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## IF I HAD A MILLION DOLLARS

BISHOP E. D. MOUZON

I mean, "If I had a million dollars intrusted to me for the building up of the Kingdom of God, what would I do with that amount of money?"

I would not divide it up, giving a little to one cause and a little to another. I would put it all in one place. Just here many men of means make a capital mistake. First and last they give away a vast amount of money. But they scatter it; they dissipate it. And so it comes to pass that they never do any great thing; and when they die they leave behind them no great charity, no well established institution to bless mankind. If I had a million dollars, I would put it where it would yield the largest returns.

At the present time the Methodist Episcopal Church, South, has before her a well-defined educational program. We are undertaking to build two universities, one in Atlanta, Georgia, and the other in Dallas, Texas. This is the largest educational task that the Church has ever set her hand to. This calls for a larger outlay of money than any other enterprise ever undertaken by the Church. It is the conviction of the men who have to do with the shaping of the general policies of the Church, that the whole future of our Methodism is bound up with the success or failure of this undertaking. If Methodism does not build her well-endowed universities, where our teachers and preachers shall be trained for service, very soon our schools and pulpits will be filled with those whose faith has been destroyed by materialism and rationalism. If we do not build and equip our Christian schools, we shall find that godless and conceited teachers have robbed our children of the faith of their fathers. The sad fact is, that rationalism has become so common in the universities of America that it is already very difficult to get together a large faculty of specially trained men without making the discovery that one or two of them are unfit for the work to which they have been called. We have not begun a day too soon to build our own Methodist universities.

Whatsoever else we may do or not do, let it be kept steadily in mind that the carrying out of the educational program of the General Conference is the most important, as it is the most critical, enterprise now before the Church. If some one man, or any number of men, should place in my hands one million dollars, I would use the money for the carrying out of the will of the Church in making a real university here at Dallas.

We have not completed our task here at Southern Methodist University. We have just begun. We have made a good beginning. We are on a solid foundation. We have two of the greatest school buildings to be found in the United States. We have land here which in the future will be worth much to the University, although at the

First, I would add \$300,000 to the endowment of the College of Liberal Arts, making a total of \$500,000.

Next, I would give \$500,000 to the endowment of the School of Theology.

Then I would spend \$200,000 in building another great dormitory, which is one of the imperative needs of the University.

This would leave undone a number of things that ought to be done. Some of these are as follows:

The great auditorium completing the plan of Dallas Hall ought to be built. Our chapel will not now seat the student body; and our large attendance calls immediately for additional classrooms.

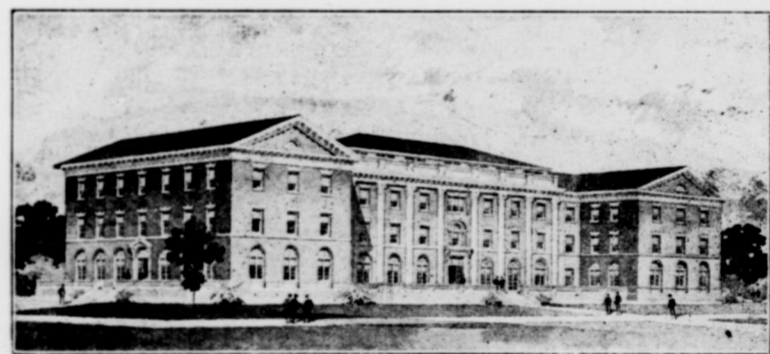
A Science Hall must be built. The laboratory should be gotten out of the main building.

A Gymnasium is needed. For we must care for the body as well as for the mind and heart.

A great Library must be built. We have in a short while gotten together a very serviceable library, and it is in convenient and attractive quarters. But it is plain that we must soon have a Library Building.

To do these things would require another million dollars. It is evident that we need just now not one million, but two million dollars.

For the present, however, we ought by all means to have at least \$1,000,000. We have done well. We should have done better. We have been too long in trying to raise our endowment to the million-dollar mark. Our second great dormitory has been too long delayed. Let us not become weary in well doing. Let us not turn aside from our great undertaking. Let us do something worthy of Christ and his Church. We Methodists have too long been content to do little things. When we were poor and few in number we were justified in building little schools and little churches. But our people have grown great in wealth and great in numbers. God expects us to do great things. Methodism must build for the centuries.



PROPOSED NEW WOMAN'S BUILDING, SOUTHERN METHODIST UNIVERSITY.

present it produces no revenue. We have in productive endowment \$200,000. We have thus made a good and sure beginning. But it is only a beginning.

For, consider how much money it requires to build a university. Columbia University is represented by \$38,000,000; Leland Stanford, Jr., by \$30,000,000; the University of Chicago by \$30,000,000; Cornell, by more than \$15,000,000; and Yale by more than \$13,000,000. The Methodist Episcopal Church, South, requires that a school must have proper buildings and equipment, and at least \$1,000,000 in productive endowment before it can rank as a university. Southern Methodist University is, therefore, under the necessity of increasing her endowment and of doing so as soon as possible.

What, then, would I do with \$1,000,000 here at Southern Methodist University?

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## Prayer

REV. N. R. STONE,  
Lewisville, Texas.

There was an editorial on the front page of the Advocate of February 15 on "Prayer," which is very thought-provoking to say the least. We rarely ever fail to read the editorials of the Advocate. They are full of meat and always helpful. We are an admirer of the editor, and appreciate the Advocate more and more. We desire to say a few things on the significance of prayer, as they come to us offhand after reading the editorial. What is the effect, power and influence of prayer? Does prayer have only a reflex influence upon the one who prays? Has prayer no power or influence to move God? We remember having heard old Dr. McAnally preach at the Annual Conference at Marshall, Mo., twenty-seven years ago. He was then feeble with age. His first statement when he arose was, "There never has been a prayer prayed; there never will be a prayer prayed but what was or will be answered." It may be orthodox to say, "Prayer cannot change the will of God." But to us prayer has a greater significance and is farther reaching in its effect than simply to prepare the petitioner to receive what God intended and was anxious to bestow. We believe that God may be influenced to do what he did not intend to do, or to refrain from doing what he intended to do. This is the teaching of the Scriptures on the influence of prayer as we understand it. The unjust judge in the parable of the importunate widow represents God being moved by importunity. The Master gave this parable to teach us that God may be influenced and moved by importunate prayer. The man who gave the loaves at the midnight hour to a friend, not because he was his friend, but because of his importunity, represents God answering prayer at all times, even at the midnight hour. Some one has said if God was engaged in making a world, if necessary, he would stop long enough to answer the prayer of a child. Our Lord said, " whatsoever ye shall ask in my name that will I do." God sent Isaiah to Hezekiah to tell him to set his house in order for he should die. Hezekiah turned his face to the wall and prayed and God heard his prayer and sent Isaiah back to tell him that by reason of his request he would raise him up and add fifteen years to his life. The Lord said to Moses when Israel had sinned, "Let them alone, and I will destroy this people and make of thee a great nation." Moses besought the Lord not to destroy the people, and it is said "The Lord repented of the evil which he thought to do unto the people," changed his mind.

Certainly one of the functions of prayer is to prepare the petitioner to receive what he asks for, but prayer means more than that. Elijah prayed for rain, but it did not rain. He prayed again and no sign of rain, but he continued to pray and the rain came in answer to his prayer. Elijah was just a man like ourselves. Who would undertake to say that God intended to send it at that time and Elijah's prayer simply prepared him to receive it? Elijah had declared to the people that it should not rain except by his word. God had turned the keys over to him. It is a wonderful thought that mortal man has swinging to his girdle the keys of God, which puts absolutely nothing beyond his reach and power. When God decided to destroy Sodom he took Abraham into his counsel. Abraham asked that the city might be spared on certain conditions. God consented to his request. He made further requests. God said he would do even all he had asked. Abraham continued to ask, God making promise each time to answer the request made. If Abraham had asked that the city be spared if one righteous person can be found in it, God doubtless would have granted that request, changed his mind and spared the city which he had intended to destroy.

George Muller never asked a man for a dollar to support his orphanage, but he asked God, and God always sent somebody with a check when it was needed. On one occasion the flour was all gone and there was nothing left for the next meal. He called the teachers and workers in a private room for prayer, and while they prayed God touched a wealthy man's heart in New York, and the man had a strange feeling, and with the feeling came a suggestion to make a gift to the Orphans' Home at Bristol, and to do it at once. The man hurried to the telegraph office and sent Mr. Muller a telegram for \$25,000. Heaven is a

central telephone station and God is the chief operator when a message is sent in and the proper connections are made.

Man may prevail with God in prayer like Jacob. He may wrestle with God and overcome him. Man may say to God, "I will not," "Thou must," "I will not let thee go except thou bless me." Prevailing prayer is as powerful as God. No wonder the Queen said, "I fear John Knox's prayers more than all the armies of England." Prayer prevails with God and man. Who can tell the extent of the influence and power of prayer? "The effectual, fervent prayer of a righteous man availeth much." Prayer brought the death angel to Sennacherib's army and slew one hundred and eighty-five thousand in a single night. It smote the Syrian army blind and put it at the mercy of a single man. The prayers of Israel in bondage came up to heaven, and all the King's army combined with the natural laws could not hold them in Egypt. Prayer brought an angel on lightning wings to open the prison doors and lead Peter out. A man prayed and the sun stood still upon Gibeon, and the moon in the valley of Ajalon. There is power in prayer. There is nothing in nature or the universe that transcends its mighty influence.

"That power is prayer which soars on high  
Through Jesus' name to the throne,  
And moves the hand which moves the world  
And brings salvation down."

(We fear Brother Stone has not read our editorials with his accustomed care. At no time have we ever believed or said that prayer exercises a mere reflex influence upon the petitioner.—Editor.)

### SHALL THE SECULAR PRESS TEACH US?

Rev. J. E. Harrison.

The Country Gentleman of February 17, 1917, contains an editorial on "Reading the Bible," in which the editor says: "One way to study the Bible, which in these days does not seem to have occurred to any one, is to read it. An enormous literature of instruction, most of which is superfluous and worthless, has grown up round the Bible. It is indeed worse than worthless, because it stands in the way of simple Bible reading, which is all that is necessary."

Again: "Every man who wishes to keep himself free from the vague, affected, pretentious language used by so many writers of the present day must read the Bible. Every man and woman who wish to keep their religious thought clear from so much that is false and misleading must read the Bible."

Hear him again: "Some books about the Bible are good. But is any one of them as good as the Bible itself?"

I am more and more impressed that the evil of present day Christianity is the reading of what men say rather than reading the Bible.

The critic will tell us all about the different writers of the Old Testament, dividing them up into an imaginary classification of J. E. D., etc., and the preacher who reads only what the critic writes will probably accept what the critic writes as truth.

To the critic the Jehovahs and the Elohistes were two distinct classes of writers (sectarian views of Deity, if you please.)

The reader of the Bible who thinks as he reads finds that Elohim was Deity revealing Himself in creation and to the patriarchs; and that Jehovah was His name revealed at the giving of the law through Moses. He will find that all Scripture accords with that first revelation of Elohim and Jehovah.

The nineteenth Psalm begins with creation and ends with law. It begins with Elohim and ends with Jehovah. "The heavens declare the glory of God." "The law of the Lord is perfect." The New Testament has two Greek words for Deity corresponding to Elohim and Jehovah.

Stephen, the clearest brained man of the first Christian century, in his great defense before the Sanhedrim, invariably used the word for God until he came to the burning bush, and there he changed to the Greek word for Lord.

Stephen began with: "The God of glory appeared unto our father Abraham."

When the burning bush appeared

and Moses advanced towards it, Stephen declared: "And as he drew near to behold it, the voice of the Lord came unto him."

I am fully of the opinion that the editor of the Country Gentleman is right when he says that if we wish to keep our religious thought clear we should read the Bible. It is distasteful to intelligent listeners (quorum pars sum) for the sermon to be taken from "books about the Bible" and not fresh from the Bible itself. San Antonio, Texas.

### LET US DO JUSTICE TO OUR AMERICANS OF GERMAN STOCK!

As the world-war furnishes an unprecedented situation in general, so in particular it puts to the test Christian character by calling for the exercise of certain elemental Christian virtues and discriminations. It is essential to the integrity of the Christian consciousness that we maintain the international mind, the broadly human standpoint, and the balanced judgment. When, for example, the interests of our own country are imperilled by the aggressions of another power, there is the danger of lumping all Germans together as objects of enmity and of forgetting the precious and indispensable contributions of the German people to humanity and civilization. It is easy to feature the faults of the foe and to shut one's eyes to the shortcomings of the favored side. For instance, we may very properly wax indignant at the violation of Belgium by Germany, but why should we forget the violation of Persia by Russia and Great Britain a few years before, over the earnest protest of the American Morgan Shuster, without even the excuse of war? When any nation seeks to put its own national interests above international law and considerations of humanity, well may we protest vigorously; but when Englishmen defend their lawless conduct in almost the identical words of Germans, why should we indulgently smile?

The occasion of these remarks is found in the presence among us of as true and patriotic American citizens as may be found from the Atlantic to the Pacific and from the Lakes to the Gulf. I refer to the brethren of the German Mission Conference and other German-Americans in our membership. They are descended from Germans much as some of us are of English, Scotch and Irish origin. Some, however, have relatives now in Germany and in the German army. These German-Methodists differ among themselves in their views and sympathies in the present conflict, just as the rest of us differ. But their primary adherence is to the gospel of our Lord Jesus Christ. I have mingled with them and read their conference organ, and not one word of disloyalty to our country have I ever heard or seen from them, even by implication. The word that characterizes our so-called German-Methodists above every other is loyalty to both Church and State.

Now these brethren have been deeply—I hope not irreparably—hurt. They feel that their own moderation has been met by passion, intemperance, and violence of speech even on the part of those of whom something better might have been expected. Just as to some of us, to them also the "protest" against a hasty peace that was issued by seventy-five prominent ministers of the gospel at the time President Wilson was putting forth his best efforts to bring about a lasting peace, seemed ill-timed and improper in tone.

Even while writing in behalf of my dear friends, who feel that they have been wronged, I know that I lay myself liable to abuse on the charge of being pro-German. There is no reason why I should have the slightest sympathy with any of Germany's military and imperialistic ambitions, or should condone any of her lawless acts. The only sense in which I am pro-German is that I am personally indebted to her thinkers, scientists, philosophers, prophets, seers, poets, and I recognize her contribution to civilization; and no events that may transpire in the stirring days just ahead shall be permitted to obscure this grateful sense of indebtedness or efface the love I bear this people.

When the honor and national interests of the United States are involved—and according to the broad statesmanship and lofty idealism of Woodrow Wilson our policies are not simply directed in our own interests but in behalf of all humanity—there is only one position possible for the patriotic American, whatever may be the stock from which he sprang. It is with shame and chagrin that we have witnessed shocking manifestations of

base disloyalty among some who have accepted the protection and benefits of our beloved country. For these, and for those unworthy Americans who, even in the halls of Congress, seek their votes and favor and give them comfort, I ask no consideration. But our German Methodists are not to be found among them, and I write these lines to pay a tribute to their devotion, self-control, and patriotism.

JOHN C. GRANBERY.

Georgetown, Texas.

### BROTHER KINSLOW AND THE IZARD COUNTY PREACHER.

This old preacher has been housed in for a few days with la grippe, not able to do much but read and jot down a few thoughts occasionally. Reading Brother W. T. Kinslow's piece in the Advocate of February 15 put the writing spirit in me. Brother Kinslow is not afraid to let it be known that he came from IZARD County, Arkansas. That was a wonderful write-up he got off on that IZARD County preacher. I do not know what preacher he referred to. There are some preachers in Texas who use to live in IZARD County. Brother N. E. Gardner is an IZARD County boy. It may be he who preached that wild sermon when he first began to preach and did not know any better, or it may have been R. D. Moon. He began his ministry over in that country. I would speak of J. S. McCarver and Thos. Stanford, who used to preach in old IZARD County, but that was too far back for Brother Kinslow's day. Then those two great preachers of the olden times would never have gotten off such an exposition of Scripture as Brother Kinslow was partly fed on in his boyhood days. This scribe was pastor four years in IZARD County, and I know he had no reference to me. I expect Gardner and Moon would deny its being them; but that preacher repeatedly said he did not need a presiding elder. That shows he did not belong to our bunch. So that lets Gardner and the balance of the ex-IZARD Countyites out of that accusation.

But what about old IZARD County anyway? Well, it is pretty much like other parts of the Lord's vineyard—it is rather diversified both in its physical features and its mental and spiritual qualities. It is an upland, hilly, broken country, with some places of undulating and level land. While there were ignorant people of the type of Brother Kinslow's preacher, yet the country was blessed with many good schools. Among them was the North Arkansas Academy, a school that had a fine influence in all that part of the country. So many of the IZARD County chaps got a reasonably good old-time education.

Religiously, it was up to the average country of that kind. There were sixteen organized Methodist Churches in the county, and at one time eleven local preachers and some of them good ones. T. S. Ewins was a strong preacher and good revivalist. When need be he could defend the Methodist doctrine. One time I called his attention to a good Methodist book. He said: "I have the best book there is on Methodism—that is the Bible." And Ewins knew how to use that old Jerusalem blade. Another useful local preacher was Uncle Henry Hayes. He frequently supplied circuits. A sweet-spirited man, a fine singer and it was his delight to be in a revival.

Old IZARD County has sent out from her local ranks several preachers into the itinerancy—all of them useful men and some of them above the average. I will mention Ben Hall, a fine preacher, a pulpit orator. He was presiding elder, when his health failed and had to give up the district and was soon called to his reward. One of his sons, Ed Hall, from old IZARD, is filling good appointments over there now. D. W. Ried was a strong preacher and a fine fellow. He fell rather early. He died while in charge of the Clarendon Station. John Hall, a weeping prophet, fell at his post in the itinerant ranks. Jim Edwards, zealous, faithful, a soul-winner. F. R. Noe was a successful circuit preacher, a good pastor and a fine character; at first a very timid man. Had I the space I could tell some interesting incidents connected with his early preacher life. May do so at another time. Ed Bishop, another IZARD County boy, is still in the active work in the North Arkansas Conference. There may be others, perhaps are, who have entered the itinerant ranks from old IZARD County. The above is a pretty good showing for Methodism for IZARD County, notwithstanding Bro. Kinslow's class of preachers over there.

J. C. CARTER.

Carlton, Texas.

ROMANISM FROM THE STAND-POINT OF METHODISM.

Rev. J. A. Phillips.

It is a good sign when men are loath to believe all the evil which they hear of an individual, a society, a Church or of any class of human beings. But it is the rankest hypocrisy to pretend to think there is nothing worse in the face of plain facts attested by men who have a right to know and who have an ordinary claim to confidence in their veracity.

It is amusing to hear Methodists prate about the Christianity of Romanism and the narrowness of those who have studied it. It reminds one of the Irishman, whose defense against the charge of theft after it had been proven by competent witnesses, was that he could produce five hundred men that "never saw him steal it." Men defend Rome in their feeble way on the ground that since they have never seen the wickedness of the system it, therefore, cannot and does not exist. Rome always wants you to hit in some other place. When you cite evidence against her, she ridicules it or assaults the veracity of the witnesses and abuses all who wish to know the truth. When you cite her teachings she denies, or evades, or dodges on the ground that it does not apply to the twentieth century nor to the United States. You would think, when you hear an American Catholic defend his cause, that there was no world unity in the Church, no head to it, no authority. He talks and acts while defending his Church as if the Pope were a common priest of Italy, as if the theologians and saints were cranks and not worthy of respect, as if the standard doctrine of the Church could be rejected at will by any American Catholic without interfering in the least with his Catholicity.

The fathers of Methodism understood this unchangeable so-called Church of Christ, better than some of our present-day preachers. I am inclined to think those fathers were more religious than our modern Methodists who regard it a virtue to compromise with wrong and as a species of intolerance to know and say that wrong is wrong.

It may be refreshing to go back to our book of Discipline and examine anew what our Church has declared on the subject. Article XI, "Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety." But that is one of the most vital dogmas of Rome. By it they have the treasury of grace which holds the grace that superabounded in Jesus, the Virgin Mary, the apostles and the martyrs. This treasury is drawn on by indulgences and applied to the faithful who meet the conditions.

"Article XIV. The Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God."

"Article XV. It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the Church or to minister the sacraments in a tongue not understood by the people."

"Article XVIII. Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."

"Article XX. The sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fabric, and dangerous deceit."

Far be it from John Wesley to claim infallibility, but most Methodists and many others believe him to be a man of good, sound common sense, a scholar, broad and liberal, discriminating in judgment and careful of what he wrote. I give a letter from this man, the founder of Methodism:

"With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as boundless a freedom in religion as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question."

"Suppose the Bible, if you please,

to be fable and the Koran to be the Word of God. I consider not whether the Romish religion to be true or false; I build nothing on one or the other supposition. Therefore, away with all your commonplace declamation about intolerance and persecution for religion. Suppose every word of Pope Pius' creed be true; suppose the Council of Trent to be infallible; yet I insist that no government, not Roman Catholic, ought to tolerate men of the Catholic persuasion. I prove this by plain argument (let him answer it that can). That no Roman Catholic does or can give security for his allegiance or peaceable behavior, I prove thus: It is a Roman Catholic maxim, established not by private men, but by public counsel, that \* \* \* 'No faith is to be kept with heretics.' This has been openly avowed by the Council of Constance, but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But, as long as it is so, it is plain that the members of the Church can give no reasonable security to any government of their allegiance or peaceable behavior. Therefore, they ought not to be tolerated by any government, Protestant, Mohammedan or Pagan. You may say, 'Nay, but they will take an oath of allegiance.' True, five hundred oaths, but the maxim, 'No faith is to be kept with heretics,' sweeps them away as a spider's web. So that no governors, who are not Roman Catholics, can have any security of their allegiance.

"Again, those who acknowledge the spiritual power of the Pope can give no security to any government for their allegiance. But all Roman Catholics acknowledge this—the spiritual power of the Pope. Therefore, they can give no security for their allegiance. The power of granting pardon for all sins, past, present and to come, is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power can give no security for their allegiance, since they believe the Pope can pardon rebellions, high treason and all other sins whatsoever. The power of dispensing with any promise, oath or vow, is another branch of the spiritual power of the Pope. All who acknowledge his spiritual power must acknowledge this. But whoever acknowledges this dispensing power of the Pope can give no security for his allegiance to any government. Oaths and promises are none; they are as light as air; a dispensation makes them all null and void. Nay, not only the Pope, but even a priest has power to pardon sins. This is an essential doctrine of the Church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any government. Oaths are not security at all; for the priests can pardon both perjury and high treason. Setting, then, religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give security to that government for their allegiance and peaceable behavior. But this no Romanist can do, not only while he holds that 'no faith is to be kept with heretics,' but so long as he acknowledges either priestly absolution, or the spiritual power of the Pope.

"Some time since a Romish priest came to one I know and after talking with her largely, broke out, 'You are no heretic; you have the experience of a real Christian!' 'And would you, she asked, 'burn me alive?' He said, 'God forbid! unless it were for the good of the Church.' Now what security could she have had for her life, if it depended on that man? The 'good of the Church' would have burst all the ties of truth, justice and mercy; specially when seconded by the absolution of a priest, or (if need were) of papal pardon. (Signed) John Wesley."

See "Uncle Sam or the Pope, Which?" by L. L. Pickett.

The "Directorio Practico del Confesor," with ecclesiastical license, published in Barcelona, 1901, prepared by M. I. Sr. Dr. D. Alejandro Ciolli; translated into the Spanish from the fifth Italian edition, teaches the same thing. He states on pages 661, 662, that it is not allowed that an unlimited oath be made to a usurping government, but that the one who makes an oath to such government must add in the presence of two witnesses, that it must not interfere with ecclesiastical and divine laws. He states further that if one in good faith should make an unlimited oath he may be absolved from it if he will repair the damage by going before the priest and stating that he does not believe that he is bound by

his oath. On page 681 the same theologian says that it is the duty of a Catholic to denounce to the Inquisitors, Ordinaries, Vicars or Apostolic Prefects—according to the circumstances—a heretic or one suspected of heresy, notwithstanding the fact that one has promised said heretic on oath to not manifest it. Liguori says plainly that the Pope may dispense with vows and oaths, also that "he may not exempt from those divine precepts which depend absolutely on the divine will," but that "he may only declare that in a particular case the precept does not obligate."

John Wesley was eminently right in stating that no Catholic can give any assurance of his allegiance to any non-Catholic government. Nominal Catholics can, but loyal Catholics cannot.

Methodism is eternally committed on this question, and so is Rome committed. There is no common ground on which to stand as Methodists and Romanists, except the common instincts of human beings. Beginning with these instincts we may easily proceed to love and help our fellow human beings among the Catholics, but let us remember that good people in the Catholic Church are not consistent, instructed Catholics and cannot be if they remain upright. But one's religion should not be ignored. If these people are good in spite of their so-called faith, they could be much more useful and consecrated if they could be brought to see what their religion really is.

THE DISTRICT CONFERENCE.

Rev. W. L. Anderson.

The district conference period is upon us. These segmentary gatherings have grown to importance in the economy of the Church, more than ever since licensing preachers and recommending for admission and for orders, and since lay activities have centered for the most part in the district organization. The preachers, local and traveling, "each in his separate star" through the long stretch of strenuous activities between Annual Conferences, hungry for fellowship, welcome the District Conference which bifurcates the year and affords opportunity for comparing notes and gathering inspiration for the revival season and the clean-up campaign for benevolent causes. Many other matters focus about District Conference. Special campaigns ordered and recommended by Annual Conference; connexional, publishing and department affairs; special methods, and direction of lay delegates to Annual Conference all claim attention and can better be studied and digested here than in other conferences if ample time be allowed. And who would have the heart in General Conference election year to deny the brethren time to mill around and discuss eligibles and make telling orations on the floor on mooted themes?

The enumeration above lends such dignity to District Conference that no ordinary excuse for rushing through in mid-week is admissible. Add to these the disciplinary requirement of giving prominence to preaching the gospel and spiritual and evangelistic interests and a hurry-up session borders on irreligion and is positively obnoxious to the genius and polity of the Church. Pastors and presiding elders fondly but vainly imagine they are conserving the modern, progressive spirit and thereby binding themselves to the money-loving, world-saturated Church members by reducing these representative conferences to the minimum of time and labor. In fact, we are training these same men to a lack of respect for and genuine interest in religious matters. Three days, or longer, spent in discussing the true inwardness of real Church work and the great doctrines of the Bible with and before these staunch representative business members will develop them more than a year of prods, announcements and haphazard instruction from the majority of our pulpits. It is not a sufficient reply to ask: But how shall we secure and hold their attention? If we do not realize the value of advertising we shall fail to reach and serve our busy world.

To reach the business man we must apply his methods. If we will take as much time advertising District Conferences and what is expected in them as we usually do trying to explain to absent members what happened and commiserating them over having missed it we shall increase attendance and interest manifold. The public press is open. If all the members do not read the Advocate use the local press, the pastoral visit and

the pulpit. Make the District Conference the chief matter in mind weeks before its date. Help arrange so that a good delegation will be in attendance all the time.

Many things tend to make or mar a District Conference. The real end in view in each separate case will likely be realized. If one attends simply because the path of duty leads he will assist somewhat toward a righteous goal; if in sheer indifference, that somewhat will be diminutive. Should the purpose be to throw off restraints of piety observed within one's own pastorate and indulge for a time dispensing explosive yarns, being well entertained and smoking fine cigars in groups on the public streets or in hotel lobbies and drug stores—which good diplomacy forbids at home, to say nothing of tender conscience abroad—a preacher with these motives will contribute more toward a good District Conference if he hatches up some excuse to remain at home. In these days in Methodism young preachers vow to abstain from the use of tobacco. His elders publicly indulging, reduces the younger brother's respect for his vow to the vanishing point. "Do what you can to increase his faith in the Discipline and ministry of the Church, confirm his hope of personal freedom from offense, and perfect his love for the Church and his high calling." One attending with an exalted purpose to invest soul, body, mind and strength to contribute all possible for the good of all—looking to be called on for a sermon, a discussion, a service and the pious purpose to discharge that something at his best—and to receive for himself and his pastorate every possible increment of good—will certainly contribute toward a profitable District Conference. The community where the conference is held will ever remember his as a worthy leader and rejoice when he is, if ever, appointed their pastor. Ample time allowed, truly religious desire on the part of all for "a closer walk with God," with the Church and with each other as co-operant forces will result in sweeter experiences, greater evangelistic zeal and a stronger ministry of the whole gospel intent and content. A rush, a scramble, a bluster will reduce a holy and sacred opportunity to a perfunctory business performed in an unbusinesslike manner. Brethren, let us pray much that the District Conference shall be the pivot on which shall turn the balance of the sanctuary freighted with the worth of immortal souls and the golden harvest of benevolences shall be exalted! Clinton, Oklahoma.

GERMAN-AMERICAN ASSOCIATION.

H. G. H.

It is assumed there is such a body in Chicago, branches of which may exist in other cities.

The association called upon all Churches in America to meet February 25 and repent and pray over the sins of America—forgetting that every man must do his own repenting.

The association brings a railing accusation against the United States for the bloodshed and horror of the European war.

These prayers are to call upon God to handle Mr. Wilson and his crowd and put an end to this horror and bloodshed.

The prayers are not sufficiently broad in their scope to take in Emperor William and his crowd.

'Tis a pity the members of this pious association of German-American pastors are so narrow in their wishes for a Divine intervention.

'Tis a pity they are so ignorant of the nature and scope of human free-agency that Kaiser William and his crowd might thwart all the purposes of the divine in handling Mr. Wilson and his crowd.

Truth to tell, these beloved pastors should have drawn the attention of these repenting Churches strictly to Emperor William of Germany, and let Woodrow Wilson alone, for if he deals with those women that are after him he will do his own praying in brief: "Good Lord, deliver us!"

The German-American Pastors' Association have put the shoe on the wrong foot.

They rail mightily against international law—but Germany goes them one better by smashing international law all to pieces—let starvation and blood-letting take care of themselves.

The German-American Pastors' Association are undertaking to handle matters too large for their sphere of operations.

ome who have and benefits. For these, Americans of Congress, and give consideration. odists are not m, and I write tribute to their and patriotism. IRANBERY.

AND THE REACHER.

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## Notes From the Field

## PADUCAH.

The Paducah Church has already paid in full the conference claims assessed against her. Our Church work is moving on nicely, having paid our church out of debt since conference, and now having paid our conference claims in full, we turn our attention toward a revival and the spiritual upbuilding of the Church. We want to give some time now to a larger circulation of the Advocate among our people. We consider the Advocate of great assistance to us in our work and is always gratefully received by each member of our family.—M. S. Leveridge.

## CUNDIFF.

The people of Cundiff and community were given a rare treat last Sunday afternoon at the Methodist Church. Rev. Mr. Finch, Superintendent of the Anti-Saloon League of Colorado, was with us and gave us a fine lecture on "Prohibition." He held his audience from start to finish, and we believe 90 per cent of his hearers were with him on this great question. He is a forceful speaker and we dare say that he knows of which he speaks. Quite a nice donation to the Anti-Saloon League of Texas was given him and we pray it will be used to the best advantage and it may be instrumental in assisting to make Texas dry. God speed that day!—Robt. H. Jarrell, P. C.

## COLD SPRINGS CIRCUIT.

With a successful prohibition campaign, a stirring revival, and the work in general moving on nicely, I guess I had better take this opportunity of reporting on the above mentioned incidents. This county has been dry for four years, and the antis decided they could put her back in the wet column, but they failed. We had with us Rev. Simeon Shaw, Sr., of Houston, and he did a wonderful work, traveling over our county several times speaking and organizing. In our revival we were assisted by the Rev. C. B. Fuller, of Frankston, who is a strong preacher and knows how to conduct a revival. During our meeting the Church was wonderfully revived and four received by baptism. We have received since conference seventeen.—Fred E. Few, P. C.

## KIRBYVILLE STATION.

On March 1 I was changed from Stowell and Deweyville charge to Kirbyville, and reached here on the second day of the month, receiving a very cordial welcome and all the kindness a preacher could ask or expect. Kirbyville Station might be described as a model work. It is splendidly organized and by as good people as I ever met. Thanks to Brother P. R. White for his excellent work and also to Brother D. A. Williams, whose work, although brief, did great good. We left behind us at Stowell some of the best friends a preacher ever had and we shall always remember them with great love, but here we found just the same kind of people. It is an inspiration to serve such a Church. The parsonage here is the most complete I have ever seen. All we had to do was to walk in, put down our grips and sit down to dinner. Everything was in its place and it was all there. We expect you will hear from Kirbyville later.—Gus Garrison, P. C.

## LULING.

We have just closed a very successful revival meeting at this place. We began on the morning of the eleventh of March and closed on the evening of the eighteenth. The general consensus of opinion is that it is the best meeting that Luling has had for years. Our efficient presiding elder, Dr. Curry, did the preaching, and it was well done. His sermons on Sin and Its Consequences, The Three Ways of Getting Into Open Sin, Repentance and Justification by Faith, and in fact the entire series were very forceful and effective. The following we quote from the Luling Signal: "The revival meeting, which has been in progress at the Methodist Church here for the last week, closed Sunday night after a most successful series of services. Presiding Elder J. T. Curry, of the San Marcos District, had charge of the preaching during the meeting and delivered some of the most able sermons ever heard in Luling." But this is not all. Dr. Curry, in company with the pastor, visited from house to house and there met the people face to face and talked to them and prayed with them. He has a very warm place in the hearts of the people of this place. Thirteen were received into the fellow-

ship of the Church during the meeting. This makes a total of thirty-three since conference. This meeting has been a great spiritual uplift to each of us. We take courage and press on. We have an efficient Board of Stewards that look well after the material side of the Church. They tell me that everything will be paid in full. Bro. J. E. Fisher is President of this board. Our Sunday School is taking on new life and making progress. Our superintendent, S. Keith, is ever at his post and talking Sunday School.—W. F. Weeks, P. C.

## BRENHAM—GIDDINGS MEMORIAL.

Recently the Church has been visited by Rev. Simeon Shaw in the interest of temperance, and Rev. A. A. Wagnon in the interest of the cause of the superannuate. We greatly esteem these brethren and their work, and our Church in each instance showed its appreciation in a very substantial fashion. A great affair had been planned months ago for Wagnon's visit. Rev. L. M. Fowler, a superannuate (and a former pastor) was to have been invited to give a joint address with Brother Wagnon. He was greatly beloved here and his name is as incense poured forth. Almost at the very time we sat down to send him the invitation came the news of his death. But Wagnon came and endeared himself afresh to the hearts of his old comrades at Brenham by his splendid presentation of his cause. The conference was truly happy in its choice of this brother to do such an important work. Long may his bow abide in strength. E. G. COOKE.

## THE KLEIN MEETING IN EAST DALLAS.

March 11 a union meeting of Munger Place, St. John's and Grace Churches was begun in a large tent that seated about 2000 people. The meeting is being led by Evangelist G. A. Klein, of Nashville, Tenn. At the very beginning of the meeting on the first Sunday there was manifested great spiritual power. Since then there has been a steady increase in interest and spiritual fervor. Brother Klein, under the leadership of the Holy Spirit, has gotten hold of the hearts of the people. Already there has been a great quickening in the spiritual life of the membership of the Churches and a number of souls have professed conversion. During the next three weeks we confidently expect a mighty work of grace among the people. Brother Klein is truly a servant of the Lord, seeking to do his Master's bidding. I have never known a more earnest, zealous and consecrated minister of the Gospel. He preaches the Gospel in its simplicity, purity and with great attractive power. People hear him gladly. The meeting will close April 15. Pray for us.—W. J. Johnson, Pastor Grace Church.

## CROCKETT REVIVAL.

On the night of March 14 we closed a ten days' revival in Crockett. The Church and city were greatly revived and twenty-nine new members were added to our Church. Besides taking care of the expenses of the meeting all of our conference assessments were raised. The spirit of brotherly love and unity prevails throughout the city. I secured for the meeting able assistants. When I say that Rev. J. Ed Morgan was the preacher and Rev. Terry W. Wilson was the singer the statement will not be questioned by those who know them. The preaching was of that penetrating, heart-searching, persuasive kind that lays hold of the heartstrings and binds them about the golden throne of God. The singing was as sweet as the velvet notes of a flute and as inspiring as the bugle that sounds the call to arms. Accompanied by the presence and power of the Holy Ghost the people were drawn to the house of God. And the results are tabulated above. The time set for the meeting seemed very unpropitious. The city was passing through a siege of la grippe, measles and whooping cough. Besides it was cold and rains were almost daily. The spirit of worldliness prevailed generally. Many of us felt that a revival religion was an absolute necessity. We knew that if we observed the winds that we would not reap. So trusting in God the battle was set in array and the Lord was with us to own and bless. The meeting is good, for it stood the silver test. The charge was assessed \$911.50 for conference assessments. On consultation we resolved to raise this money now and not wait, as has been the custom from time immemorial, until the day before the preacher started to conference. A committee

was appointed consisting of G. Q. King, Joe Adams, A. B. Burton and L. L. Moore. Brother Morgan took a public collection for the assessments Sunday morning. This was followed up by an every member canvass, in which the ladies did most efficient work. Wednesday night the committee was able to report "everything in full." All in all, I do not think I ever had better help in a meeting. Brothers Morgan and Wilson are surely sweet-spirited men. We were glad to have Brothers B. C. Ansley, of Grapeland, and J. F. Kidd, of Trinity, with us for a few services. Brother Frick, of Huntsville, was here, but he did not get to attend. "The Lord of hosts is with us."—Chas. U. McLarty, P. C.

## FRISCO STATION.

Sunday, March 18, was a great day for our Methodism in Frisco. In the morning we had a Church Rally, which was in charge of the laymen. This service was one of the best I ever attended. Every speaker on the program was "full of his subject" and enthused the congregation. There was not a dry moment in it. In the afternoon, between the hours of 3 and 5, we waged a campaign for conference collections. This was another live and inspiring thing. We have a committee of fourteen men and women. These went in pairs to work their lists. After devotional service at the church, the committee left the church at 8 o'clock, some in cars, some on foot, visiting the membership. When the returns were brought in and counted we found that we had in cash and subscription about \$400 (over \$200 cash.) This, with what will be gotten from those who could not be seen, provides for our claims for this year. Yes, it was a glorious day, and the praise is all due this faithful committee of loyal men and women. We are planning to begin our meeting Sunday, March 25. A great field here, fine opportunity, but oh, can we reap the harvest? Brethren, help us by your prayers. May God give us a great victory in his name.—E. H. Crandall, P. C.

## INGLESIDE.

Ingleside is the central appointment on the Olney Mission. It is located in one of the finest farming belts in Texas, and is settled by the most loyal people to be found. We have just closed a two weeks' revival at this place. Rev. R. J. Tooley did the preaching, and of course it is useless to say it was done well. He knocks off the "white wash" and exposes sin in all its forms. He preaches an old-time gospel that revives the Church and compels sinners to forsake sin. The meeting was the greatest event in the history of these good people. There were 65 conversions and reclamations. There were 59 additions to the Church, which more than doubled our membership. Children, young women, strong young men and old men, all alike, came flocking to the altar and begged for mercy. We received five Baptist families into the Church, also a good old German and family from the Lutheran Church. We now have one of the strongest country Churches the writer has ever seen. We received \$135 for Brother Tooley, and then the people presented him with a good overcoat, as he got his burned up during the meeting. But this is not all. They raised \$20 to get the pastor a new suit of clothes and \$8 to get the mistress of the parsonage a new hat. We are glad our lot has been cast among these good people. Remember us as you go to the Lord in prayer.—Edgar N. Scarlett, P. C.

## STRAWN.

Strawn made a remarkable record last year, both in material and spiritual progress, and the good work has not ceased. With the new year have come new activities and new progress. Some of the recent improvements are repainting and renovating the church, repainting the primary building (the old parsonage), building a large choir platform, a large rug for the platform and new carpets for the aisles, a brand-new piano for the church, which is already two-thirds paid for, etc. Last and most important of all we have just had a glorious revival. The meeting began the fourth Sunday, February and ran three weeks. The revival was led by Rev. A. C. Fisher and wife, of Fort Worth. Their work was most efficient and satisfactory in all respects. Bro. Fisher is one of the most forceful, practical and effective men in the evangelistic ministry in Texas. His work is free from all sensational and other objectionable methods. Sister Fisher makes a specialty of working with the young people, and too much cannot be said in praise of the saneness and effectiveness

of her work among our young people. We expect to organize a good Senior League as one of the permanent results of her work. Both are gifted soloists and great leaders of song. I recommend them without hesitation, for any call which they may receive. Some visible results are 77 professions at the altar, with 69 names given for membership in the various Churches. Thirty have been received into the Methodist Church and others should follow. The Church is greatly revived and the outlook is full of hope. A liberal offering was given to Bro. and Sister Fisher for their work, and a generous purse was also given to the pastor to be used on a vacation for the purpose of recuperating his health. I am now in Fort Worth in the hands of a specialist, expecting to have, in a few hours, a serious operation for throat trouble. I am trusting the Lord for the outcome. Will our friends and brethren in the ministry pray for me and mine, that God may lead us, and restore to me my usual health and strength.—Jno. G. Pollard, P. C.

## STORM AT DISTRICT PARSONAGE.

On Friday, March 16, I left home for an extended trip through the lower end of my District. On Saturday night following while I was away, about 8 o'clock a storm suddenly struck the district parsonage. It seemed to come from every point of the compass at once. It came so suddenly that my wife was shocked speechless. In a little while, however, the storm abated and the parsonage was still standing and so was my wife, in the midst of a merry group and surrounded by the biggest pile of good things to eat ever seen in a private house. These had come by auto, by parcel post, by express and by hand from every section of my district. When I got home the following Tuesday they were piled up in the dining room. For the first time in my life I had to cry like the rich farmer of the Bible: "What shall I do, because I have no room where to bestow all my fruits?" In addition to these were several generous checks. Now, isn't this going some for a presiding elder! I have known all the time that I had the best district in Texas, but I hesitated to say much about it lest some less favored P. E. should lay a bomb for me next fall. But now, since the secret is out I hereby serve notice on the whole push that Hillsboro District will not be open for at least another year. Suspicion points to our big-hearted Mayor W. H. Knight as the instigator of this unprecedented storm. He was one of my stewards on the first circuit I traveled. Although I was then a beardless youth, he showed me much kindness. He had a big heart then and it has grown bigger with the passing years. But big as he is he couldn't have done all this by himself. He was aided and abetted by a number of splendid men and women from different parts of the district. Words would fail me should I undertake to adequately express my sincere appreciation of this practical expression of good will. May God bless each and every one who had any part in pulling off this the biggest thing of its kind ever pulled off in Texas.—Jno. M. Barcus, Presiding Elder Hillsboro District.

## REVIVAL CLOSES AT DUKE, OKLA.

With our Lord, the angels and saints we rejoice today because of the signal success and outcome of our meeting. As a result of the meeting some thirty or forty names have been written in the Lamb's Book of Life. We feel that the whole town has been benefited to a great extent by the meeting. Before the meeting people looked upon Duke and the possibility of taking it for Christ as did those priests and people of Joshua's army, who thought it a failure to even try to take Jericho by blowing ram's horns, a city encompassed with great high walls and a people in whose sights they were as mere grasshoppers. But thank God there is a great King and Victor, who fights in the battles of the righteous. He it was that tore asunder the walls about Jericho. He it was who tore asunder the walls of sin about Duke and let the captives of Satan and sin go free. Rev. J. E. Matlock, of Oklahoma City, was the Joshua of our forces here in tearing down the walls of sin about Duke. His sermons were so simple, yet far-reaching, that even small children could understand them. I don't believe that any sane man or woman can go and hear him preach two sermons without being constrained to believe that there is something in Christianity. I believe further that no unsaved person can hear him preach without surrendering their lives to God, or else go home a sinner, because they preferred death

young people. a good Senior permanent re- nith are gifted rs of song. I ut hesitation, may receive. 77 professions mes given for ious Churches. ived into the others should s greatly re- s full of hope. given to Bro. eir work, and o given to the a vacation for ing his health. h in the hands g to have, in operation for trusting the ill our friends istry pray for may lead us, ual health and rd, P. C.

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angels and ecause of the me of our the meeting es have been look of Life. own has been ent by the eting people e possibility did those shua's army, o even try to ram's horns, great high hose sights hoppers. But it King and battles of the it tore asun- icho. He it walls of sin captives of Rev. J. E. ity, was the e in tearing ut Duke. His et far-reach- ldren could believe that can go and ions without re that there ty. I believe person can surrendering go home a rred death

and destruction to life and happiness. May God continue to bless Bro. Matlock and multiply his days upon earth that he may do the more good thereby. Words cannot express our gratitude to Prof. W. E. Edmiaston, of Oklahoma City, for the lasting good that has been accomplished as a result of his labors here during the meeting. Prof. Edmiaston is truly an efficient choir director and teacher. May God bless him as he goes from place to place singing the Gospel in song. We raised two hundred and thirty-five dollars during the meeting. That is proof that some got religion in their pocketbooks as well as in their hearts. The money raised during the meeting was a freewill offering to the preacher and singer. We only lack about eighty dollars having our conference claims paid in and subscribed, the assessment for this charge being three hundred twenty-two dollars. We hope to get the remaining eighty dollars soon.—L. R. Matlock, P. C.

JUNCTION.

We are well in our third year's work here, and we can truthfully say that the work grows more pleasant all the time. We are serving one of the best circuits in the West Texas Conference. Just to give you an idea how our folks do things out here I will relate just a few of the good things that have come our way this year: First, the Board of Stewards at our first Quarterly Conference raised the pastor's salary \$200 over last year, and they will pay it; second, not satisfied with that the men in the Church and out of it, headed by one of our big-hearted ranchmen, who is not a member of the Church, L. Beasley, presented us with a new automobile; third, to cap the climax of the good things that have been coming our way this year, a few days ago we received the biggest pounding that has ever come to the parsonage when this writer and his wife lived there. They said it was the biggest pounding that has ever been pulled off in Junction. Our Sunday School has almost doubled in the last three months. Brother C. O. Britt is a good superintendent. We have received some ten or twelve new members this year on profession of faith and otherwise. We are making our plans for the big Methodist Encampment this summer, August 10-27. We have already secured a number of prominent speakers for that occasion. Last, but not least, we have a good presiding elder, who is on the job, and we are hoping for the best year of our lives up to the present.—John C. Campbell, P. C.

COOPER STATION.

Last Sunday night we closed a great meeting in our church in Cooper. The visible results were: Forty-two conversions, twenty-two accessions and the Church greatly stirred for God. Rev. L. E. Conkin and helpers, R. E. Huston and Miss McGuire led the meeting. These workers are all first-class. This meeting started just twelve months from the close of the other great meeting which Brother Conkin held here, this being the third meeting he has been in in Cooper. He "came back," too. His preaching was up to his high standard, and it is but fair to him to say that every sermon he preached this time was a new one, having repeated no sermon he preached here before. R. E. Huston is the most satisfactory singer and song leader I have ever had. He is consecrated and able and the singing in the meeting was said to be the best ever had here. Everybody loves Huston. He had a great influence in the lives of our young men. Miss McGuire is indeed a specialist in her work with the young people. Her work here with the children, young people, mothers and teachers of children will long abide. Many here are thanking God for her coming among us. A reorganized League with thirty-one members is one of the permanent results of her work. We raised about \$475 for the support of the meeting. May the blessings of God follow with and abide upon these consecrated workers wherever they go. The pastor's family were generously remembered with many material gifts from the Church and friends of the Church. To God be the glory.—S. M. Black, P. C., March 26.

PASTORS.

The time is slipping by and those new subscribers to the Advocate have not been secured. You are missing the influence of the Church paper in those homes. It will require some personal work and persuasion, but it will mean an "assistant pastor" in those homes. It will repay the effort.

THE CHURCH AND COMMUNITY SURVEY.

The latest suggestion in Church Efficiency is the Church and Community Survey. "The use of scientific methods in Church surveys is simply an application of the principles of common sense in systematic fashion," says Bishop Francis J. McConnell.

The McKinley Avenue Methodist Church, Fort Worth, has just completed the first installment of one of the most systematic and complete surveys ever undertaken by a Church in the South. To Mr. W. C. Everett, Manager of the Publishing House, Dallas, is due the credit for promoting this survey as a test case in modern Church Efficiency. Miss Nell Peterman, the well-known and efficient elementary Sunday School expert, was loaned to this Church for two full weeks and assisted the pastor not only in organizing and conducting the Survey, but was especially helpful in reorganizing the Sunday School and in following up the work. Dr. Paul B. Kern, of the Southern Methodist University, has been the consulting Church Efficiency expert all along and met with our workers and outlined the plans of the Survey the opening night.

This Church Survey was launched immediately following the School of Methods for Sunday School Workers in Fort Worth, Sunday, March 4. Workers were enlisted to take a complete and careful census of every home on Rosen Heights. Fifty workers were pledged to meet at a luncheon Friday night following with Dr. Kern and Miss Peterman. The workers were carefully instructed and each one required to fill out one of the Survey cards which had been carefully prepared and printed by the Publishing House at Dallas under the direction of Dr. Kern and Mr. Everett.

Announcement of the Survey was made in the local papers and in the Churches on Rosen Heights, and the other denominations asked to co-operate. Since the union of the Northern and Southern Churches (Pearl Avenue M. E. Church and McKinley Avenue Church, South) we have only one Methodist Church on the Heights. The territory was divided into twenty-five districts. The workers met promptly at 2 p. m., Sunday afternoon, for a brief devotional service and went forth in the name of Christ into a thousand homes.

The cards used in the survey are very complete and when properly filled out give a full religious, social and economic record of each member of the family. Most of the homes were visited on Sunday afternoon, but the absentees and any unworked territory was followed up the following week. As fast as the family cards were returned the names were taken off on individual cards and classified according to ages. The follow-up work is as important as the survey. In fact the results will depend entirely on the way the work is followed up. The only criticism we have heard is that a census is taken every year and nothing ever comes of it. In this survey every Methodist family and each individual of every Methodist family will be followed up as well as those who prefer the Methodist Church and those who have no Church preference.

The Sunday School has already been enlarged to meet this prospective constituency and six new teachers in the various departments have been given from eight to twelve cards each as the beginning of a new class. One teacher with eleven cards enrolled ten new pupils the first day. The survey for the cradle roll has been going on since January 1st, but sixty-two new babies were located during this survey and eighteen of these added to the cradle roll in one day, making a total of one hundred and sixteen babies enrolled since the new year began. A new class for young ladies was started Sunday with fourteen members and one for young men with nine present. The follow-up work has just begun. Fifty-three members have been received into the Church since conference, making a total of three hundred and sixty members. The Sunday School enrollment is three hundred and twenty.

The following totals are very significant: Number of homes canvassed, about one thousand. Methodist homes connected with McKinley Avenue, one hundred and sixteen. Methodist homes and homes where one or more prefer the Methodist Church, one hundred and six, with no Church preference, twelve homes. Total, 230. Total number of adults in Methodist homes or with Methodist preference, 409; children under twenty, 427; professional men, 82; business men, 39; mechanics, 98; laborers, 129; property owners, 99; renters, 99; telephones, 69; lodges, 107; homes

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with daily papers, 182; with religious papers, 47; with Bibles, 224. Total Baptist homes, 240; Christian Churches, 118; Catholic, Presbyterian and all others, 118. A large territory near the Wesley House, mostly foreign population, is yet to be surveyed. The second installment will give the results of the follow-up work in detail. For further information address Mr. W. C. Everett, of Dallas, or Dr. Kern, S. M. U. ROSEMOND STANFORD.

### CHICKASHA DISTRICT NOTES.

In hurriedly typing the copy for the printer of "Chickasha Notes," published in the Advocate of March 15, I inadvertently omitted an entire paragraph, as follows:

Rev. J. O. Peterson, at Waurika, serves one of the best congregations in the district—a people loyal and liberal, and, under the leadership of their pastor, aggressive and forward-looking. While this Church has not enterprised any new movement this year, it is so organized and working that it moves forward along all lines. Brother Peterson has a new car, which is dedicated to the service of the Lord and the Church and helps to make the work "hum."

R. L. OWNBEY, P. E. Chickasha, Okla.

### KIND HEARTS.

In addition to amounts previously reported we have received the following: Mrs. E. B. Black, Hereford, \$2; E. O. Garrett, San Antonio, \$2. The Advocate will be sent as a gift to worthy people for above amounts.

### THE CHURCH CRITIC.

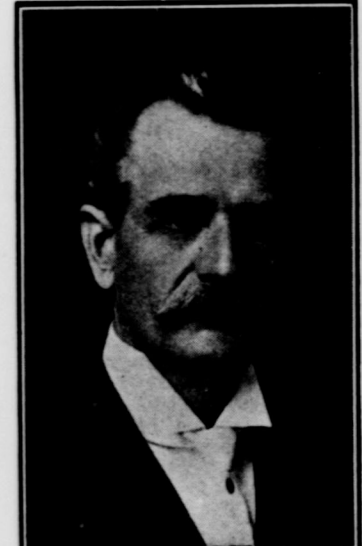
By Mabel B. Hamill.  
Asleep in the house of God,  
Would anyone close their eyes there?  
Asleep in the house of God,  
The house sacred to worship and prayer?  
And you want the pastor removed,  
You like not his sermons or ways,  
Do you think you're a competent judge,  
When you scarcely hear half that he says?

The minister is the shepherd of God,  
The people the flock he would keep,  
Can you hope to remain true to the fold  
And insult him by falling asleep?  
He might have a message for you,  
That would make your life sweet as  
a flower,  
And change criticism to love,  
If you'd watch with him one little hour.

And you want the choir leader removed,  
To satisfy your own selfish whim,  
Are you sure that your motives are good,  
While trying to ostracize him?  
He has served many years in the Church,  
Before hurting him you should think twice,  
God pity the woman or man  
Too old to lead others to Christ.

There are problems that puzzle the brain,  
But with patience can be rightly done,  
But complications are sure to arise  
In problems that take three to make one.  
There are time when patience revolts  
At the methods of so-called Christian ways,  
When grey haired leaders of men,  
Are forbidden to lead in God's praise.

Who gave you the right to dictate,  
And with others to find grievous fault?  
Have you examined yourself just to see,  
If the fault isn't in your own heart?  
God gave one message to all,  
A message to impart and to keep,  
May you learn that great lesson of love,  
Ere folded in that last long sleep.  
Roanoke, Texas.



REV. J. G. MILLER, COMMISSIONER OF SOUTHERN METHODIST UNIVERSITY FOR THE NORTHWEST TEXAS CONFERENCE.

At a recent meeting of the presiding elder of the Northwest Texas Conference it was their unanimous opinion that a Commissioner from the Northwest Texas Conference ought to be appointed for Southern Methodist University. They also agreed that Rev. J. G. Miller was the man to do this work. As Bishop in charge of the Northwest Texas Conference and as Chairman of the Board of Trustees of Southern Methodist University, I have therefore appointed Brother Miller Commissioner of Education for the Northwest Texas Conference. I ask that our preachers and people co-operate with him in doing the work which his brethren have asked him to do and to which I have appointed him. EDWIN D. MOUZON.

### GOOD WORK.

Rev. J. B. Curry sends eight new cash subscribers from Ballinger. This is good work which we highly appreciate. Brother Curry says: "The Advocate is a great paper and ought to be in every Methodist home, and I am putting it in every home I can."

# For Old and Young

## AN ANCIENT RIDDLE.

(A prominent merchant in Taunton, Mass., promised to an eccentric old woman named Lucy King, living in the neighboring town of Berkley, a desirable prize, if, taking her subject from the Bible, she would compose a riddle he could not guess. She won it with the following:)

ADAM God made out of dust,  
But thought it best to make me first;  
So I was made before the man,  
To answer God's most holy plan.

My body God did make complete,  
But without arms or legs or feet;  
My ways and acts he did control,  
But to my body gave no soul.

A living being I became,  
And Adam gave to me my name,  
I from his presence then withdrew,  
And more of Adam never knew.

I did my Maker's law obey,  
Nor from it ever went astray.  
Thousands of miles I go in fear,  
But seldom on the land appear.

For purpose wise which God did see,  
He put a living soul in me;  
A soul from me my God did claim,  
And took from me that soul again.

But when from me that soul had fled,  
I was the same as when first made;  
And without hands or feet or soul,  
I travel on from pole to pole.

I labor hard by day and night,  
To fallen man I give great delight;  
Thousands of people, young and old,  
Will by my death great light behold.

No right nor wrong can I conceive,  
The Scriptures I cannot believe;  
Although therein my name is found,  
They are to me an empty sound.

No fear of death doth trouble me,  
Real happiness I ne'er shall see;  
To heaven I shall never go,  
Or to the grave or hell below.

Now when these lines you slowly read,  
Go search your Bible with all speed,  
For that my name's recorded there,  
I honestly to you declare.

## THE POWER OF PRAYER.

"Praying always." (Eph. 6:18.) The soul of man is like a kindled brand; so long as the air breathes on it, it will retain till the last its genial warmth and crimson glow; but let the air stagnate around it, and flake on flake the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand that prayer is to the soul. Let the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love will die away from it, because these are the result of spiritual grace above; and covered with the dead, white embers of its own selfishness and pride, it, too, will be cold and dead and hard—a useless thing, half consumed with impenitence and sin.—F. W. Farrar.

## UNTIL HE COULD GIVE NO MORE

From our abundance we give a little and congratulate ourselves as if we had given much. But do we ever stop to measure our giving with that of Jesus? He gave the uttermost; he gave all; he gave his life. That is the real spirit of giving, to pour forth with love until there is no more left to give. How happy must the tither be who systematically from his income sets aside a portion as the Lord's, and uses it in stewardship, as one that will gladly give an account of what he has done. But that is not the full measure of sacrifice. The full measure and the full reward are attained when for Jesus' sake we count everything we have as his, when nothing is held back from him who gave until he could give no more.—Selected.

## LIVING YOUR OWN LIFE.

The phrase "living my own life" is often used to cover a ruthless and devouring selfishness. Individuals as well as nations assert that they have a right to live their own lives, to work out their own destinies, even if it means forgetting and sacrificing some of the dearest ties of nature and of affection. But although such excesses, like all others, are to be deplored, it should always be remembered that every soul, man's or woman's, has its own natural bent, its own peculiar, complex inheritance of desires and sympathies and purposes, and that it will flourish best and be happiest and most useful where the natural bent is most encouraged and most freely allowed to have its way. This secret of individuality is too likely to be overlooked by parents, perhaps most often by some who are

most devoted and least selfish, with results as disastrous as those of deliberate selfishness. A mother has loved music all her life, but from lack of early training has never accomplished anything with it. She determines that her daughter shall be a musician, although she has no taste for music, and the child's heart is soured by an unspeakable drudgery, which leads to nothing. A father has never ceased to regret that his father put him into business, instead of making him a doctor or a lawyer. Consequently, he dreams of a son distinguished in medicine or at the bar, and ends by forcing a vocation upon one who has no talent for it and who consequently wastes his life.

It is not meant that you should not advise your children or guide them. Study their natures early, seek out their tastes and aptitudes and cultivate them, if they are worth cultivating; but do not try to substitute for them tastes and aptitudes and ideals of your own, which may or may not be better, but which are wholly unsuited to those who are born for something else. Either you have lived your own life, or you have passionately longed to live it. Help your children to live, not yours, but theirs.—The Youth's Companion.

## CONSCIENCE.

Who is preparing himself to bear the future? A shudder comes over us when the ranks grow thin, when age urges us on, when we approach the zenith, and Fate says to us, "The hour has come; show what is in you, or fall back into nothing. It is your turn to speak; give your measure, say your word, reveal your emptiness or your capacity. Come out of the shadow. It is not enough to promise. You must keep your promise. The time of apprenticeship is over. Servant, show us what you have done with your talent. Speak now or be silent forever." It is a solemn appeal in the life of every man, this call of the conscience, solemn and frightful as the trumpet of the last judgment, which cries to you; are you ready? Give an account of your years, your talent, and your works. This is the hour of great hearts, the hour of heroes and of geniuses.—Amiel.

## DO NOT DARE HURT A SOUL.

Do not hurt a soul. For you may not take the hurt back again. The bruise lies deep in the soul forever. You may reform; you may again hold up your head; but what of the soul you have given a push in the wrong way, the soul you have blighted or wronged? Phillips Brooks once said the most awful consciousness a man can have is that he has hurt a human soul years ago and now has no power to repair the damage. He may have recovered from the injury to his own being, but the knowledge that he has ever injured the soul of another man or woman, who has gone out of his sight now, so that he cannot know how serious the injury may have been, is a terrible thing for anyone to know. Such a wrong is irreparable.—Central Christian Advocate.

It is said that in the city of Amsterdam, Holland, there is a Church, called the Church of St. Nicholas, with a beautiful peal of bells. When you go up into the tower you find a wooden hand striking the bells, and if you are there while the bells are being struck you can hear nothing but a clang and clatter. Yet out over the city the bells are ringing and people stop in the streets to listen to the music as it is carried far and wide. So it is with many a life. We think there is only the wooden clang and clatter of inadequate powers, yet all the while, if we only knew it, God is using that life, however slight, however insignificant it may be, to glorify Himself.—W. H. Griffith Thomas.

## THE HOME SUNBEAM.

"Betty spoils the whole family. She is our sunbeam. What we should do without her, I cannot imagine." It was Betty's father who spoke of the daughter who was the home sunbeam. I agreed with him. I have never known a sweeter girl, a girl who more constantly forgot himself and lived or others. Her mother was an invalid, often laid aside, and sometimes querulous and fretful, because of bearing much

pain. Her father was a busy man with little time at home and a great many people to care for at the big factory, just visible from the porch, beyond the trees at the foot of the hill. The family was large, and people were often coming and going, aunts with babies and little tots running about, and grandparents who took it into their heads to make unannounced visits. Betty was a school-girl, fifteen, and small for her age; but she was never too tired or too busy or in too great a hurry to be glad when company came. She was the one who heard her father's latchkey click in the door at night, and who rushed out to help him off with his coat. She saw that his chair was ready beside the lamp, and his evening paper waiting for him.

If there was a grandmother whose eyes were growing dim, Betty quietly threaded needles and had them where they did not need to be asked for. Betty often took her mother's place at the table to pour the coffee and tea, and she had a perfect genius for remembering who took sugar, who took cream, and who took neither. The maids in the kitchen loved her, because she was always thoughtful, never forgetting their evenings were precious, and often lending them a helping hand when the household was larger than usual.

"Who is that little song sparrow of a girl?" inquired a visitor one day of the principal of Betty's school. "I mean," he said, "that girl in brown, with the sweet, contented face. Is she one of the best scholars?"

"As to scholarship," answered the principal, "there are girls here who excel Betty Benson. She is a good, all-round student, who does her work very well; but Betty's strong point is her thoughtfulness. She is just what she looks, sweet all through, and a perfect home sunbeam."

A girl who, like Betty, shines most brightly in her home, must be contented to do many unobtrusive things, to fill up chinks, to slip in and say a kind word when the children are ready to quarrel, to lift a little when others are tired.

She will save the tired laundress by wearing a fewer things that are hard to wash and iron.

On a Saturday morning she will ask the cook if she may not make cake or a pudding for the next day.

In Church she will cheerfully make room for the stranger in the pew, and will notice the lady in front who has no hymn book and pass over her own. For there is this to observe about a girl who is a home sunbeam, that she carries sunshine wherever else she goes.—Margaret Sangster.

## QUEER DOINGS IN BIRDLAND.

The duck-like grebes were the inventors of fireless cookers. They make floating nests of reeds and grasses and fasten them to the stems of aquatic so that they cannot drift away. At night the birds sit on these nests, but in the morning they cover the eggs with debris or decaying vegetation and leave them until dusk, when they uncover and sit upon them till morning and again leave them in the fireless cooker.

The laughing gull also makes a floating nest; and the black tern deposits its eggs on top of an old muskrat house.

Bachman's sparrow, the meadow-lark, and the oven bird put roofs on their houses, building them in dome or oven shape and entering them from the side.

The yellow-nosed albatross scrapes mud into a heap and deposits her solitary egg upon it. The cliff swallow makes a bottle-shaped nest out of mud pellets and fastens it to the side of a house or cliff. The flamingo piles mud into a cone a foot high and lays her egg in the depression at the top, adding more mud and making it higher each year. When she incubates, she doubles her long legs across the nest so they project beyond it in front and rear; then she loops her great neck backward and rests her head, bill foremost, on the middle of her back.

The kingfisher makes a burrow several feet long into the side of a cliff, and rears its young in this dungeon. The sooty shearwater digs a hole several feet and lays one white egg in the captivity. The Bulwer petrel does the same, only the hole is not so deep. The burrows of the black and the scorcro petrels are three feet long.

Owls, whippoorwills, some of the petrels, and other birds fly only at night; but the great auk though possessed of wings could not fly at all either by day or night.

Some nervous and industrious birds, as the Arizona jay, the longbilled marsh wren, and the gallinules build as many as five or six dummy nests besides the one they intend to use.

The lazy and heartless cowbirds make no nest but lay their eggs in the nests of other birds, leaving the care of their young to foster parents. At the opposite extreme, Rodger's fulmar, though she makes no nest but deposits her eggs on the bare cliffs, is so devoted to them that she will permit herself to be stoned to death rather than desert her charge.

If his mate is killed, the male quail will attend to the incubating and the bringing up of the family; and the male phalarope does all the incubating even when his mate is living.

One of the vireos and one of the towhees have white eyes; another vireo and a cowbird have red eyes; the brown thrasher and one of the ducks have yellow eyes; and cormorants have green eyes.

Many birds suck the eggs and devour the young of other birds; but the man-o-war birds and the gulls along the coast of California steal the moss and seaweed which the cormorants have gathered for nests and carry it off for their own; and the Rocky Mountain jay is said to be "the greatest thief in feathers," for he steals both from other birds and from man, carrying off anything from the camps that strikes his fancy, whether he can make use of it or not.

The parrot, the barred owl, and one of the gulls, laugh; the bittern makes a sound like the driving of a stake; the fulmar whines; the sooty albatross and the catbird mew like a cat; the wood thrush chimes like a bell; the black skimmer barks like a dog; the limpkin cries like a child in distress; and the white-tailed hawk of Texas bleats like a goat when its nest is approached. The flicker drums his love call on a tin can or the metal cap of a chimney; and the ruffed grouse inflates his body for a drum and beats his love notes on it with his wings.—Clara Kern Bayliss, in Epworth Herald.

Let us then be what we are and speak what we think, and in all things keep ourselves loyal to truth.—Longfellow.

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines.

The highest praise that Christ has is for those who serve well, who in the obscurity of a lowly place, seeking no present reward or temporal honor or praise of men, follow the path of duty.—Exchange.

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REV. LITTLETON MORRIS FOWLER.

Ere on earth the Sabbath hour began The Savior met this soul he had saved And welcomed him beneath the trees of life.

Littleton Fowler was born in Smith County, Tennessee, September 12, 1820. Began to preach in Kentucky in 1820, when 18 years old. Was sent in company with Dr. Martin Ruter and Robert Alexander as a missionary to Texas in 1837. Met and was married to Mrs. J. J. Porter in Nacogdoches in 1838. Of this pioneer pair in whose spirits burned the fires of adventure and in whose hearts the word of Christ dwelt richly and in whose veins coursed the blood of the martyrs, the subject of this sketch was born.

Rev. Littleton Morris Fowler was born in Sabine County, Republic of Texas, near McMahan's (now Fowler's) Chapel, October 15, 1841, and died at his home in Henderson, Texas, January 20, 1917, being 75 years, 3 months and 5 days old. Between these dates lies the history of a most active and consecrated life.

Conversion—Joining the Church—License to Preach.

Of his conversion and joining the Church and license to preach, we have no certain data, but presume the first was in early life and that his license to preach was late in the year of 1875, by the Quarterly Conference of Milam Circuit, with Rev. J. R. Bellamy for presiding elder, as it seems that he preached his first sermon in McMahan's Chapel, which must have been after his admission on trial.

His Education.

His preparation for college consisted of what the country schools of that early day, in a sparsely settled country, supplemented no doubt by the untiring efforts of his highly cultured and well-educated mother, she having sprung from a long line of refined and educated ancestors. In 1857 he entered McKenzie College at Clarksville, Texas, under "Old Master," being 16 years of age, and was there until 1860, and doubtless completed the course of study for that early day. It was perhaps here that the student habit was fixed upon him, as he was ever after a student of good books.

The Civil War.

In 1862 he joined the Confederate Army, enlisting in the Fourteenth Texas Cavalry in the company of Captain John L. Camp, under Generals Johnston, Bragg and Hood, following from thence the "Bonny Blue Flag," with its fortunes and misfortunes, till the last of the men in tattered gray surrendered, and with parole in pocket, with sore and almost bare feet, turned their careworn faces toward the desolated homes of their beloved Southland. He was in many hard-fought battles, joining in the triumphant rebel yell when victory was the crown, and retreating with painful silence when retreat was the order, and emerging from it all at last without a scar.

Marriage and Family.

The war over, he was married in Tuscaloosa, Alabama, April 18, 1865, to Miss Augusta Isaell Lynch, being then 24 years old, and remained in Tuscaloosa till 1872 when he returned with his young family to his home in Sabine County, Texas. Of his first marriage there were born to him eight children, two sons and six daughters. Littleton Augusta, oldest son, died at Fort Worth last year, 1916, and Gilbert Smith lives at Afton, Oklahoma. Of the daughters, Rosa Lee died in infancy and Mrs. J. S. Skelton died at Frost, Texas, last summer, 1916. The living ones are: Mrs. J. C. Howard, of Longview; Mrs. D. L. Cain, of Henderson (widow of Rev. D. L. Cain of the old East Texas Conference); Mrs. Harry Lovelace, of San Angelo, and Mrs. W. F. Woodard, of Pine Bluff, Arkansas. His first wife died at New York, Texas, December 4, 1879. On February 3, 1881, he married Miss Regina Anne Walker, of the same place. She was the daughter of a highly useful local preacher. To them were born one son, Wesley Marvin, who died in infancy, and one daughter, Mrs. J. D. Woolworth, of Keithville, Louisiana. Mrs. Fowler, with these, mourn today but not as "those which have no hope."

Joining the Conference—Hardships.

L. M. Fowler, C. H. Smith, J. B. Hall and the writer, with twelve others, were admitted on trial in the old East Texas Conference at Carthage, Texas, in November, 1875, Bishop Pierce presiding and S. W. Turner, Secretary. No one who knew Bro. Fowler, with his stirring energy and habit of unremitting industry, and with a home in the red lands of East Texas, would ever think of his turning to the ministry, except for his sound

Christian experience and profound conviction that he was called of God to preach, and when the hardships of the itinerancy of that day are considered, this conclusion is doubly strong. There were then but four stations in the entire conference, and none of them paying over \$1000, if that much. The rest of the charges were big circuits and missions, some of them covering a whole county. Moves had to be made in mid-winter, in wagons and over bad roads. There were but few parsonages, perhaps not a half dozen of them in circuits. We have no data as to salaries for the ten years beginning with 1875 till 1885, but for that year the average pay of the preachers was \$339, and the entire conference paid but \$18,988, or \$1529 less than the Beaumont District paid last year, 1916. These things will give some idea of the hardships of the times.

Charges Served.

As stated, Brother Fowler was admitted on trial in 1875, and was sent to the Milam Circuit, in which was his home, and served it for the years 1876, 1877; then Coffeetown, Mississippi, 1878; then New York Circuit, 1879, and to Kickapoo charge for 1880. Then followed four years on the Jacksonville Circuit—1881, 1882, 1883, 1884. Then Kilgore charge in 1885, 1886, 1887. For the year 1888 he was Conference Colporteur and Financial Agent of the Alexander Institute, then located at Kilgore. He served Church Hill Circuit in 1889. Then Longview Station, 1890, 1891, 1892. From Longview to Crockett Station, 1893. The next four years—1894, 1895, 1896 and 1897—he was presiding elder of the Palestine District, and the next two years—1898 and 1899—on the Marshall District. In 1900 he served Henderson Station, then Athens Station in 1901, 1902. From here Brenham Station, 1903, 1904 and 1905. From Brenham he was sent to Cartwright Chapel, Beaumont, and served 1906, 1907 and 1908, and from there for the years 1909 and 1910, San Augustine. This was his last charge. At the conference at Galveston this year, at his request, he was placed on the superannuate roll. He was ordained deacon at Crockett in 1877 by Bishop Wightman, and elder at Palestine by Bishop McTyeire December 7, 1879.

The Fruits—The End.

It is hard to say whether his appointment to San Augustine, his last charge, was a coincidence, or a providence. His father, Rev. Littleton Fowler, was the first presiding elder on the San Augustine District and it was the first organized charge with metes and bounds assigned him in Texas, or any one else. He built the first Methodist church in San Augustine, and it is claimed on what seems to be good authority to have been the first Protestant church built in Texas. As stated, San Augustine was the last charge of his son, Rev. L. M. Fowler, and while there in 1909 and 1910, he built the present house, which is the third to be built on the same lot. I am informed that it is built of cement and stone, and is valued at \$15,000. This was a great work with which this good man closed his active career and joins his name more inseparably with that of his distinguished father, whose bones repose beneath the pulpit of the old McMahan Chapel, which is the third house for that place, and when it was dedicated the son preached the sermon.

Bro. Fowler's active ministry lasted thirty-five years. Thirteen of them he spent on circuits, fifteen on stations, making twenty-eight in the pastoral office. Six were spent on districts and one as colporteur and college agent. His ministry was a fruitful one. As near as can be arrived at during his twenty-eight years as a pastor, he had about 800 additions to the Church on profession of faith, and counting those who came into the Church under his administration as presiding elder, the number will go beyond 2500. This is only a part of the fruit of his labor. He developed some strong laymen as workers and strengthened many that were wavering by the way. He built and repaired churches and cared for like it was his own the property of the church under his supervision. He collected much money for the work of the Church.

He was the companion of good men and a student of good books. He had a fine mind and was a man of great moral courage, and being a man of fine physical parts and an extended vocabulary, he was a fine preacher. He took great texts and studied them, analyzed them, and often his thoughts flashed and sizzled like electric sparks. It was no dull hour when Fowler preached. No congregation ever paid him for more than they got. He attended the last session of the Texas Conference held at Lufkin, and his

health seemed to be fine, so much so that he was anxious for work this year and asked to be placed on the effective list, but later withdrew it. He went from the conference to visit his son-in-law and daughter, Dr. and Mrs. J. D. Woolworth, of Keithville, Louisiana, and was there until December 1, but was quite unwell all the time, so much so that he kept his bed for a week. After he returned to Henderson, his home, he was able to be about a little for about ten days, after that he was confined to his room and bed. The last eight days he was a great sufferer, and said once, amid his agonizing pain, "I never before thought so much of my Lord's crucifixion as now. I realize more fully its meaning, but I shall not complain." When called to see the worst, he said, "I am not afraid to die. I have kept the faith and am prepared to meet my God." At about 5 o'clock Saturday morning, January 20, he closed out his earthly account and ascended on high. All that kind neighbors, good physicians and his loved ones could do was done for him. He was for several years a curator of Southwestern University. He was the friend of education. Our conference, as well as his family, is sorely bereaved. The day of the funeral, January 21, was an ugly, dreary, rainy day, but in spite of it the funeral was largely attended and the floral offerings elaborate and appropriate. He rests from his labors and his works to follow him.

His classmate of 1875, J. T. SMITH, Tyler, Texas, Feb. 22,

L. M. FOWLER—AN APPRECIATION.

Rev. J. M. Perry.

Rev. Littleton Morris Fowler was born October 15, 1842, and died at his home in Henderson, Texas, January 20, 1917. Between these dates was spent a noble and useful life. He was a native Texan. I wish I had the necessary data at hand to give a brief and accurate account of his labors as a Methodist preacher. But I will leave that for some one of the senior members of the old East Texas Conference to do. The first time I ever saw him was on the morning of March 16, 1896. I was introduced to him in the parlor of the parsonage at Rusk by Rev. V. A. Godbey, who was at that time pastor of our Church there. He was a man of excellent physique, tall, well-proportioned and handsome. His bearing was that of a born leader. He was dignified and commanding in his demeanor without austerity. His face was shaven, but he wore chin whiskers and mustache. His eyes were keen and searching and his face benignant.

I had been studying under the direction of Dr. Godbey, the versatile and popular young pastor, for license to exhort. And Brother Fowler had come to hold the first Quarterly Conference. He was presiding elder of the Palestine District. Naturally I was a bit embarrassed in his presence at first because it was to that Quarterly Conference, over which he was to preside that day, that I was going to apply for exhorter's license. But his manner was so suave, sympathetic and winsome, that I soon forgot my embarrassment. The conference was held in the old church at ten o'clock in the morning. He requested me to pray the opening prayer of the conference, and I was so badly frightened that I scarcely knew how to proceed in public prayer.

I remember that after the conference one of the stewards, who was at that time a doctor of medicine, but who afterward became a very capable lawyer, laughed at me for thanking the Lord for the beautiful day, when the clouds were lowering and threatening rain. Brother Fowler gave the brother a gentle rebuke and took my part. Among the members of that Board of Stewards I remember distinctly Dr. J. R. Milburn, who served that Church for ten years as recording steward; Dr. I. K. Frazer, who was for nineteen years superintendent of the Sunday School, and Judge E. C. Dickinson, all of whom have joined the Church triumphant.

After the Quarterly Conference was over Brother Fowler read the first eighteen verses of the twelfth chapter of Romans, and preached one of the clearest, most forceful and helpful expository sermons I have ever heard.

Sunday morning came to us bright and clear; the sun fairly beamed upon the earth through the boughs of the budding trees. It was an ideal day for going to Church to worship. And Brother Fowler seemed specially inspired for the occasion. He preached on the parable of the leaven, Matt. 13 and 33. It was a great inspiration to me as an aspirant for the ministry. It was under the presidency of L.

M. Fowler that I was also granted license to preach at the District Conference in Groveton, Texas, July 11, 1896. And before the Annual Conference met in Marshall the following December, he gave me my first appointment. He sent me to fill an unexpired term of two months at Trinity and Groveton, the place having been made vacant by the transfer of our pastor from there to North Texas Conference. The document appointing me as supply bears the date of October 29, 1896. He closed his commission to me with these pertinent words, "Be prayerful, prudent and diligent, and may the Lord give you success."

At the conference which met that fall in Marshall, Brother Fowler was one of the most commanding figures. Bishop Hendrix's admiration of him was noticeable. I was admitted on trial at that conference, and Brother Fowler gave me a place to work in his district. I was appointed to Grape-land Circuit. During the following year I enjoyed the frequent and delightful association of Brother Fowler as my first presiding elder. He was an educated, cultured, Christian gentleman, having been graduated from McKenzie College. No higher tribute could be paid his memory, nor more truthful statement made concerning him, than that merited tribute which my good friend, Rev. J. T. Smith, wrote recently concerning him when he said, "Brother Fowler was an able preacher, a man of profound convictions, and a courage equal to every task to be performed and every decision to be made. He was a good man."

Peace be to his ashes and everlasting joy to his redeemed spirit. San Angelo, Texas.

THE PASTOR HIS OWN EVANGELIST.

P. C. Fletcher, D. D.

No man connected with the kingdom of God on earth can take the place of the pastor. He is the key-man. He is "the inside-man." He is the timekeeper. He is the pace-setter. He is the one man about whom all of the activities of the Church must revolve. He is the "under-shepherd of the sheep." He is the man peculiarly called of God to lead men to Christ.

The pastor should be his own evangelist. Nearly every great pulpit of Methodism today is filled by such a pastor. There are many reasons why the pastor should be evangelistic in spirit and purpose. No man can know the needs of the people like the pastor. No man can love the people like the loving pastor. The pastor both knows and regards the delicate local situations and conditions. The wise pastor does not find a sore place in his Church and then rub it until it bleeds. He is a spiritual surgeon; he knows how to heal wounds. He knows his people's sorrows and weaknesses. He can find a way to their hearts as no other man can.

The pastor as his own evangelist is in position to preach a sane, livable, searching gospel as no other minister can. Too often the professional evangelist lacks the sympathetic touch. Too often he ignores the great fundamentals of a good life and lays the emphasis upon the trivialities. Too often he, seemingly, makes a joke of the gospel. Jesus Christ never spoke of sin as a joke. The Great Teacher never talked flippantly about regeneration, repentance, justification, redemption and the eternal verities. The matter of calling men from sin to righteousness is no "laughable" matter.

The pastor is the one man of all men who should be skilled in the art of leading the unsaved to God. This is the one great work to which he has been called by the Holy Spirit. He should not delegate any other man to do this part of his work, though he may be justifiable in calling another to his aid.

The pastor who preaches to the people from Sunday to Sunday, who visits them in their homes, who is with them in their sorrows and losses, who understands their peculiarities, who is acquainted with their struggles, who loves them with the "shepherd heart"—this is the one man who should possess the ability to lead them to the Savior.

This soul-winning work of the pastor can be so beautifully and blessedly done in the personal way, as he moves among the people in the marts of trade, in the social circles, and in the homes. O the power of a look, a touch, a word, an invitation! Thousands about us are just looking and waiting and watching for a little warm, human interest in them. The way to get folks to God is to pray for them and then go after them.

rch 29, 1917  
cowbirds make eggs in the eaving the care er parents. At Rodger's ful- s no nest but the bare cliffs, m that she will stoned to death charge. the male quail abating and the family; and the l the incubating living. nd one of the res; another vi- red eyes; the ne of the ducks nd cormorants  
eggs and de- er birds; but the the gulls along steal the moss the cormorants its and carry it nd the Rocky o be "the great- " for he steals and from man, from the camps whether he can  
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**WELCOME TO THE EDUCATIONAL COMMISSION.**

The Educational Commission is composed of the following Bishops, ministers and laymen: Bishop W. A. Candler, Atlanta; Bishop W. B. Murrah, Memphis; Bishop J. C. Kilgo, Charlotte; Bishop J. H. McCoy, Birmingham; Rev. Plato T. Durham, Atlanta; Rev. A. J. Lamar, Nashville; Rev. Forrest J. Prettyman, Washington; Rev. W. D. Bradford, Dallas; Judge J. E. Cockrell, Dallas; Judge W. G. Thomas, Chattanooga; Judge G. T. Fitzhugh, Memphis; Judge W. D. Thompson, Atlanta; Mayor Asa G. Candler, Atlanta; Dr. John P. Scott, Shreveport; Mr. T. T. Fishburn, Roanoke, and Mr. W. M. Fitzgerald, Raleigh.

This Commission has invited some five hundred pastors and laymen to meet them in Dallas April 4th in the interest of Southern Methodist University. It is hoped that the meeting will result in plans for the larger endowment and fuller equipment of the University.

We welcome the Commission and its invited guests to Dallas. We welcome these distinguished gentlemen for their own sake. We welcome them, too, because of the noble object which brings them together. The stabilizing of any Christian institution is worthy of the best endeavors of any group of men; the building and equipment of a great University is as high a task as man can set his hands to. Such an institution is to exist long after its builders have gone to their reward. It is to claim the centuries and is to be the fountain of enlightening and healing streams through whole generations of mankind.

The city of Dallas, the State of Texas and the Methodism of the Southwest are honored by the coming of such distinguished guests upon such a holy mission.

**SOUTHERN METHODISM'S SINGLE SCHOOL OF LAW.**

We have before us the February Bulletin of the Lamar School of Law of Emory University. The Lamar School of Law is Southern Methodism's single school of this character. This school is domiciled in a superb two-story building on the campus of the University. The building is of concrete and Georgia marble. It contains a large library, a courtroom especially equipped for the work of the practice court, five classrooms and twelve offices and rooms for group meetings. Six thousand volumes are already in the library. The faculty is composed of eight men and each member has the degree of LL. B., having graduated also in leading colleges of the country.

The Lamar School of Law does more than to add another school to the large list of law schools in the country: it proposes to cultivate in its student Christian ideals; it proposes to train them in an atmosphere which will insure in them the development of the highest sense of honor and respect for the noblest ideals of their profession.

Surely our Methodist people can not be indifferent to the training of the most influential class of our citizenship. Lawyers, in increasing numbers, fill the halls of Congress and constitute the membership of our State Legislatures. They both make and construe the laws under which we live. That lawyers, therefore, should be swayed by Christian sentiments and ideals is a matter of vital concern to the Nation.

We commend the Lamar School of Law to our people and especially do we ask that our colleges shall direct prospective students of law to our own school in Atlanta.

**WE ARE STILL PROTESTANTS.**

October 31, 1917, will be the four hundredth anniversary of the nailing of Martin Luther's Ninety-Five Theses on the gate of the church at Wittenberg. These theses were Luther's protest against the pope's alleged right to forgive sins. They were a protest against a shameless traffic in indulgences.

How profoundly our Methodism breathes the spirit of the great German reformer will be seen by reading the article in this issue from the pen of Rev. J. A. Phillips on "Romanism from the Standpoint of Methodism." Five of our twenty-five Articles of Religion are protests against doctrines still maintained by Romanism. We still protest against the doctrine that any works can be performed "over and above God's commandments." We still protest against the Romish doctrine of purgatory, pardons, worship of images and invocation of saints. We still protest against the doctrine that any priest's blessing can convert the sacramental bread and wine into the real body and blood of Jesus. We still protest that Christ's offering of himself was made once for all and that no priest has power in so-called masses to offer him again for the quick and the dead.

We have not learned that Romanism has surrendered any of these things to this day. Rather, she has added to them: the doctrine of papal infallibility has been added to her list of strange doctrines.

These Romish doctrines cannot be proved by the Scriptures nor can they stand the test of history. No great Nation has been produced by them. No morally virile people has ever grown up at the feet of Rome. Her doctrine of indulgences has vitiated the conception of God and without a right conception of his holiness and his love it is impossible to grow a commanding people. The four hundredth anniversary of Luther's immortal act in Wittenberg can but remind us how truly Protestant we are.

**FIGHTING FOR PEACE.**

It now seems certain that the United States is to have war with Germany. President Wilson has striven heroically to prevent such a catastrophe. The whole Nation has exercised commendable self-mastery in the face of German aggression, treachery and barbarism. The die seems to have been cast. Congress is expected to declare that a state of war exists with Germany upon its re-assembling next week.

For what are we about to fight? For the preservation of our rights as a Nation? Yes, certainly we are about to fight for the preservation of our national rights. But our objective is far more worthy than this. William Howard Taft, in his address at the Municipal Hall, Dallas, last Tuesday evening declared that we are about to fight for universal peace. He declared that the League to Enforce Peace is entirely consistent with the Nation's aim in the impending war. We are about to fight for the rights of the smaller nations. We are about to fight for the guarantee of the future peace of the world. We are casting our lot with the Entente Allies in order that with them we may make impossible another great world war. We are going into this fight for peace.

At no time must we allow our motives to become mixed. We do not hate the German people; we want nothing which they possess; we are not entering the war to avenge the wrongs which Germany has inflicted upon us. We are entering the war with the lofty purpose of bringing about a world condition which will insure universal peace.

**THE STRANGE GERMAN MIND.**

How abnormal is the German mind is shown by the insistence of the German Government that the United States shall reaffirm and extend the treaties of 1799 and 1828 while the Germans themselves have violated well-nigh every provision of these treaties. The American note in reply to the German proposal (through the Swiss Minister, Dr. Paul Ritter) clearly shows that Germany's destruction of our ships and lives of our people is a "clear violation" of the terms of our treaties with that Nation. The concluding paragraphs of the American note read as follows:

In view of the clear violations by the German authorities of the plain terms of the treaties in question, solemnly included on the mutual understanding that the obligations thereunder would be faithfully kept; in view further of the disregard of the canons of international courtesy and the comity of nations in the treatment of innocent American citizens in Germany, the Government of the United States cannot perceive any advantage which would flow from further engagements, even though they were merely declaratory of international law, entered into with the Imperial German Government in regard to the meaning of the articles of the treaties or as supplementary to them. In these circumstances, therefore, the Government of the United States

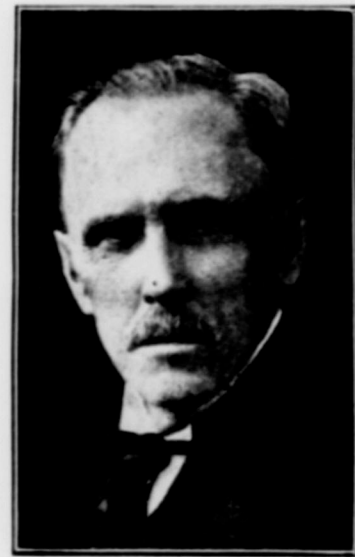
declines to enter in the special protocol proposed by the Imperial German Government.

This Government is seriously considering whether or not the treaty of 1828 and the revised articles of the treaties of 1785 and 1799 have not been in effect abrogated by the German Government's flagrant violations of their provisions, for it would manifestly be unjust and inequitable to require one party to an agreement to observe its stipulations and to permit the other party to disregard them. It would appear that the mutuality of the undertaking has been destroyed by the conduct of the German authorities.

We doubt if the diplomatic correspondence among the Nations of the earth contain a severer reproof of one Nation by another. The German Government itself, though astoundingly callous, can hardly fail to perceive the severe moral arraignment of its course.

The German Government has simply lost the sense of moral values. The teachers of Germany have so long taught that treachery, pillage and murder are justified in war and the German Government itself has so long practiced these things that the German mind seems bereft of the power to measure the moral quality of its acts. Distorted, abnormal, exceedingly strange is the German mind.

In saying these things we indict the German people only in so far as they have surrendered to the controlling military mind of Germany. The masses of Germany have suffered themselves to be swallowed up in the iniquitous doctrine that the State is everything and the individual nothing. And we are not unmindful either of the thousands of Germans in this country who do not stand for the militaristic program of the German Government. For such we have profound sympathy and to such the Government of the United States will show every kindly consideration.



REV. J. W. LEE, D. D.

Dr. James W. Lee, of St. Louis, was the guest of the city of Dallas from his arrival last Thursday until his departure last Monday morning. No man has visited us in recent days whose coming has attracted more widely the attention of the whole city. In the City Auditorium Dr. Lee delighted the people of Dallas with his excellent lectures on Thursday and Friday evenings. "Storing Up Sunshine" and "Magnetizing the Commonplace" were his themes. Dr. Lee was honor-guest at a number of luncheons and preached to large congregations at First Church last Sunday morning and evening.

Whether in private circles or on the lecture platform or in the pulpit Dr. Lee charmed his hearers. His choicest thought and expression, the accumulation of a lifetime of laborious study, were poured out upon his Dallas auditors. Members of nearly every denomination in the city were among the large audiences which heard his superb sermons at First Church.

Dr. Lee has interpreted the fundamentals of religion in terms of the most advanced scientific and philosophic thought of his day. Christianity is presented not as a provincial religion but as cosmic in its sweep and power. Christ belongs to the whole world and is latent in the heart and conscience of mankind. Methodism was presented as the best expression of Christianity. This was the sum of all that Dr. Lee had to say while in Dallas.

Dr. Lee is now chaplain of the Barnes Hospital in St. Louis and excites interest in that great institution wherever he goes. Happy the institution which commands the services of a man so capable of representing its aims and ideals.

As a lecturer, as a preacher, as a man Dr. Lee won high praises during his visit to Dallas. And we commend this distinguished author to any community which desires an uplifting message.



OUR BISHOPS WHO ARE MEMBERS OF THE EDUCATIONAL COMMISSION



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BISHOP W. B. MURRAH.



BISHOP J. H. MCCOY.

PERSONALS

Rev. W. T. Whiteside, of McKinney, called this week. He reports a good revival just held and prospects bright.

Brother A. J. O'Neal, of Paris, called on us this week. He likes the Advocate and did not want to miss an issue.

Rev. E. H. Crandall, of Frisco, called this week. He secured a list of subscribers and is going to see that all renew.

Rev. L. H. Mathison, of Daingerfield, is doing a fine work. The editor of the Advocate preached for him last Sunday evening.

The pastor at Richard, Rev. C. L. Bowen, visited us last week. He reports 17 accessions to the Church since conference.

Dr. A. L. Andrews, of First Church, Fort Worth, was among our visitors last week. We were sorry to miss his genial face.

Rev. Ira F. Key and his people will dedicate their \$20,000 new church at Conroe, Sunday, April 8th. This is a great achievement.

Rev. G. H. Bryant, of Dumas, did not forget us when in Dallas this week. He is planning a revival in his charge to be held in May.

Rev. R. A. Crosby, of Frost, writes: "We are getting along nicely in Frost. Lots of work to do. We begin a series of revival services on April 1."

Rev. O. C. Swinney, of Grapevine, was among our visitors last week. He began his revival last Sunday, a union meeting with the Presbyterians.

Prof. Albert S. Pegues, of Southwestern University, recently delivered a fine lecture at Kerens. The pastor there speaks in high praise of the lecture.

Rev. John E. Roach, of Winstboro, did not forget us when in Dallas last week. He has a fine charge and has had some fifteen additions since conference.

Brother C. G. Barton, a genial layman of Hillsboro, visited the Advocate office this week. We were glad to see him and invite him not to forget us when in Dallas.

Dr. O. F. Sensabaugh, presiding elder Abilene District, will hold his District Conference at Clyde, May 24. The editor acknowledges an invitation to be present.

Brother J. T. Dennis, of Addison, called this week to renew his Advocate another year. Brother Dennis is a brother of Rev. C. W. Dennis—all good Methodist stock.

Rev. A. L. Moore, presiding elder of Plainview District, will hold his District Conference at Silvertown, May 8-10. The editor appreciates an invitation to be present.

Brother J. H. Timberlake, a Baptist layman of Jacksboro, was among our callers this week. He is among the many Baptists whom we would be willing to see Methodists.

Rev. M. A. Stout, of Era, was among our visitors this week. He was accompanied by his faithful steward, Brother Walter Hickox. Bro. Stout has recently closed a fine meeting at Lois. Thirty-five additions since conference.

Rev. G. W. Kincheloe, of Bardwell, passed through Dallas this week en route to his childhood home, Bellville, W. Va., where he will assist the pastor in a meeting. It is his first trip to the place of his youth since he left there at thirteen years of age.

PROGRAM EDUCATIONAL COMMISSION Dallas, April 4. (1) Meet at Oriental Hotel lobby 9:30 a. m., Wednesday, April 4th. (2) Leave Oriental Hotel 9:45 a. m., in charge of 100 Dallas Citizens, for the University. (3) 10:15 a. m. Thorough Inspection of University. (4) 11:00 a. m. Bishop Mouzon presiding—Addresses by Dr. Hyer and Bishop Candler. Also music by the University Glee Club. (5) 1:00 p. m. Bishop Candler presiding—Luncheon at Scottish Rite Cathedral given by Dallas Chamber of Commerce.

The people at Bellville will enjoy the good revival sermons Brother Kincheloe will give them. Rev. S. H. Babcock, presiding elder Durant District, will hold his District Conference at Kingston, April 25-29. The editor acknowledges his kind invitation to be present. Bishop McCoy has appointed Rev. H. C. Willis, presiding elder of the Marshall District, in place of Rev. F. M. Boyles, deceased. The Advocate wishes Bro. Willis great success in his new field. Rev. W. G. Bailey, of Highland Park, Fort Worth, is pressing his Win-One Campaign. His sainted father was our presiding elder twenty-one years ago and we never had a better one. Dr. John M. Barcus, presiding elder Hillsboro District, will hold his District Conference at Brandon, March 29. We should like to renew our fellowship with this good servant at that time. Prof. John H. Keen, Dean of the College of Liberal Arts of Southern Methodist University, was among our callers this week. He is a tireless worker and is invaluable to his great institution. Rev. and Mrs. G. A. Klein, Mrs. A. W. Bowman and Rev. W. J. Johnson called to see us this week. They report great meetings last Sunday. East Dallas is feeling the power of these noble workers. The League City News (March 17) carries a fine historical sketch of our Church at League City, Rev. J. L. Weatherby, pastor. It is a model sketch for a centennial service of Texas Methodism. Judge and Mrs. C. A. Kellar, of Travis Park, San Antonio, called to see us last week. They were among the editor's Travis Park members. He had no better friends in that all-too-short pastorate. Bishop McCoy will spend the coming Sunday in Denton and has called the presiding elders of the North Texas Conference to meet in Dallas, Friday, 9:30 a. m., April 6, at the Publishing House. Mrs. H. S. Burgin, of Independence, Mo., mother of Dr. S. H. C. Burgin, of Dallas, has suffered a stroke of paralysis. Dr. Burgin has come to her bedside. We trust that this noble mother may be spared to her family and her Church. Dr. C. M. Harless, presiding elder Gainesville District, was among our callers this week. He reports every Church in his district as having secured in cash and subscriptions the conference collections. Dr. Harless is

SPECIAL NOTICE CONCERNING THE MEETING OF THE EDUCATIONAL COMMISSION AND THEIR INVITED GUESTS AT SOUTHERN METHODIST UNIVERSITY, APRIL 4.

As Chairman of the Board of Trustees of Southern Methodist University I wish to join in the invitation sent to a large number of laymen and preachers by our General Conference Educational Commission to visit Southern Methodist University on April 4.

We are asking our presiding elders and pastors to co-operate with the Commission in the invitation to certain laymen to come to Dallas for the one day named. The University is the property of the Church. We desire, therefore, that those who are interested in the work of the Church should see for themselves just what has been done and what we hope to do at Southern Methodist University.

EDWIN D. MOUZON, Chairman Board of Trustees, Southern Methodist University, University Park, Dallas, Texas.

ate sermon at Wesleyan College, Macon, Ga., May 27, and will be university preacher at the University of Chicago July 29. Dr. Rice is indeed a busy man and such men are always in demand.

Rev. J. M. Peterson sends the following: "Rev. J. A. Parker, pastor of Phillip's Memorial Church, has been advised by the doctor to take a few months' rest. He had la grippe in February and has been able to do but little work since. Let the brethren pray for his speedy recovery."

We regret to learn of the death of Brother M. F. Riley, near Maxdale, March 18, 1917. He was a brother-in-law of Rev. O. C. Swinney, of Grapevine. Brother Riley was a Methodist and had an old-fashioned Methodist mother. The Advocate extends sympathy to his family and relatives.

From Dr. George S. Sexton we have received the following telegram, which will bring joy to the whole of Southern Methodism: "Great day for our Methodism in Washington, with singing and cheering. Dirt was broken for our representative church building. Work of construction accelerated. (Continued on page 16.)"

TWO GOOD REMEDIES

WORKING TOGETHER, PRODUCE MARVELLOUS RESULTS.

For instance, Hood's Sarsaparilla, the standard blood purifier, is recommended for conditions that are scrofulous or dependent on impure blood. Pepton Pills, the new iron tonic, are especially recommended for conditions that are radically or characteristically anemic and nervous.

Many persons suffer from a combination of these conditions. They are afflicted with swellings of the glands, bunches in the neck, cutaneous eruptions, and sores on different parts of the body, limbs and face, and are besides pale and nervous.

If these patients take both Hood's Sarsaparilla (before meals) and Pepton Pills (after meals) they are reasonably sure to derive fourfold benefit. These two great medicines supplement each other, and the use of both, even in cases where only one may appear to be indicated, is of great advantage. Get them from your druggist.

protocol proposed... asly considering... 8 and the revised... nd 1799 have not... German Govern... ir provisions, for... nd inequitable to... nt to observe its... her party to dis... hat the mutuality... royed by the con... : correspondence... contain a severer... er. The German... undingly callous... severe moral ar... simply lost the... hers of Germany... very, pillage and... the German Gov... iced these things... eft of the power... f its acts. Dis... strange is the... diet the German... e surrendered to... Germany. The... d themselves to... us doctrine that... individual noth... al either of the... country who do... program of the... we have pro... Government of... y kindly consid...

**SUNDAY SCHOOL DEPT.**

REV. E. HIGHTOWER, Editor  
Georgetown, Texas.

**NEWS AND NOTES.**

The East Oklahoma Conference Sunday School Board is taking hold of its work in a business-like way that promises well for the future of the Sunday School in this important and developing field. Week before last this board held a meeting in Muskogee and planned a systematic campaign of the conference. A campaign committee was appointed, consisting of Rev. W. W. Armstrong, Sapulpa, chairman; Dr. A. E. Bonnell, Muskogee, secretary, and Rev. C. V. Cross, Muskogee, as the third member. Dr. Bonnell will direct campaign work. The plan includes an institute at each District Conference.

The Divisional Secretary spent the third Sunday in March with Rev. O. T. Cooper and his good people at Waples Memorial, Denison. Good audiences attended both preaching services and we had an enthusiastic Bible Class rally in the afternoon. A number of new Wesley Bible Classes will result. Denison is wide-awake and will do its full part toward the Federation. We got a brief glimpse of Superintendent Piner at Sunday School.

The many Texas friends of Bishop James Atkins, President of the General Sunday School Board, will be sorry to know that this faithful servant of the Church has been suffering from a nervous malady due to overwork, and his physicians have sternly ordered him to cancel all engagements and take a season of absolute rest. At last accounts he was taking their advice at Hot Springs, Arkansas.

Hon. Geo. W. Barcus, President of the Central Texas Conference Wesley Bible Class Federation, announces a most tempting bill of fare for the coming session at Temple, April 24-26. Among the speakers are Dr. F. P. Culver, Dr. C. M. Bishop, Dr. Chas. D. Bulla, Hon. S. P. Sadler, of Gatesville, Dr. John R. Nelson, Mr. W. W. Woodson, of Waco, Hon. J. E. Hickman, of Dublin, and Rev. J. W. Bergin, of Temple. In addition much time will be given to class reports and round table work. Remember the time and place and be there.

**BIBLE CLASS WORK IN LOUISIANA.**

In fulfillment of a promise made to Mr. A. L. Deitrich, Secretary of the Gulf Division, some months ago, the editor spent Wednesday and Thursday, March 14-15, in Alexandria, Louisiana, at the Louisiana Wesley Bible Class Federation. This was the first session of this Federation, and the attendance and interest exceeded the expectations of even Field Secretary Breithaupt, of the Louisiana Conference, and Breithaupt is a hopeful man. The people were disappointed because Bishop James Atkins was detained at Hot Springs by personal illness and George Stuart wired that he had missed a railway connection and could not get there in time to speak. Even so, the meeting was full of interest. Dr. S. A. Steel, of Shreveport, was at his best and so was Dr. Bulla. This editor and others "chinked in" between the principal speakers. Hon. T. W. Holloman, of Alexandria, was elected first President of the Federation and conducted its sessions with ease and efficiency. Judge H. H. White, a layman of much prominence and member of the Commission on Unification, was elected President for the ensuing twelve months, thus insuring wise and vigorous leadership for our Louisiana Bible Classes. To Mr. Holloman, Mr. Deitrich, Brother Breithaupt and many others the Texan is indebted for numerous courtesies. Several presiding elders and a number of pastors were present at the Federation, and their brotherly greetings made the stranger feel quite at home. We shall be glad of a chance to go to Louisiana again.

**WEST TEXAS CONFERENCE NOTES.**

Rev. A. E. Rector, Field Secretary.

The field work since my last report has been confined to special occasions with one exception—an institute with our University Church school at Austin. The pastor, Rev. J. Frank Smith, used special effort to make the occasion a success, and Superintendent W. H. Adamson gave full and

heartily support. I believe the labor was not in vain in the Lord. The attendance was good and the interest still better. This school, though not yet fully up to the standard in organization, presents several features worthy of special mention. One of these is a big class of University students taught by the pastor. Another is the missionary spirit of the school in supporting several scholarships in the foreign field. This fact encourages the hope that our Mexican Special may also receive attention. It is written, "To him that hath shall be given;" and it might be added, "He that does one good deed is likely to do another." This school is doing a graceful thing in paying the street car fare of a number of old ladies in the Confederate home so that they can attend its sessions.

The first special occasion to be reported is the Cuero District Conference. This was held at Nixon. Rev. A. W. Wilson, presiding elder, asked the Field Secretary to conduct an institute embracing one afternoon and evening. We were fortunate in securing the help of our Divisional Secretary, Rev. E. Hightower, who, as always, rendered solid and most acceptable service. A new and very promising helper was found in Miss Grace Edith Springall, a successful primary teacher in the Travis Park Sunday School. Her presentation of the elementary department was original and helpful and the general impression most pleasing.

Brother Wilson is magnifying the Sunday School cause in his district and good results are manifest in organization, efficiency and evangelistic spirit. Last year that district, along with the San Antonio, observed Children's Day in every school. The Cuero District workers have no thought of falling behind last year's record. Brother Wilson also volunteered the assurance that the five-

**EPWORTH LEAGUE DEPT.**

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

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

**DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.**

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

We are in receipt of the new samples and the price lists of the 1917 output of the Anglo-Korean School, Textile Department. The samples are unusually beautiful, being of soft, clear colors and fine weave. We heartily recommend them to those who are looking for a cheap material for dress or shirt goods and who at the same time appreciate something different from the ordinary fabrics at hand. Mr. C. H. Deal is, I believe, a Texas man and is doing a magnificent work as the manager of the Textile Department of the school. He may be reached in care of the school at Songdo, Korea.

In many of our Churches at this time Win-One Campaigns are in progress. It is to be expected that the Epworth Leagues will take a large part in the work of these campaigns. Let us watch and pray that we may live up to the full measure of our opportunity and responsibility in this matter.

The Honor Roll of the Epworth Era is most interesting. It shows where the real work is being done. Of our constituency, Oklahoma reports Mission Study classes organized at Marlow, Kingston, Ardmore and Claremore. Texas reports classes at Hamilton, Fort Worth (Missouri Avenue), Palacios, Greenville (Wesley), Houston (First), Woodland, Dallas (Grace) Fowlerston, Canadian, Liberty, Gainesville (Denton Street.)

There are others we know of that should be on this roll. Why are they not on, do you ask? Simply because somebody did not take the time to sit down and write the fact on a card and send it in to the Era.

**ADVERTISE!**

The above furnishes an excellent text for an article on the subject of advertising. If we had the time we should like to dissertate at length on this subject, but it is enough here to

cent assessment would be forthcoming.

The District Executive Committee of the Austin District recently met in its first session. The presiding elder, Rev. Sterling Fisher, presided. It will bear repeating that our districts are being organized under the General Board with a superintendent and secretary for each district, and also a special superintendent for the Elementary, Home, Teacher Training and Wesley Bible Class Departments. Any member of the Conference Board residing in the district is ex-officio a member of the Executive Committee, and the presiding elder is chairman. The Austin District organization is still in its incipiency, but the faithful co-operation of our Sunday School forces will render it a mighty agency for good. The meeting in Austin will bear fruit.

A very delightful occasion was the Lavernia Circuit institute held at Parita. Brother Parker, pastor, is thoroughly alive to the Sunday School situation and had planned an all-day meeting for his four schools. One of his helpers was unavoidably detained, so the Field Secretary was hurriedly called to substitute. Rev. J. D. Scott kindly took me out in his car and also rendered excellent service in the program. Lavernia and Elmendorf were well represented, along along with the local forces. The home talent of the circuit rendered excellent service, and it was a delightful day of outlook and uplift.

The school at Elmendorf is carrying a big special besides the regular monthly missionary offering. They say that since they undertook the special the money for other purposes comes easier than ever. There is no magic in such a sequence. It results from obedience to a world vision of redemption and fulfills the Scripture, "There is that scattereth and yet increaseth."

merely suggest to you some of the things that we would like to say. First: Everybody who expects to get anywhere with what he is doing wants to tell somebody else about it, hence he advertises it; second, if he really thinks it is worth while he would like for some one else to share it with him, hence he advertises; thirdly, if he is truly interested in the cause which he represents he will make an effort to get it before the public for the sake of that cause, hence he advertises; fourth, in order for the American public to be impressed with anything it must have it presented to it in a big way (big spelled with a capital B.) The only way to get a religious cause so presented is to compile all the small items into one big report. This being true, we would say, report, report. Use the newspapers, use the Church bulletins, use the Era, use the Advocate and advertise.

It is with deepest sorrow that we bring you news of the death of Mrs. J. Marvin Culbreth. On February 18, 1917, her spirit took its flight, leaving behind to bless this world a baby girl. The sympathy of the whole of Texas Leaguedom goes out to our beloved fellow Epworthian, Mr. Culbreth, in this sad hour of trial.

"Tis through Death that Life lives: both are servants of God, And the path through the vale of the shadow when trod Leads to measureless fields of true service afar, Where there's no loss of love or friendship to mar: Death brings the gain, And the infinite joy shall atone for the pain!"

The current issue of the Port Arthur Record devotes a large amount of space to a detailed report of the work of the Epworth League of Port Arthur. This report in a summarized form appeared in this department during the latter part of February. This is a fine, wide-awake group of young people and they are being led by one of the truest Epworth League pastors anywhere in the person of Rev. S. S. McKenney.

It is gratifying to know that they are raising their African Special Pledge this year from \$100 to \$150 and expect to raise it without any difficulty. This is fine. Let us hear from you again, Port Arthur.

**TOMLINSON-CAPERS WEDDING.**

Douglas Tomlinson and Miss Mary Elizabeth Capers, daughter of Mrs. Beulah Evans Capers, were married at Grace Methodist Church. Dr. A. L. Andrews, of Fort Worth, assisted by the Rev. W. J. Johnson, pastor of Grace Church, officiated. Preceding the ceremony, Mrs. H. V. Culp gave a pro-

gram of wedding music, followed by the nuptial song, "I Love You," by Anderson, sung by Mrs. J. Roscoe Golden. To the strains of Mendelssohn's Wedding March the bridesmaids, Miss Hazel Meadow, of Sherman, and Miss Julia Hogan, of Dallas, together with the groomsmen, Prof. Milton Daniel, of Texas Christian University, and Clyde Tomlinson, of Hillsboro, cousin of the groom, entered the church from the main vestibule. Ivan Lee Holt, Jr., bore an Easter lily, which held the wedding ring. Little Miss Mary Elizabeth Clark preceded the bride as flower girl. The groom was attended by his brother, Roy G. Tomlinson, of Hillsboro, as best man, Homer Tomlinson, another brother, and Horace Jones were ushers.

After the ceremony the wedding party and relatives and a few friends of the couple held an informal gathering at the home of the bride's mother, 4634 San Jacinto Street. Miss Mildred Turner presided at the bride's cake. Miss Josephine Wolfe had charge of the bride's book and Misses Mabel Howard and Gladys Taber poured punch. Mr. and Mrs. Tomlinson left for a short visit to relatives in Central Texas and will be at home in Dallas after April 1. Out-of-town guests were Mrs. J. D. Tomlinson, of Hillsboro; Mrs. R. A. Turner, of Itasca; Miss Meta Meadow, of Sherman, and Mr. Ralph Nollner, of Nashville, Tenn.

Miss Capers has been President of the Ruby Kendrick Council of the North Texas Conference since the organization of the Council. Mr. Tomlinson is a deeply consecrated young man, a member of the Christian Church and editor of the Church World.

**EPWORTH NOTES.**

Grand Annual Encampment at Epworth-by-the-Sea, Port O'Connor, Texas, July 19-29.

Some more good news: Mrs. A. A. Coker, of Dallas, the greatest reader in the State, if not in the South, has consented to be at Epworth during the entire Encampment. She will not only have an entire evening, but will fill in with her superb recitations. This will be one of the great attractions.

We are planning to have some of our Christian Mexican musical talent on the ground. The way some of our Mexican girls can play the piano and violin will make our people sit up and take notice. Blind Cuca, a consecrated soul, who sings the gospel with wonderful pathos, will be among our Mexican visitors. Miss Wynn will have her in charge.

The African Special has the right-of-way, because we are all interested in it, Texas Leaguers must take care of that missionary boat for our work in the dark continent. If any one sees Brother Stockwell, speak to him about being at Epworth this summer. We hereby offer him the leading part at the great missionary service. We are hoping to have Bishop Lambuth with us also.

The tabernacle and grounds will be dedicated to the Lord by Bishop Edwin D. Mouzon on Sunday, July 22, at the 11 o'clock hour. This will be a great time. We should have 4000 people there to witness this solemn service.

It should never be forgotten that the entrance fee of \$1 will be charged to every one, except those actually on the program. Where there are more than three in a family, they will all go in for \$3. Children twelve years of age will pay the \$1 fee.

We will soon be able to give to the press a tentative draft of the program. Be on the lookout for it. A Methodist who can stay away from Epworth this summer with what we propose to offer may be set down as a curious specimen. There will not be a dull hour.

The President will be absent for a couple of weeks on Church business in the City of Mexico, but preparation is always going right along. Let him exhort the people everywhere to begin now to form Epworth parties.

The strongest known timber is that of the yate tree of Australia, which has a tensile strength as high as thirty-five thousand pounds to the square inch.

The giving of medals as marks in recognition of military service dates back to the days of Charles I. of England, who started the custom in 1643.

THE ARMY OF GOD.

By Anna M. Ray.

I sat at my window pondering,
In the silence of the night,
When my heart had a lovely vision
That flooded it with light;
And while I looked down the ages
For a hundred years, and more,
I saw the marching hosts of the Church
Of God.

Who, triumphant banners, bore,
Each face seemed lighted from within,
By an inner, Holy light.
All were clad in robes of righteousness,
Resplendent, pure, and white.

And while they marched, they sang
Hosannas to their King,
Till the far away hills did echo back,
And with His praises ring.

But none, ever yet, saw soldiers
So strong, yet humble, as these,
Whose greatest battles for their King
Were fought upon their knees;
Nor saw so strange an army,
Where children marched beside
The aged, war-worn veterans,
In many battles tried.

Nor where the stalwart youth,
And maiden, young and fair,
Marched by the saintly mother,
Whose face was lined with care;
But all the hosts of Evil
Trembled, and were sore afraid,
At the earnest prayer of a mother,
At the simple faith of a maid.

I saw the sword of the Spirit wielded
By the man of hoary head,
And the spirits of darkness turned,
And from his presence fled.
I saw the young man give his strength,
And all his young manhood's might,
To the throttling of evil,
And the triumph of the right.

And so I saw the army
Go marching down the years,
Ofttimes with songs of triumph,
Ofttimes in bitter tears;
But God's glory shone about them,
As they held their upward way,
And the Comforter hovered near,
However, hard the way.

And the pearly gates of heaven
Were ever swinging wide,
To admit the tired soldiers,
For whom our Savior died;
And sweet music, ever ringing
In cadences clear and sweet,
Welcomed the tired soldiers,
Who knelt at their Captain's feet.

And then the vision faded,
And the silent stars shone down;
And still I sat there dreaming
Of a white robe and a crown,
Still dreaming of the glory
In the Eternal Life to come,
When all the glorious army of God,
Is gathered safe at home.

Oklahoma City, Okla.

SHOULD BOTH HUSBAND AND WIFE BELONG TO THE SAME CHURCH?

Rev. J. F. Clark.

In this age when our strong Churches
are working side by side, and are
well represented in most every neigh-
borhood there is a general mingling
and commingling of the members of
different Church affiliations. Where
such conditions obtain there is much
marrying of members of one Church
with members of other Churches, until
it becomes very distressing in many
places. There are many, many divid-
ed households in this regard, and the
question at the head of this article
is no idle one, but a very serious one
indeed. The pastor is frequently asked
if he doesn't think that husband
and wife should belong to the same
Church? I have been asked this ques-
tion many times. So I ask it here:
Should the husband and wife be in the
same denominational Church? I feel
free to say that I think, where it
is possible, that they should both be
in the same Church. But this brings
up another question: Should the wife
join with her husband? That depends
upon which is the Methodist. I have
the Methodists and Baptists principal-
ly in mind now. Should the Metho-
dist husband or wife join the Church
with the Baptist husband or wife? or
vice versa? Well that depends on
which would have to make the greater
sacrifice? Let me say reverently that
no one can change from one denomina-
tion to another without making
some sacrifice of their religious con-
victions. That being true, I think that
the one which would have to make the
least sacrifice of convictions should
join with the other.

What would the Methodist have to
sacrifice in order to become a Bap-
tist? He would have to sacrifice his
baptism, open communion, itinerant
plan of supplying preachers, infant
baptism, and the doctrine of the possi-
bility of apostasy, and some more.
What would the Baptist have to sur-
render? Not his immersion baptism
(Methodist immerse), close commu-
nion—not much surrender here. A Bap-
tist who would marry a Methodist
doesn't believe in close communion
very much. He surrenders his right
to assist in calling the preacher, and
his doctrine of "Once in grace, always
in grace." Individually, he can believe
that until he studies the subject; then
he will believe it with a little change
in the statement of it. He will most
likely put it, "if once in grace, he
should always be in grace." Then, too,
he would not have to have his children
baptized unless he desired it. In join-

ing the Methodist Church one is not
asked if he believes in infant bap-
tism, nor in the possibility of apostasy,
these being matters of individual
opinion.

I will give some examples of wives
and husbands being and living in dif-
ferent Churches. My own brother
married a Baptist. They have lived
together fourteen years. They have
never communed together at the Lord's
table. He has never had his children
dedicated to God though he believed
in both with all his heart. My wife's
brother married a Baptist. They were
married six years, and he never com-
muned with his wife at the Lord's table,
nor did he ever have his children
baptized though he believed in it also.
Now, these are very sacred to Metho-
dists who have been taught these
things from childhood, many of whom
have themselves been baptized in in-
fancy, and who think of the sacra-
ment of the Lord's Supper as being
free to all who love God.

Now, as to our own experience, I
will say that we are both Methodists,
have always been Methodists, have
communed many times together
around the Lord's table, have had our
boy baptized when an infant, and we
are all alive, well, and happy to the
present.

Now, which do I think should join
with the other, the Baptist or Metho-
dist? Why I think the one who would
have to make the least surrender
should join with the other. So as the
Baptist has the least to surrender, I
think the Baptist should join with the
Methodist. That which applies to the
Baptist should apply to all other de-
nominational Churches.

Now just one more word as to what
I have observed during the years of
my pastorate. I have seen much un-
happiness on account of the lack of
harmony between husband and wife
because of their being of different
Churches. It sometimes is like the
proverbial "cat fighting" of which we
hear so much. I have known a few
good Methodist men's lives almost
wrecked, if not altogether so, because
of the different religious views of hus-
band and wife. It makes me feel
sometimes that marriages between
people of such divergent religious
views should not be. I feel sure that
both husband and wife in many in-
stances would have been happier and
more useful had they not married. But
it is not so with all who marry thus.
Some get along nicely so far as their
personal relations are concerned. But
the surrenders and compromises, the
separation at the Lord's table, and the
neglect of the baptism of the children,
remain however well the husband and
wife may agree on other matters. I
hope that what I have said here will
prove beneficial to all who read it.

Holland, Texas.

THE HOUSEWIVES' PRAYER.

Mary Nuckolls Downs.

Father, ever in times of stress and
affliction our hearts incline to Thee
and Thou dost comfort us; but now
that our lives are as a fertile garden,
warmed by the sun of love riding at
its zenith, and watered by rivers of
utter content, let us not forget that
we are still in dire necessity of Thy
grace.

Because all the big things of life
are ours, we have put away our cour-
age and our fortitude against a time
of need; but now the myriad of tiny,
tiny cares and duties that hem our
lives about sometimes thicken into a
cloud, even as mists from a well-
watered land. It rises and obscures
the sun; it dims our eyes that we can-
not see our happiness; it loses us in
a maze of vexation and discontent.

For three things, Father, would we
pray: For patience, that we may do
all our tasks well; for a smile, that
we may keep joy in the hearts that
love us; and, most of all, for vision,
that we may look above the cloud of
little worries that threaten to over-
whelm us, and, saved forever from
being narrow and querulous, may
evermore realize the glory and bless-
edness of our lot.

Lytle, Texas.

WOMAN'S DEPARTMENT.

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

Friday, April 5, 1917, has been set
apart as a day of special prayer for
the approaching Council meeting.

MT. PLEASANT AUXILIARY.

The Woman's Missionary Society of
Mt. Pleasant is steadily growing in
membership and the weekly meetings
are becoming more interesting and
helpful.

We are proud of our President, Mrs.
Clayton Redfeare. "A Better Society"
is her motto, and under her splendid
leadership we are doing excellent
work.

Our financial report for 1916 was a
good one—everything paid "full up"
and placed on the Honor Roll. We are
expecting to help build a new church
this year and have pledged \$1000.

The officers for the year 1917 are:
President, Mrs. Clayton Redfeare;
First Vice-President, Mrs. Bob
Blades; Second Vice-President, Mrs.
W. W. Slaughter; Conference Treas-
urer, Mrs. Forest Stephenson; Local
Treasurer, Mrs. Aug. Eichoff; Corre-
sponding Secretary, Mrs. Mark Ter-
ril; Recording Secretary, Mrs. J. H.
Wilder; Superintendent Social Serv-
ice, Mrs. T. M. Fleming; Superintend-
ent Study and Publicity, Mrs. D. L.
Hunter; Superintendent of Supplies,
Mrs. O. Colley; Agent Missionary
Voice, Mrs. W. J. Delafield.

MRS. D. L. HUNTER,
Supt. Study and Publicity.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superin-
tendent Study-Publicity.
Epworth, Chickasha.

The Woman's Missionary Society of
Epworth, Chickasha, has taken on new
life since the beginning of the new
year. We are having very interesting
meetings. One of the best for a long
time was on the day we made our
pledges. This meeting was led by
Mrs. W. H. Gilkey, who is efficient in
whatever she undertakes. Our pledges
were made on our knees, after a most
beautiful and appealing prayer by
Mrs. A. E. McKenzie. While all our
members were not present, the indi-
vidual pledges more than covered our
conference pledge, though it did not
cover the budget. On that day the
delegates who had attended the an-
nual meeting at Cordell gave their
reports and were heard with a great
deal of interest.

I must not fail to mention our Mis-
sion Study Class led by Mrs. L. L.
Cohen, and the good work she is do-
ing with it. Always willing and
sweet about everything she is asked to
do, she is much loved by us all. At
present she is quarantined with her
little daughter, Dorothy, who is ill
with scarlet fever. More anon.

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

A CORRECTION.

Auxiliaries of Northwest Texas
Missionary Conference: Please send
delegates' names to Mrs. J. B. Wood,
Box 246, Chillicothe, Texas.

MRS. NAT. G. ROLLINS,
Corresponding Secretary.

FROM THE LETTER OF A LAYMAN.

Rev. J. E. Crawford.
Here are some excerpts from a letter
which I received from one of the
best laymen in Central Texas. His
words speak for themselves:

"I believe the lack of money at the
command of the Church is doing more
to retard the kingdom of God today
than any one thing. And I also be-
lieve our preachers can do much to
relieve this condition. If they all be-
lieved in tithing, would practice it,
preach it and pledge our people to it
as far as they could they would re-
lieve this strenuousness greatly. For
the membership of the Church has the
money if they can be constrained to
turn loose even what belongs to the
Lord.

"It seems to me that our people
are interested in big things, but are
not willing to turn the money loose
to do them. What do you think of
pressing the tithe law home to our
people more? Do you ever hear our
preachers preach it? Don't think I
ever heard more than one sermon on
this point, except two or three that
I heard Bishop Key preach. I don't
believe our preachers try to impress
our people enough with the responsi-

Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL
For sixty years has provided a safe, nourishing food for babies. It is prepared with scrupulous care for that purpose.

bility they have through the money
they handle.

"If our Church was tithing and
your cause appealed to them they
would feel that they had some of the
Lord's money (which they would
have) and that they were just direct-
ing it and it would not be like having
to talk them out of money that they
feel is their own."

This layman practices what he
preaches. He is not a man of great
means, but he is a conscientious stew-
ard and a systematic giver. Recently
he has pledged one thousand dollars
to the cause of missions this year.

My brother, my sister, have you
some of the Lord's money that you
should turn loose? If so, will you
not invest it in the cause which lies
closest to the heart of Christ—the
giving of the gospel to all the world,
especially to those who have never
heard?

THE KIDNEYS AND THE SKIN.

In the spring, the kidneys have much
to do. If they are weak or torpid,
they will not do it well, and the skin
will be pimply or blotchy. That is tell-
ing the story in a few words.
Hood's Sarsaparilla strengthens and
stimulates the kidneys, cures and pre-
vents pimples, blotches and all cuta-
neous eruptions.
Don't fail to take it.
Buy a bottle today.

Juniper wood, so abundant in New
Mexico and Arizona, is likely to come
into large use as a rival of cedar for
making lead-pencils.

EPWORTH PIANOS
AND ORGANS
for homes and churches sent on
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the factory as well as ourselves. You
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Dallas, Texas.

ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

NEXT SUNDAY IS DECISION DAY. Everything should be concentrated there to make it a pronounced success.

SUNDAY, MAY 8th, is EASTER SUNDAY, when the fruits of DECISION DAY should be gathered and taken into the Church. It is our purpose to report the number received on DECISION DAY in each Church and we hope all who report their attendance on that day will give the number received into the Church.

BEAR IN MIND that the pennant to be given for the largest increase in attendance on CHILDREN'S DAY, SUNDAY, April 29th, will be based on the average attendance for the first four Sundays in April. No Sunday School will be considered in the contest for the pennant that does not report each of the four Sundays. It will be necessary to have the four consecutive reports on which to base this calculation. We hope all will report promptly.

Among the schools showing notable increases in attendance are those at Clarksville, Travis Park, San Antonio; Ervay Street, Dallas; Trinity, El Paso; First, Corsicana; 33rd Street, Galveston; Roswell, N. M.; Grace, Houston Heights; Prospect Hill, San Antonio; McKinley, San Antonio, Wellington, Plainview, Groveton and others. There seems to be a healthy growth in the Sunday Schools in the entire territory.

University Church Sunday School, Austin, reports a men's class, taught by the pastor, Rev. A. Frank Smith, last Sunday of 240 in attendance—an unusual class. Shiro, Texas, a town of 300 inhabitants had 109 present at Sunday School. Last week they had 119 but the report reached us too late to be included. No report this week from Lufkin. What is the matter down that way?

ATTENDANCE SUNDAY, MARCH 25TH, 1917.

Table with columns for Class (D, E, F, G, H, I, J, K), School Name, and Attendance Count. Includes schools like Tyler, Texas, Marvin; Austin, University; Dallas, First; Fort Worth, Polytechnic; Sherman, Travis Street; etc.

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.

THE FUTURE OF SAN ANTONIO FEMALE COLLEGE.

Rev. J. E. Harrison, President.

I bespeak a sympathetic hearing of my cause.

The conditions of the past made this institution almost entirely the work of one person so far as the finances were concerned. But the time has come when it must have the support of Methodism sympathetically and financially if it is to rise to the present opportunity now offered in the recent law of Texas under which it is possible for San Antonio Female College to come in the class of institutions of the State to whose advanced students the State Superintendent will give first grade certificates.

This larger possible work and office of this institution will certainly be ours if the Methodists of the State only recognize the importance of having such an institution at this strategic point in the State and will assist it to properly equip itself for holding successfully and with the State's approval the position to which it aspires.

The question is, "Will San Antonio Female College serve well the Church if it had the right as a Junior College of receiving from the State Superintendent first grade certificates for its graduates?" The advantages I see at present are:

1. It would bring to this institution a large number of High School graduates who will help the school and will be helped by the school.

2. The hundreds of High School graduates trained here would carry into the public schools in which they teach the Christian ideals inculcated in this institution. This fact would give this institution a strong influence in shaping public sentiment through the school children. What does the college need? The faculty will need to be strengthened. That is being attended to. The first step in that direction has been taken in the securing of Rev. J. W. Repass, A. M., D.D., from the presidency of Logan Female College, Russellville, Ky., to be the head of the faculty. He has successfully brought that institution up to the rank of Junior College, and is especially equipped for giving instruction in the Department of Education. He will associate with him in the faculty teachers of college and university training.

The second need is urgent. It is money with which to retire bonds and to improve and properly equip the buildings for the task now before us. I believe the Methodists of Texas are interested in this institution which holds the educational key to the great and growing Southwest section of our State.

I believe twenty-five thousand dollars will be given to this college by its friends in order to enable it to perform its present duty to the Church and to the State.

Let it be remembered that not one dollar contributed is used for salary or other expenses.

If the financial help is given it now, San Antonio Female College will bloom into its greatest self. If financial help is denied at this time then all its future is "bounded in shallows and in miseries," and it will be forced to fall reluctantly into "innocuous desuetude."

SUMMER TERM OF THE SCHOOL OF THEOLOGY.

Tuesday, June 12th, is Commencement day at Southern Methodist University. The summer term will open Thursday morning, June 14th, and will continue for six weeks, ending August 1st. Courses will be conducted in the various departments, in keeping with the custom of practically all the leading Universities, for which credits will be given.

The School of Theology offers to the preachers of the West courses in the different branches of ministerial training which will meet the heavy demands now being made by growing men upon our seminaries everywhere.

Six weeks of steady work in the University will afford the busy pastor opportunity to make doubly valuable his vacation and will be registered in terms of increased efficiency in his pastorate.

The courses which will be offered in the School of Theology are as follows:

Homiletics, Dr. John A. New, of Randolph-Macon College; Church Efficiency and English Bible, Dr. Paul B. Kern; Psychology and Philosophy of Religion, Dr. James Kilgore; Church History and Missions, Dr. H. M. Whaling; Christian Doctrine, Dr. Hoyt M. Dobbs.

In addition to the regular work in the classes, one hour each day will be given over to lectures bearing upon the various phases of the work of the

A Summer Home AT Port O'Connor

Now is the time to buy that lot in beautiful Port O'Connor, the home of the Texas Methodist Assembly.

The leaders of Texas Methodism are building their summer homes there. You will have pleasant surroundings and good neighbors and the best location on the Gulf.

Your Epworth League president, Sunday School superintendent or Woman's Missionary Society president will be glad to show you a plat and give you information and prices. Or you can write direct to

TEXAS METHODIST ASSEMBLY PORT O'CONNOR

ministry. Five lectures will be given by each one of the following: Bishop Edwin D. Mouzon, Dr. Caspar S. Wright, Dr. John H. Keen, Dr. Ivan Lee Holt and Dr. Frank Seay. These lectures will be open to all students and will embrace the period from 10:30 to 11:30 every morning in the east chapel. Dr. Seay and Dr. Holt will not be in residence during the summer, but will give the series of five lectures indicated.

Perhaps no more pleasant or profitable vacation can be spent than that given over to work and relaxation, alternately, on the University campus, where the heat of summer is reduced ten or fifteen degrees by the altitude and by the commodious buildings. Send for the summer bulletin. For further information, write to the Dean of the School of Theology.

WEST OKLAHOMA, ATTENTION!

On the last Sunday in next month, April 29, every loyal Methodist Sunday School throughout Methodism will observe Children's Day. If you will order now you will have plenty of time to prepare the program well. Next week you will receive blank cards on which to send in your order direct to Smith & Lamar. When ordering please give the information desired, as we have a reason. To do so will save you time and trouble, for Smith & Lamar will not send you programs free unless you give the information. When ordering give name of District, charge and Sunday School Superintendent. WM. J. RICHARDS, Secretary and Treasurer West Oklahoma Conference Sunday School Board.

Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of man the right way. Force is of no use to make or preserve a friend, who is an animal never caught except by kindness and pleasure. Oblige with all your soul that friend who has made you a present of his own.—Socrates.

THE MISSIONARY ASSESSMENTS.

It was agreed by the presiding elders just after conference that the East Oklahoma Conference would try to raise the missionary assessments by the last of March. I am sure the matter has been brought to the attention of the pastors some time ago. So great is the need for these collections to meet the obligations that the conference has assumed, and also to keep the Conference and General Boards from borrowing money, that no pastor nor wide-awake layman needs an argument to press home the importance of early collections.

Mr. Rose, the teller, informs me that about twenty per cent of these collections are in. This is better than we have ever done. The President of the Board of Missions has ordered the drafts for the second quarter for the mission charges paid. Before this gets into print the preachers should have their drafts.

Here is a little exhortation kindly and prayerfully given. Will the pastors, presiding elders and missionary laymen put this matter squarely before the congregation, if your charge has not already reported to the teller? Most of the charges had rather pay the assessments, or a part of them, the first half of the year. At least two of the charges in the conference have paid all assessments and several have paid the missionary assessments. Brethren, add your charge to this list. With earnest, hard effort it can be done in most every case.

Another thing. These are prosperous times. We cannot tell where we will be by conference time. "Make hay while the sun shines." Every man to the task! Every man determine to bring up at least the missionary collections within the next thirty days.

Will the pastors report in the Advocate as you report to the teller?

H. P. CLARK, Conference Missionary Secretary. Tulsa, Oklahoma.

'Treasury of Song' COLEMAN'S NEW SONG BOOK. Pronounced by many to be the best song book ever published. THE ONE BOOK FOR ALL SERVICES. Round and Shaped Notes—Orchestrated. TO ANY PART OF THE UNITED STATES. Express Not Prepaid. Full Cloth Board \$30.00, Hundred Doz \$4.00, Rest Manila 18.00. 2.50. By Mail Post paid. Dozen \$4.40, Copy \$0.40. ROBERT H. COLEMAN, SLAUGHTER BUILDING, DALLAS, TEXAS.

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. Includes entries for Lampasas, Sulphur Springs, Hillsboro, Brownwood, El Paso, Sherman, Georgetown, Gatesville, Mangum, Roswell, Hamlin, Austin, Bonham, Albuquerque, Durant, Lawton, Terrell, Corsicana, Decatur, Dublin, Gainesville, McAlester, McKinney, Muskogee, Waco, Waxahachie, Cisco, Fort Worth, San Marcos, Sweetwater, Vinita, Wichita Falls, Greenville, Weatherford, Plainview, Hugo, Tulsa, Beaumont, Clifton, Stamford, Cleburne, Dallas, Jacksonville, Timpson, Big Spring, Clarendon, Abilene, Ardmore, Pittsburg, Texarkana, Brenham, San Angelo, Vernon, Amarillo, Chickasha, Marlin, Oklahoma City, Uvalde, Hooker, Tyler.

A CORRECTION.

I noticed in last week's issue of the Advocate among the list of those who had contributed to the Orphanage, Ella V. Lanier's name for fifty cents. This should have been \$50. While I am not looking for the reward of having people know that I contributed \$50, as same has been published I deem it only justice to you, Mr. Gray, and myself that the correction be made, which I am sure you will be only too glad to make. I am enclosing receipt from Mr. Gray to verify my statement. ELLA V. LANIER. Jasper, Texas.

TERRELL DISTRICT CONFERENCE.

The District Conference of the Terrell District will meet at Mesquite, Wednesday evening, April 25. Dr. J. L. Pierce will preach the opening sermon. Please elect delegates at once and send names to me. Also send list to Rev. R. L. Ely, Mesquite.

Following are the committees: License to Preach and Admission—S. C. Riddle, W. C. Howell, R. E. Porter. Deacon's and Elder's Orders—C. B. Fladger, T. W. Preston, T. M. Kirk. Southwestern University Scholarships—E. H. Casey, H. M. Cowling, E. C. Roberts. E. L. EGGER, P. E.

TIMPSON DISTRICT CONFERENCE.

The Timpson District Conference will meet at Center, Tuesday, May 15-17. Sermon Monday night, by W. W. Gollighugh. Committees: License.—B. C. Anderson, J. M. Fuller, L. F. Smith. Admission.—H. M. Timmons, W. M. Sherrell, Frank Platt. Orders.—J. W. Bridges, W. A. Belcher, G. L. Taylor. Scholarship.—P. I. Milton, W. L. Russell, Chas. Doak. Records.—J. A. Sage, A. A. Rider, T. E. Bledsoe. Missions.—J. H. Carlin, G. L. Taylor, W. W. Thomas. We would like to have our Connectional brethren with us. L. B. ELROD, P. E.

SHERMAN DISTRICT CONFERENCE.

The Sherman District Conference will convene in Whitewright, April 12-15. Opening sermon by Bishop Muzon, Thursday night, April 12. Let every preacher and delegate be present at the first service. The Committees are as follows: 1. License to Preach.—O. T. Cooper, F. B. Wheeler, J. H. Scrimshire. 2. Admission on Trial and Re-admission.—J. F. Pierce, N. C. Little, L. D. Shawver. 3. Deacons' Orders.—A. R. Nash, J. O. Leath, C. F. McKinney. 4. Elders' Orders.—E. V. Cole, W. E. Dale, J. L. Johnson. 5. Scholarships.—C. N. Smith, R. P. Buck, A. A. Kidd. Please let all who are to come before these committees be present Thursday evening. We will thank the pastors to bring their delegates with them. D. K. PORTER, P. E.

PLAINVIEW DISTRICT CONFERENCE.

The Plainview District Conference will be held in Silvertown, May 8-10. The opening session will begin at 2 o'clock Tuesday afternoon. The following committees are hereby appointed: License to Preach—W. M. Lane, B. W. Wilkins, D. C. Ross. Admission on Trial—Dr. E. E. Robinson, Z. R. Fee, W. S. Boyd. Deacon's Orders—J. T. Hicks, B. H. Oxford, B. Y. Dickinson. Elder's Orders—W. M. Pope, J. A. Sweeney, W. P. Edwards. Scholarships—Southwestern University, W. M. Pearce, S. J. Upton, W. L. Lightfoot. The people of Silvertown have promised to meet the trains at Tulia with their cars and carry out the visitors and delegates on May 8. Representatives of the various Church interests will receive a cordial welcome. A. L. MOORE, P. E.

WACO DISTRICT CONFERENCE.

The Waco District Conference will meet at Lorena, Texas, April 26-29. The following committees are appointed: For license, renewal of license and recommendation for admission into the traveling connection, John R. Morris, D. A. McGuire, W. T. Kinslow. For orders, deacons and elders, C. E. Lindsey, E. V. Cox, W. Vinsant. J. A. WHITEHURST, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. 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-face type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS.

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

AGENTS WANTED.

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

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

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

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

EAT HONEY.

12 10-pound pails, at 90c each; 2 60-pound cans, at \$4.75 each. All shipments cash F. O. B. Loving. H. G. HOWARD & SON, Loving, N. M.

EGGS.

SELECT high breed black Minorca eggs, 15 for \$1.00. JOE Z. TOWER, Athens, Texas.

FOR THE TABLE.

PURE sugar cane syrup; six ten-pound cans, \$3.60 here. Sample seven cents. Cash with order. Z. T. DAVIS, Boyce, La.

HELP FOR REVIVALS.

FOR anyone needing help for the summer revivals I will be glad to put you in touch with some strong young men. Some of them would be excellent in holding camp meetings, or any other sort of evangelistic work. J. W. BEE-SON, President Meridian College, Meridian, Miss.

HOUSEHOLD TEXTILE FABRICS.

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

HAMLIN DISTRICT CONFERENCE.

The Hamlin District Conference will convene at Rule, April 20-23. The opening sermon will be preached Friday night at 8 o'clock, by Rev. J. David Crockett. The committees are as follows: License to preach.—M. W. Rogers, S. H. Young, I. A. Smith. Admission on Trial.—C. S. Cameron, C. D. Pipkin, C. O. Huff. Elders' and Deacons' Orders.—J. H. Hamblen, E. E. White, J. G. Thomas. Let everybody come to District Conference. B. W. DODSON, P. E.

OFFICIAL NOTICE TO WAXAHACHIE DISTRICT.

As it was determined at the Preachers' Conference to hold our District Conference about the last of April, it became necessary to revise the second round of Quarterly Conferences. There will be no change in the appointments for Sunday preaching, but the business sessions of the following charges will be held as follows: Waxahachie Station, at Waxahachie, April 5. Palmer Station, at Trumbull, April 17, 11 a. m. Mansfield, at Mansfield, April 19, 11 a. m. Forrester, at Avalon, April 21, 11 a. m. Ennis, at Ennis, April 22. HORACE BISHOP, P. E.

SINGER WANTED.

WANTED—A competent evangelistic singer who is a good personal worker, for meetings from April through July. Address "EVANGELISTS," care Texas Christian Advocate, Dallas, Texas.

LAWYER.

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

LUMBER.

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

PIANO BARGAINS.

PIANO BARGAINS—We have in Fort Worth, Texas, two second-hand pianos of good make, which were taken as part payment on new Epworth pianos. These instruments have been thoroughly overhauled and put in first-class shape. Rather than pay the freight to Chicago we are willing to close them out at special bargain prices and on easy terms, and send them on 30 days' trial to any reader of this paper. Write us at once for particulars, mentioning this paper. WILLIAMS PIANO & ORGAN CO., 14 West Washington Street, Chicago.

PLANTS.

KLONDYKE Strawberry Plants, \$2.00 per 1000 delivered to your station. Plymouth Rock eggs, \$1.00 for 15, F. O. B. Pritchett. J. W. SATTERWHITE, Pritchett, Texas.

RABBITS.

YOU can make a good living in your back yard raising rabbits for us. We will pay you from \$1.00 to \$2.00 each for young hares. Breeders furnished at reasonable prices. Send dime for contract, circulars, etc. THORSON RABBIT COMPANY, Aurora, Colorado.

SINGER.

OPEN dates for spring and summer. "Special plan." STANLEY G. BURDINE, Amarillo, Texas.

SWEET POTATO PLANTS.

SWEET POTATO PLANTS ready April 1. Nancy Hall, Porto Rico, Triumph and Doright, by express not prepaid, 500 \$1, 1000 \$1.75. Will furnish method for keeping potato vines green all winter with every 2000 plants. REDFERN PLANT CO., Winfield, Texas.

HENSLER yam sweet potato slips, \$3 per 1000, good healthy slips. April and May delivery. A. A. HENSLER, Comanche, Texas.

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.

TOMATOES.

McGEE TOMATO.—1200 bushels to the acre no longer causes surprise. Please write for particulars. M. C. McGEE, San Marcos, Tex.

TYPEWRITERS AND SUPPLIES.

YOU can buy a brand-new typewriter on terms of \$2.50 per month. Complete instructions with each machine. Write at once for catalog and full particulars. GATYPEX, Galveston, Texas.

Roswell District—Third Round. Odessa, at Barstow, March 31 and April 1. Pecos, April 1, 2. Clovis, April 8, 9. Roswell, April 15. Clovis Cir., at Lincoln, April 28, 29. Texico-Farwell, April 29, 30. Elida, at Lakeside, May 5, 6. Rogers Cir., at Redlands, May 12, 13. Richland Cir., at Garrison, May 13, 14. Portales, May 20. Lovington Cir., at Tatum, May 26, 27. Eunice Cir., at Jal, May 28, 29. Lakewood, at Lakewood, June 2, 3. Hagerman, at Dexter, June 9, 10. Carlsbad, June 10, 11. Artesia, June 16, 17. Hope, June 17, 18. Sacramento, at Weed, June 23, 24. S. E. ALLISON, P. E.

El Paso District—Third Round. Las Cruces, April 8, 9. Deming (District Conference), April 11-15. Trinity, April 22, morning. Asbury, April 22, evening. Chamberino, April 27-30. Hachita (Rodeo), May 2-7. Tularosa, May 13, 14. Alamogordo, May 20, 21. Sierra Blanca, May 26, 27. Fort Davis (Marathon), May 27, 28. Alpine, June 2, 3. Marfa, June 3, 4. Buena Vista, June 9, 10. Fort Stockton, June 10, 11. Toyah, June 16, 17. Van Horn, June 17, 18. Clint, June 23, 24. East El Paso, June 24, 25. Lordsburg, June 30, July 1. Highland Park, July 1, 2. Santa Rita, July 8, 9.

District Conference Committees. Admissions and Readmissions—T. L. Lallance, C. K. Campbell, E. C. Morgan. License to Preach—P. R. Knickerbocker, J. H. Messer, M. O. Williams. Orders—W. S. Huggett, J. J. Golden, J. T. Lane. HUBERT M. SMITH, P. E.

beauti- e Texas sm are e. You d good he Gulf. Sunday Mission- to show ion and BLY

ASSESSMENTS. presiding elnce that the nee would try assessments I am sure the ht to the at- me time ago. these collections and also to and General money, that wake layman ress home the ections. informs me cent of these is better than e President of as ordered the arter for the Before this achers should

rtation kindly Will the pas- and missionary squarely be- f your charge d to the tell- or a part of the year. At s in the con- sessments and nissionary as- l your charge est, hard ef- most every are prosper- tell where we time. "Make " Every man determine to ssionary col- thirty days. rt in the Ad- the teller? P. CLARK, ury Secretary.

COLEMAN'S NEW BOOK Every book ever SERVICES. strated. STATES Mail Post- paid. men Copy 4.40 \$0.40 1.75 .25 N AS, TEXAS.

RESOLUTION.

Whereas, The Conference Missionary Secretaries in session in Nashville, Tenn., January 4, 1917, requested the Board of Missions at its next annual session to increase the assessment for missions 50 per cent; therefore be it Resolved, By the Board of Missions and presiding elders of the West Oklahoma Conference, in joint session, in their mid-year meeting in Lawton, Okla., March 14, 1917, that we do most earnestly protest against so large an increase in assessment at this time; that we are not opposed to a reasonable increase in the missionary assessment, but are uncompromisingly opposed to a 50 per cent increase.

(Signed) M. L. BUTLER, President. J. S. LAMAR. H. B. WILSON, Secretary.

SPECIAL TEXAS & PACIFIC RATES.

The Texas & Pacific Railway has authorized round trip tickets to Dallas account meeting of Educational Commission to be held April 4 and 5. Tickets will be on sale April 3 and for trains arriving in Dallas April 4, except that Big Spring and West will sell on April 2 for trains scheduled to arrive in Dallas morning April 4. Final limit on tickets is April 6.

CHURCH DEDICATION.

The new church at Tolbert, Texas, will be dedicated the fourth Sunday in April. All interested parties are cordially invited to attend the service, and all former pastors have a special invitation. M. H. HUDSON, P. C.

CHURCH DEDICATION.

On April 1, 1917, Rev. John M. Barcus, presiding elder of the Hillsboro District, will dedicate the new Methodist Church at Vaughn, Texas. All former pastors are cordially invited to be present. N. J. PEEPLES. Hillsboro, Texas, Rt. 8.

"FLETCHER."

Albert S. Pegues, Professor of English in Southwestern University, delivered a lecture at the Kerens Methodist Church on "Fletcher, One of the Founders of Methodism." I never have seen anything thrill a congregation as he did. The people were completely captivated. Prof. Pegues is a master of English and he gives you Fletcher and Methodism from the point of view of literature. It would be a great profit to any congregation to hear him. J. F. ISBELL, P. C.

Some of the large gold mines in South Africa are a mile deep.

## AMERICAN BIBLE SOCIETY.

(The annual report for the year 1916 of Rev. J. J. Morgan, Secretary of the Southwestern Agency of the American Bible Society to his Advisory Committee, which met in Dallas, March 14. Dallas is headquarters for this Agency, which includes Texas, Arkansas, Oklahoma and Louisiana.)

One hundred and fifty-one thousand and fifty-five (151,055) volumes of Scriptures, circulated in thirty-four different languages, is in brief our report for the Southwestern Agency of the American Bible Society for the year 1916. The distribution exceeded our own expectation and is an advance over the year 1915 of 45 per cent. This report will be the more pleasing to you when it is known that these results were accomplished with fewer workers and less appropriation.

Remarkable opportunities for Bible work came to us through the Providence of God. The spectacle of 150,000 American soldiers on the Mexican border, three-fourths of whom are without any portion of God's Word, presented a challenge which the American Bible Society promptly accepted, and since the border is in our Agency, the work of supplying the soldiers with Scriptures came naturally under our supervision. How we purchased an auto roadster and equipped it as a Bible car, and how our colporteurs placed 17,000 khaki-clad Testaments with soldiers is an interesting story, but too long for this report. By the way, this story may be had in leaflet form for the asking at our Dallas Depository.

Another important feature of the year's work was that of supplying Mexicans in Texas. Not less than 30,000 Mexicans, many of them refugees from Old Mexico, were supplied at factory cost, or donation. The books in chief demand were the two-cent vest pocket addition of Spanish Gospels with the imprint of the Mexican colors on the cover. Though miserably poor and ignorant, these people, as a rule, were able to pay the small price asked and eagerly received the Word. Never have we known a clearer call to missions than that which comes from the 500 Mexicans now in Texas.

How much we wish there were time to give you in detail the whole year's work. In addition to the Mexicans in Texas, there are at least 500,000 other foreigners in the State, which call loudly for our attention. As best we could we met the Bible needs of the 300,000 Germans, 100,000 Bohemians, 30,000 Italians, 60,000 Scandinavians, and other nationalities. Also in Louisiana we made special effort to reach the 240,000 French-speaking people, having had a colporteur amongst them the greater portion of the year. The 60,000 Italians of that State could not have a colporteur last year, but our French colporteur served them as best he could, and Italian Scriptures were furnished to missionaries. In Arkansas, the mining sections (in which are about 25,000 foreigners), the sawmill and mountain districts were supplied by two colporteurs, one of whom was able to speak nine languages. In Oklahoma, the American Indians were our special care. Under the supervision of our two correspondents (one a full-blood Choctaw, and the other a Creek) we were especially successful in circulating Scriptures in these two languages. Nor was Bible work neglected amongst other nationalities throughout this splendid new State.

Lack of funds is the only sad feature of our report. Several of our colporteurs could be employed only a portion of the year, and many worthy applications for grants of Scripture could only be partly granted. It is here that our cheap portions of Scripture at two cents each and our cheap Testaments have so greatly aided us. It is like giving "crumbs" only to give portions of Scriptures instead of Bibles; but what a blessing it is to give something to every hungry person who asks and hasn't the money wherewith to buy.

Sixteen thousand five hundred and forty persons were supplied with Scriptures by donation last year. This was done at a cost of \$638.51, something over \$53 per month. Among the beneficiaries are the blind, the leper, the down-and-out, the orphan, the widow and her dependent children, the prisoner, the sick and the dying. Our most blessed experiences are when we read the letters of gratitude for Bibles sent out as donations from our depository. Indeed, we could not stand the strain of the detail work connected with our office were it not permitted us to see at times the gracious fruits of our labors which come to us from "Bread cast upon the waters." From these sources we have had many moments of rejoicing, which give new

vigor and purpose to press forward in this great work.

As a conclusion to this report, I give the following summary, in which we call your special attention to the homes found to be with Bibles:

Number of colporteurs	14
Miles traveled by them	30,602
Families visited by them	41,068
Families found without Bibles	14,000
Number of volumes donated	16,540
Total volumes circulated during the year	151,055

J. J. MORGAN,  
Agency-Secretary.

## A PLEA FOR SOUTHERN METHODIST UNIVERSITY.

John A. Rice, D. D.

Please allow me space to express my inability to be in the meeting in Dallas April 4th and 5th in the interest of the Theological Department of Southern Methodist University.

I have been, from the first, profoundly interested in that work. During the thirty years of my ministry I have watched the rise and fall of several of our institutions and know something of our general educational situation; something also, perhaps, about the situation in our country at large. Indeed, I have gone the whole round myself, beginning with the three months' school in the log cabin in the lane, going through the classical academy, a State University, a Presbyterian Seminary, president for six years of one of our own schools, and winding up with three years in one of the great universities.

I believe there is no institution in the South that occupies such a virgin soil, so capable of the largest returns, as Southern Methodist University.

People in Texas do not appreciate, perhaps, the difference between our institutions there and in other parts of the Church. Elsewhere we usually have to make a fight for students; there we have only to open our doors. We can literally get all we can make ample provision for.

The only need at Dallas, therefore, is money. It is amazing to me that people with large fortunes do not at once appreciate that as an opportunity for the noblest investment offered in the South. There are several Methodists in Texas able, with the scratch of a pen, to go down to posterity for countless thousands of years as benefactors of their race by making the Church trustee of only a small part of their fortunes. Let us hope that the spirit of vision may take possession of at least some of them and, by revealing to them the far side of near things and the near side of far things, lead them into this glorious open door to immortality.

If we are to go forward as a Church and accomplish our divinely appointed commission, it must be increasingly necessary to have a trained ministry. The teaching function of the Church must now be understood to apply definitely to the pulpit. No ministry in the next generation will be so fruitful as that which is able to bring out of our common treasury things new and old.

We are witnessing today the birth of a new social order wherein shall dwell a new type of righteousness. Whether the Church is to fill her divinely appointed place in this new world will depend upon her giving an adequate interpretation of Christianity as the noblest philosophy of life in such a way as to draw men on into the wonderland it opens. Indeed the new order of things will itself depend, in the last analysis, upon the message of the Church. Whether our nation shall go the way of all the earth, giving place to another more worthy of our upward calling, or carry forward into the undying future the spiritual values our fathers have passed on to us, will depend upon the Church.

Since the nation's permanence and power are conditioned upon spiritual leadership, and that spiritual leadership conditioned on vital Christianity, that vital Christianity conditioned in turn on a prepared pulpit, it must be seen that religious education, following effective evangelism, is the paramount issue in these stirring times. All other considerations pale into insignificance in comparison with bringing the great realities of God and the spiritual universe to bear upon the solution of our social problems.

Our Theological Seminaries must, therefore, go forward or the Church go backward. There is no other interest now at hand of such compelling moment as providing equipped preachers for tomorrow and the day after.

St. Louis, Mo.

Get people to believe that it is indeed more blessed to give than to receive, and the Church entertainment will die a sudden death.—Exchange.

## INSPIRATIONAL MEETING AND PREACHERS' INSTITUTE.

On Tuesday, March 6, at 9 a. m., the pastors and laymen of the Stamford and Hamlin Districts met with the presiding elders in Hamlin for their joint Institute. This meeting was in connection with the Inspirational Meeting for the Hamlin, Stamford and Vernon Districts.

Rev. J. G. Miller, former presiding elder of the Stamford District, now Commissioner for Southern Methodist University, called the house to order and introduced Rev. A. J. Weeks, his successor on the Stamford District. After devotional services conducted by Rev. Ed R. Wallace, of Haskell, the morning was spent in the discussion of the financial and missionary obligations of the districts. Reports from all sections indicate a great year of progress.

The afternoon session, presided over by Rev. B. W. Dodson, presiding elder of the Hamlin District, took under consideration the Epworth League and Sunday School work. After the discussions we felt more fully the need of the League as a vital force in the life of the young people of the Church. Rev. B. L. Nance, Northwest Texas Conference Sunday School Field Secretary, was present and gave some helpful suggestions in consideration of the question, "What Constitutes a Genuine Methodist Sunday School?"

The afternoon session of the first day was closed by presenting the cause of Stamford College. Rev. J. G. Miller, in forceful words, set forth our obligation to the College. After a general discussion President J. W. Hunt spoke optimistically as to the College's future. Again at the evening hour, in the absence of Dr. John M. Moore, in a great sermon delivered by President Hunt those present felt assured that the friends of the College need not worry about its future. The cash plan for raising the \$45,000 indebtedness is already succeeding and wherever it has been presented the people have responded liberally.

All were disappointed in the absence of some of the speakers who were to appear on the Inspirational Program. The day, however, was well spent and those present went away filled with renewed enthusiasm and greater inspiration. Vital questions relating to the responsibility of the pastor and his Church membership in preparation for the revival were discussed at the morning service. This was followed by an inspiring sermon on the Atonement by Rev. Geo. W. Shearer.

In the afternoon the discussion was continued, setting forth more fully the plan of personal evangelism. The organized effort through the Sunday School and the Church was considered essential in winning men for Christ and the Church. The discussions of the afternoon were followed by words from the presiding elders setting forth the goal to be reached for the year.

At the evening hour in the absence of Bishop Mouzon, Presiding Elder Weeks preached a great and soul-stirring sermon to a packed house. Although those present regretted the absence of the Bishop and others from the program, yet all spoke of the two days being filled with helpful suggestions and inspiration to greater things for the remainder of the year.

E. E. WHITE.

Spur, Texas.

## CLEBURNE DISTRICT PASTORS' CONFERENCE.

Better late than never. The Cleburne District Pastors' Conference and Missionary Institute was held at Joshua February 12-14. Rev. J. W. Head preached the opening sermon. It was not our fortune to hear Brother Head, yet caught a number of comments pertaining to it floating about the next morning. Tuesday morning found quite a number of the preachers present at the appointed time. Rev. W. L. Nelms, our highly-esteemed and very much-loved presiding elder, conducted the devotional worship. The regular program was taken up, which provided for the consideration of the various questions and problems vital related to the Church. In carrying out the program, one thing of peculiar importance impressed itself upon all in attendance, and that was the thorough preparation that was shown by every one who took part on the program.

During the occasion Dr. A. L. Andrews, of First Methodist Episcopal Church, South, Fort Worth, delivered two very inspirational addresses. Dr. Paul B. Kern, of S. M. U., gave two very instructive and uplifting sermons. Our Conference Missionary Secretary, Rev. J. E. Crawford, contributed an hour of missionary instruction and inspiration. Yes, and our very dear friend, Rev. G. F. Win-

field, was there and contributed liberally to the occasion and especially on information concerning Meridian College.

Every wheel in the Cleburne District is turning to good advantage with no friction. Our presiding elder is a mighty busy man oiling and keeping everything in good working order. To make a long matter short, every indication points to Cleburne District rolling out ahead.

Our District Conference will be held at Glen Rose May 15. Mr. Editor, we want you to put that date and place down in your plans and be sure to come.

M. L. LATHAM.

"The man who loses his temper doesn't have to advertise a reward for it."

Every Gethsemane has beside it the serene, sweet heights of the Mount of Olives, and from its summit the resurrection into the heaven of heavens.—Frances E. Willard.

## FUNERAL OF F. M. BOYLES.

Tuesday, March 20, 1917, in the Marlin Cemetery occurred the funeral of Brother Boyles, who had peacefully passed to his reward in Marshall, Texas, on Sunday, March 18th, at 1:40 p. m. Rev. George W. Davis, presiding elder of the Marlin District, had charge of the service, with Dr. E. W. Solomon, Dr. James Kilgore, J. W. Bergin, of Temple First Church, and H. C. Willis assisting.

Brother Davis read a resume of the life and labors of Brother Boyles; Dr. Solomon and Bro. Bergin read the ritual and Dr. Kilgore made the principal address. The latter was one of the most discriminating statements of the character of Brother Boyles possible; he using the character of Barnabas as a basis for his remarks, as found in Acts 11:24: "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Dr. Kilgore spoke in part as follows:

"I make no apology for taking the character of Barnabas as an illustration of the life of Brother Boyles. He was a good man, full of the Holy Spirit and of faith, and much people were added unto the Lord by his ministry. It takes three things to make a good man: (1) The possession of wisdom; (2) holiness of life; (3) love. And first of all Brother Boyles was a wise man, taking that term to mean not only the intellectual equipment needed, but in the broad sense the right use of the equipment. A wise man is he who understands all the relations which he bears in this world to all in it; and who not only understands these, but who is willing to discharge all the duties arising under these obligations. This our brother did. As a citizen, as husband, as pastor, as presiding elder, as a son, he fully met all the obligations incurred by these relations. Not only is this true, but Brother Boyles brought into the discharge of these duties not merely a sense of duty, but a loving, warm heart. While he was never hasty in his judgments, never swept off of his feet under the charm of a great address, yet he never had the cold calculating mind of a stoic. He stood firm as a rock. The purest motives were the actuating springs of his life. He was never self-seeking. He sought to meet life's obligations unflinchingly, yet he never forgot his fellowman. He had the warmest regard for all of his preachers as presiding elder, and yet he did not forget the claims of the Church. His love was especially shown to his friends. At the last General Conference we roomed together. A report was circulated which did not reflect credit on one of his special friends. He went immediately, investigated, found the report untrue, and then, after all had been adjusted he smilingly told me of it all. So it was ever with him. True in all relations; true to his friends; true to God; true to father and wife, he lived a noble life. So the language applied to Barnabas can well be used of him: He was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord."

Besides the brethren already mentioned, the following preachers were present and acted as pallbearers: A. A. Wagnon, C. T. Tally, W. D. White, Jesse Lee, T. R. Morehead, O. F. Zimmerman, R. A. Gates, W. F. Bryan, E. L. Ingram, H. B. Smith, W. A. Walker, of Temple, and C. B. Garrett. After the services were concluded at the grave all the preachers were called around the grave to meet Sister Boyles, who gave them words of exhortation to more faithfully preach Christ, after which W. D. White led in a prayer for consecration.

H. B. SMITH.

**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.

**NIXON.**—Bonnybel Nixon, infant daughter of Mr. and Mrs. J. B. Nixon, departed this life at her home near Caviness, Lamar County, Texas, October 5, 1916; aged four months and thirteen days. She was laid to rest in Prairie Ridge Cemetery. She was a bright, lovable baby and is sadly missed by father, mother, relatives and friends. But we have the Christian's hope that we will be reunited some day, where there will be no more parting and good-byes. Grieve not, dear children, for she is safe in the arms of Him who said, "Suffer little children to come unto me." Little Bonnybel is gone but not forgotten, just a flower budded here to bloom in heaven. Her grandmother.

MRS. J. W. NIXON, Sumner, Texas.

**PARKER.**—Brother C. C. Parker, the subject of this sketch, was born October 2, 1845, and died February 21, 1917. He had been a member of the M. E. Church, South, about thirty years. About twenty years of this time he was steward, and he was always ready to do what he could to advance the cause of Christ. During the Confederacy, when his country was calling for men, he answered the call and did what he could in defense of the cause he believed to be right. So in the years that have come and gone, when his Church called for men to help to give of their time and means, he was ready, and we feel sure that when the call came from above he was ready. He leaves a wife, several children and a host of friends to mourn his going away. Yes, a good man has gone. So may we who are left behind so live that we shall meet him in the better world. A. A. RIDER, P. C.

**BROWN.**—Reginald H. Brown was born May 16, 1900, in Gillespie County, Texas. His mother died December 13, 1903, leaving him about two and one-half years of age. His father's parents lived with them most of the time, having the care of him and his infant brother. On August 4, 1915, he joined the Methodist Church and was baptized by this writer. He was just past fifteen, but he began in earnest, paying out of his own money the different demands of the Church. In the spring of 1916 he contracted consumption. His father carried him to Yeso, New Mexico. Here December 13, 1916, he passed to his final reward. I have spent many happy hours in the home and no more loyal and true sons were to be found than he. He leaves behind father and one brother to mourn while he has gone to join his mother. Loved ones, do not weep as those who have no hope. God has only transplanted our friend and loved one from the low grounds of sorrow and of sin to the city of the New Jerusalem. T. D. ELLIS, P. C.

**COOK.**—Missouri Anna Cook was born in Taylor County, Georgia, March 10, 1856, and died January 11, 1917, at her home at Post, Texas. She was the third daughter of O. R. and A. O. Harris, both loyal and consecrated shouting Methodists. Sister Cook 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. She was married to W. T. Cook December 20, 1878. To this union were born eleven children, seven boys and four girls. All of the children are grown and all were present at her death but two girls. Sister Cook had been in poor health for three or four years, but was very patient, bearing all her afflictions with Christlike spirit. The funeral services were held at the home by Rev. W. C. Hinds and the writer. She leaves husband, children and a host of relatives and friends to mourn their loss. Sister Cook was one of the most devoted Christian women I have ever met. She had three leather-lined Bibles that she had worn out. It was her "habit" to begin at Genesis and read the Bible through book by book. Weep not, loved ones. We know where to find her. She is not dead, but sleepeth.

C. F. CARMACK.

**DIAL.**—Edward H. Dial was born March 26, 1869, and died February 4, 1917. He was the third son of Rev. Joseph and Mrs. Nancy J. Dial. He was converted at the age of nineteen years old and joined the Presbyterian Church with his parents. He was married to Mrs. Ella L. Trent January 30, 1895. To this union were born five children, four boys and one girl, all of whom survive him except one little boy, loving wife and four children, five brothers and a host of relatives and friends to mourn their loss. Brother Dial joined the Methodist Church with his wife in 1900, of which he lived a loyal Christian until death, serving his Master and Church in every way possible. He was a meek, quiet man, never putting himself forward, but always dependable and responsible in every respect. His neighbors loved him like a brother and shed tears of regret at his death. Look forward, dear ones, to a higher life, for we shall meet him again.

C. F. CARMACK.

**PAYNE.**—Eliza Jamison Clark was born in Fayette County, Missouri, September 8, 1843. She was married to J. V. Payne April 5, 1859. She died January 1, 1917. She was the mother of fourteen children. She raised one orphan girl. She loved her as her own children. She had sixty-nine grandchildren and sixty-eight great-grandchildren. Mrs. Payne was converted when very young. She was truly a Christian woman. She said a number of times she was just ready and waiting for the summons a short time before she died. She was told that if she didn't get better she could not be with us long. She raised both hands upward, seemed to be rejoicing, though she could not speak. Her husband is now eighty-four years old and very feeble. It can't be very long at most till he will join her where sickness and death never come. Brother Rogers, her pastor, and Brother S. C. Riddle, of Rockwall, held the funeral services over her remains. She was laid to rest in the Rockwall Cemetery. May the Holy Spirit be with her aged husband and children and may they all meet her in heaven.

MRS. A. H. KIRBY.

**WALKER.**—Mrs. Lena Walker was born in Kaufman County, Texas, January 22, 1895. She was married to E. R. Walker December, 1910. While they lived in Oak Cliff much of her time during her protracted illness of fourteen months was spent with a sister here. All was done that loving hands could do until the end, so sorrowfully anticipated, came very quietly February 27, 1917. She was converted in childhood and joined the Methodist Church. She cheered home with her sweet songs and gladdened the heart of all. Her last days were not without their beneficent influence upon loved ones and a host of friends. Her meek spirit, submissive in suffering, was impressive to all. No one watched beside that patient spirit who was not made better for having done so. Her words were comforting as she passed into the valley of death possessed with the full use of her faculties. Like her Lord she never forgot her loved ones—having loved them in the world she loved them to the end. Her tired body was laid to rest in Oak Cliff Cemetery.

W. T. JONES.

Handley, Texas.

**REID.**—Mrs. Martha Reid was born April 27, 1834, and died Feb. 4, 1917. Since the death of her husband, R. M. Reid, who died in Crowell, in August, 1893, she made her home in Crowell with her daughter and only child, Mrs. J. W. Beverly. She was a member of the Methodist Church from childhood. After she had a home it was always open to the preachers and especially in this western country. Many a preacher has been made glad because of the hearty welcome he found in the home of Sister Reid. Her husband was in the Confederate army and immediately after the close of the war, they moved from Georgia to Dallas County, Texas, and came to Foard County in 1891. To her last days in gave her pleasure to travel over this country and note the changes and improvements that have been made in these last years. She was always interested in current events, read books and magazines, and seldom failed to read a daily paper. To the very last she took a delight in doing every thing she could to lend a helping hand about the home. But she "being dead yet speaketh." A large crowd of relatives and friends gathered at the Church to pay a tribute of respect to the one whom they loved so dear. After the funeral a long procession followed her lifeless remains to its long resting place and said farewell till we meet you in heaven.

M. W. ROGERS.

**THOMPSON.**—Rev. Emmet B. Thompson, a supernumerary member of the North Texas Annual Conference, died in great peace at his home in Commerce, Texas, January 17, 1917. His death is a sad bereavement to his faithful wife, who stood by his side so faithfully through the years and trying experiences of his itinerant ministry, and to the children who loved and honored him. The Church has lost a faithful and loyal minister. The community is deprived of one of its best loved and influential citizens. Brother Thompson was born in Franklin, now Colbert County, Alabama, August 8, 1840. At the time of his death he was seventy-six years and three months old. He was born of Methodist stock and received the training and religious impress of the Methodist homes of that time. Of his boyhood and early manhood we are not informed. It is supposed he lived as the boys and young men with whom he associated. We do not know the date of his conversion nor when he united with the Church, but suppose it was in his boyhood. At the beginning of the war between the States, Brother Thompson joined the Confederate Army. He belonged to General Forrest's Command, and was with that dashing leader most of the time while in the service. He was a brave, patriotic and faithful soldier—ready to do and die, if need be, for what he thought his duty to his country. At the close of the war he returned to his home in Alabama and taught school for a short time. He moved to Mississippi, where he again engaged in his chosen calling and taught for one or two years. February 21, 1866, he was happily married to Miss F. C. Clinkscales. To this union ten children were born. Six of the children are living; four have gone on before. Those living are: Mrs. T. I. Knight, of Commerce, Texas; Mrs. D. R. Coulter, Mrs. J. M. Mitchell, and Mr. A. S. Thompson, of Avinger; Mrs. Dr. Thomas, of West, and Mr. John A. Thompson, of Winstboro. These all, save one, are members of the Methodist Church. He was an affectionate husband and a loving, careful father. He strove earnestly to fashion his family after the gospel plan. He realized the responsibility for the destiny of his loved ones and gave to them the best he had to give—himself. A man of deep convictions, with a courage that never failed, he recognized duty as his master and resolutely and without fear he strove to do his best to meet its demands under all circumstances. Bro. Thompson was licensed to preach by the Quarterly Conference of Iuka Circuit, Mississippi Conference, Phillip Tuggle, presiding elder, in 1868. He came to Texas with his family in 1870 and located at Hallville, where he again was engaged in teaching. From this place he moved to Dallas and for some time engaged in the lumber business. From Dallas he went to Forney, where he resumed the practice of his avocation. In 1877 Brother Thompson was received on trial in the North Texas Conference at its session held at Bonham, November 7. He traveled that year what was then Forney Mission—a heavy work with a light salary. At the close of the year he was discontinued at his own request. At the session of the North Texas Conference held at Heney Grove, November 23, 1887, he was again admitted on trial. During the years of his active itinerant ministry he traveled missions and circuits and filled stations. He was always earnest and faithful in his work and had a large measure of success. Never self-seeking nor unduly ambitious, he received his appointments from the hands of his brethren as the appointment of God. In this spirit he went forth with joy, realizing the presence of his Divine Master. Bro. Thompson was a good preacher—earnest, true, concise, forceful. His sermons were clear-cut and logical. He was not a polemical preacher according to the common understanding of that word. He knew and loved the doctrines of the Church, and when occasion demanded he could preach and defend them. In that great day many shall rise up and call him blessed. "Servant of God, well done." The strife is ended, the conflict has been fought, the victory won. He has entered into the inheritance eternal prepared for the good and true. Conscious until the end, he sent words of love and encouragement to his brethren of the conference attesting the power and joy of the faith in Christ. He exulted in the prospect of the change. Just a short time before he passed beyond he sang his last song on earth, "There is Power in the Blood; Power in the Blood." We know where to find him. We assure the bereaved ones of our deep sympathy in their sad bereavement. Be well assured "God careth for thee." J. F. ALDERSON.

**VAUGHN.**—Miss Elizabeth Strippling was born in Carroll County, Georgia, November 12, 1844. Her father and four uncles were Methodist preachers. She saw two brothers go into the Confederate Army, but neither of them returned alive. At the close of the Civil War she was married to a young Confederate soldier, George William Vaughn. The young couple at once started for Texas. They settled near Daingerfield, where they remained for several years. From this place they moved to Cooke County, and after a few years to Grayson County in and near Whitesboro. When this writer was seven years of age we moved to Collinsville, Texas. At this place father was called above, June 9, 1899. Mother remained there until eight years ago, when she moved to Ada, Okla., where she lived until February, 1917, when God saw fit to take her home to glory. There were five children born in this home. One, a little girl, preceded us all to the better world. The other four—Miss Mattie Vaughn, Mrs. W. O. Neely, of Ada, Okla.; Mrs. J. O. Robertson, of Tishomingo, Okla., and myself—were all present at her death. Mother was converted and joined the Methodist Church when just a girl. Her Christian life was a benediction to all who knew her. Her faith was of the kind that knew nothing of doubt. It was simple and childlike, but held a firm grasp upon things eternal. She believed in and practiced prayer. I never have gone into the pulpit without feeling a nearness of mother in prayer. For twenty-five years she suffered much. Several years of this time she was confined to her room, but no one ever heard from her a word of complaint. Her disposition was like that of a saint; endowed by nature with a Scotch temper, yet held it with perfect control. I never heard her speak an unkind word to any one or about any one. Her life has been to me a living example of the doctrine of holiness. She never professed holiness; in fact, she cared but little for profession of any kind, but in my heart today I do not believe she has committed a sin in twenty years. She loved her Church and was interested in every movement. While deprived of the privilege of attending the services, her prayers were ever going up for the success of God's work. For many years her reading consisted of the Bible and the Texas Christian Advocate. Her Bible, with its worn and tear-stained leaves, we shall ever long to look. Her going brought tears and sadness to our hearts, because we miss her so much, but we can rejoice with her, for "Blessed are the dead which die in the Lord." Funeral services were held at the home in Ada, conducted by Rev. Wallace M. Crutchfield, her pastor. We brought her body to Collinsville, Texas, for burial. After short services, conducted by Rev. O. T. Rogers, we laid her tired and worn body to rest beside her companion and our father. We wait with happy anticipation for the day when we can meet them together again and once more express our appreciation for what they have given us through their consecrated Christian lives.

W. B. VAUGHN.

**WALDEN.**—Mrs. Walden was born in Boone County, Ark., February 13, 1843, and was married September 15, 1863, to Mr. Wylless, in 1869 to Mr. Wagoner, and March 17, 1886, to Rev. Walden. She lived to be seventy-four years old. She was religious from a child and died at the home of her daughter, Mrs. Mansfield, in El Reno, Okla., March 5, 1917, and her body was buried in El Reno Cemetery. She died in the full triumph of a living faith. Weep not, dear ones. You weep not as those who have no hope. You know where to find mother and grand-ma. By a beautiful life she has left you a great example. God bless the dear ones left behind.

MOSS WEAVER.

**SICK HEADACHES**

People who have attacks every so often usually suffer from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up in the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. E-92, 219 S. Dearborn St., Chicago, Ill.

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ngs to make a good  
ession of wisdom;  
ife; (3) love. And  
r Boyles was a wise  
term to mean not  
al equipment need-  
oad sense the right  
ent. A wise man is  
ds all the relations  
this world to all in  
only understands  
willing to discharge  
ing under these ob-  
r brother did. As a  
d, as pastor, as pres-  
on, he fully met all  
rred by these rela-  
this true, but Broth-  
nto the discharge  
at merely a sense of  
warm heart. While  
ty in his judgments,  
f his feet under the  
address, yet he never  
alating mind of a  
firm as a rock. The  
were the actuating  
He was never self-  
ht to meet life's ob-  
ngly, yet he never  
man. He had the  
or all of his preach-  
elder, and yet he did  
aims of the Church.  
pecially shown to his  
last General Confer-  
together. A report  
which did not reflect  
his special friends.  
ately, investigated,  
untrue, and then,  
adjusted he smiling-  
all. So it was ever  
in all relations; true  
true to God; true to  
he lived a noble life.  
applied to Barnabas  
of him: He was a  
the Holy Ghost and  
ch people was added  
  
ethren already men-  
wing preachers were  
d as pallbearers: A.  
Tally, W. D. White,  
Morehead, O. F. Zim-  
Gates, W. F. Bryan,  
H. B. Smith, W. A.  
le, and C. B. Garrett.  
rices were concluded  
the preachers were  
grave to meet Sister  
e them words of ex-  
e faithfully preach  
ch W. D. White led  
consecration.

H. B. SMITH.

## No Eggs, Milk or Butter

The following recipe shows how an appetizing, wholesome cake can be made without expensive ingredients.

In many other recipes the number of eggs may be reduced one-half or more by using an additional quantity of Dr. Price's Cream Baking Powder, about a teaspoon, in place of each egg omitted.

### EGGLESS, MILKLESS, BUTTERLESS CAKE

1 cup brown sugar	1 teaspoon nutmeg
1 1/4 cups water	1 teaspoon cinnamon
1 cup seeded raisins	1/2 teaspoon salt
2 ounces citron	2 cups flour
3/4 cup shortening	5 teaspoons Dr. Price's Baking Powder

The old method (fruit cake) called for 2 eggs

**DIRECTIONS**—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients mailed free. Address 1001 Independence Boulevard, Chicago, Ill.

# DR. PRICE'S CREAM BAKING POWDER

Sixty Years the Standard

Made from Cream of Tartar, derived from grapes.

No Alum

No Phosphate

### PERSONAL.

(Continued from page 9.)

tually begun. With the help of loyal Methodists throughout the South, we will assume our rightful place in the Capital of the Nation. Sam Steel delivered a great address."

Hon. John W. Robbins, of Austin, is among the promoters of the "Texas Democratic Good Government League." It was determined, at a meeting in Austin, March 20, that such a League should be organized. Nothing is more needed in Texas today, and John W. Robbins is among the men to lead it.

Brother L. E. Roberson, a useful layman of Clairette, gave the Advocate a call when in Dallas the past week. He was warm in his praises of his pastor, Rev. J. W. Hawkins, and we are sure Brother Hawkins in turn appreciates highly the co-operation of Brother Roberson in carrying on the work of Zion.

We acknowledge with thanks the following invitation and extend our congratulations to the contracting young people: "Dr. and Mrs. J. J. Ingram invite you to be present at the marriage of their daughter, Jewel, to Rev. Lewis N. Stuckey, Wednesday afternoon, April 4, 1917, 3:30 o'clock, Decatur, Texas."

Rev. W. H. Terry, of Childress, sends us the following: "Rev. O. B. Annis, pastor of Childress Mission, was operated on for appendicitis here March 20. He is in a local sanitarium. Let the brethren remember him and his family." We hope this useful pastor may soon be restored to health.

Rev. W. G. Harbin, Sunday School Field Secretary, has been appointed by Bishop McCoy pastor of the First Methodist Church, Cameron, from which Rev. H. C. Willis has been appointed to the presiding eldership of the Marshall District. That Bro. Harbin will make a great success of his new charge we do not doubt.

Rev. D. E. Hawk, of San Marcos, sends us the following fine item: "In a protracted service held in our church in San Marcos, in which Rev. Cullom H. Booth, a former and much-loved pastor, did the preaching, twenty-two adults have joined on profession of faith; seventeen boys and girls of the Sabbath School are receiving instruction for assuming the vows of the Church; a goodly number of family altars were erected and many back-slidden ones renewed their covenants. The Church was revived without the employment of any sensational methods. The hymnal was used and proved a good revival "songbook." The Spirit had the right of way and the work will abide. The Sunday School of this Church supports their own worker in China. The congregation has given

about three thousand dollars to the Superannuate Endowment Fund, one member giving a thousand. Both hands of the Church are at work without a boast or a quarrel between them as to which is doing the more."

### RESPONSES.

I can't do without the Advocate—the best religious paper in the world.  
D. C. HART.  
Chickasha, Okla.

I enjoy reading the Advocate very much indeed, and have been taking it since 1865. I do not see how any Methodist can do without it. I want to try to get some new subscribers.  
W. W. HORNER.  
Giddings, Texas.

We could not honorably and conscientiously live without our Church paper, even if we did not enjoy reading it. We must take it to keep up with Methodism. But understand we enjoy every column of it to the fullest extent.  
(MISS) BEULAH A. POWELL.  
Bokosche, Okla.

Inclosed find \$4 to renew to November, 1918.  
MRS. J. B. CROOKHANKS.  
Dallas, Texas.

I do not think it a time for the Methodist family to drop a single paper of Methodism now.  
W. L. A. SELF.  
Eagle City, Okla.

I have been taking the Advocate thirty-four years in succession, and I do not want to miss a copy.  
R. M. HARMON.  
Fredonia, Texas.

Cannot see how we could get along without the Advocate.  
J. C. HOWSE,  
Moody, Texas.

I am a stronger believer in the Advocate now than ever before:  
1. Because of my carelessness I have missed a copy of the Advocate.  
2. All the best papers stop when subscription expires.

3. The person who is interested enough in their Church paper will rustle the money and keep the subscription paid.

4. The person who is not interested will make the Advocate lose time and money writing duns.

5. Since I have missed a copy of the Advocate I find it is a great help in keeping peace in the family.

The Advocate and its dear editor, readers and friends have my best wishes.  
R. W. WILLIAMS.  
Beckville, Texas.

Inclosed find \$4 to pay to 1919.  
R. W. SCALES.  
Hedley, Texas.

Send me the Advocate for another year. I think it should come to every Methodist home.  
MRS. S. C. MADDUX.  
Gomez, Texas.

Inclosed find \$4 for renewal to September, 1918. H. B. SMALLWOOD.  
Ovalo, Texas.

We appreciate that you are trying to give us the Advocate at the old price and will do all we can to assist you. Inclosed find check for a year in advance.  
S. A. GREEN.  
Marble Falls, Texas.

Inclosed find \$4 for subscription to January, 1919.  
MRS. H. I. MATTHEWSON.  
Mangum, Okla.

I have been a reader of the Advocate forty-one years. It has been a great help in rearing a family of eight children. We can't do without the dear old Advocate. God bless our editor.  
MRS. A. N. CANAFAX.  
Millsap, Texas.

I appreciate the Advocate and do not want it stopped. I want to say hurrah for R. P. Shuler's article in March 15.  
SAM H. RAMEY.  
Clyde, Texas.

We must have the Advocate. It grows better all the time.  
MRS. W. S. WILSON.  
Austin, Texas.

I very much appreciate the high standard set in the Advocate, and feel that not only loyal Methodists should stand by it, but that all good citizens who are interested in the purity of the home, State and Nation should lend it encouragement. Dr. Bradfield is a power with the pen or in the pulpit, and it is a rare treat to read his interesting editorials.  
C. E. MEAD.  
Marfa, Texas.

I have been a subscriber to the Advocate for thirty-nine years. I appreciate it more and more as the years go by. I have tried to furnish my children with religious literature. My only two sons are members of the North Texas Conference. My only daughter has been a member of our Church for twenty-eight years. I praise God for the influence of the Texas Christian Advocate over my home. God bless the Advocate force.  
J. S. SLAGLE.  
Weston, Texas.

## PAYABLE IN ADVANCE

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

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

I am working for the Advocate and think it gets better all the time.  
L. N. LIPSCOMB.  
Stamford, Texas.

I have read the Advocate from childhood. My father was a subscriber fifty years ago. All his children are taking it now. The Advocate is doing a great work and has from its beginning. Long may it live to fight the battles of the Lord.  
W. D. YETT.  
Austin, Texas.

Love has something else to do besides speaking soft words and scattering flowers. It was love that sent Christ to the Cross on Calvary; it was love that lit "the everlasting fire, prepared for the devil and his angels," and it will be love that will banish the wicked from the realms of light in the last great day. Perfect love must stand for the maintenance of righteousness and the protection of the good and pure, and hence must combat and seek the overthrow of evil. Otherwise heaven would cease to be heaven, and the universe would be ruined.—Selected.

He whose love-song is the eternal inspiration and solace of our race was the Man of Sorrows, and his life was a song in the night.—C. S. Horne.



Bishop Boulevard,  
Southern Methodist University.

### MOVING TO DALLAS?

If you intend to move to Dallas, either now or later, it will pay you well to look into the great values offered at Beautiful UNIVERSITY PARK, adjoining the campus of the great Southern Methodist University. University Park is unquestionably the most ideal residence site in Texas. With all the advantages of the city, and none of the disadvantages, it is destined to become one of the most populous sections.

#### UNIVERSITY PARK

has all modern conveniences—Gas, Artesian Water, Electric Lights, Sewage, Well Paved Streets and Street Car Service. Either for a home or as an investment a lot in University Park is pre-eminently the buy. For complete information, call, phone or write,

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exclusive agents