land that is fairer than day." C. D. PIPKIN, Pastor.

LANSFORD - On March 26, 1917, at 4 p. m., the sweet spirit of Zack Lansford answered the last call of God. He was sick only about thirty-six hours with heart failure. He was cut down in the bloom of youth to go live with God and his angels in heaven. He was only about thirty years of age. He leaves a wife and three children, a girl of six years, one of three years, a little boy of four months and three brothers, three sisters and a father to mourn their loss. Weep not, dear loved ones, for if we live as he lived we will meet him on the other side of Jordan in that peaceful home. He was laid away to await the resurrection in the Lost Prairie Cemetery, at 3 p. m. on the 27th. Rev. W. P. Robbins holding the funeral services. May God comfort the many surviving relatives and friends, for his death was many. To know him was to love him. The night has darkened for Mr. Lansford, but the day will soon dawn on the other side. ONE OF HIS MANY FRIENDS. Personville, Texas.

PASLEY - Mrs. Sallie Ann Pasley was born September 2, 1854; died March 29, 1917. She was married to W. A. Pasley February 12, 1874. To this union were born eight children, all of whom are living and all belong to the Church except one. She was laid to rest in the Waxahachie Cemetery in the presence of a large crowd of friends. Floral offerings were many and beautiful. Sister Pasley was a good woman. Had been a member of the Methodist Church at the time of her death thirty-three years. She was loyal to the Church, loved her preacher, spoke evil of no one. She was one of the most "motherly" women I ever saw. Her children "rise up and call her blessed." To know her was to love her. Services were conducted by the writer, a former pastor, and Rev. Warner Moore, her present pastor. To the husband and children: She has gone to that mansion that Jesus prepared for her. May you so live that when God calls you there may be a united family around the throne of God. Her former pastor, R. O. SORY. Brandon, Texas.

EASLEY - James M. Easley, son of Drury and Mary Easley, was born December 16, 1847, in Springfield, Illinois, and departed this life Sunday, March 25, 1917, at his home in Manchaca, Texas. He came to Texas in 1875. On May 30, 1877, he was married to Miss Eliza Turley, of Manchaca, Texas. To this union there were born four children, all of whom passed away when quite young, except one daughter, Mrs. C. A. Brocksch, of San Antonio, Texas, who, with the widow, still survive to mourn their loved one. Bro. Easley had been a member of the M. E. Church, South, over thirty years, having professed religion in Manchaca, Texas, and united with the Church in 1885, under the ministry of the now sainted pastor, Rev. H. M. Haynie. One who has known him for many years has most beautifully said of our departed brother, "His chief characteristics were kindness for all, and never an uncharitable word for anyone." For four years he has been a constant sufferer from strokes of paralysis, but has borne his affliction with unusual patience and Christian fortitude. Death did not find him unwilling or unprepared to go. H. BASCOM OWENS, Pastor.

MOORE - Mrs. Mary A. R. Moore (nee Write) was born in Georgia October 3, 1838; married A. P. Ellison November 5, 1857. Four children were born of this union. She and her husband moved to Alabama immediately after their marriage and made that State their home until 1867, when they came to Texas. May 11, 1872, Mr. Ellison died, leaving her the care of three children. January 20, 1881, she was married to Mr. W. R. Moore, who died September 6, 1900, since which time she has made her home with her daughter, Mrs. W. W. Moore, of Matador. Grandmother Moore, as she was familiarly known, was converted in early life and lived the highest type of Christian life until her death, which occurred at 1:10 p. m., March 5, 1917. The pastors and their wives who have lived in the parsonage at Matador may have some idea of what it means to this writer to pen these lines. She was a mother indeed to me and mine and I am sure others who have occupied that parsonage home feel the same. How we miss her! But some sweet day, thank God, we will meet her again. R. L. JAMESON. Matador, Texas.

BREWER - Mrs. Amanda Brewer (nee Wood) was born in Georgia April 8, 1856; moved to Alabama with her parents at about the age of two years, then to Texas in 1871. Sister Brewer was converted at the age of fourteen and joined the Methodist Church, of which she was a faithful member at the time of her death, which was March 2, 1917. She was married to J. W. Brewer January 22, 1880. To this union were born four children, three girls and one boy, three of whom are living, but one has preceded her to the glory land. Sister Brewer was one of the most devoted Christian women I have ever met. She had formed a habit of reading her Bible in her young days, and when she grew older and in declining health she never gave up this habit. She was a good Bible scholar, and could almost repeat the Book of Psalms by heart. A large crowd of relatives and friends gathered at the Church to pay a tribute of respect to the one whom they loved so dearly. A long procession followed her lifeless remains to its long resting place and said farewell till we meet you in heaven. T. D. McCRARY, P. C. Edom, Texas.

FINCHER - T. N. Fincher was born February 3, 1881, and departed this life August 12, 1916; was converted and joined the Methodist Church at ten years old in the year of 1891. Leaves a wife and four brothers and one little son and loving parents to mourn for him. Tom, as we familiarly called him, was a good Christian, kind husband and an obedient son. Tom was one of the few boys that never left home without telling his mother just where he was going, and when he would be back. His mother never suffered any uneasiness about him when he was out of her sight. His many friends loved him and every one was his friend that knew him. But he is gone, we say, but not forever, for we will soon meet him among the bloodwashed saints in glory. Time and sorrow have frosted the heads of his dear father and mother and when we look upon them, as they sit in their places in the congregation, we are reminded that it won't be long until they will see their dear son on the shining shore of eternal happiness, where it won't be said that we are sick or dead. Some sweet day, thank the good Lord, we will strike hands again. So look up, dear parents and loved ones, and be faithful a little longer. His pastor, S. N. ALLEN.

MURPHY - Abner James Murphy was born in the State of Mississippi February 14, 1855, and died in St. Louis, Mo., March 25, 1917. His passing away was not unexpected by his friends and relatives, for he had been in poor health for many years. He died in peace with God and men. Bro. Murphy had been a member of the Methodist Church almost all his life. He was faithful in the keeping of his obligations as far as his ability went. He did not claim to be perfect, but he did claim to love his fellows. The great crowd that gathered to pay the last tribute of respect to his earthly remains was evidence that his love and respect was reciprocal. He was a member of the Independent Order of O. I. Fellows. After the services, held by the pastor of St. John's Methodist Church, were concluded the body was taken in charge by the lodge of which he was a loyal member. His body rests in the cemetery in the town of Stamford, where it awaits the resurrection of the just. His father was a minister in the Methodist denomination. He was killed when Abner was three years old, at the battle of Fort Donaldson. We offer our sympathies to the relatives and host of friends who mourn his going away. GEO. W. SHEARER.

CHENAULT - On February 15, 1917, at his home in Hico, Texas, the tired body of John F. Chenault entered into rest. It was as if the angels had kissed the eyelids and God had given his beloved sleep. He was born in Magnolia County, Arkansas, August 7, 1862. When a child seven years old he came to Texas with his parents, where he spent the remainder of his life. He was married to Miss Hattie Anderson at Fair, Texas, September 13, 1888. To this union were born five children, all of whom are living in Hico. He was a kind and affectionate husband, an indulgent and devoted father; all this was joyously reciprocated, and his was a happy family. At Fair, Texas, in 1895 or 1896, he was converted and joined the M. E. Church, South, in which he lived until he was transferred to the Church triumphant. During his long illness of more than four months he arranged his business matters, and with these was not unmindful of his spiritual state. He expressed himself as being prepared, ready and willing to go. He manifested the sustaining grace of God by his sweet, patient spirit, while passing through his severe affliction. Such testimony and Christian evidences make it easier to bear the sorrow of separation. Dear friends, as happy as the home on earth was, he awaits your coming to a happier home in glory. W. C. HILBURN.

DUNKLING - Mrs. Suddie Dunkling was born in Rusk County, Texas, November 3, 1876. She was the daughter of Mr. and Mrs. Ben Chamness; had the best of Christian training from childhood, and united with the M. E. Church, South, in her tender years. God called her home March 14, 1917, and she was ready for the summons for she had "fought a good fight." Her body was laid to rest in the cemetery at Prospect, March 12, Bro. Jimmerson, of the Freewill Baptist Church, assisting her pastor in the funeral services. Sister Dunkling was married June 18, 1900, to Mr. R. M. Dunkling, a man of sterling worth in Church and community, who preceded her to the other world about two years ago. To this union there were born three children - Willie May, Robert and Emery. The first and last named survive. Sister Dunkling was a most useful as well as devout Christian, an excellent Sunday School teacher, a fine personal worker in a revival, able in prayer, ready and efficient in assisting pastor to collect Church finances and a woman with the confidence and esteem of all who knew her. Our Church at Oak Hill will miss her greatly. How anxious she was for a new house of worship. May her aged father, three brothers and four sisters, together with Willie May and Emery and all the surviving relatives and friends, be submissive to the will of him who doeth all things well. May we meet her again in that land beyond this vale of tears. Her pastor and friend, A. G. HALL.

WILLIAMS - Mary Eliza, wife of M. L. Williams, was born in Alabama July 31, 1845. Her father's name was John Locklin Smith. She was reared in the Old School Presbyterian Church, but while quite young she was converted and joined the Methodist Church in which she lived a consistent Christian life until God called her home on January 17, 1917. Her first husband's name was Captain Rufus Richards, of Alabama. To that union was born one son, who now resides in Snyder, Texas. Captain Richards died and she was later married to M. L. Williams, familiarly known as "Uncle Miles." He had also been previously married, and she assumed the very grave responsibility of step-mother of four boys. But, like all good women of her type, she was indeed a mother to them, and they loved her as their mother. Two children, Oma and Alma, were born to this last union. Alma died a triumphant death at the age of eleven, saying to her heart-broken mother, "Mother, don't weep for me; don't you see the angels, they have come for me? I am going to live with Jesus." Oma is Mrs. Tom McMillan, of Snyder, at whose home "Aunt Mollie" passed away. Besides a husband and children the deceased leaves an aged brother, Judge N. M. Smith, of Ruston, Louisiana. Sister Williams was a good woman. She was queen in her home. Her's was a well-regulated home. Her Bible and the Texas Christian Advocate were her companions. She was quiet and unassuming, and yet I have heard her shout the praises of God. She loved her pastor, always glad to have him come. I was her pastor one year, and it was her request that when she died for me to preach her funeral, and on January 18, at 4 p. m., I conducted her funeral service from the residence of her daughter, after which we laid her body to rest in the Snyder Cemetery to await the resurrection of the dead. It was a great blessing to be there and hear her bereaved husband sing that old hymn, "I will sing you a song of that beautiful land." I thought while he sang, oh, that we might all manifest such submissiveness under such trying circumstances. Farewell, Aunt Mollie, we are made poorer by your going away, but we know the winter was too hard on you, but in that "home where no one ever gets beat" we shall meet again some day. Tell all our loved ones we are coming by and by. "Blessed are the dead which die in the Lord." Her former pastor and friend, C. E. JAMESON.

GLASS - Clarence Alexander Glass departed this life at Point, Texas, December 8, 1896. He was born October 21, 1882, at Greenville, Alabama. Came to Texas at two years of age, was converted and united with the Church in 1902; was married to Miss Ray Etter at Lone Oak, Texas, April 29, 1909, and to this union one baby girl was born and is three years of age. He served as County and District Clerk of Rains County, Texas, four years; as assistant cashier of First National Bank, Emory, Texas, three years and cashier of First State Bank, Point, Texas, one year, at which place he was fatally shot by a bank robber on the night of December 7, and lived but a few hours. He was a good man and one of the most exemplary Christian characters that this county has ever produced. After joining the Methodist Church he was made a steward, which position he held until his death. He was a conscientious Christian character, self-sacrificing, faithful and loyal to Christ I have never known on earth. The influence of his life was like a sweet perfume exhaled in the home and hearts of loved ones and friends that can never die out of their memory. Like the sunbeam he gave color and beauty whereon fell the glow of his gentle face. His religious nature was beautiful; at prayer meeting, constant attendant and when the pastor wanted a helper he was always ready. His religious life was quiet, earnest and intelligent. In the duties and details of daily life his devotion to his Lord was constantly seen. His was a life of love and loveliness, though not without many trials and suffering. He was ever patient and brought joy and gladness out more conscientious development and work with moulding hard on the hearts of loved ones and friends to make them better and gladder hearts. The mourners of his death are legion, and to Clarence Glass may rightly be applied the language of inspiration, "Mark the perfect man and behold the upright, for the end of that man is peace." He has dropped the robe of clay to put a shining raiment on and has joined the redeemed throng and awaits the coming of loved ones and friends. Brother sisters, loved ones, all, don't disappoint his waiting spirit. His pastor, I. W. CAMPBELL.

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BOWDEN - Mrs. Dora Bowden (nee McAnally) was born in Lawrence County, Tennessee, December 29, 1848, and was transferred to her home on high March 5, 1917, at her home near Rising Star, Texas. She was married to J. N. Bowden July 12, 1874, and to this union were born twelve children, six dying in infancy and in childhood, all of which were at the "beautiful gate waiting and watching for mother." She leaves an aged husband and six children to mourn her departure. The children are: Mrs. Ella Strickland, Russellville, Arkansas; Cloyd M., Oklahoma City, Oklahoma; Cecil H., Rising Star, Prof. Witt, Pennsylvania University, Philadelphia; Miss Myrtle, Rising Star, and Rev. Jaimier, a ministerial student in Southern Methodist University; two grandchildren, Dora Myrtle and James Clifford Strickland; one brother, A. S. McAnally, Rising Star; one sister, Mrs. Bettie Buchanan, Gumlog, Arkansas; one half brother, D. P. McAnally, Sallisaw, Oklahoma; two half sisters, Mrs. Mollie Ludwick, Gumlog, Arkansas, and Mrs. Leila Hugin, Dover, Arkansas. Sister Bowden was converted in early girlhood and joined the Methodist Church, in which she lived a consistent Christian life. She had been a patient sufferer for several years, but was always cheerful and had a kind word for all, ever ready to do all in her power to relieve the family of every burden brought on her by suffering. She lived to see all of her children Christians and members of the Church, and her prayer was that God would call one of her sons into the ministry, which prayer was answered in calling the youngest son. She was laid to rest Wednesday at 12 noon, March 7, in a very impressive funeral, conducted by the pastor, in the Methodist church. May each of the children live to emulate the life and spirit of their sainted mother. EDGAR M. WISDOM, P. C. Rising Star, Texas.

DORSEY - Miss Clara De Lollie Dorsey was born at Rutherford College, North Carolina, and departed this life from McKinney, Texas, February 25, 1917. She was converted and joined the Methodist Church at White's Grove at the age of twelve years, and had developed one of the most beautiful and useful Christian lives I have ever known. One could look into her radiant, sweet face and know that she lived in constant communion with her Lord. Like him she went about doing good. Miss Lollie possessed rare gifts of leadership in the Church of God. She had been superintendent of our Junior League at South McKinney since its organization, and for some time was assistant junior superintendent of the North Texas Conference Epworth League. Her work among our young people will never die. While the League was her chosen field of labor, there was a single activity of the Church that did not feel her warm influence. We will miss her, but will try to profit by the lesson she has taught us of never growing weary or discouraged in the work of the Lord. Her mother and one sister, and two brothers have gone on before her; but an aged father, A. D. Dorsey, and five brothers, John E. Dorsey, E. L. Dorsey, P. J. Dorsey, T. H. Dorsey and J. D. Dorsey, also Sarah Dorsey, a niece, and Robert Dorsey, a nephew, together with a number of other relatives and a host of friends expect to find her one day amid the holy throng. And then—whether our sun shall glow till sinking in the West, or, like time, go out at noon—then, oh, then, sweet spirit, we'll share with thee the joys that are forever thine! Her pastor, J. W. BECK.

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BILLY SUNDAY IN NEW YORK.

Billy Sunday is not a "standing wonder," for he never stops. He is a running, jumping, screaming wonder. He is without question the greatest single human factor in the evangelical Church today. He is the most talked about preacher in the world. His sermons are more widely printed by the daily press and he has more magazine articles written about him than any other preacher on the planet. The dean of the Princeton Theological School said before a great audience in New York last week that Billy Sunday was the best loved man in America. I do not wonder, for he is a great lover himself. He has a wonderful drawing power. He attracts men because he loves them. You cannot resist the impression that he has a great loving heart that goes out after all men.

He has preached the gospel to more people than any other man who has ever lived. He has personally led more men to accept Jesus Christ than any other man who has ever lived in the history of the Church. Wherever he goes his preaching is attended by immense throngs and not hundreds but thousands accept Christ and begin a new life. At Baltimore there were 23,085 who "hit the sawdust trail" for a better life. At Kansas City there were 20,646, at Detroit 27,192, at Boston 48,903, at Buffalo 32,258. All these perhaps were not converted, but many were. Great crowds thronged the tabernacle daily in each of these cities. Witnesses were heard from several of these cities in New York Churches and in the tabernacle. They were unanimous in testifying to the great good that had been done by Mr. Sunday in their cities.

In New York a great tabernacle providing room for 20,000 people is crowded every night and well filled at the afternoon service. At night many are turned away for lack of room.

On the second Sunday of his stay in the great Metropolis at least 10,000 people failed to get in at each service. Last night, which was the third Sunday night, I came to the tabernacle more than a half hour before the service was to begin. I found it crowded, the doors all shut and thousands of people trying to get in. Members of the choir, personal workers, preachers—all alike were shut out for lack of room. Though I had a card of admission signed by Mrs. Sunday I was held at the door until "Billy" and "Ma" arrived. They took me in with the party and I sat on the floor. He preached a great sermon, at the close of which more than 2000 gave him their hand in a definite acceptance of Christ and the pledge of a better life.

You doubtless would like to know the secret of his wonderful power. You want to know what attracts such crowds and stirs such religious zeal wherever he goes. I carefully observed the man and his methods and made mental notes. You may be interested in my observations.

He is a man of strong and simple faith. He accepts the Bible fully. It is the Word of God to him and he has no doubt of its inspiration and truth. God is as real to him as life and Jesus nearer and dearer than his closest personal friend. In his prayers he talks with God and Jesus in the most intimate way possible. They are not far away, but right at his side and listening to his prayers. He sometimes begins in this familiar style, "Say, Jesus, you know what we are up against. I want your help now," etc. In one remarkable prayer recently he addressed his Satanic majesty in something like the following words, "Say, Devil, aren't you satisfied with what you have already done in old New York? You have wrung enough tears from the eyes of these people to make another Atlantic Ocean. You have squeezed enough blood out of their hearts to redden with crimson every wave. You ought to be ready to let up by this time."

His enthusiasm is almost unbounded. I never saw a man more earnest in his message. He is simply on fire in the pulpit and the crowd hears with eagerness his burning message. It has been said whenever there is a pulpit on fire there will always be a crowd to watch it burn. It is certainly true in his case.

There is not a dull moment during his entire sermon. The great crowds lean forward in earnest anticipation of what is coming. He is a great actor. He pounds the desk, kneels down, lies down on his stomach, shouts down at the devil and when hurling a thunderbolt against sin he frequently gesticulates as though he were throwing a fancy curve in a baseball game. Repeatedly I have seen

him standing on the top of the pulpit and waving his hands or his handkerchief or shaking his fist vigorously at the liquor traffic or some other evil. And it all seems not out of place. It is Billy Sunday and in keeping with his intense enthusiasm. It is a part of him, and while he gets such wonderful results those who fail to get such results ought to be slow to criticize. I know no other man who could adopt the eccentric ways that Billy Sunday has in doing things and be at all acceptable. But Mr. Sunday can follow such methods with abounding success. It helps to draw the crowd and create interest. For any other man to try to ape his methods would be to play the part of the fool.

He has a great message. He attracts not only by his eccentric methods, but he attracts and holds by his great sermons. They are strong and meaty. He does not use a pop gun, but a howitzer. He fires the most terrific broadsides at sin in all forms. He spares no class, forgets no form of evil. His sermons are not always logical, but as he says, he "sticks to the crowd if not to the text." His illustrations are apt and his splendid acting makes them very impressive. When you hear him once if you are interested in extending the kingdom of God you want to hear him again. He puts old truths in new light. His language, though not always elegant, is very forceful. "His theology is crude, but he has a tremendous moral punch," said a Union Seminary man to me last Sunday afternoon. He gives you something for consideration every time and puts it in a unique style. He uses the language of the street and slang abundantly.

His organization is perfect. He has eighteen regular assistants who go with him all the time, and now in New York he has a few extras. Not only does he have a choir leader and pianist, but Bible teachers, leaders for business women, workers in various special fields, experts everywhere. These are trained for special services. About one hundred and fifty local people, I am told, are giving a good part of their time to the present campaign in New York. I have never seen such perfect organization in any religious campaign. Mr. Sunday has a genius for such and he has perfected a plan that helps very much in his great work. Everything moves like clockwork. It does not take more than one minute usually to take up the incidental offering from a congregation of 20,000 people. Everything else in proportion.

He is well advertised. No man in religious work in this generation has had such generous advertising. His meetings are planned for two or more years ahead and kept before the people constantly. The greatest preparations are made. All Churches are lined up as co-operating, or they refuse. By Church organizations, prayer meetings, newspapers, cards, committees and every other legitimate way the meeting is kept constantly before the people.

His sermons are well reported in nearly all the great dailies where he labors.

When I observe what Billy Sunday is, what he does, the organization he has, the message he delivers and the advertising he gets I am not surprised at the wonderful results that follow his efforts.

When he comes to Dallas he will no doubt do a great work, not only for Dallas, but for the entire State. Let all Texas pray for and expect a great revival of the "old-time religion." H. A. BOAZ.

THE MOST HEROIC INCIDENT I EVER MET.

Living in the highland regions of the West Texas Conference of the Methodist Episcopal Church, South, is the most heroic man I ever met or discovered. He has been an active Methodist preacher, loyal to the point of a fault if that were possible—preaching, visiting, praying and saving and comforting souls wherever he found them, whether in the swamps of Arkansas in an early day, or on the frontier of the old Indian Mission Conference or the trying conditions that prevailed in the beginning of New Mexico and West Texas. For these fields he has given his life. He loved these hard fields and never complained when given the poorest. Thus thirty-three years were cheerfully given to the call of the cross and a necessary service of his fellowmen too poor at the time to pay more than the barest living. Then came the last ounce of strength and that went cheerfully with the rest. And then his Church said, Stand aside, your strength is gone. Quietly the

hero stepped from the ranks which closed and passed on.

He had a record that an angel might envy in his sacrifice and service for others. He had a heroine by his side, the constant and intrepid companion of those years of useful labor. He had two children who came late to bless their lives. He had a broken body the active ministry could not use and a memory that cheered his suffering soul. But he had not a cent and no strength to offer the world for a crust of bread. What was he to do?

The conference gives nothing the first year of retirement. So the Church of his devotions forgot him for one long, long year. His heroic wife rallied to the crisis. Dragging herself from bed she faced an examining committee and got permission to teach. Here at last was relief—she could fight the wolf off by the work she did when a girl. Two years dragged by and that source failed. The school boards refused to employ her because of the nature of her husband's health. The conference after the first year began giving a dole—all it is prepared to do, but which is but little more than enough to pay the seven dollars rent per month on the shack they occupy. Amid these awful straits he had his opportunity, such as come to but few.

The conference at that time had an unoccupied home, the gift of a great Christian layman, situated in a low altitude. Physicians said he could not live there. For this home he applied. I said, "I am sure the conference would be glad for you to occupy the home, but the doctors say you could not live there longer than three months." "I knew it," was the calm reply. "Then why do you propose to walk into sure death?" He lifted his thin, pale face to full view. It bore the indescribable marks of a scholar, a hero and a saint, and fixed his deep, clear eyes on me and said, "I thought perhaps the conference might let my wife and children continue to live there when I was gone." For once in a lifetime I had come face to face with a martyr. He was applying the principle which had guided his life to a situation at home. He was giving all he had for others.

Brethren of the Church of the living God, this is no fancied circumstance, but sadly true to the last syllable. And true in all too many instances in our great Church.

I will give the name and address to any desire to help put a shelter over this grand old hero and his heroic wife. H. E. DRAPER, Agent West Texas Conference.

SUNDAY SCHOOL INSTITUTE AT MERIT.

One of the best Sunday School Institutes it has been my privilege to attend for some time was held at Merit, April 29. It was filled from the beginning to close with marked religious fervor and inspiration for the great work of the Sunday School. At 11 o'clock Rev. C. L. Bounds preached a truly great sermon on "The Place of the Sunday School in the Church and Community." The following charges were embraced in the institute—Wolfe City Station, Celeste Station, Celeste Circuit and Merit Circuit.

E. L. SILLIMAN, District Sunday School Secretary, Greenville District.

NEW MEXICO CONFERENCE PREACHERS' INSTITUTE.

The time is July 10-20. The place is Trinity Church, El Paso. The preachers will have free rooms at Lydia Patterson Institute and their only local expense will be their meals. There will be no registration fee.

Speakers. The list is very attractive: Bishop W. R. Lambuth, Dr. C. M. Bishop, Dr. John M. Moore, Prof. Frank Seay, Rev. Herman Knickerbocker, Rev. J. T. McClure, Rev. Percy Knickerbocker. Subjects will be announced later.

Course of Study. This institute has but one patronizing conference, and owing to the limited attendance the undergraduate course will not be taught. A period will be devoted to each of the books in the postgraduate course selected by the Bishops. Mackintosh: "Doctrine of the Person of Jesus Christ." Teacher, Prof. Seay. Liddon: "Divinity of Our Lord." Teacher, Rev. E. C. Morgan. Schaff: "Life of John Huss." Teacher, Rev. J. B. Cochran. Speer: "Christianity and the Nations." Teacher, Rev. G. H. Givan.

These are the arrangements agreed upon by the committee appointed by the Annual Conference last year. Suggestions from any of the brethren before final draft of the schedule will be cordially considered. C. K. CAMPBELL, Secretary.



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