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Has Mr. Britling Really Seen It Through?

The best piece of fiction which has come from the press of England during the great world war is H. G. Wells' "Mr. Britling Sees It Through." The book is a thrilling description of the transformation which has taken place in England within the past three years. From an easy-going and luxurious people England has been transformed into a nation of strenuous, sorrowing and thoughtful men and women.

Mr. Wells' book will do for England what "Uncle Tom's Cabin" did for America. Its description of ruthless German barbarity in the destruction of innocent women and children in open towns; its narrative of German horrors inflicted upon wounded prisoners of war; its portrayal of terrible days of waiting by anxious wives and mothers for news from the front—these have stirred and will stir England to the deepest depths.

The book, however, will serve to calm England from her first paroxysms of wrath because of its clear faith in the moral uses of the sufferings through which the world is now passing. Mr. Wells believes that a new day for humanity is at hand; that justice and righteousness will be the pillars upon which a great world democracy will be builded; that a United States of the World will emerge from the ruins of autocracies and monarchies. And this, in part, is what is meant by Mr. Britling "seeing it through."

With Mr. Wells' prophecies concerning the political rehabilitation of the world we do not quarrel, but we are not so sure that the central figure of his fine book has "seen it through" with respect to the future of religion in the world. Indeed, we do not believe that Mr. Britling has "seen it through" in this matter. On the contrary, we fear that the author has added only another confusing voice to the jargon of our times.

"Do you believe in God?" asks a frantic wife who believes her husband has been killed at the front.

"I do believe in God," answers Mr. Britling, who himself is bereaved of an only son, killed in battle.

"Who lets these things happen! Who kills my Teddy and your Hugh—and millions!"

"No," answers the chastened old man.

"But He must let these things happen, or why do they happen?"

"No," said Mr. Britling. "It is the theologians who must answer that. They have been extravagant about God. They have had silly absolute ideas—that He is all-

powerful. That He's omni-everything. But the common sense of men knows better. Every real religious thought denies it. After all, the real God of the Christians is Christ, not God Almighty; a poor mocked and wounded God nailed on a cross of matter. * * * Some day He will triumph. * * * But it is not fair to say that He causes all things now. It is not fair to make out a case against him. You have been misled. It is a theologian's folly. God is not absolute; God is finite. * * * A finite God who struggles in his great and comprehensive way as we struggle in our weak and silly way—who is **with us**—that is the essence of all real religion. * * * I agree with you so ——— Why! if I thought there was an omnipotent God who looked down on battles and deaths and all the waste and horror of this war—able to prevent these things—doing them to amuse Himself—I would spit in his empty face. * * *

"You don't mind if I talk like this?" said Mr. Britling. "It's all I can think of now—this God, this God who struggles, who was in Hugh and Teddy, clear and plain, and how He must become the ruler of the world. * * *

"This God who struggles," she repeated. "I have never thought of Him like that."

"Of course He must be like that," said Mr. Britling. "How can God be a Person; how can He be anything that matters to man, unless He is limited and defined and—human like ourselves. * * * With things outside Him and beyond Him."

What Mr. Wells here says concerning the limited, the "finite" God, he plainly declares to be his faith, in his newer book, "God the Invisible King."

However sure we are that Mr. Britling has not "seen it through" with reference to the Almighty of God, nevertheless his remarks are of value to the preacher of today in that they indicate the note which should be emphasized in modern preaching. We cannot speak too much of the real humanity of Christ. It was through His humanity that His first disciples approached Him. It was His tenderness, His sympathy and His love which so completely won His first followers. And it was of His humanity that Christ himself loved to speak. For did He not speak of himself as the Son of Man?

Nor can we speak too often of the suffering Christ, for He was the suffering servant of God. Through His sufferings the Christ himself expected to burst his religion open to the full dimensions of the

world. His sufferings He expected to be the magnet by means of which He would draw all men unto Himself.

Christianity, however, does not have its full explanation in the suffering Christ. An impotent Christ, hanging dead on his cross, has not made Christianity. A dead Christ has not made Christians. It was the vision of the risen Christ which created Christianity. It was faith in the divine Christ which made the suffering Christ so potential in the lives of the first disciples and it still requires a vision of Christ's almightiness, of his power over death and the grave, to make men Christians today. It is not enough to preach the human and the suffering Christ; we must preach also the risen, the living, the reigning, the Almighty and the Eternal Christ.

But it is the Almighty of God at which Mr. Britling stumbles. He thinks that the present order of the world, with its moral evil and its physical suffering, is an impeachment either of the power or the goodness of God. Either God is not omnipotent or He is not good. For, if He were all-powerful, He would not permit the moral evil and physical suffering which now curse the world with war. And for himself Mr. Britling prefers a "finite" God who is good rather than an infinite God who is bad!

Is it necessary, however, to take either horn of this dilemma? May not God be both omnipotent and good? Mr. Britling himself can see how vast good is sure to result from the war. He sees a new brotherhood of the race, a world democracy pillared on righteousness and justice. Should it not occur to Mr. Britling that God himself also saw this? And seeing this, was the omnipotent God cruel and wicked because He did not prevent men from scheming war? Is it the end of life to have an easy time and to be free from pain? Is it not the greatest thing in the world to make a noble life? Is not character—upright, noble character—the loftiest thing in the world? If, then, the mighty God has established a moral order in the universe which conserves that which is best and highest in men and Nations, is He, therefore, wicked because men are left free to sin and liable to pain?

No! the future does not belong to a Christianity whose God is a "finite" God; it belongs, rather, to a Christianity whose votaries continue to say, "I believe in God, the Father Almighty, Maker of Heaven and earth; and in Jesus Christ, His only Son, our Lord."

Some Unification Plans Reviewed

COL. E. C. REEVES, Johnson City, Tennessee.

Whether it was wise or otherwise for members of the Joint Commission to give public expression to their views on questions which will be before them for determination at the next meeting of the Commission is not now material, for Commissioners from both sections have entered into a public discussion of some of those questions. Were not the precedent set, I would remain silent. Editors of Church organs, and contributors, not at all improperly, have freely discussed publicly the pending problems involved in the effort to unify the Methodist Churches. "The war is on" in striving to mold public sentiment into the views of the individual writers. I have not so much desire to obtrude my personal ideas on the public as to combat some of the publicly expressed views of others to which I cannot subscribe. I will, therefore, as a rule, in this article confine myself to a review of some features of unification plans formed and given to the public by two members of the Joint Commission.

Dr. Blake, of the Methodist Episcopal Church, delivered an oration, which was published in full, or in part, by most of the Methodist Advocates, North and South, in which he sought to find a status for the Negro in the proposed unified Church. It antagonizes both in letter and spirit the status sought to be given the Negro by the Oklahoma General Conference, which declared in favor of the Negroes of Methodist bodies being organized into an independent Church. The learned Doctor, in his plan, provides for the Negroes to become members of the unified Church, but with limited rights and privileges. To make classes of Church members, as to rights and privileges, would be an anomaly and cannot be sustained in reason. It would make a condition the Negro could not accept without humiliation and a surrender of manhood. But the Negro could accept the Oklahoma plan—an independent Church for the Negro—and retain the dignity of manhood, and increase it evermore. Anyway, Dr. Blake, by the retention of the Negro as a member, or as a half member, or as a member at all of the unified Church, ignores, or antagonizes, the Oklahoma plan touching the Negro problem, which problem just now seems to be the crux of unification, and points out no feasible way for its solution.

But would the colored contingent of the Methodist Episcopal Church accede to the Dr. Blake plan? "Not until the day of doom," says Dr. Jones, one of the two colored Commissioners, who is the editor of the Southwestern Christian Advocate, an official organ of the M. E. Church. His elaborate reply to Dr. Blake's plan to discriminate against Negro members, is vigorous, and withal logical. And in reason, the Negro must be in as a member enjoying all the rights of any other member, or be out and as independent as any other human, black or white. I see no other way to reconcile the conflicting ideas of the two brothers only that their antagonistic views be relegated to innocuous desuetude by abandonment, and by both getting on the Oklahoma platform that does not give any status to the Negroes in the unified Church, but recommends that they be clothed with as full and ample churchly powers, in an independent Church organization, as any white member could be invested within a unified Caucasian Church. That would be a happy way to solve the Negro problem for both races.

The weakness of Commissioner Jones' editorial is in attributing race distinction to prejudice. In that he limps badly, for it is a patent fallacy, though strangely that idea largely obtains outside of the Negro body, among the membership of the Methodist Episcopal Church in the Northern part of the country. In another article, I will recur to this unwarranted belief.

Dr. DuBose, one of the Commissioners of the M. E. Church, South, has formulated an elaborate tentative plan for the solution of the "Negro Problem," which has been published in Church papers throughout both connections. Dr. DuBose is recognized at home and abroad as an able writer, and, being a member of the Joint Commission of two of the leading Protestant Churches of the world, which fact reinforces his influence, his deliberate views publicly expressed on the Negro problem carry

a deal of force when not specifically controverted and shown to be impracticable and erroneous. So far as I am advised, no one has controverted the correctness of the views of the learned Doctor. He claims, aliunde, that his plan squares with the Oklahoma platform as touching the Negro question, and that he stands on that platform and will continue to there stand. Therefore, my review of his plan will be, largely, a comparison of his plan with the Oklahoma plan, which the Doctor helped to construct, and of the impracticability of his scheme.

In the Oklahoma platform, after declaring in favor of the unification of the several Methodist bodies, the General Conference unanimously said:

"However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church."

The DuBose plan embraces fifteen sections, and I quote:

"1. The reorganized Church shall consist of two divisions or connections, bearing the same name, and organically related as hereinafter to be designated.

"2. The reorganized Church shall be known as the Methodist Episcopal Church in America; but the second divisions shall be additionally designated as the Associate Connection of said Church. This connection shall be composed of the present colored membership of the Methodist Episcopal Church, and of such other bodies of colored Methodists as may unite with the Associate Connection," etc.

"3. The Associate Connection shall be considered as in every way an organic part of the reorganized Church; and shall be governed and administered under the following plan.

"4. The Associate Connection shall have the same constitution as the Reorganized Connection, and shall make no changes in the Restrictive Articles to be adopted as a base of government for the reorganized Church, without the concurrent constitutional consent of the General Conferences of the two connections," etc.

"5. The Associate Connection shall have an independent General Conference, enjoying full powers of legislation under the constitution of the reorganized Church."

Before quoting more I will subject sections 1 to 5 inclusive to an analysis.

Sections 1 and 3 would make the unified Church consist of "two divisions or connections," and "organically related." The first division would embrace the white Methodists; the second division would be composed of the Negro Methodists, which division "shall be considered as in every way an organic part of the reorganized Church," thus making the unified Church a mongrel organization.

Now, as the unified Church is to consist of two divisions organically united into a unit, in the name of reason, how could the Negro division be an "independent organization" as provided in the Oklahoma deliverance? Furthermore, as the Negro division is not to be permitted to select its own name, nor to make its own constitution, nor to adopt its restrictive rules, nor to change them without the consent of the first division, or its General and Annual Conferences, nor to legislate only under the constitution of the first division (which suddenly and mysteriously singly becomes the "reorganized Church," enshrined to the dimensions of the original first division), would not the second, or Negro division, surnamed the "Associate Connection," be a very dependent, instead of an independent, organization?

The Oklahoma provision opens, in terms, the door "to the colored membership of the various Methodist bodies." Can Dr. DuBose for a moment entertain the belief that the African Methodist Episcopal Church, with its membership of 620,000; or that the African Methodist Zion Church, with its membership of 570,000; or the Colored Methodist Episcopal Church, with its membership of 240,000, each being absolutely independent—that these Negro Churches, or either one of them, would surrender their, or its, independence, put their necks under the yoke and be driven at the will of the unified Caucasian Church? As reasonably expect the ocean tides to reverse themselves as for those Negro Churches, having tasted of the sweets of liberty, to de-

liberately enter into bondage. Dr. DuBose must perceive that in this his plan is unworkable. And more: There is clearly an irreconcilable conflict between sections 1 and 3, which make the two divisions an organic unit, and the remaining sections which ignore that unity, and recognize what, in the outset, was only a part of the "reorganized Church" as the whole thing.

In the sections quoted, and quoted from, as seen, the second, or Negro division, is made a shuttlecock flying from the unity of the whole into a state of dependency on the sweet will of the first division. Then the kaleidoscope changes the scene in section 7, where it is provided that "there shall be one general publication administration for the two connections," etc. And "the Associate Connection may maintain at its pleasure a quota of publication officials at, or in connection with, one or more of the publication houses of the Church," etc. And "the publication house, or houses, designated for the joint use of the Associate Connection shall be administered by a special Book Committee composed equally of members selected by the two connections," etc., which is to report to the General Book Committee; "and when the affairs of the joint publication houses are under consideration the two Book Committees shall sit as one body."

How Dr. DuBose can think he dug all that hostile stuff out of the simple declaration, "We recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church," is a puzzle more difficult for me to solve than is the Negro problem.

After referring to the interests of the Associate Connection, or Negro Church, "in the funds of the Book Concern" and "in the Superannuate Preachers' Fund and other joint endowments of the Church," section 10 provides: "At the time of reorganization, and as a condition thereof, the reorganized Church shall pledge, and give constitutional security for, the complete protection of all these interests."

Of course the M. E. Church, South, has no connection with those interests, but by the terms of the DuBose plan the Southern Church would not be eligible to enter into the unified Church until it consents, as a condition precedent, to give "a pledge and constitutional security" for the protection of the Negroes' rights in those funds and properties. How would that strike the now unfettered membership of the M. E. Church, South?

But the unified Church is to be further bound in advance to be burdened on a scale immeasurably larger. Sections 12 and 13 provide: "The Reorganized Connection by this plan and agreement shall contribute generously and faithfully, so long as there may be need for it, to the maintenance of the causes of education, extension and general evangelism in the Associate Connection," etc.; and then further provides that the Annual Conferences of the unified Church shall be assessed to meet those sums; and "as a binding nexus between the two connections there shall be created an administrative commission to consist of thirty members to be appointed by the two connections of equal numbers," etc. "The membership of this commission shall consist of three Bishops, six ministers and six laymen from each connection."

That mixed commission is to fix primarily the several amounts for the said several purposes named, which may be changed by the General Conference of the Reorganized Connection, but the expenditure shall be made by the Associated Connection under the advice of all the Bishops of both bodies—sitting in joint meeting. That is the nexus Dr. DuBose substitutes for the fraternal nexus provided by the Oklahoma General Conference.

No such extraordinary power for taxation, I confidently assume, was ever given any such insignificant minority in any organization, religious or commercial. And that such a proposition should be made seriously by a strong member of the Commission is astounding to me. Why, the fifteen Negroes on that taxing committee would represent only 350,000 members, while the fifteen whites would represent about six millions, for, as we have shown already, none of the independent Negro bodies would surrender their independence by going into a dependent Church. Would there be any equity or common business sense in such a copartnership as that? It does seem that it would be just and right, if the whites have to do all the paying, that they should do all of the assessing. Dr. DuBose thinks otherwise.

It is something "new under the sun" in the creation of the Church to bind

it in its organic law "to contribute generously and faithfully" to another Church for educational and other purposes? In my own State of Tennessee, like in other Southern States I assume, every Negro child can acquire a good common school education at the expense of the State. The Negro children receive as much school money, per capita, as do the white children. The public school fund is raised by taxation, which is met almost all by the whites. Should not the parents of the Negro children supplement the amount received from the State and counties when they wish their children to receive a higher education than can be obtained in the public free schools? Why treat the Negro at the start as a mendicant and make him a mendicant to the finish? Why not put him on his mettle and have him develop his manhood and help him only after he has tried to help himself and is worthy in need? And why not trust the proposed unified Church to do its duty in giving as the necessity may require, and assume it would not unless it gives "constitutional security" to do so? Why not leave to the Negroes a free hand to organize their own Church—to give it a name, to make their own constitution, and to enact, unhampered, their own laws, as other Negro Methodists have done, and wisely too? The Oklahoma General Conference contemplated nothing more, nor anything less. The DuBose plan counters all that.

Moreover, the Methodist Episcopal Church, South, about a half-century ago, once for all settled the Negro problem by the mutual separation of the two races. The separation proved a blessing to both races. Why try to unsettle the problem by entering into complex partnership, or lopsided combine with the "Associated Connection," which is to "be considered in every way an organic part of the Reorganized Church?" Why such an entangling alliance?

In section No. 15 of this most remarkable plan is to be found this:

"Nothing in this plan is to be construed as a discrimination against the doctrine of the freedom and equity of all men in the Church of God. The doctrine of religious equality is fully and completely affirmed, and there shall never be enacted in the reorganized Church a law or rule denying these rights to any believing child of God."

That is indeed a fine rhetorical flourish, but its application is beyond my ken. Have not both Methodist Churches always proclaimed a free salvation for all mankind? Why should it be deemed necessary to insert into the organic law of their united Church "a law or rule" prohibiting an enactment clearly at variance with what has ever been a cardinal doctrine of the two Churches which are to compose the unified Church? Is it necessary, or proper, for a virgin, as pure as the morning dewdrop on a spear of grass, as she trips along the streets, to wear a placard having written thereon, "I am virtuous?"

Furthermore, Who ever heard of inequality in the Church of God? That Church is in the hollow of the hand of Omnipotent Power, far removed from the reach of puny men, or of any organization they may make by whatever name called.

Were the assertions in section 15 intended to "make assurance doubly sure" as to whites? Or was it meant to apply to the Negro? I beg pardon—Dr. DuBose will never so far break from the instructions of his Church as to include outright the Negro in the unified Church. I just do not comprehend the meaning of section 15.

Dr. DuBose is sincere and honest. I hold him in high esteem. Heretofore, running through almost a quarter of a century, we have been at one in all important Church questions. I do regret that we do not now see eye to eye; or, putting it in another form, that he does not see as I do touching the matter under consideration. Believing that his article, in every section, except the last one which I do not understand, antagonizes the deliverance of our General Conference on the Negro question, and that his plan is misleading to the Northern mind, as well as to the minds of the Negroes, and that it is inequitable, unworkable and harmful, I regret that some one more capable than I has not reviewed it and shown its errors in a stronger light than I have.

I have neither purposely nor knowingly said an unkind word, nor dealt unfairly in this discussion, though I have sought to make my blows effective. The Doctor dealt with fundamentals, and his plan is primarily for the consideration of the members of the Committee. I have duly considered it and give herein my views.

OUR DISTRICT CONFERENCES

HOUSTON DISTRICT CONFERENCE.

The Houston District Conference assembled in annual session in Texas City May 16, 1917. The Secretary being the host of the conference was allowed an assistant. O. W. Hooper was elected and rendered able assistance. The business of the conference sessions was handled with dispatch, though without the hurry that renders impossible the thorough consideration of necessary business.

Three new parsonages have been erected during the year. The members of St. John's Church, Houston, under the able leadership of John E. Green, have projected a \$40,000 church enterprise. A new church has also been built at Goose Creek, I. B. Manly being pastor in charge. More than \$100,000 have been raised on church debts and new church enterprises. Seven hundred and forty-eight have been added to the Church.

Delegates elected to the Annual Conference were:

- H. B. GOODMAN.
- JOHN T. SCOTT.
- W. B. JONES.
- JOHN M. KILGORE.

Alternates:

- Mose Hutchinson.
- J. T. Bailey.

The preaching during the conference was ably done. The people of the town attended the services in large numbers. H. D. Knickerbocker, of First Church, Houston, preached the opening sermon Tuesday evening. His message, "Making a Man," has indeed rekindled the fires of the inner life of our people. This great inspirational message was peculiarly appropriate for the occasion as our people are still suffering from the effects of the great tropical storm of 1915.

At the 11 o'clock service Wednesday morning Prof. S. H. Moore, of Southwestern University, delivered a great lecture on the present war and the causes leading up to it.

The revival fire still burns in the heart of our own John E. Green. The large audience Wednesday evening was visibly moved by his soul-stirring message.

The closing sermon of the conference was preached by Dr. O. E. Goddard at 11 o'clock a. m., Thursday. His sermon on "One Hundred Years of Methodism in Texas" was the best this writer has ever heard on the subject. His dramatic recital of Methodist achievements made a profound impression on all who heard it.

At the close of the last mentioned service the conference adjourned and met by appointment at the passenger pier where the pleasure boat Galvez was waiting to carry the party for a ride on the bay, which had been arranged by the Official Board of the local Church.

H. V. WATTS, Secretary.

SWEETWATER DISTRICT CONFERENCE.

Post City was the place, Saturday, Sunday and Monday, April 28, 29, 30, was the time of the meeting of the seventh annual session of the Sweetwater District Conference.

The conference began with a great sermon Friday evening by Rev. E. E. Robinson, D. D., of Plainview Station. First of all, the speaker is one of the most beloved of all our pastors, and with the fellowship of the Spirit, he preaches a gospel of power.

Saturday morning that lovable, consecrated and humble servant of God, the presiding elder, J. T. Griswold, opened the business session of the conference. The Scripture was read from 2 Cor., second chapter, after which a very spiritual exhortation was delivered.

All pastors were present save one and he was unavoidably detained.

The reports from the several charges sounded a triumphal note of victory. A victory brother remarked, "It is good to be here." Not a pessimistic note sounded. Every preacher in love with his work and every charge loves its pastor. Laymen present from every charge save two. And that every preacher seems to think his presiding elder has him for a special friend and comrade.

Our visitors were made welcome and entered into the spirit of meeting wholeheartedly. They were: J. G. Miller, Commissioner S. M. U.; A. L. Moore, presiding elder, Plainview; E. E. Robinson, D. D., preacher in charge, Plainview; J. W. Hunt, President Stamford College; Geo. Shearer, preacher in charge, St. Johns, Stamford; J. T. Hicks, preacher in charge, Lubbock; C. D. West, of supernuante

cause, and W. T. Gray, Orphanage.

There was the largest attendance of laymen that has been noted probably in the history of the district, and what was so inspiring was the interest they took in all the deliberations of the conference.

Sunday was a great day. Seven services being held in three churches. Three in our own and two each in the Baptist and the Presbyterian.

Judge Works, of Amarillo, our Conference Lay Leader, delivered a great address Sunday afternoon to a full house. The laymen as well as preachers have a clearer vision of the layman's responsibility.

Judge W. P. Leslie, of Colorado, was re-elected District Lay Leader. He is not only an efficient lay leader and consecrated Christian gentleman, but the efficient District Attorney for this judicial district.

Our host and hostess, Rev. W. C. Hinds and wife, are very popular in Post City. The Church there is making splendid progress in that modern city.

Bro. T. A. Robinson led the conference host through the Postex Cotton Mills Saturday from 1:30 to 3:30. It was a revelation to all. Each visitor was given a souvenir in the form of a miniature bed sheet. Bro. Robinson is not only a great cotton mill man, but also a great Methodist layman. It was he who carried the conference from Fluvanna to Post City the year previous.

We go to Sylvester next year. The following were elected delegates to the Annual Conference:

- JUDGE W. P. LESLIE, Colorado.
- C. M. MITCHELL, Post.
- C. M. WEBB, Sylvester.
- J. T. BIGGS, Snyder.

Alternates:

- Rev. J. C. Moore, Sweetwater.
- R. M. Jay, Sylvester.

Thos. M. Caperton was licensed to preach.

The following brethren did the preaching during this session: E. E. Robinson, D. D.; Geo. Shearer, G. S. Hardy, J. T. Griswold, D. D.; J. G. Miller, Judge Works, J. W. Mayne, W. P. Garvin, H. H. Liles, C. E. Jameson and the writer.

The preachers and laymen will long remember this session of our District Conference. A telegram was sent President Woodrow Wilson urging National prohibition, as was one sent to Bishop J. H. McCoy of congratulations as our Bishop.

We left Monday afternoon praying the blessing of God's upon Billie Hinds, his family and his people and his thriving little city.

J. W. WATSON, Secretary.

ABILENE DISTRICT CONFERENCE.

The thirty-fourth session of the Abilene District Conference convened in the Methodist Church at Clyde, Texas, Thursday morning, May 24.

Rev. O. F. Sensabaugh, presiding elder, present and at his best.

With one exception every pastor in the district was present.

Notwithstanding the busy times with farmers, caused by the recent rains, there was a fair representation of laymen.

The fellowship among the brethren was unusually delightful.

The Holy Spirit's influence was felt from the very first service to the close. Much interest was manifested in the business of the conference.

We were pained to hear of the serious illness of Bishop Mouzon's wife, which prevented his being present. Notwithstanding the disappointment of the Bishop's absence, Dr. Sensabaugh filled the place to the delight of all present. He gave us a masterful discourse in line with centennial year for Texas Methodism. He had gathered some interesting historical data relative to Texas Methodism, and especially the Abilene District.

This is Bro. Sensabaugh's first year on the district. He has already endeared himself to both preachers and laity. With his wise leadership, we expect to make this the greatest year of the Abilene District.

The following were elected delegates to the Annual Conference:

- A. WILLIAMS.
- JESSE CANNON.
- R. H. SMITH.
- L. J. GROVES.

Alternates:

- H. O. Wooten.
- E. H. Boon.

The circulation of the Texas Christian Advocate was stressed as an item in the reports of the preachers. The

Advocate is in high favor with our people.

The good people of Clyde are to be congratulated in their entertainment of a District Conference. They are a noble people and manifest a love for the Church.

Rev. W. M. Murrell is greatly beloved by his people. He ranks among the best pastors and preachers in the entire conference.

The next District Conference will convene at Anson, Texas.

B. J. OSBORN, Secretary.

THE STAMFORD DISTRICT CONFERENCE.

The ninth session of the Stamford District Conference convened at Haskell Thursday, May 17, 9 a. m., Rev. A. J. Weeks, presiding elder, in the chair, the opening sermon having been preached Wednesday night by this humble writer.

Promptly at the hour announced Bro. Weeks called the conference to order and after devotional services the former secretary called the roll.

The preachers were all present, except one, he being absent on account of sickness.

The roll call of laymen also indicated a splendid attendance on their part, which is always encouraging.

Bro. Weeks endeared himself greatly to the preachers and laymen alike by his splendid manner of conducting the work of the conference. His sermon at 11 a. m. Thursday on the "Centennial of Methodism" was indeed thrilling. Also other members of the conference addressed the gathering, speaking of many things of interest that had transpired in this conference since its organization. The reports from the preachers indicated progress along many lines, especially was the liquidation of the Church debts on some of our leading Churches gratifying.

The financial reports generally were a little behind, but all seemed confident of bringing up full collection at conference.

Thursday night we were favored with an address on education by Rev. J. W. Hunt, President of Stamford College. To say it was fine doesn't express it. Certainly it was superlative. I do not hesitate to say that J. W. Hunt is one of the best preachers we have and easily one of the best platform men that ever came this way.

Stamford College has just closed a very successful term and actually paid running expenses. If the people of the Northwest Texas Conference will rally to Bro. Hunt he will pay that enormous debt in spite of war and drouth.

The conference passed a resolution at request of Bro. Hunt which appears with this report.

Rev. J. G. Miller, Commissioner of Education for Southern Methodist University, addressed the conference in the interest of the School of Theology, receiving \$135 in pledges.

Rev. F. L. Gray was with us and represented the Orphanage and Texas Woman's College.

The conference licensed one young man to preach and recommended another for local deacon's orders.

We also had the honor of having with us Hon. F. P. Works, of Amarillo, who brought us a splendid address on the Laymen's Movement.

Then Friday night Prof. J. A. Stockwell gave us an illustrated lecture on the mission work in Africa. It was wonderful indeed to listen to such a message. The conference subscribed \$137 to the African Special.

The next District Conference will meet at Avoca.

The delegates to Annual Conference are as follows:

- D. G. HURST.
- F. G. ALEXANDER.
- W. O. SARGENT.
- JUDGE P. D. SANDERS.

Alternates:

- A. H. Connell.
- Dr. S. B. Tadlock.

Rev. Ed R. Wallace and the good people of Haskell certainly gave the conference a most royal entertainment for which we were all very grateful.

Thus the work of the Stamford District Conference passed into history and we each returned to our charge with our lives having been blessed and we trust our faith stronger in the "God of all comfort and the Father of all mercies."

L. N. LIPSCOMB, Secretary.

Whereas, our Junior Colleges have been established, maintained and standardized by the Church which has always been in the educational work, justifying its efforts by giving to the State, the country and the world its most useful and best equipped men

and women in all walks of life, and Whereas, at great effort and expense we have brought our Junior Colleges to the standards required by the State, and

Whereas, the recent Legislature, in recognition of their value and necessity in our educational system granted to all such Junior Colleges so standardized the simple right of a first-grade four-year certificate for their students doing the required work under their instruction, on the same requirements and regulations as the State Normals and higher institutions of learning, placing the matter under the Department of State Superintendent of Public Instruction, and

Whereas, the said law becomes effective on or before July 1, and therefore by every token should apply to the work done by the schools this year, and

Whereas, immediate action in the matter is made doubly imperative and of simple justice to the schools, since the law passed was to meet an emergency in the shortage of teachers and to remove an unjust restriction on a large number of our most worthy institutions, and

Whereas, delay in the latter will seriously cripple said schools, both in their past year's work and the Summer Normal and will work a hardship on a large number of loyal and thoroughly equipped young people of laudable ambition; now, therefore, be it

Resolved, By the Stamford District Conference in regular session at Haskell, Texas, May 17, 18, 1917, that it is our conviction that the Department of Education at Austin should take immediate steps to grant these schools their rights under the new law, immediately examining their work, and granting them the courtesy of a square deal in the matter, and that useless delay is unjust and inexcusable and will result in injury that has been too long continued already, and we hereby urge said Department of Education to act quickly and justly.

The above paper was unanimously adopted by the Stamford District Conference at Haskell, Texas, May 17, 1917.

A. J. WEEKS, P. E.
L. N. LIPSCOMB, Sec.

Also by Big Spring District Conference at Lamesa, of same date.

REPORT OF COMMITTEE ON SABBATH OBSERVANCE, NAVASOTA DISTRICT.

To the Presiding Elder and Members of the District Conference, Navasota District, Texas Conference:

Brethren: We, your Committee on Sabbath Observance, beg leave to submit the following report:

1. We reiterate our full faith in the wisdom of the Divine command that we should remember the Sabbath day to keep it holy, and likewise the obligation assumed by members of our denomination upon becoming affiliated with our Church to the effect that they will, one and all, attend upon the ordinances of the Church and support its institutions.

2. We especially regret the tendency of the membership of the Church in recent days to absent themselves from the various ordinances of the Church. The Church itself is giving to its membership and the people generally a system of beneficial services, and if the membership itself would attend said services the Sabbath would be appropriately observed. However, in this day and time, we regret to say that many of our people seem to prefer to travel over the good roads in fine automobiles, even at the expense of missing the regular services of the Church. In this connection we call upon the membership to return to the customs of other days and remember their vows of membership and attend upon all the regular services of the Church. We firmly believe that only by living close to God, and praying ever for his help and guidance, can we even begin to lead a truly Christian life. We do not criticize people for taking recreation and going on vacations, so far as those practices themselves are concerned, but we do insist that our membership come back from their rides in time to attend the Church services.

3. We especially commend the action of the Legislature of the State of Texas in its recent session in refusing to amend the so-called Sunday laws. The proposed statutes would have been an invasion of the time-honored custom of keeping the Sabbath day for God. It would have opened up a new system, and nobody knows where it would have ended. The most plausible excuse offered for some of this

(Continued on Page 7)

Notes From the Field

HANSON CIRCUIT, OKLA.

Bro. Trent is in his third year as pastor at Hanson, Okla. He has built a new church, and it will soon be ready for dedication. He is in great favor with his people and is doing good work for God and the Church. Bro. Trent is reading good books and preaching good sermons. He has a difficult field, but is succeeding, and is happy in his work. It is a pleasure to be with this good pastor and his faithful wife.—R. C. Taylor, P. E.

THROCKMORTON.

Brother McIntosh and myself closed out one of the greatest meetings in the history of this place last night. There were something over one hundred conversions and recalaminations and the Churches were strengthened. All of the Churches of the town took active part in the meeting. Brother W. C. Childress is pastor of the Methodist Church here. He is a strong man and no doubt is doing a great work. Brother McIntosh goes next to a place where a singer is not needed. If anyone needs a singer and helper for a meeting beginning the third Sunday in June you can reach me by letter or wire at Sonora, Texas. This has been so far the greatest year of my life.—Lloyd P. Bloodworth.

STILWELL CHARGE, OKLA.

Bro. J. W. White has done a splendid work at Stilwell, Okla. The church has been remodeled and beautified. It is now practically a new building. The parsonage has also been remodeled and enlarged, thus giving us desirable property at Stilwell. The District Conference recently held at this place was most delightfully entertained by these splendid people. They did everything within their power to add to the pleasure and happiness of their guests. Those attending this conference will long remember the big dinners, the delightful homes, the automobile rides, the splendid music, the beautiful decorations, the hearty handshakes, the gracious hospitality and the Christian fellowship which was so freely given, and so thoroughly enjoyed.—R. C. Taylor, P. E.

MADILL, OKLA.

The baccalaureate sermon of the Madill High School was delivered May 20 at the Methodist Church by our pastor, Rev. A. P. Johnson. The subject of the discourse was, "God in History," which was handled in a very interesting and attractive manner. He also delivered the baccalaureate sermon for the Kingston High School May 13. Brother Johnson is a strong preacher and he is entering the hearts of the people in a modest but definite way, presenting a high standard of Christian living and offering a gospel rich in reward to all who will accept it. Larger congregations show the appreciation of his sermons and his persistent effort in the work of the Sunday School has put a new spirit of interest and greater attendance in the Sunday School, the attendance last Sunday being the greatest in the history of the school. His efforts have already achieved much success and we are praying that ere this year shall close he may anchor many souls in that "haven of rest" as trophies of his labors.—A. Steward.

BLANCHARD, OKLA.

We are still doing things over here, everything running smoothly. Our presiding elder, Dr. M. L. Butler, was with us and held our third Quarterly Conference, preaching for us on Sunday night, of the 13th, and then going among the people with the pastor on Monday following, also returning to the charge on Sunday, the 20th, and preaching at a country appointment. After preaching we took a collection for the benevolences of the Church and raised in subscription and cash about \$31. The elder made quite a hit with the good people of Freeny. We want him to visit us often at all the places as he is one elder who likes to preach and stays long enough to get acquainted with at least a few of the people. Nearly all my people know who the presiding elder is already. Well, we have placed a nice bell on our church at Blanchard and put carpets on the rostrum and in the aisles, put a fine piano in also, are nearly out on foreign missions and conference claims, had our Children's Day service offering—\$3.50—and a splendid program. If these folks keep on doing things we will be able to get on the

map this fall I am sure. Brethren of the ministry, if you are preaching and living in a country where there is nothing to eat, just take a lay-off and come to Blanchard where we have the finest gardens in the world and we will let you preach in our nice church, provided you can show your credentials as a Methodist preacher, and let you eat some of our good vegetables. Mr. Editor, you have a standing invitation. Come over to Blanchard and get acquainted with our good people and I think you might be able to leave a few copies of your valuable paper. Our best regards to all the brethren.—R. H. Denny, P. C.

PORT O'CONNOR.

Since all minds of Methodists in Texas are turned towards Port O'Connor in matters concerning the Encampment, some may be interested to know that we have had a real revival of old-time religion in the town. On Wednesday, April 25, we (Mrs. Brandon, the Church workers of the town and this scribe) began our meeting which continued to May 6. This was a great meeting; first, that we had the same number of additions that we did of conversions; second, that we increased the membership of the Church 200 per cent, and one to spare; third, that the finances of the Church are up to date, salaries and else. This we think a good showing, when we consider that the assessment on salaries alone amounted to \$10.50 per capita. The other places on the Seadrift Charge are all well up, and some of them in advance on the salaries. This is the first circuit I ever served in my twelve years as pastor that reported everything in full in the middle of the conference year. We have had forty-two additions since conference, thirty-three of them on profession of faith. We are expecting to report "A good year, Bishop," when we go to Corpus Christi.—W. L. Brandon.

REVIVAL AT GUSTINE.

Ten days ago we closed a three week's meeting here. Rev. and Mrs. J. L. Bryant, of Fort Worth, led in the work. Despite the fact that an epidemic of measles began to sweep the town during the first week of the meeting, severely crippling the attendance, we had a great meeting. Twenty-five conversions and reclamations, a number of family altars erected, Tither's League organized with most influential members of the Church as signers. In addition to this, money was raised to build a choir loft, a pastor's study, buy a new piano, paint the building and repair generally. I say frankly and honestly, Bryant is the greatest help I have ever had. He has an old-fashioned, Holy Ghost revival or none at all. He has the pastor to do the counting of the number of conversions had during the meeting. He scouts all phases of the "hold up your hand" brand of religion. It has no charms for him. In a word, Bryant is seeking to save souls and is not seeking to make a name or get a big rake off. He ties the folks on to the pastor and to the Church. Mrs. Bryant is fine with her work. She directs a choir in an excellent manner; her solo work is very fine, and she does a great work with the women. It is an easy matter to pay these consecrated workers who work by the rule of love to all men. Happy is the pastor and the Church which gets J. L. Bryant for help.—Guy H. Wilson, P. C.

FORT WORTH—BOULEVARD.

Not being given to writing often to the Advocate, few words have appeared from this charge in the past three and a half years. Some things have taken place, however, that those who have labored here will be glad to know of. When Rev. W. M. Lane and Rev. O. F. Sensabaugh, as pastor and presiding elder, decided to relocate this church and laid the corner stone for the present building in 1907, they were choosing far wiser than they could then have known. Four beautiful lots were chosen at the corner of Fifteenth Street and Boulevard and a splendid brick church was built. Rev. Ed R. Wallace followed, a few years after, built a splendid parsonage with ten rooms, two large halls and last year a screen sleeping porch was added. Bro. Wallace also set out shade trees around the property, which help now to make it one of the beauty spots. They are the finest trees in this part of the city. During the last year the Church has been freed of all debt and refinished inside and in the month of January of this year Bishop Mouzon dedicated it to the worship of God. During the past month the W. M. S. has painted the parsonage outside and papered and stained inside until we now have one of the nicest

parsonages around, being equipped as a modern house throughout. Through the generosity of Mayor Davis, of this city, in honor of his father who was an honored member of this Church, we now have cement steps at the church and sidewalks around the church and parsonage. The stewards have been loyal and progressive, raising the salary each year, and will pay for the support of the ministry this year \$700 more than they did four years ago. The average attendance of the Sunday School is just three times greater than when our pastorate began. The W. M. S. has added to their numbers until there are only six societies in the entire Central Texas Conference with a larger membership. Only three charges report a single Epworth League with more members. During these three and a half years nearly 500 members have been received into the Church. A large number of these are on profession of faith. Fort Worth is getting to be a real city, having now more than 100,000 population, and this part of the city is just now erecting many choice residences, and our Church is well located to look after the interests of the kingdom of God after the fashion of the people called Methodists. The pastor is in his fourth year as pastor of this congregation. Fortunate will be the man whom Bishop Mouzon will read out for Boulevard, Fort Worth, this fall.—Thomas S. Barcus, Pastor.

HEREFORD.

I am getting on very nicely up in this cold climate. We have had to have fire every morning since we landed here last November. For the last few days it appeared along through the day that we would not have to have fire the next morning, but not so yet. I am putting myself out to build a new church to cost somewhere around \$20,000, and have some eleven thousand dollars of the money in good subscriptions, and am expecting to have the balance in a few weeks. Have received something like fifty members since conference, and have increased the membership of every department of Church work. We have a League of something over a hundred of as fine young men and women as you ever saw in one bunch of that many. Hereford has a citizenship of very fine men and women. It would be hard to find a body of officials who measure up to the standard of the officials of this Church; such men as Parker, Dunlap, Ashbrook, Black, Wilkinson, Williams, O'Brien (good old Irishman), Wilson, Sherman (son of our dear Bro. Sherman, deceased), Heard, Judge Slaton and Parmer. The stewards have everything in full, up-to-date, and the pastor has not had to give himself one moment of worry about the current expenses of the Church. The good women of the Church are like the splendid women of our Church everywhere, they stand right with the pastor in every good work.—G. S. Wyatt.

SEMINOLE, OKLA.

I thought it time to give a report from Seminole, as this the first time since conference. It is a fact that we pastors think we have the best place in conference. I do say that I have one of the best in the Church. Seminole is just thirteen miles west of Holdenville in the Holdenville District, East Oklahoma Conference. It is a small town, but is known as a good trading point, having a large territory of rich farming land to draw from. The Methodist people have a nice Church building with a primary Sunday School room, where we have a number of classes. We have a very fine Sunday School well organized with about forty per cent in attendance since conference; also we have organized two Sunday Schools in the country, one with eighty-four on roll and seventy-six in the other one, both schools doing good work. I am preaching at these places in the afternoon on Sundays, keeping up three appointments besides the station work. We have so many places that are wanting some one to come and preach for they are not getting the gospel. I have had calls from all parts of country and have preached at seven places since conference, having the pleasure of preaching the sermon for the eighth grade graduation class of this place; also the one at Wewoka, a class of thirty-seven in all. We are planning some meetings for the out-of-town places, where we feel we can do good work. I have built three churches by doing work like this, so may this be accomplished here. The good ladies of our Church are not neglecting their part of the work of the Church, as they have built a nice room and papered four rooms, putting some extras in the parsonage,

making it a nice place for their pastor to live. They only ask what they might do to make the minister and his family happy. We have overhauled the church and bought two more lots, paying for the same. Have received some members since conference and raised quite a little sum of the conference collections. We have one of the best prayer meetings in the history of our pastorate. Also we have organized an Epworth League with twenty-two members, and at this time are making some move for our revival meeting to be held this summer by Rev. O. C. Fontaine, of Durant, Oklahoma. With the good people and the town at large we feel that much good will be done for our Church and God's kingdom before conference. While I am writing let me say that we station pastors should look after these places where we can reach them as the gospel should be preached to all. Remember me in your prayers.—B. L. Williams, P. C.

DE KALB.

We have just closed a very successful revival meeting at De Kalb. The pastor began the meeting on Monday night after the first Sunday in May and on Tuesday morning Rev. W. H. Vance, presiding elder of the Pittsburg District, and Brother Stewart, a Baptist evangelistic singer, of Pittsburg, came and took charge. Brother Vance, one of the most lovable characters I have ever known, with his holy zeal, fire and enthusiasm, did the preaching and did it well. We have no other man who hits sin harder and loves the sinner more than Brother Vance. He is a man wholly given up to God and has a burning, yea, an almost consuming zeal for souls and all this is manifest in his preaching. He is the only evangelist presiding elder that I have ever been associated with. May the good Lord increase his tribe! Brother Stewart is one of the finest singers I have ever known. His voice is strong and sweet and he puts his very soul in the song and the Spirit carried the gospel in song to the hearts of the hearers. God bless Brother Stewart. We will not forget soon his pure life and those sweet, soul-stirring songs which he sang during the two weeks at De Kalb. We had associated with us in the meeting Brother Jones, the pastor at Dalby Springs, and Brother Thrist, pastor at Nash. Both rendered valuable service as personal workers and as leaders for the men's downtown meetings. The results in part are as follows: General revival in Church, forty conversions, mostly among Church members, and thirteen accessions to the Church. We have a good strong Church at De Kalb—some of the best people I have ever seen. The Sunday School is past the 100 mark in attendance and we are expecting greater things. God bless all of the saints everywhere. We are happy on the way.—J. L. Red, P. C.

WICHITA MISSION.

The 26th and 27th of May was the occasion of our third Quarterly Conference, also the opening of our new house of worship at Valley View. This Church is situated about ten miles south of Iowa Park and is about the center of a large valley of very fertile land along the banks of the famous Wichita River. This land is owned by a fine class of prosperous farmers, who, for the most part, till their own land. Since the organization of this class they have worshiped in the community school house, which was small and inadequate for Church work, so we were not surprised that after three months of hard work by the Building Committee and the sacrifice of the members of the Church, and many who are not members, that the services should be marked with much rejoicing. The conference was well attended on Saturday, and after a very helpful sermon by the presiding elder dinner was served at the church by the good women, the quantity and quality showed no signs of shortage or high prices. Reports indicated advances both financial and spiritual, pastor's salary almost to date and conference collections covered in cash and good subscriptions, two accessions to the Church and two were received at the Sunday morning service. This was a precious service indeed, the memory of which will never be forgotten by many that were present; two children, one of which was the son of a member of the Building Committee, made a decision for Christ and joined the Church, the other was a little girl whose parents are not members of the Church, came forward and gave intelligent answers to the questions asked and was baptized, after

which the sacrament of the Lord's Supper was administered and they, together with the rest, were served. A beautiful scene indeed. After the service many expressed the feeling that the Lord was paying back in large measure already. We have now five houses of worship, three of which are now up-to-date buildings and all well located for the work. We have about two hundred members, five good Sunday Schools with an enrollment of nearly four hundred. In all, the general state of the Church on this charge is in fine shape. The pastor and his wife have exchanged their horse and buggy for a nice little automobile roadster and can now better serve the charge for the glory of God. God is blessing us and we are happy in our work, and on the seventh of November we expect to be able to say "A good year, Bishop; everything in full."—W. D. Sauls.

LORRAINE.

As it has been some time since I have given account of my "stewardship," I thought perhaps some might be interested enough to read a line from me. This is our fourth year on this charge, and the days are swiftly passing by and the time near at hand when we shall (not may be) soon be gone. God has honored our labor here. I shall not relate in detail the work that has been done. We have no desire to boast. God forbid that I should glory save in the cross of Jesus. Suffice it to say that we have grown from a mission to a \$1100 circuit. These people are loyal and true. I have not preached to empty pews yet and the crisis is past. Every appointment save one has remembered us this year with a generous pounding. The climax was reached at prayer meeting Wednesday night when Sister Wimberly asked some one to open the study door and bring out a pounding for the preacher and family. It was certainly nice, and you know flour and bacon and sugar and everything costs money now. Well, it was all there. Nothing lacking. Our charge was wonderfully built up last week by the strong preaching of that great layman, W. E. Hawkins, of Fort Worth. His sermons were just what we were needing. He has no patience with a sham religion. "If your life doesn't ring right you are on your way to hell." "Get down on your old marrowbones and confess your sins or be lost." "Heaven or hell, which?" are many of his expressions. He is a power in God's hands and will do any charge good if you will stand by him. He re-organized our Sunday Schools at Loraine and Champion, creating some new classes. On Wednesday night after we closed out at Champion a strong man was converted at his home, and on Sunday following there was a Sunday School organized in his community. Our people will always welcome Brother Hawkins to this charge. We are expecting great revivals this summer and will try to wind things up in good shape so that these people can get a real preacher next year. "Don't know where I'm goin', but I'll soon be on my way." Haven't moved but sixteen miles in six years, so I imagine I'll move some ere I stop next time.—C. E. Jameson.

A TRIP TO THE NORTH PLAINS.

I took the train at Amarillo and traveled more than one hundred miles to Glazier, which place is not far from the Oklahoma State line. I was met at the train by Brother W. H. Vaughan, who took me to his delightful home for the night. Vaughan is a promising young man on trial in the conference. He has an excellent wife, who is a helpmeet indeed. They have a hard charge, but are making progress. The people believe in them and love them. They will succeed on this work or on any other to which they may be sent. Saturday morning Brother Vaughan drove me in his jitney to Ochiltree, which place is about fifty miles from the railroad. He drives like Jehu and gets there on time or a little ahead of time. B. H. Watts is in charge of Ochiltree Station and Ira B. Sanford is in charge of Ochiltree Mission. These good men brought the two charges together for a joint session of the Quarterly Conferences. I preached at 11 o'clock on Saturday to an appreciative congregation. We had dinner on the ground and a splendid dinner it was. After eating breakfast at the parsonage, driving fifty miles and making a great effort to preach this preacher was hungry. I did my part at that table and felt much relieved and relieved the table of much of its burden. In the afternoon we held the Quarterly Confer-

ences. We elected two secretaries and ran a doubleheader. It was a success. The reports were encouraging. The work progresses in those parts. Ochiltree has made great progress under the leadership of Brother Watts. On Sunday I preached the commencement sermon for the public schools. We had a good congregation and a splendid service. In the afternoon I was driven in a first-class jitney twelve miles into the country to Plainview, where I began a revival meeting. These two pastors had arranged to hold two meetings at the same time at two different places on two pastoral charges. I preached in the forenoon at Missouri Avenue and at night at Plainview. These places were about four miles apart. We ran another doubleheader and had a great revival. Thirty-five were received into the Church on Sunday afternoon. It was a genuine old-fashioned revival of the old-time religion. A new railroad is being built through that section of the country. It is a rich, level beautiful country and is filling up with aggressive stock farmers. The work in that part of the Amarillo District will have to be re-arranged soon. Brother Watts and Brother Sanford are working in harmony and will take care of Methodism in that section. I had my headquarters at the home of Judge Hanna. He and his good wife and boys make a Methodist preacher feel at home. I enjoyed their genuine hospitality. We sallied from these headquarters to eat with other folks as time, strength and invitation would permit. Brother Watts preached one sermon and Brother Sanford one. They will do great good and make their way to the front. They afforded me a good opportunity to do some hard work, which I enjoyed very much. May the Lord abundantly bless them and their good people and lead them to great victory.—C. N. N. Ferguson, Presiding Elder Amarillo District.

A VISIT TO TULSA.

A brief visit to our son-in-law and daughter in Tulsa, Okla., brought us in delightful association with our old friend and brother, Rev. L. S. Barton, formerly of the North Texas Conference, and one of the Commissioners of Education of the Southern Methodist University at Dallas. He is the popular pastor of Boston Avenue and is now in his third year. The Church has grown and developed under his leadership. Some of us, who know him best and understand his business qualities and his devotion and ability as a preacher, would be surprised if these were not the facts in the case. The Church has paid, in round numbers, this the first half of the year \$20,500, including the budget, the church debt, a helper and \$2250 to missions. They support one missionary and help pay the salary of another. A few Sundays ago it was a great day when the mortgage was burned before the large congregation. The city is developing very fast. Business houses, dwellings and manufacturing buildings can be seen wherever the eye is cast. I counted seven skyscrapers finished and being erected in two blocks of our church property and that of the Northern Methodists. Either of these buildings can be sold, so a real estate agent told me, for \$100,000. People are coming here from everywhere. I met men from almost every State in the Union. The estimated population is about 70,000 and increasing daily. I undertook to count the cars which were parked on the business streets and gave up the job. The Northern Methodists have three churches and we have only two. They have the largest membership and we have the most wealth. There are two members of Bro. Barton's Church who pay the largest Federal income tax this year west of the Mississippi River. There is one other who pays as much. Think of one man paying to the Government one and a quarter million dollars! There are a number of other wealthy men in this Church. The Northern Methodists and Southern Methodists move on in their work harmoniously. When one pastor gets his vacation the other has charge of his congregation. The development of Church work is waiting on the union of the two Churches. They know not how to move and yet the work needs to be done. Where there are five Churches there ought to be a dozen or more. The combination of the two leading Churches would bring the rich and the poor together and give money for mission work which needs to be done. Already the field is white unto harvest. Bro. Barton said, "We are waiting." That which is true here I suppose are the conditions in many places. We ought to quit our quibbling over small things in this time of war when par-

(Continued on page 12).



B RER RABBIT has waked up. The Notable Race of Brer Rabbit and Brer Terrapin has not yet been fully won. "The race is often won 'twixt the flag and the wire."

The race began five years ago when Brother H. D. Knickerbocker in the "qualifying lap" in the great 1913 campaign to raise 100 subscriptions of \$1000 each, while the Bursar of Southern Methodist University and all the preachers of the State were raising 1000 subscriptions of \$100 each.

Brother Knickerbocker was badly beaten that lap but took the starch out of Brother Terrapin when he reminded us that the proof of the winning was found at the end of the race and that the proof of a note's value is found only in its payment.

He now states with confidence and emphasis that his 100 men will have paid their amounts long before our 1000 men have paid ours. He is full of enthusiasm, defiance and effervescence and we are full of pep, punch, perseverance.

To win this race, we must collect the balance on all subscriptions of \$100 each.

He is Trying to Make a Showing— LET'S BEAT HIM TO IT!

Brother, let's keep our place in the race by paying up and getting the cash here immediately.

As you know, we counted on you in 1913. May we depend on you now?

Yours for the Terrapin, FRANK REEDY, Bursar.

The above is the shock that woke up Brer Rabbit. As the very lifelike photograph indicates, he is very, very much awake and imitating a Prince Henry speed demon. As indicated in last week's Advocate he has all four feet on the ground, taking a false hop only now and then in order to mix figures, facts, "filosophy," etc., with the fundamentals of English for the benefit of the inhabitants represented by his long-eared contemporary who occupied the middle of the page.

After all there is none so original, indestructable, undefinable and incomprehensible as Sir Bunny, H. D. Knickerbocker.

And he is welcome back into the race at this particular time. After a healthy start five years ago he bids fair to make a glorious conclusion. More than the University administration will undertake to say here, do we appreciate the consistency of our friends the pastors who, in helping to start the campaign with enthusiasm and promise, are willing to finish it in faith and fact.

THE HONOR ROLL

The list of the true and faithful who have paid the balance of at least one of their subscriptions during the period May 29 to June 4th, inclusive, as shown on our books at this office.

SPACE RESERVED FOR A LONGER LIST NEXT WEEK.

Rev. Glenn Flinn.....	Beaumont	W. N. Rowell.....	Denton
Rev. A. D. Porter.....	Cleburne	T. P. Buffington.....	Anderson
Miss Melissa Smith.....	El Paso	Miss Francis Cummings.....	Bowie
T. V. Smelker.....	Beaumont	W. G. Bruce.....	Lane
T. A. Kirby.....	Nevada	B. J. Spurlock.....	Greenville
J. W. Hamm.....	Nevada	L. Swope.....	Bonham
W. T. McDonald.....	Wylie	Wm. Whyburn.....	Lewisville
A. J. Kincannon.....	Eddy	W. R. Roach.....	Celoste
L. P. Bailey.....	Waco	S. H. Reeves.....	Greenville
A. M. Stone.....	Eddy	T. J. Spurlock.....	Greenville
Walton D. Taylor.....	Waco	G. T. Coleman.....	Paris
Mrs. J. A. Laughridge.....	Waco	J. A. Dysart.....	Clarksville
Percy Merrick.....	Childress	R. L. Bourn.....	Piano
Rev. J. A. Whitehurst.....	Waco	Ed. Singletary.....	Rusk
Miss Flora Whitehurst.....	Waco	E. M. Moseley.....	Rusk
Mrs. J. A. Whitehurst.....	Waco	E. W. King.....	Atlanta
Miss Martha Whitehurst.....	Waco	Mrs. J. H. Head.....	Belton
A. L. Cock.....	Crowell	Gray Little.....	Troy
Ed. Hall.....	Bryan	Mr. and Mrs. A. L. Howard.....	Mineral Wells
W. E. Saunders.....	Bryan	R. E. Miller.....	Beeville
F. H. Taylor.....	Bryan	Geo. H. Atkins.....	Beeville
Jno. L. Cleveland.....	Cleburne	John F. Monning.....	Amarillo
		Miss Eva Breyfogle.....	Canadian

Talking Points for District Commissioners, Presiding Elders, Pastors, Bishops, Etc.

Says one subscriber who owes ten dollars and annually spends \$47.25 for "segars," "O, but my dear brother, this dreadful war has so upset finances that it is cruel to ask me to pay that subscription." Here are the sledge hammer facts and the trip hammer philosophies of this war. First, Texas is going to get from a billion and a quarter to a billion and a half dollars for its agricultural and mineral resources this year. This will be tremendously more than ever in the history of the world. Second—right now, right now mind you, there is more money in Texas than there ever was since Adam's house cat was a kitten. Third—there were more automobiles sold in Texas in the last six months than there were vehicles in the whole State fifty years ago.

High cost of living? Well, so mote it be. It's also the cost of high living. The objector has more in a minute than his grandpa had in a week and lives more in an hour than his grandma did in a month. It's worth it—this living is—it's worth it!

Three Churches in Two Panics and a War

The conductor of the Rabbit knows for absolute and incontestable experience that conditions are never too bad to do anything that the people want to do, no matter what it costs. I have built a church in the panic of 1893. I built another in the panic of 1907, and I have just raised a seventy-five thousand dollar church debt in the very height of this present war excitement and panic. The people always find a way when they have the will.

Let all our Methodist people everywhere know that S. M. U.'s second year will prove a success beyond the first year. More than a thousand students (including summer school) and finances in splendid condition. Next year will certainly be even a greater success, the war to the contrary notwithstanding. Let no one be so pessimistic as to think otherwise for a moment.

And we'll get that \$88,500.00 on July 31st. See if we don't! Let's all be in the hallelujah chorus.

For Old and Young

STAND BY THE FLAG!

Stand by the Flag! Its stars, like meteors gleaming,
Have lighted Arctic icebergs, southern seas,
And shone responsive to the stormy beaming
Of old Arcturus and the Pleiades.

Stand by the Flag! Its stripes have streamed in glory,
To foes a fear, to friends a festal robe,
And spread in rhythmic lines the sacred story
Of Freedom's triumphs over all the globe.

Stand by the Flag! On land and ocean billow
By it your fathers stood unmoved and true,
Living, defended; dying, from their pillow,
With their last blessing, passed it on to you.

Stand by the Flag! Immortal heroes bore it
Through sulphurous smoke, deep moat and armed defense;
And their imperial Shades still hover o'er it,
A guard celestial from Omnipotence.

—John Nichols Wilder.

SWEET HOMES.

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

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

THE REAL SUCCESS.

Achievement is not always success, while reputed failure often is. The most successful men are not necessarily the ones noisily attracting public attention. The best and most useful women are not the bright butterflies of fashion or the stage, whose press agents incessantly flaunt their pictures and their doings before the public.

No! No!

The unlauded men and women who are quietly attending to their own little duties, every day contributing something substantial to industry, prosperity and progress, rearing children in habits of work and right living, and supplying examples that elevate the moral and intellectual level of their little communities—these are the men and women of real influence and power.

Success is theirs in the fullest measure.

It is not given us all to have success as gorgeous as the rainbow. But no matter. Success consists in doing one's best. Indeed, the real success is more in the trying than in the achievement. We may achieve by accident, by help of others, by chance conditions, or by other forces that are not ours. But our efforts are all our own. It is our purposes and our efforts that are a part of our very selves.

How shrunken and pitiful a thing, how hollow a delusion, is the shining so-called success of self-absorbed men and women! They have only the husks of life's golden grain. Like that soldier under Galerius who found a shining leather bag filled with pearls, and cast away the pearls but carefully preserved the bag, these self-absorbed ones are spurning true riches, real success, to hug to their hearts things that are empty and worthless.—Exchange.

OWNING OR BEING OWNED.

It is not often that one man is given all the good things of this world. James suggests that he who is poor in this world's goods may be rich in faith; and Paul tells Timothy that they that will be rich fall into temptation and a snare, and declares that the love of money is the root of all evil.

There are few men of meager incomes who have not dreamed time and again of all the good they would do if they only had as much money as

somebody of whom they have heard. Sometimes such a one gains riches and really sets out to build in fact the structure of his dreams; but many another attaining riches forgets the dreams of his poorer days in the cares of wealth and the desire to add to it which always accompanies money. There seems to be no point at which humanity can be satisfied with the things which it possesses. The greater the struggle to secure riches, the more certain it is that the soul of the struggler will be to a greater or less degree torn from its anchorage of faith. Money easily becomes a god, and after that a tyrant. There is no doubt that it is easier to be good when poor, for riches untouched by grace bring temptations. There is also no doubt that it is easy, if we will, to do good with this world's goods. It is not necessary, possessing some wealth, to yield to the ever-present temptation to add to it by unworthy means. It is only necessary to keep the wealth in its proper place as a possession and not permit it to possess us. The trouble with the young man who went away sorrowful was that his "much goods" owned him rather than he them.—The Christian Herald.

MAKE ME A HELPER.

Son of Man, let me join the league of pity. Let me take the place of the angels in the ministry of human souls. I have borne the heat and burden of the day; I have been tried in the furnace of pain. I have trod the dusty plain, I have descended the deep valley. I have climbed the arduous steep. I know the path of the weary, I can guide where the celestials never go. Make me a helper in Thy ministrant band.—George Matthewson.

All gladness has something to do with our efficiency; for it is the prerogative of man that his force comes from his mind, and not from his body. The old song about a sad heart tiring in a mile is as true in regard to the gospel, and the works of Christian people, as in any other case. If we have hearts full of light, and souls at rest in Christ, and the wealth and blessedness of a tranquil gladness lying there, and filling our being, work will be easy, endurance will be easy, sorrow will be bearable, trials will not be so very hard, and above all temptations we shall be lifted, and set upon a rock. If the soul is full, and full of joy what side will be exposed to the assault of any temptation?—MacLaren.

A PRISONER IN A CROCK.

An earthenware crock, which a boy, playing policeman, had put on his head as a helmet, slipped down and stuck fast. The boy made a record resignation from the police force, and his muffled howls attracted prompt attention.

His alarmed mother tugged at the crock until the boy's face was sorely bruised; then excited neighbors took turns at it until his neck was painfully twisted.

Meanwhile the howling boy was suffering terrifying visions of life-long imprisonment, as secure as in a dungeon, and of his head from year to year growing darker and tighter in the crock. The poor boy's trouble shut him in from all the rest of the world with an ingrowing imagination. But that is only what any

one's trouble of any sort is apt to do for one.

The mother, the father, who had been sent for, and a half hundred neighbors, who had invited themselves under the delusion that curiosity is sympathy, finally settled down to solemn conclave and decided that, since the crock had slipped on, it must be possible for it to be slipped off again, but that only a skillful surgeon could perform the delicate operation.

A delegation was on its way with the boy to a surgeon's office, when a resourceful motorman, seeing the situation, smashed the crock with his controller handle.

Thus, by the simplest of processes, the boy's trouble was suddenly ended. And it is by equally simple and direct processes that most of the troubles of most of us may be ended.

With our heads stuck fast in worries, we rack our brains over a thousand roundabout ways of slipping them off—and the harder we tug at them the more they hurt—but we overlooked the simple expedient of smashing the crock.

Like the lad, we see terrifying visions of the future; we suffer our feelings to be cruelly lacerated and our bodies to be twisted and torn in mental anguish and despair; we run here and there for sympathy and advice and help; and it does not occur to us at all how easy it is just to break the crock.

Most of the crocks that seem to slip down over our heads are merely imaginary, anyway. They require no street-car controller handles to smash them. All they call for is a mental controller handle.

Did it never occur to you that most of our troubles come, as this lad's did, through our trying to appear what we aren't?—The Christian Herald.

A GAYLY-FEATHERED BANDIT.

One of the prettiest birds we see is one of the most morally depraved. In his gay blue coat with black and white decorations there are not many American birds capable of vying with the blue jay. Possibly he may have redeeming traits, but they remain to be found out. Quarrelsome, he goes screeching through the woods, thieving and murdering, making life miserable for all the little birds that are unable to cope with him. If he meets with a shadow of opposition, his high-pitched rallying cry soon brings to his aid a band of his villainous confreres, who are ever ready to make common cause against foe or victim.

It is in the springtime when the blue jay commits his worst havoc and performs his most hideous crimes. Sneaking cautiously about, he spies out the domiciles of other birds and plunders them without mercy. Eggs he snatches and eats ravenously. Young birds, if not too large, he delights in swallowing alive, gloating apparently on their struggles as they wriggle down his throat. Even a fat, harmless toad is a tit-bit he will never neglect, but slowly dismembers him to furnish his repast. When we remember that the good old toad is the most insatiable destroyer of garden pests in existence, his death is surely a public misfortune. To be sure, Mr. Blue Jay's menu consists of some few species of the largest insects, but the quantity is comparatively small.

Blue jays delight in badgering and tormenting owls. When one is found asleep in the daytime the resounding call of the scout soon brings the whole neighboring gang of jays to the spot, and the poor old owl has a time of it. They tweak and threaten and yell in his ears till he takes flight for some more secure spot to finish out his nap in peace and quietness. Once I put a stuffed owl in front of the house, and

in twenty-five minutes I truly believe there were twenty-five jays assembled for the rumpus. In a very short time, however, they found there was no response and so departed.

Pine trees are very commonly selected by the blue jay for a nesting spot. The site is as near "boy-proof" as he can make it. They lay about four bluish-green or greenish-blue eggs, whichever you choose to call them, profusely speckled with brown. Eggs seem to form the major portion of the food for the young. I have been informed that in the close neighborhood of one jay's nest the shells of eight species of birds have been picked up. Small fruit is also an item on the bill of fare at this time, for the lady who investigated the eggshells also remarked on the difficulty in getting any strawberries from her garden until the jay's nest was destroyed and one of the old birds shot.

There is a popular superstition that the jay devotes one day in the week (Friday) to the service of the evil one. That is a great mistake. It is not one day, but the whole seven, and he serves faithfully.—Prof. W. J. Hoxie.

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OKLAHOMA METHODIST ASSEMBLY—SCHOOL OF THEOLOGY.

The Oklahoma Methodist Assembly meets again this year at Guthrie in Mineral Wells Park, a place noted for its beautiful trees, fine water; in fact, everything conducive to camping.

Date: July 10 to 18, inclusive, is the time for meeting this year. Let every preacher and his wife make those ten days their vacation and spend it at Guthrie.

The Summer School of Theology, which is only one part of the work of the assembly, is going to be exceptionally good this year. The eleven o'clock lectures each day are as follows:

July 10—"Philosophy of the Tightwad," Rev. E. R. Welch.

July 11—"Jesus the Popular Preacher and Friend of Men," Rev. Frank Seay.

July 12—"Jesus the Fighter," Rev. Frank Seay.

July 13—"The Fundamental Attitude of Jesus," Rev. Frank Seay.

July 14—"The Lonely Life-Work of Jesus," Rev. Frank Seay.

July 15—Sermon.

July 16—"The Approach to Bible Study," Rev. A. S. Cameron.

July 17—"The Heralds of the Morning," Willmoore Kendall.

July 18—"Luther and the German Revolt Against Mediaeval Superstition," Rev. Willmoore Kendall.

July 19—"John Calvin and the Reformation Beyond Germany," Rev. Willmoore Kendall.

The post-graduate lectures which will hold one hour per day are going to be worth the attention of every preacher. Rev. D. H. Aston, in five lectures, will cover "Fellowship in the Life Eternal," by G. G. Findlay, D. D., and Rev. N. A. Phillips in the same number of hours will cover "The Christian View of God and the World," by James Orr.

The undergraduate faculty is preparing well for its work, and the undergraduate who takes advantage of their study will come out with a more thorough knowledge of the course. Every man who is not taking the course correspondingly should attend. The names of the faculty spell success for the work. They are:

Admission—Revs. M. B. McKenny, E. A. Townsend, W. L. Blackburn, C. H. Armstrong, H. E. Snodgrass.

First Year—Revs. G. R. Wright, C. A. German, Willmoore Kendall, W. C. House, A. N. Goforth, W. W. Armstrong.

Second Year—Revs. W. L. Broome, J. T. Turner, I. W. Armstrong, C. A. Clark, W. B. Douglass, C. L. Canter.

Third Year—Revs. C. C. Barnhardt, A. B. Waldrep, R. O. Callahan, T. A. Harkins, J. O. Peterson, A. P. Johnson, H. P. Clark.

Fourth Year—Revs. J. A. Parks, E. R. Welch, R. M. C. Hill, L. L. Cohen, Jr., W. T. Ready, J. A. Kenny.

For any information, write the Secretary. C. C. BARNHARDT, Secretary Summer School.

TWO VITAL MATTERS: LAY REPRESENTATION IN ANNUAL CONFERENCE AND ANNUAL CONFERENCE ENTERTAINMENT.

That the College of Bishops has announced the vote on the Lay Representation proposition late before the Annual Conferences I submit the following for prayerful consideration:

First, the added laymen proposed by the lost proposition would not have been pro rata representation and would have been more nearly laymen's missionary representatives than was consonant with our general policy of having no class legislation. That should have failed and would fail again if promulgated as it was before. I now propose that we recommend to the next General Conference to submit a proposition to increase the lay representation to ten from each presiding elder's district, to be elected at large; or, what might be better, one from each Church of five hundred or more members and one from each group of Churches arranged to aggregate five hundred or more, grouped by district stewards, so that each district shall have as many as ten lay representatives and not more than fifteen.

Second, this will render the entertainment of conference more difficult and will require that the Church or group represented provide means to entertain both the pastors and their representatives at Annual Conference. This should be done, even with our present membership. In many conferences it has become more and more a problem to entertain Annual Conference. The conference is much more a business matter than it was in earlier days. Less and less time

can possibly be devoted to purely spiritual and social features. This will never improve, or revert to the old type. We should not longer hesitate to do as other representative Church bodies are doing merely on account of age long habit of the conditions for which have long since passed away. The Annual Conference will be sought for again—not for the gain it would imply to a given community—but for its real and intrinsic value religiously, if the whole conference joined in the expense of entertainment. The local community where the conference should be held would make rates and concessions to induce the conferences to them and to increase attendance upon the sessions. Undue rushing through business near the close would thus be avoided and very much better results for the welfare of the whole Church would be obtained.

What conference has had ample time for its business of late years? And what conference has gone forth from its session feeling that every new measure or forward movement would receive the full understanding and sympathy of its lay people? Brethren, there is no use of our further dallying about this matter. We should enact some really progressive measures along these lines at our next General Conference. The longer the delay the greater the loss, both of time and efficiency. Time, for it must come and will. Efficiency, for we can do nothing without the fullest intelligence and co-operation of the membership of the Church. If the editor pleases, let us hear from the brethren on these matters. My mind has been fixed in this for years. I, with two others only, voted against the proposition before us last year. This was because I knew it was not what we want and what we must have before we do the things we all so ardently desire. We can do what we want done with the Lord's help and working together—preachers and laymen. W. L. ANDERSON, P. E. Clinton, Oklahoma.

A WORKABLE PLAN TO GET CONFERENCE COLLECTIONS.

This is the plan that we have successfully tried out in raising our conference assessments, and if our good editor will allow us the space we will submit it, hoping that it may be helpful to some other brother who is laboring under a burden of raising these assessments.

Kilgore is a small circuit consisting of six churches and 400 members. Our assessment for all purposes amounts to \$550, i. e., conference assessments, orphanage and district parsonage. Well, that looked "mighty big" to this preacher. But it must come. So we went to work and made haste about it.

There are two things let us keep in mind: First, no man will contribute very liberally to a thing unless his heart is in it; and, second, a man's heart will not be in a thing he does not understand. Hence the difficulty in raising these collections—so many of our people do not understand the real merits of these various claims. Seven years' experience and observation have convinced this writer that the cause has suffered financially and we preachers have suffered in the flesh, largely for the reason that we have failed to educate our people and let them know why they are asked to support these various claims. And with these convictions this writer, together with as faithful and efficient a corps of helpers as can be found on any charge, determined not only to educate, but to lay on the hearts of our people the real merits of every claim for which we are assessed. To this end we wrote the various boards for literature. It came, tracts in great batches. We then announced an all-day service at each Church in the charge, beginning the fourth Sunday in March and ending the fifth Sunday in April. For discussion at these services we assigned to two laymen the subject of Church Extension; to two women the subject of Foreign Missions; other two, Home and Conference Missions, and so on, assigning two speakers to the subject, not using both speakers the same day, however, but alternating throughout the six Sundays. Each speaker procured such literature as needed and made splendid preparation. We allowed ourselves a month in which to prepare for the campaign, during which time the pastor was securing and making maps and charts. The week preceding this all-day service to be held at a Church we filled a big handbag with tracts and went into the homes of the people and explained fully the purpose of the meet-

The Composition of Coca-Cola and its Relation to Tea

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

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

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

Table with 2 columns: Beverage and Price. Black tea—1 cupful (hot) 1.54. Green tea—1 glassful (cold) 2.02. Coca-Cola—1 drink, 8 fl. oz. (fountain) 1.21. Coca-Cola—1 drink, 8 fl. oz. (bottlers) 1.12.

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

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

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REPORT OF COMMITTEE ON SABBATH OBSERVANCE, NAVASOTA DISTRICT.

(Continued from Page 3)

legislation was that the laboring men should be permitted to take Sunday, his only rest day, for worldly pleasures. Our reply to that argument is that the Lord set aside the seventh day for himself, and gave six days to man. Therefore, we do not approve of any plan which would steal from the Lord a part of his only day. Rather, we commend to the employer of labor that he give a half holiday on one of the week days to his employees in order that they may enjoy outings and recreation.

We cannot too strongly urge upon our people the necessity for remembering the Sabbath day, because the proper observance of the Sabbath day is one of our safeguards in this country. In order that the matter may be called pointedly to the attention of our people, we recommend that each pastor in this district preach at least one sermon a year, urging upon his people the desirability and necessity of obeying this mandate of our Lord, and not forgetting their vows of membership. Respectfully submitted,

A. VISER, Chairman. BEN H. POWELL. H. S. ROBERTSON.

I could not afford to be without the Advocate. R. A. GREENSHAW. Maypearl, Texas.

I send renewal for another year. Can't afford to be without the Advocate. N. J. YARBROUGH. Columbus, N. M.

I am making an effort to place the Advocate in every home. I do not see how a Methodist home can be complete without the Advocate. ERNEST L. DOWNS. Marshall, Texas.

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THIRD ANNUAL COMMENCEMENT TEXAS WOMAN'S COLLEGE.

The third annual commencement of the Texas Woman's College was held May 27-June 2. Bishop E. D. Mouzon preached the commencement sermon and Rev. W. T. Whiteside preached the sermon to the undergraduates. The Bishop was at his best and the preacher to the undergraduates gave his hearers a thought-provoking message. Great audiences heard both sermons.

Final examinations were held Monday, Tuesday, Wednesday and Thursday. We are pleased to give our readers a group picture of the twenty-eight young ladies who successfully completed their studies and who take their places as alumnae of the college. The following compose the class:

Bachelor of Arts: Willa Calvert, Ruth Doty, Josephine Land, Eva Mills, Norma Rutledge, Ethlyen Swick, Olive Swagerty, Gussise Trammell, Quilla Umsted, Marion Witt.

Bachelor of Music: Eda Kirkpatrick, Eva Mills. Piano: Jewel Bethany, Berandine Cerveny, Hildred Harris.

Violin: Virgean England, Eugene Bandy. Art: Ornee Berry, Grace Davis, Margaret Grimes, Pearl Wilhite.

Expression: Marie Coffee, Florence Cothran, Mary Dillow, Floy Greenman, Helen Hines, Mary Johnson, Inez Snodgrass, Olive Swagerty.

Domestic Science and Arts: Edith Mae Brindley.

Commencement day exercises were held in the college auditorium at 10 o'clock Saturday morning. The invocation was offered by Dr. S. H. C. Burgin, of First Church, Dallas. Mrs. Fred H. Fleming, President State Federation of Women's Clubs, delivered the commencement address. President Boaz conferred the degrees and Dean Jennings awarded the honors. The Vice-President, Rev. J. D. Young, made the annual statement of the year's work and of future plans.

The growth of the Texas Woman's College has been phenomenal. The enrollment for the first year was 254, for the second year 321 and for this year 418. The president confidently expects next year's enrollment to reach 500. The greatest optimism prevails in Fort Worth as to the future of the college; the business men of the city are enthusiastically supporting the college.

The college year has been a financial success. The Texas Woman's College is one of the few colleges in the country which has closed, or will close, the year with a neat balance in the bank. This is a tribute to the fine management of Rev. J. D. Young, upon whom has devolved the management of the college in the absence of President Boaz at Columbia University. Best of all, a new modern dormitory is now under construction and will be ready for occupancy when the September term arrives. This building will accommodate seventy young ladies. With her debts provided for in good pledges and 200 young women already having selected their courses of study for next year, the future of the Texas Woman's College is radiant. We extend congratulations to President Boaz and Vice-President Young and we felicitate the Church upon the really great institution which is in process of building in Fort Worth.

A HIGH CRIME AGAINST THE YOUTH OF TEXAS.

Governor Ferguson's veto of the appropriations for the University of Texas, including the Medical Department, is a high crime against the youth of Texas. It is a tragedy in the educational affairs of the State. It comes as the climax of a meddling which seems almost malignant. It is an ineradicable blot on his administration.

Even worse than the veto itself is his appeal to the petty class-spirit of our people. The effect of his appeal will be to array the people of Texas in strife, the poor against the rich, the farmer against the banker, the State against the Church. He poses as the champion of the plain people. Never has an act so discreditable been supported by appeals themselves so discreditable. We say again that Mr. Ferguson's veto is a high crime against the youth of Texas.

It is well that the people of Texas should keep in mind the facts which have their climax in the

Governor's mischievous and deplorable act. The facts are these: Some months ago the Governor conceived a dislike to certain members of the faculty of the University and demanded their dismissal without hearing. This the Board of Regents, composed of such reputable men as Alex Sanger, of Dallas; Will Hogg, of Houston, and Dave Harrell, of Austin, declined to do. The board insisted that the accused men should be heard in their own defense. And the men were heard and were found innocent of any crime. Thereupon the Governor determined to rid the Board of men who dared do their own thinking and who refused to bow to his autocratic will. And this he has accomplished so completely that he now boasts that a majority of his appointees are ready to remove not only the professors against whom he made his first complaints, but President Vinson as well.

When the District Court of Travis County entered a temporary restraining order against the Governor's new Board of Regents, the Governor vetoed the entire appropriation for the University and issued a proclamation to the people of Texas in which he appeals to the lowest class-spirit, seeking to array neighbor against neighbor.

Only one thing worse than the closing of the University could happen to the people of Texas at this time and this is that the doors of our great institution should be kept open by any manner of compromise with our mad Governor. The University can survive the Governor's veto, but it could not possibly survive a compromise by which competent men should be deprived of their positions. This would be fatal. Not enough years remain in the calendar in which the effects of such a blunder could be overcome. Such a procedure would disrupt the institution and that without remedy.

We sincerely hope that the freeman of Texas may devise a way to keep the doors of the University open to the young men and women of Texas. In this crisis our denominational colleges will do everything in their power to give facilities as adequate as possible for our Texas youth. Southern Methodist and Southwestern Universities can perhaps care for the six hundred Methodist students now at Austin and Baylor can doubtlessly care for the five hundred Baptists. So the colleges of other denominations. No young man need leave Texas in order to secure genuine collegiate training. The call now is for united and sustained efforts in behalf of our own colleges. Increased facilities and larger endowments must be secured. Manifestly, however, the Churches cannot be expected to bear the whole burden of higher education in Texas and we shall confidently await the day when the State University, freed from the mad intolerance of petty politicians, shall onward pursue her glorious way.

A GOVERNMENT OF LAW.

There is just one question involved in the effort now being made in Dallas to close the Sunday movies: Shall we, or shall we not, have a government of law? The Court of Criminal Appeals—the highest court in the State having jurisdiction in the matter—has construed the present Sunday law as prohibiting the operation of Sunday moving picture shows. The court has declared invalid city ordinances, whether passed by city council or referendum vote, which attempt to supersede the State statute concerning Sunday amusements.

The Sunday shows in Dallas have defied the law and the court's construction of the same. They have continued their Sunday performances as though there were no civil statute and as though the courts had never spoken.

One or two of the local papers have said that public sentiment, law or no law, court decision or no court decision, should control. These papers evidently expect public sentiment in the city of Dallas to uphold the lawless Sunday operations of these shows. These papers evidently feel that the referendum vote of a few years ago, by which the Sunday movies were overwhelmingly sustained, registers the sentiment in Dallas today.

Unwittingly, of course, these local papers have libeled Dallas. For, when the City Council submitted the referendum vote to the city a few years ago, the people were not aware that there was written in the very face of the charter an express provision which prohibits the city from attempting to pass an ordinance which contravenes any statute of the State. The people in voting for the referendum ordinance, therefore, voted in ignorance of the provisions of the charter and what they did in ignorance cannot be made a test of what they would do today.

Moreover, since the referendum vote of a few

years ago the court has rendered its decision, declaring such referendum ordinance invalid and sustaining the general statute of the State, which prohibits the operation of the picture shows on Sunday.

More than this, the State again and again has gone on record as favoring the present Sunday statute since the referendum vote by the city of Dallas. Mr. Parks, of Dallas, has repeatedly sought to have the Legislature make valid Sunday movies and the representatives of the people have as repeatedly defeated his measures.

Shall we have a government of law in Dallas? Is the city of Dallas above law? Will we make Dallas a sort of Russian Kronstadt in Texas? Will we teach our children in Dallas disrespect for law? Will we operate from week to week in our midst schools of lawlessness? Do local papers compliment our loyal citizenship when they answer these questions in the affirmative? We think not and we shall see what we shall see.

LOCAL OPTION FOR DALLAS COUNTY.

The General Pastors' Association of Dallas unanimously adopted resolutions at their Monday's meeting looking to a local option election immediately in Dallas County. The resolutions recite as the impelling reasons for such action the flagrant refusal of the Thirty-Fifth Legislature to obey the voice of the people by submitting a constitutional amendment to a vote of the entire State; it further recites the present provision in the Constitution whereby any subdivision of the State may register its voice in the matter of prohibiting the sale of intoxicating liquors within its bounds; and it recites the imperative need of such an election in view of the probable location of a Government camp for the training of soldiers in the vicinity of Dallas. Further still, the resolution recites the economic waste of grain in the manufacture of liquor at a time when the Nation is at war and its allies are approaching famine.

The Dallas Chamber of Commerce is invited to co-operate with the Dallas Pastors' Association and a committee from the association has been appointed to wait on the Chamber of Commerce. Irrespective of the latter's co-operation, however, the pastors will push the fight.

We uncompromisingly give our support to this movement. The time has come to redeem the pledge of our submission chairman, Mr. M. H. Wolfe, given some months ago. The whisky forces of the State derided the voice of the people in their demand for a State-wide election. Twice these forces have done this; once at the Houston Democratic State Convention and again at the session of the Thirty-Fifth Legislature. No redress is left the people but to smash the traffic in the wet and partially wet counties of the State. Dallas County voted a thousand majority for submission in the campaign of last year and Dallas County will increase this majority for local option this year. Let every lover of good government now gird on his armor. There must be no quarter given the saloon and no truce for the horrible traffic. In the language of the immortal Rankin, On with the battle!

OKLAHOMA METHODIST ASSEMBLY JULY 10-18.

We are pleased to give our readers elsewhere in this issue the program of the Oklahoma Methodist Assembly, which will be held at Guthrie, July 10-18. The Assembly work will consist of splendid addresses by strong men in the Summer School of Theology, of helpful addresses on "Fellowship in the Life Eternal" and "The Christian View of God and the World," books in the post-graduate course, and of class work for the undergraduates. The best men in Oklahoma have been engaged for this work.

We are happy to find the brethren in Oklahoma in line with the best thought of our day. The Summer School of Theology at Southwestern University has been a very potent force in Texas Methodism and the Oklahoma Assembly is a like force among the Oklahoma brethren. The "dead line" is far off from the minister who studies. Growth in grace is rarely separate from growth in knowledge. How can the intellectually indolent preacher grow in grace? We congratulate the Oklahoma Conferences upon their fine assembly.

A NEW DAY IN AMERICAN HISTORY.

America has many days in her national calendar which are replete with glory. No day in our glorious annals, however, will shine brighter than June 5, 1917. On that day the Nation turned a new leaf in the patriotism of her people. More than ten millions of men answered the call of their country and pledged their fortunes and their

lives to the perpetuation of the principles of liberty and humanity upon which our national glory has been builded. From the North, from the South, from the East and from the West millions of men placed themselves at the service of their country. Despite the cosmopolitan character of our people there was no disturbance worthy of mention in any part of the Nation on conscription day. America has thus surprised herself and the whole world is called upon to witness the unity and the unified purpose of our people.

War clouds cast a special gravity over memorial day exercises May 30, in Washington, in which President Wilson, Cardinal Gibbons, Chief Justice White and many other high government officials participated. Down Pennsylvania Avenue and across the Potomac to Arlington National Cemetery, marched veterans of two past wars at the head of a column of national guardsmen and regulars who may see service in France within a year. Mingled with the American flags adorning buildings along the way were a number of Confederate banners set flying for the Confederate Veterans' Reunion in Washington this week, and the old Union soldiers marched beneath them with no signs of rancor.

PERSONALS

Rev. C. N. Smith, of Bells Circuit, is having a fine year on his charge.

Rev. A. J. Weeks, presiding elder of the Stamford District is doing fine work for the Advocate on his district.

Rev. C. L. Bounds, of Wolfe City, called on the Advocate. He is a student as well as a hard-working pastor.

Rev. W. H. Matthews, of the Corsicana District, is looking unusually well and is hard at work. We appreciate his call.

Among our pleasant visitors last week was Rev. Emmett Hightower, of Georgetown. "Big Chief" grows on us all the while.

Rev. J. B. Bell has been transferred from the Texas to the New Mexico Conference and appointed to Deming, New Mexico.

Rev. H. M. Long, of Vernon, with his usual sunny smile, brightened our office the past week. He makes a good report of his Church.

Brother Jas R. Cocke, Jr., has moved from Nixon to Dallas. We appreciate his call on the Advocate and bid him a hearty welcome to our midst.

Rev. Theodore Copeland received eighteen members into his Church last Sunday at Pine Bluff, making forty-eight accessions for the past two Sundays. Excellent!

Rev. A. M. Miller, our pastor of St. James Church, Oklahoma City, delivered the class address for the graduates of the Tuttle High School May 25. It was well done.

Rev. E. Thurston Campbell, presiding elder Holdenville District, will hold his District Conference at Asher, Oklahoma, June 14-17. The editor appreciates an invitation to be present.

Rev. George F. Fair, superannuate member of the Northwest Texas Conference, is attending the Confederate Reunion in Washington City. The Church has never had a more faithful servant.

We rejoice to hear that the baby of Rev. and Mrs. C. C. Barnhart, of Stillwater, who has been sick for several weeks, is improving. May the little one be spared to these fond parents!

Bishop E. D. Mouzon preached the commencement sermon for Henderson-Brown College, at Arkadelphia, last Sunday. We will underwrite that our Arkansas brethren heard a fine sermon.

Rev. Walter Griffith, our pastor on the Itasca Circuit, and Mrs. Willie Kelt, of Rice Texas, were married at her home, Rev. R. W. Nation performing the ceremony. They left at once for the parsonage home at Itasca.

Rev. A. M. Miller, our wide-awake young pastor at St. James, Oklahoma City, preached the commencement sermon for the Norman High School May 27. He captivated his hearers including Supreme Court Judges, university professors. The sermon was appropriate, well thought out and

A SOUND BUSINESS POLICY FOR THE ADVOCATE.

The Texas Christian Advocate is not alone in requiring its subscriptions to be paid in advance. The journals of our sister Methodism are increasingly adopting this course. This course is made necessary by the increased cost of materials and labor. The publishers must make contracts for paper and other materials far in advance of their actual use. Thousands and thousands of dollars are thus tied up and, in a sense, are unproductive. Is it right to expect publishers to make such sacrifices in our behalf? But this is not all. The editor of the Texas Christian Advocate personally knows that its publishers have charged off some twenty thousand dollars during his incumbency as editor. Hundreds of subscribers have been allowed to get in arrears from two to eight years and when their bills have been presented they have answered in complaint against the publishers because their papers were not discontinued at the expiration of the first year. Will the Methodists of the Southwest ask our publishers to continue a policy which long since would have put the Advocate in bankruptcy but for the solvency of its publishers? The editor does not believe it. On the contrary, he believes that every loyal subscriber will fall in with a sound business policy for our Official Organ and he urges the pastors to see to it that no subscriber shall remain ignorant of the conditions which increasingly are forcing the Advocates throughout the country to require subscription payments in advance.

thought through and presented in such an unique manner as to make a profound impression. The class numbers seventy graduates.

The editor greatly appreciates a cordial invitation from Rev. Johnson E. Tiger, presiding elder Creek District, to be present at his District Conference, Springfield, July 18. Nothing would give him more pleasure.

The Duncan banner says of the commencement exercises of the Duncan High School: "The exercises throughout were very impressive. The baccalaureate sermon, which was delivered by Rev. W. M. Wilson Sunday morning, was the ablest ever heard in Duncan. It will be found in full elsewhere in this issue of the Banner. The Banner hopes that every member of the graduating class will

keep this sermon and refer to it often in the coming years. It will prove an inspiration to them."

Rev. M. S. Hotchkiss, of Mulkey Memorial, Fort Worth, called this week. He is enthusiastic over the great advance Fort Worth has made morally in Sunday closing and other lines. Brother Hotchkiss, we know, helped greatly to bring this about.

Rev. W. G. Bailey, pastor of Highland Park, Fort Worth, was among our appreciated callers last week. He has a growing Church of 240 members. His Sunday School enrollment equals his Church membership. His father, Rev. E. A. Bailey, is of precious memory.

Rev. Glenn Flinn, of Beaumont, was successfully operated upon last Thursday for chronic appendicitis, in a hospital in Temple. His pulpit will be filled for the next month by Drs. V. A. Godbey and Frank Seay. We trust Brother Flinn may return to his work fully restored.

We note with sadness the death of Mrs. Sarah M. Smith, at Tyler, Texas, aged 81 years. She was the grandmother of Mr. Earle Mayfield, one of our Railroad Commissioners. The funeral ceremonies were conducted June 5 by Rev. Albert Little, who was her pastor more than half a century ago.

We appreciate the following invitation from Dr. James Cannon, Jr.: "The faculty and students of the Blackstone College for Girls request the honor of your presence at their twenty-third annual commencement, June 1-3, 1917, college auditorium, Blackstone, Virginia." The class of '17 is a large one.

The press announces that Rev. R. P. Shuler, of Centenary, Paris, has been selected for Chaplain in the United States Army by the Bishop's committee on Chaplains. That he will make a great Chaplain no one who knows him will doubt. We congratulate the army and pray blessings upon Brother Shuler.

Rev. Gus Barnes, of Wichita Falls, preached the commencement sermons for the Burkburnett High School and the Wichita Falls High School. Brother Barnes has received 107 members into his Church since conference. Evangelist W. M. McIntosh will begin an evangelistic campaign with this noble pastor on the 10th inst.

Rev. J. W. Clifton, of Greenville, will dedicate the Moore's Chapel in the Bells charge, Sherman District, Sunday, May 10. All former pastors and friends are hereby invited to be present. The church was built while Brother Clifton was on this charge, and the people love him dearly and are glad to have him return and preach for them and dedicate this house of worship to God.

Mr. and Mrs. J. D. Hutcheson, of Springtown, were delightful visitors at the Advocate office the past week. They were attending the commencement exercises of Baylor Medical College. Their son, Dr. M. Hutcheson graduated this year and was elected an interne of one of our sanitariums. They are justly proud of their son's advancement. Mr. and Mrs. Hutcheson are loyal Methodists and are looking forward with pleasant anti-

HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

pations to the District Conference, which meets at Springtown.

Rev. W. F. McMurry, D. D., General Secretary of the Board of Church Extension of the M. E. Church, South, spent several hours in Norman Saturday in conference with the pastor, Rev. E. R. Welch, and the Board having in charge the new church enterprise. It was decided to locate the church on the corner of Apache and Boulevard, and the May Roush residence and lot at that point has been purchased. The lots are 75x140 feet and price paid was \$5000. After several years of effort, plans have been worked out. Owing to the peculiar shape of the town, it is thought best to have two churches, keeping the present church in operation and going out two blocks further for the new church than was originally contemplated. The present church will also be much improved. The large number of Southern Methodist students and the location of the girls' new dormitory were the deciding factors in the final plan. Nothing will be done, however, for the present except the purchase of this choice location, the selection of the building plans, etc. The conditions are impossible at this time to raise the necessary funds for the thoroughly modern and handsome structure that will be erected. For the present the residence upon the lots will be used for student social and religious purposes, and later for a parsonage, when the building will have to be moved to another location when work is commenced on the new structure.—Norman Transcript.

We congratulate the alert pastor.

THE RIGHT VIEW.

I thought it a joke when I saw the statement that the Advocate would be discontinued if not paid in advance. So I was careless and let it become delinquent, but I found it was no joke. I will do my best not to have a break hereafter. I have, I am sure, missed much in the time I have not received the paper. The Advocate is great. God bless paper, editor, publisher and all. B. T. CREWS. Vivian, La.

I joined the Methodist Church last November and have taken the Advocate since December. Must say I do not see how I could do without it. The Advocate ought to be in every Methodist home.

J. W. RICHBURG. Mexia, Texas.



GRADUATING CLASS OF TEXAS WOMAN'S COLLEGE, 1917

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

IN THE HILLSBORO DISTRICT.

When matter for this department was sent in last week the editor was in the midst of a strenuous Sunday School campaign in the Hillsboro District, under the strong leadership of Rev. J. M. Barcus, presiding elder. Two sectional institutes were held subsequent to the last report, one at Penelope and one at Cooledge. These towns, like most of the Hillsboro District, lie in a section where the soil is very black and very deep. A majority of the inhabitants have not yet realized the full value of macadamized roads, and the dirt roads are practically impassable for motor vehicles in wet weather. Railroad schedules and connections are such that the only hope of bringing the people of several charges together lies in the autos, and the autos will not run unless the roads are dry and the weather fair. The day the institute met at Penelope there was light rain early in the morning, with an unfulfilled promise of a rainy day, hence the attendance from abroad was light. The people of Penelope turned out well and served a dinner on the church lawn that gave no indication of the high cost of living. During the day as the weather cleared up quite a number came in from the surrounding country, and the occasion was full of interest, and we trust not without profit. We were much helped in this institute by the presence of Brother and Sister Simmons, of First Church, Hillsboro, Bible Class teacher and superintendent of Beginners, respectively. Bro. Bridges, pastor at Penelope, showed the visitors much kindness and conveyed the party by auto to Cooledge for the final institute of the series. It was a fine day and the local attendance, and also that from Hubbard and other charges included in the section, was gratifying indeed. Again we had dinner on the ground and talked all day. In the afternoon Miss Peterman left for Dallas and the others took off their respective ways. Bro. Shuler gave this scribe a seat in his car to Hubbard, whence he departed for a brief visit to his wife and children.

Bro. Barcus has the affairs of his district well in hand, and if anybody in the district wants a change of presiding elders the visitors did not hear of it. During the four institutes in his district he brought the "team" into contact with about two hundred active Sunday School workers, and we feel that the time was well spent. And he knows how to treat visiting workers. So do Sister Barcus and Brother and Sister Stewart. We hope to do as much for them some time.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary. Six institutes—Cotulla, Carrizo Springs, Crystal City, Uvalde, Batesville and Sabinal. Cotulla grades above the average in organization. R. S. Pierce and Dr. R. L. Graham, superintendent, had advertised well and, as is generally the case, where this is done, there was a good attendance. A special feature was the hearty cooperation of the Baptist and Presbyterian congregations. They each dismissed a service in order to attend. Rev. Marcos Williamson, pastor at Carrizo Springs, had his Sunday School nerve with him and in the absence of the superintendent he and his fellow workers cheerfully promised to supply the three points necessary to make theirs a standard school. They had already grown from the two-point which they could score three years ago to seven points out of a possible ten. Records like that make the Field Secretary's work a real pleasure. Besides the use of the Graded Lessons this school furnishes an item well worthy of mention in the seventy dollars which they contribute annually for the support of a local Mexican mission.

In three years Crystal City also has grown from two points to seven. I am sure they, too, will soon be ranking up to the standard. Rev. A. B. Myers is a pastor who believes that the Sunday School is worthy of the best that a pastor can render; and the superintendent, Bro. Day, is a man of unusual faithfulness to religious duty. This was the Secretary's first Sunday School Institute in Uvalde, and it was in every way delightful. They lack only one point of being standard, and that they formerly had, but the graduation of a training class left a gap. They intend to re-enter the front line very soon with another training class. This school has introduced a new officer, called a Secretary Specialist. He has oversight of the

literature the school may need and the use they make of what they get. When a body visits a school and finds various kinds of literature lying around on benches and under them it is not hard to wish for a Secretary Specialist, or somebody like him, to prevent such slipshod and criminal waste.

Batesville is twenty-two miles off the railroad and well worth going to see. The attendance was rather phenomenal. Maybe the lack of picture shows and other diversions had something to do with that, but surely not, for I have seen in like places where the contrast would be sadly striking. No, a big attendance at a Sunday School Institute does not just happen so. Generally there is a live pastor and superintendent behind the publicity, and I think Rev. John N. McKay and Superintendent Childers form no exception. As this was my first visit to Batesville the figures of comparative growth and organization cannot be given. But all that could be safely agreed to in the way of progress was promised, and the outlook is quite encouraging.

At Sabinal the sickness of the pastor, Rev. Robt. Paine, and an unusual seige of children's diseases cut down the attendance seriously. Bro. J. S. McGee had rallied his forces faithfully, and the meeting was not in vain. This school has for years been a fore-runner in organization, and it now lacks one point of being standard, and this point was pledged. Strawberry picking and fishing are not an integral part of field work, but when they are just thrust upon a secretary there is no harm in enjoying the outing. Bro. Williamson took me out to a big strawberry field where we were privileged to carry off all we could gather. We might have done even better had we been more industrious. But it is in fishing that Bro. Williamson shines, and of course he outshone me, even though I broke all previous records. Again, Bro. McKay tempted me and I fished. Again was I badly beaten, but again I kept my record and broke it. I steadfastly believe that these two brethren are not only good fishermen, but excellent fishers of men.

GOALS FOR THE SOUTHWESTERN DIVISION.

Following are the goals for the Sunday Schools of the Southwestern Division adopted by the Divisional Conference which met in Dallas last February:

- 1. Children's Day observed in every Sunday School.
2. Every district organized according to the plan of the General Board.
3. Our Standard of Efficiency in every Sunday School and every school organized according to the standard.
4. The introduction, as far as possible, of the new Elementary Standard.
5. At least one new Wesley Bible Class in each Sunday School.

CONCERNING CONFERENCE SUNDAY SCHOOL BOARDS.

The following resolutions, looking to improving the quality of our Conference Sunday School Boards, were adopted by the Divisional Conference: "Whereas, Our Discipline, Paragraph 236, says: 'Each Annual Conference shall organize a Conference Sunday School Board composed of one layman from each District and an equal number of preachers,

'Resolved, That it is the sense of this body that the law as here set forth need not be so construed as to mean that one preacher must come from each district as in the case of the laymen; and, this being true, we respectfully request the presiding elders to nominate preachers for a place on the Sunday School Board in view of their fitness to serve, regardless of location; and, furthermore,

'Be it resolved, That we recommend and respectfully urge the presiding elders who nominate the various Conference Boards and Committees to refrain, as far as possible, from nominating members of the Sunday School Board for other conference duties while the Conferences are in session.'

MRS. J. W. DOWNS.

The editor notes with pleasure that Mrs. J. W. Downs, of Fort Worth, will have charge of Sunday School work at Texas Methodist Assembly. While Mrs. Downs is better known as a leader in the work of the Women's Missionary Society, she is no novice in Sunday School work. Her forceful personality and unusual gifts as a platform worker, as well as her practical experience in the Sunday School, are pre-eminent qualifications for the kind of work she will do at Port O'Connor. There is a treat in store for the Sunday School workers who

find it possible to go to Texas Methodist Assembly this year. The editor regrets that the conflict of dates between the Texas Methodist Assembly and the Sunday School meetings at Junaluska will deprive him of the pleasure of being with Sister Downs at Port O'Connor.

EPWORTH LEAGUE DEPT.

EULA P. TURNER, Editor

All communications intended for this department should be sent to your editor at Denton, Texas, care of the College of Industrial Arts, until the middle of August.

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

- June 4-7—Texas, Beaumont.
June 7-10—North Texas, Wichita Falls.
June 14-17—Northwest Texas, Clarendon.
June 15-17—Central Texas, Hamilton.
July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

The names of the officers elected at the Georgetown District Epworth League Conference, held in Taylor May 8th and 9th:

President, Mary Moody, Taylor; Vice-President, C. C. Countess, Belton; Secretary, Martha Waters, Thrall. Treasurer, T. G. Harkey, Salado; Era Agent, Elsie Chevalier, Taylor.

EPWORTH PROGRAM, 1917.

The music will be under the direction of Rev. Terry W. Wilson, an evangelistic singer of ability.

Dr. Paul Kern, of Southern Methodist University, will teach the Bible every morning from 8:30 to 9:15.

From 9:20 to 10 a. m. Mr. A. C. Tipton, of Nashville, Tennessee, will be in charge of the several mission study classes with able assistants.

From 10:05 to 10:45 a. m. Mr. Ralph E. Nollner, an Epworth League specialist, will have charge of the League Institute, and at the same hour Mrs. J. W. Downs, a Sunday School worker of note, will have the direction of the Sunday School Institute.

Thursday, July 19th.

7:45 p. m. Song service and choir organization.
8:15 p. m. Opening sermon by Dr. C. M. Bishop, President of Southwestern University.

Friday, July 20th.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. Preaching by Dr. Jno. M. Moore, Secretary Home Missions.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Stereopticon lecture on Africa by J. A. Stockwell.

Saturday, July 21st.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. Address, 'The Making of a Man'—President C. M. Bishop, D. D.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Address, 'America's New Responsibility,' Dr. Jno. M. Moore.

Sunday, July 22nd.

Sunrise prayer meeting.
9:30 a. m. Sunday School.
11:00 a. m. Preaching and Dedication of Tabernacle and Grounds, by Bishop E. D. Mouzon.
3:30 p. m. Great Foreign Missionary Rally, led by the President.
7:00 p. m. Vesper Service, led by Miss N. E. Wynn.
7:45 p. m. Song service.
8:15 p. m. Address, 'The Saloon Must Go'—Rev. Bob Shuler.

Monday, July 23rd.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. 'The Future of Epworth'—Gus W. Thomasson.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. 'Methodist Unification'—Bishop E. D. Mouzon.

Tuesday, July 24th.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. Great testimony and praise service.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Address—Bishop Mouzon.

Wednesday, July 25th.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. Preaching by Bishop E. D. Mouzon.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. 'Epworth Hash,' one feature of which will be a debate on the following burning question of the day: 'Resolved, That the E-n-ness of the IT is Superior in Importance to the Which-ness of the What.' Speakers will be announced later.

Thursday, July 26th.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. The Women's Work.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Recital, by Mrs. A. A. Cocks, Dallas.

Friday, May 27th.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. Preaching by Rev. E. B. Vargas.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Preaching by Dr. Geo. R. Stuart.

Saturday, July 28th.

8:30 to 10:45 a. m. Bible, Institute and Class Work.
11:00 a. m. Methodist College Students' Missionary Rally, under the auspices of the University Church, Austin. To be participated in by Methodist students of all colleges.
7:00 p. m. Vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Address by Dr. Geo. R. Stuart.

Sunday, July 29th.

Sunrise prayer meeting.
9:30 a. m. Sunday School.
11:00 a. m. Preaching by Dr. Geo. R. Stuart.
3:30 p. m. Great Home Mission Rally, led by the President.
7:00 p. m. Crowning vesper service, led by Rev. Bob Shuler.
7:45 p. m. Song service.
8:15 p. m. Great Closing Service—Dr. Geo. R. Stuart.
F. S. ONDERDONK, President Texas Methodist Assembly.

McKINNEY DISTRICT CONFERENCE.

McKinney District Conference met at Richardson May 25th to 27th. A splendid program had been planned and an enjoyable season of fellowship ensued. Discussion of the subject, 'What Can We Do to Increase Interest Throughout the District Among Our Epworth Leagues,' was led by Rev. Guy F. Jones, Prosper. Rev. C. L. Bowen talked on the 'Place of the Devotional Department,' Rev. Hugh E. Anderson, Cellina, spoke of 'The Kind of Amusement That Should be Encouraged by Our Young People.' Other speakers were Rev. C. W. Dennis, presiding elder; Miss Meta Meadow, Treasurer R. K. C. M. Miss Lollie Dorsey, Assistant Superintendent Junior Department North Texas Conference; Rev. D. F. Fuller, Wylie; Rev. L. N. Stuckey, Carrollton; Rev. C. O. Shugart, Dallas, and Byron R. Smith, President McKinney District, and Thurman Stewart, President North Texas Conference.

Decatur District Conference met June 1st to 3rd at Bridgeport. A full program, rich in food for thought and opportunities to express the same, was offered. We hope to have a report from this meeting.

Come on, Texas Conference, give us a report!

NOTICE, EAST OKLAHOMA PREACHERS:

Dear Brethren: Will you please answer the following questions and return the same to me as soon as possible? This is necessary in order that we have a full report at our Annual League Conference at Holdenville. Please do not put it aside and forget it:
Have you a Junior League?
Number of members.
Who is your manager?
Have you paid your Chapter dues?
Are you correlated with the Missionary Society?
Do you have regular devotional meetings?
What is your average attendance?
Do you have a Mission Study Class?
How many members are enrolled?
What is the average attendance?
How many subscribers to the Era?
How many to the Young Christian Worker?
How much money has been raised for Missions?
How much has been paid on League Specials?
How much has been paid on Missionary Specials?
Total amount raised for local work.
Total amount raised for all purposes.
How many additions have you had during this year?
What is your net gain or loss?
How many of your Leaguers are members of the Church?
MRS. W. L. BROOME, Conference Superintendent.

TIRED MOTHERS.

It's hard work to take care of children and to cook, sweep, wash, sew and mend besides.
It makes a shop of the home—a shop, too, where sixteen hours make a day and yet there is much working overtime.
Hood's Sarsaparilla helps tired mothers in many ways—it refreshes the blood, improves the appetite, and assures restful sleep.

MOVING PICTURES of the Methodist Pageant
consisting of 4 reels (4000 ft.) showing Methodism from its origin in England down to the Church of today.
OVER 700 METHODISTS PARTICIPATE IN THIS GREAT PAGEANT.
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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.

FROM JAPAN.

Miss Charlie Holland, a missionary from the Texas Conference to Oita, Japan, says Mr. and Mrs. R. S. Stewart, Miss Gist and I of our mission spent one year in the Language School in Tokyo. Found it a most profitable year in getting a foundation for the study of the language.

At the close of June we scattered. I went to Kobe and spent several weeks with Miss Bonnell in the Lambuth Bible School.

In July Miss Bonnell and I rented a small Japanese house at Arima, in the mountains twelve miles from Kobe. It is an ideal summer resort and our missionaries take advantage of its healthful climate when the weather becomes so oppressively hot.

Mission meeting was held in Arima this past September. Bishop Hoss could not be present, but we had a splendid substitute—Misses Bennett and Head. All enjoyed themselves very much.

My appointment for this year is to be in Oita, down on the island of Kinshu south of the main island of Japan, some six hundred miles from Tokyo. Miss Gist is in the Lambuth Bible School.

All this part of Japan is spoken of as the country and village work. Oita, a town of 35,000 people, is to be the first evangelistic center for the Woman's Department.

Miss Newcomb and I are supposed to be given half time for study and half time for work. At present, with the help of a Bible woman, each has one Sunday School, gives one night a week teaching in the night school for young men, and one hour twice each week to our English class of young ladies. Together we have two meetings a month for the postoffice and telephone girls in our home; also two meetings a month in the factory for the girls. This is some of the new work opened up by Miss Anna Belle Williams. It is a splendid opportunity. There are more than two thousand young girls working in turn day and night in the Oita thread factory. After three years' work in this factory sixty per cent of the girls either are broken in health or are wrecked morally. Some of them are mere children not more than ten years of age.

Strange as it may seem for this conservative portion of Japan some of the girls in one of the Government schools asked for a meeting in the missionaries' home. One has been held with one hundred and thirty-two girls in attendance. Through the influence and effort of one Christian teacher in the school it is hoped that this will become a permanent opening.

Another meeting at Christmas time was held for the students of the Blind Institute, which was much enjoyed by them and us.

Very near did His presence seem on December 26 when the 214 German prisoners of Oita assembled in the church and sang the beautiful Christmas hymns in their native tongue. The message was given by the Japanese pastor. The music was furnished by the prisoners themselves. Many of the prisoners felt and showed as they sang His praises that Christ in the heart gives joy in the midst of such circumstances, while armed guards stood at the doors.

Many places are already open for service in Japan today. Many others are soon coming, yet when one realizes the millions yet unreached one sees that Japan is yet far from a Christian nation even in name.

God needs every honest place of business and every profession filled with strong Christian men and women. Many are the young people of Japan who are going from high school to college and from college to university seeking to satisfy that lack and thirst which books can never satisfy. God and God alone can fulfill the need and longing which is in every soul. You can help to satisfy this longing. Will you do it?

The annual meeting of the Cuero District Conference of the Missionary Society met at Runge, Texas, May 24, 1917, with an all-day meeting. A very nice and interesting program was prepared by District Secretary Mrs. R. LeMaster.

The delegates from the different towns gave interesting reports.

We were glad to have with us Mrs. Horton and Miss Wynne from San Antonio, Miss Fuess (deaconess)

from Cuero. Splendid addresses from these ladies were greatly enjoyed.

Goliad was well represented, also delegates from Cuero, Stockdale, and Smiley were present. The day was pleasantly and profitably spent.

Resolutions of thanks were extended to the ladies of Runge for their hospitalities and each and every one feels better for the day's work. Goliad cordially invited the ladies and conference to meet with them in May, 1918. MRS. TOM DROMGOOLE, Recording Secretary for Day. Runge, Texas.

IMPORTANT! IMPORTANT!

To the Woman's Missionary Auxiliaries of Central Texas Conference:

When you organize Mission Study and Bible Study classes among the adults, young people and juniors please don't fail to fill out the enrollment cards and send at once to Mrs. H. R. Steele, Nashville, Tennessee. Only seventeen Adult Mission Study Classes in the entire Central Texas Conference sent in their enrollment cards to Mrs. Steele the first quarter. Be sure to fill out report blank July 1 and send to me. Please send me at once the names of the newly elected Superintendent of Study and Publicity for 1917 so that you may be certain to get the Monthly Missionary Bulletin.

MRS. R. F. BROWN, Superintendent Study and Publicity, Central Texas Conference, 1302 Herring Ave., Waco, Texas.

A message from the Federal Council of the Churches of Christ in America assembled at Washington, D. C., May 8-9, 1917, impresses upon all Christians the imperative duty of placing themselves in hearty accord with the action of our President and the Congress in the declaration of war with Germany. This body of Christian people regret the necessity of war, but since in spite of every effort to avoid it war has come it is grateful that the ends to which the Nation is committed are such as can be approved by all Christians—the vindication of righteousness, the inviolability of faith as between Nations to safeguard the rights of all alike, to live their lives in peace and freedom. It appeals to all the strength and heroism of which the Nation is capable.

REPORT OF TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY FOR QUARTER ENDING APRIL 1, 1917.

Membership dues, Adult, \$1893.86; Membership offerings, Young People \$63.28; Membership offerings, Junior Division, \$37.95; Membership offerings, Baby Division, \$17; Life Membership, Little Helen James Farmer, Richmond, \$5; Pledge, Adults, \$2046.77; Pledge, Young People, \$72.74; Pledge, Junior Division, \$64.45; Pledge Baby Division, \$13.36; Bible Women, \$15; Relief Fund, Adult, \$85.16; Relief Fund, Young People, \$2.60; Week of Prayer, Adult, \$18.75; Week of Prayer, Young People, 75 cents; Brevard scholarship, \$25; Total sent to Council Treasurer, \$4361.67. Conference Fund, Adult, \$354.24; Conference Fund, Young People, \$13.49; Conference Fund, Junior Division, \$1; Total sent to Conference Treasurer, \$4730.40; an increase over total cash of 1916, for first quarter of \$197.99.

Cash Receipts by Districts.

Adult. Houston, \$718.59; Marlin, \$692.92; Beaumont, \$647.16; Brenham, \$412.60; Navasota, \$409.55; Timpson, \$374.50; Jacksonville, \$355.21; Tyler, \$307.10; Marshall, \$267; Jacksonville, \$254.15.

Young People.

Beaumont, \$37.15; Pittsburg, \$20.95; Timpson, \$17.60; Marlin, \$17.40; Brenham, \$13.35; Navasota, \$11.75; Tyler, \$11.35; Houston, \$10.40; Jacksonville, \$7.40; Marshall, \$5.51.

Junior Division.

Houston, \$27.36; Timpson, \$16.28; Jacksonville, \$15.25; Brenham \$12.11; Marshall, \$11.15; Beaumont, \$10.30; Pittsburg, \$4.50; Marlin, \$4; Navasota, \$2.45.

Baby Division.

Houston, \$10.33; Brenham, \$7.09; Marshall, \$4.15; Jacksonville, \$3.75; Timpson, \$2.80; Beaumont, \$2.50; Pittsburg, \$2.24; Navasota, \$1.75; Marlin, 75 cents.

Local Work.

Total amount expended for local work, \$3,242.77; by voucher, Houston City Missionary Board, \$284.98; value of supplies reported to Supply De-

partment, \$562.35; amount reported to City Board Treasurer, \$127.25; grand total for quarter, \$8947.75 (this includes total cash).

Receipts for Quarter.

Balance brought forward, \$580.11; receipts from auxiliaries, \$4730.40; collection at annual meeting, \$22.85; total receipts for quarter, \$5333.36.

Disbursements.

By check to General Treasurer, \$4361.67; conference expenses, \$908.39; total paid out, \$5270.06; balance in Orange National Bank, \$63.30. MISS E. L. HILL, Treasurer. Livingston, Texas.

"HAVE YOU EVER HEARD THIS?"

That the prices of everything, and especially the necessities of life, have increased, doubled and trebled in some cases.

That money is the cheapest thing these days, for it takes so much of it to buy so little.

That despite these facts people must live and to live must have nourishing food.

That the Methodists of Texas have an Orphanage in Waco.

That this institution needs funds the worst kind.

That this is the most critical time of the year for the Orphanage, because so little comes in and the Church cannot afford to borrow money again this summer for maintenance.

That the Home needs you, your interest, prayers, sympathy, help and money now.

R. A. BURROUGHS.

ONE BY ONE.

H. G. H.

My old comrades are dropping out one by one.

A few weeks ago Abe Nolan crossed over the line. He was a plain old Methodist preacher, but true blue, as good a man as ever lived. He has brought many souls into the fold.

Now A. C. Biggs is gone. He was a strong preacher and able defender of the faith. I was his presiding elder. He and I had our little tiffs, but passed them by as brothers. We both have had hard fields of labor and knew what it was to toil and sweat in the field.

Last month Alex Sutherland, one of the most toilsome and zealous men I ever knew, passed unexpectedly to his Lord. He was great in the fervor of his zeal and the sweep of his vision. He laid the foundations of the great Mexican work. I have known him from boyhood. Dark days came into his life, but he held himself like a man of God. I was present when he was ordained elder at Victoria in 1872 by the hands of that grand man, John C. Keener; thence to his Mexican field of labor, which he never left until called up higher.

W. J. Joyce was secretary of that Victoria Conference, and now old age and weakness has laid him aside. He has been a strong preacher and a fine executive officer in the Church. We have been in the war and on the Indian frontier together. I love these old men.

When Jackson B. Cox gets to writing the history of the Mexican work there is nothing too strong and true that he can say about Alex Sutherland. It will take many pages to outline the facts of his forceful life and remarkable career as a missionary on the border and in Mexico.

Theodore Gillett, now in age and feebleness extreme, brought up Alex Sutherland's name for license to preach way down in Cuero. And Gillett still sings and prays and talks of God's goodness way up in El Paso. But time must be nearly up with him. He and I have been down in the straw on our knees with many a sinner and helped many a mourner to come through. David said of the Lord: "Thy gentleness hath made me great." Surely the Lord has taken good care of Theodore Gillett. His face is always radiant.

J. W. Cooley licensed Sutherland to preach. He did a good work. Cooley died about twenty-five miles west of Victoria. He is buried in the same graveyard with the noted Daniel Carl, famous Methodist preacher in times of Stephen F. Austin.

Hurrah for H. E. Draper and that brilliant genius, Major Clemans! They are doing a fine work. The old fellows don't all die at once. We must wait on them awhile. A young man, suspecting I was on my last legs, wanted me to turn over my files of historical stuff to S. M. U. I said: "Not yet, not yet!" Lot's of meat and bread is coming out of these historical addresses. Appetite yet good and I'll see the brother at conference.

Bishop, Texas.

To Make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding sugar, eggs or anything else at all. The cost will be about ten cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

FINDS COMFORT IN ADVOCATE.

That our friends in Texas and Oklahoma may know something of us, will state that we have been shut in for the past six weeks under the care of a physician, and the end is not yet. I am praying that I may be on my feet again soon. I have been a constant reader of the Advocate forty years. In April, 1877, Brother Ben H. Bounds, of pleasant memory, and my pastor at old Bear Creek in Collin County, came out to spend the day with me and presented me a copy of the Texas Christian Advocate and told me it was the organ of the Southern Methodist Church of which I was a member and I subscribed for it. Since then I have preached from the Gulf of Mexico to Red River and from the east to the west line of Texas and from the M. K. & T. Railway to the west line of Oklahoma and I do not remember to have ever missed a copy. Dr. I. G. John was editor, Shaw & Blaylock publishers, and it was sent out from Galveston, and now, as I am on the retired list and many times unable to get to Church, I get much comfort from reading the Advocate. I don't see how any Methodist can afford to do without it. And I verily believe if the preachers would take it along with them and present it to every new member and all the strangers the Advocate circulation could be wonderfully increased. J. M. HOLT.

For pimples, blotches, bad complexion, Hood's Sarsaparilla is the medicine to take—it has established this fact.

"A monologue is one-sided talk, and there is no place for one-sided talk in a world where other men have rights."

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MERIDIAN COLLEGE COMMENCEMENT.

The commencement exercises of Meridian College were opened by contests a little in advance of the regular exercises. These were the declamation and oratorical contests held the evening of May 12. In the declamation contest Mr. Brewton Orand, of Waco, was the winner and in the oratorical contest for the Neal W. Turner medal Mr. Ed Patton, of Grandview, was the winner. Both of these contests reflected great credit on the participants and the teacher of expression. On Thursday evening, May 17, the faculty tendered a reception to the students in the main building. Friday evening, May 18, the music and expression recitals were enjoyed by a large audience. Saturday evening the young ladies' contest for the Mrs. R. V. Ferguson prize was held in the college auditorium. The young ladies all read their pieces with good expression, and Miss Mary Lloyd was winner in the contest. Sunday, May 20, was really a great day in the history of the school and the community. Dr. Ivan Lee Holt, of the Southern Methodist University, delivered two masterful sermons and won the hearts of the Meridian College family and the entire community. Monday morning at 10 o'clock the graduating exercises of the academy were held and the literary address was delivered by Hon. Pat M. Neff, of Waco, who for one hour held a large audience spellbound, his subject being "The American Flag." Many have said that they have never listened to a more sweeping oration of the type of the old Southern orator. On Monday evening the expression class staged the commencement play, entitled "The Merchant of Venice Up-to-Date." Tuesday was the regular commencement day, and the commencement address was delivered by Hon. C. M. Cureton, First Assistant Attorney-General, of Austin. Mr. Cureton, who resided in Meridian before appointment to his present position, is one of the favorites of this community, and his neighbors and friends were glad that the senior class selected him to deliver the address. He spoke very interestingly on the great theme of "Service."

The grand climax of the commencement occasion was reached in the inter-society debate for the Earle B. Mayfield prize, which was held Tuesday evening, May 22, in the college auditorium. The judges, as well as many other auditors, said that the debate would have reflected credit on any four-year college. The debate was on the Single Tax, the negative side winning the decision.

Thus closed the most successful year in the history of Meridian College. During the session of nine months 325 students were enrolled although only six years of literary work is offered. The school is out of debt and growing rapidly.

G. F. WINFIELD.

WEATHERFORD COLLEGE.

The Weatherford College Training School for Boys closed its second annual session May 31, after a year of very gratifying work. The commencement sermon was preached by Rev. W. W. Moss, of First Church, Weatherford, and the literary address was delivered by Rev. C. G. Chappell, of Highland Park Church, Dallas. Three young men were given diplomas. The report of President Binkley showed an increase of more than fifty per cent over the enrollment of last year. It also showed substantial improvement on the building and valuable addition to the equipment. Perfect harmony prevailed at the annual meeting of the Board of Trustees, and also between trustees and faculty, and the school will continue under its present policy and management, except that the executive committee of the Board of Trustees were authorized, at their discretion, to admit the daughters of parents living in Weatherford to the classes of the school. This was deemed expedient because a young ladies' seminary of another denomination that had been caring for this class of students had gone out of business and it seemed fair to care for the daughters of local friends of the school who are not able to send their children abroad for their education. But this step will not involve the addition of other departments, nor in any way augment the expense of running the school. The wisdom of the Board of Trustees in selecting Professor Binkley for president of the Weatherford College has been abundantly justified by present conditions. There is no better place on earth for boys and young men who must leave

home to find educational advantages than Weatherford College. The town, thirty-three miles west of Fort Worth, is kept absolutely free from social vice and lawlessness, and parents can send their sons there with every assurance that they will be surrounded by a social, intellectual and moral atmosphere that is absolutely wholesome. And the sanitary and health conditions are excellent. This school merits a patronage equal to that of any academy in the State.

E. HIGHTOWER.

PRINCIPLE OR IMPULSE.

H. G. H.

In the warmth of the revival meeting—last service—the collection was taken for the evangelist—and it was a big collection—including some money that should have gone to the preacher in charge weeks before.

In the warmth of the meeting six young men declared themselves ready to go and preach the gospel, when a week before it was difficult for their fathers to get them to turn out and plow two rows without breaking down. Mighty little idea had they of what the gospel was.

For a long time I have watched the quick coming and rapid going of young fellows in conference—some of whom could hardly make a living without the help of a Board of Stewards.

America is today learning a painful lesson—that we are prepared for hardly anything—the banks being about the only things ready for any emergency.

All our impulses are good—but acting upon deliberate principle is far better.

Wave the flag and the crowd weeps and shouts. The captain orders us in where the bullets hit us. Our tears are gone and in silence we feel the cold chills running up and down our gizzards.

The preacher wants money for the regular collections—orphans, old preachers, widows, mission drafts, empty meal barrels, etc.—squirring, shirking, twisting. Let the evangelist tell some pathetic stories and we feel for our pocketbooks. Nothing like music by the band. Oh, we're poor critters!

Inde speaks about pulling some sinners out of the fire—shaking them over the jaws of hell—as Billy Sunday does.

And yet some brethren are so scared at the idea of hell they want to strike out of the Book of Discipline "the wrath to come."

But, after all, we hope we are mistaken about human nature—and that these impulses really stir up the ashes and give principle a chance to show its heat and brightness.

Truth to tell, I find so much good in man that my impulse is to take back all the hard things I feel and say about him.

Bishop, Texas.

RESPONSES.

I cannot do without the Advocate in my home. T. PILLEY. Oilton, Texas.

We cannot give up the Advocate. MRS. DORA LINDSEY. Meadow, Texas.

Inclosed find renewal. Cannot do without the Advocate. MRS. R. E. PHILLIPS. Farmersville, Texas.

Let the Advocate come on. Can't afford to miss one number. CALAWAY CRABB. Lone Oak, Texas.

Can't afford to be without our Advocate. I inclose check for renewal to June, 1918. L. C. BROWN. Martinsville, Texas.

I appreciate the Advocate very much and gladly help in extending its circulation. W. O. BASHAM. Carbon, Texas.

The Advocate has been coming to our home about seven years and is appreciated highly. MRS. F. S. LITTLE. Dublin, Texas.

I have been a subscriber continuously since 1868, when I. G. John was editor, and I cannot do without it. J. A. LEEMAN, M. D. Valentine, Texas.

Keep the Advocate coming. It was in my mother's home and in my own since 1876. Don't let it stop ever. MRS. SARAH C. SHAW. Sherman, Texas.

**Rest and Study With Us
At Port O'Connor
July 19th to 29th
Texas Methodist Assembly**



Come away from the hot, dusty city; the cares of business and the anxiety of household worries.

Come to Port O'Connor, the Epworth City by the Sea, where the sun's rays are cooled by the breeze that always blows across beautiful Matagorda Bay, where there is no dust but instead there are beautiful stretches of cool white sand stretching out to the waters of the Bay and where the only worry is that the Assembly will close on the 29th of July and it will be time to go home and away from this delightful resting place.

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"Everything you need to make you happy."

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ROBERT H. COLEMAN
Editor, Publisher and Distributor. Slaughter Building, Dallas, Texas.
Depository also in Chicago.

I enjoy the weekly visits of the Advocate too much to miss even a single copy.

MRS. S. E. MATTINGLY. Millerview, Texas.

The Advocate helps to pass the lonely hours and takes the place of preaching, which I do not get to hear often. MRS. M. J. HARMON. Brownwood, Texas.

This is a time when we very much need a good Church paper like the Texas Christian Advocate. R. J. TOMPKINS. Cedar Bayou, Texas.

I am seventy-three years old and very seldom go to town and I enjoy the Advocate's visits. Through the Advocate I have found my cousin in Oklahoma. MRS. M. J. CULP. Coleman, Texas.

I am seventy-eight years old and have read the Advocate since I. G. John was editor and cannot do without it now. I am greatly deprived of Church privileges and it is almost like a pastoral visit. MRS. M. J. PARISH. Abernathy, Texas.

I like to read the Church paper as that was what I was used to when a child. When Brother I. S. Ashburn, the second pastor of Trinity Church, asked me to take the Advocate I said yes I would like to, and have been renewing and reading it ever since. MRS. M. E. BOYER. Dallas, Texas.

I prize the Advocate above all other publications. I read and reread each number, finding it an exponent of the highest ideals, liberal, progressive, but loyal to the principles of "Our Household of Faith." MRS. CORA T. PORTER. De Kalb, Texas.

I have been a subscriber to the Advocate without a break for forty-two years. I am well pleased with the paper and expect to be a subscriber as long as I am permitted to remain in this world. The blessing of God rest upon the Advocate and its force. W. E. THOMAS. Grapevine, Texas.

I have been a reader of the Texas Christian Advocate since 1857, except the four years I was in the Confederate Army. And part of that time paying for two copies. I am now eighty-eight years old, and I appreciate the Advocate more now than ever from the fact that my hearing is bad and I cannot hear preaching at all. But the dear old Advocate has so much good gospel in it for me. Thank God, my eyesight is good. Can read the paper without glasses. When you fail to get my check for renewal you may know I have crossed over the river and hearing the joys reserved for the finally faithful. A. M. KELLER. Temple, Texas.

NOTES FROM THE FIELD.

(Continued from page 5).

ties are uniting under the leadership of our great President and settle the question of the coming together of the two large bodies of Christians and see the kingdom of God move with greater power. I am one of the old-timers and love Southern Methodism, but I confess the conditions here have stirred me as I have not been since the question came up for discussion. One other thing I was about to omit is the parsonage. Bro. Barton, with his eye to business and the interest of the Church, saw an opportunity to dispose of the old parsonage and get property which is located nearer the church and increasing in value. He is making valuable additions and the property is well worth \$15,000, and in a few years may increase to twice this.—G. F. Boyd, a Superannuate of the North Texas Conference, Decatur, Texas.



MISS ELIZABETH WEAVER, Clarksville, Texas.

We present our readers this week with the picture of a young lady who has a remarkable Sunday School attendance record. As stated two or three times in this column it is our purpose to publish from time to time pictures and other facts about Sunday School scholars who have unusual records.

Mr. Oscar W. McBryde, Secretary of the McKenzie Memorial Sunday School at Clarksville, Texas, writes as follows:

"Miss Elizabeth Weaver, a member of the McKenzie Memorial Sunday School at Clarksville, has not missed a Sunday from Sunday School in nine years last March. She is only a pupil in the school but will have an office when a vacancy occurs. She has gone through rain, sleet, snow and heat without missing a single Sunday, always on time with a studied lesson. Sometimes it seemed impossible for her to go on account of sickness, but she has gotten out of bed to do so. She lives nearly a mile across town and we have not always had good walks, either. We believe we are safe in challenging any other pupil in any Methodist Church in Texas for a record equal to this. On April 29th the Superintendent presented her with a little pin as a reward for faithful service, and in 1918 we hope to present her with a ten-year medal."

ATTENDANCE SUNDAY, JUNE 3rd, 1917.

Table with columns for Class (E, F, G, H, I, J, K), School Name, and Attendance Count. Includes schools like Dallas, Tyler St., Wichita Falls, etc.

Schools marked with asterisk are numbered the same because they tie with other schools in attendance this week. Because of Registration Day and no mail service on Tuesday, June 5th, this week, we can give the attendance of only those schools whose reports reached us on Monday.

W. C. EVERETT, Secretary.

DISTRICT CONFERENCES.

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

Table listing district conferences with dates and locations: Chickasha, at Lindsay (June 5); Cleburne, at Glenrose (June 5); Oklahoma City, at El Reno (June 5); Uvalde, at Yancey (June 5); Corsicana, at Groesbeck (June 6); Marlin, at Reagan (June 6); Amarillo, at Canadian (June 7); Hooker, at Hooker (June 7); Holdenville, at Asher (June 14); Paris, at Blossom (June 14); Creek District, at Springfield (July 18); Choctaw, at Maytubby Chapel (July 25); Tyler, at Winona (Aug. 27).

CENTRAL TEXAS CONFERENCE LEAGUE.

We will be much pleased if all the Leagues will notify us how many of their delegates will attend the conference meeting here, and when they will arrive. Also the connectional folks that expect to come. J. HALL BOWMAN, P. C. Hamilton, Texas.

MARSHALL DISTRICT CONFERENCE.

The 1917 session of the Marshall District Conference met in Jefferson, Texas, on Monday, May 28, and continued until Wednesday evening, May 30. Rev. L. F. Brothers, the pastor, and his congregation entertained in a most royal manner. We were made to feel at home in every way, besides giving us an outing by boat on the famed Cypress River Wednesday afternoon after the business of the conference was finished.

Rev. H. C. Willis, the presiding elder, succeeding the sainted F. M. Boyles, presided. While the time was short since he came on the district, every detail of the work was well in hand, the business being considered and dispatched in good order.

Promptly at 8:30 a. m. Tuesday the presiding elder led the devotional service, with a lesson from Isaiah 6, which, with the message from the same, moved our hearts to a high appreciation of our call for both preachers and laymen.

Rev. A. J. McCary, the Secretary of the last conference, called the roll, which, with those that came later, indicated a large attendance.

The organization of the conference was completed by the election of Rev. A. J. McCary as the Secretary, succeeding himself, and Rev. H. H. McCain as Assistant Secretary.

The spirit and work of the conference was of the best. The business was well in hand and well done. Preaching was emphasized and brought much blessing, which was done by Tally, McCain, White, McCary and Carr. The spirit of devotion and good fellowship characterized the entire session.

Reports were made in detail from each pastor and local preacher, which indicated some progress, a substantial addition to the membership, a fine spirit of faith and work, with plans for revivals and a forward movement in every department. Not all salaries had been paid in full, but nearly all had been substantially met. The benevolences had been cared for on most of the charges. Rev. A. J. McCary, of the Kilgore charge, had made the outstanding record in this field.

The following were elected delegates to the Annual Conference:

- H. L. GRIFFIN. D. R. ROSS. L. TRICE. DR. J. N. GOODWYN.

Alternates: W. B. Woodall. R. W. Taylor.

H. L. Griffin was elected District Lay Leader.

We were honored by several visitors. Rev. A. A. Wagnon, representing the Superannuate Endowment Fund of the Texas Conference, was present with his clarion call to that great need. The interests of our Southern Methodist University were presented by Rev. H. M. Whaling, Jr. Rev. Simeon Shaw spoke in the interest of prohibition. We were surprised and blessed by a visit and message from Dr. Geo. S. Sexton, agent of our Washington City Representative Church.

The next session of the conference will be held in Beckville.

H. H. McCAIN, Assistant Secretary.

OKLAHOMA METHODISTS TO GUTHRIE.

Preachers are offered an opportunity for improvement in the work of the theological course and at the same time a pleasant recreation and an inspiring fellowship. Sunday School workers, Epworth Leaguers, Missionary women will hold conferences and institutes. Every Church worker of the State who desires to become more efficient should arrange to attend the Methodist Assembly at Guthrie July 10-19 inclusive. W. M. WILSON, President.

CHURCH DEDICATION.

The Bell View Church, of Carter charge, Carter, Oklahoma, will be dedicated June 24. Rev. J. W. Sims, presiding elder, will preach the dedicatory sermon. There will be a Sunday School rally in the afternoon. All former pastors are cordially invited. H. L. SHELTON, P. C.

Can't do without the Advocate. You are giving us a good paper. L. L. NESMITH. Abilene, Texas.

Let the Advocate come on. I can't do without it. J. W. HENDERSON. Garden City, Texas.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all 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 infringing article.

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

BARBER TRADE.

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

CABBAGE SEED.

HAVE white headed cabbage all winter by planting this new winter cabbage that will head and stand the winter. Sow seed now for plants now. 35c an ounce, prepaid. No stamps. BLACKBURN SEED CO., Mt. Pleasant, Texas.

CHECK LOST.

SOME time in March a check for \$2 was sent to us on a bank in Hedley, Texas. This check was lost in the mail between the banks and has not been paid. Will the sender of this check please communicate with us with reference to duplicate? TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

CHILDREN FOR ADOPTION.

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

EVANGELISTIC.

I HAVE regained my health sufficiently to conduct a few revivals. I am now open for dates. You can address me at my home, Corsicana, Texas. ABE MULKEY, Evangelist.

EVANGELIST AND SINGER.

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

CENTRAL TEXAS CONFERENCE BROTHERHOOD CALL.

Rev. A. O. Evans, for some years a member of the old Northwest Texas Conference, recently of the Little Rock Conference and for many years a member of our Conference Brotherhood—has passed to his reward. The Brotherhood dues should be paid promptly—not later than July 1st. Our Brotherhood is doing a great work—is stronger than ever. It can be kept so by prompt payments. Northwest Texas brothers will send payments to Rev. C. B. Meador, Munday, Texas; Central Texas will send to me. JNO. M. BARCUS, Secretary-Treasurer. Hillsboro, Texas.

REPORT ON SUPERANNUATE HOME FOR BROTHER AND SISTER BRAGG.

Table with columns for Name, Amount, and Total. Includes entries for Hallettville, J. A. Carter, Pearsall, V. S. Rabb, Jr., Smithville, M. H. Young, Smithville, Cash, San Benito, E. C. E. Vaughn, Waelder, Deweyville Church, Pandora charge, L. L. Nuson, L. S. Busby and Fred Campbell, Runge, John Munro, Liberty Hill, A ranchman and wife, West Texas Conference.

God bless the big-hearted ranchman and ranchmen all over Texas. Next week we hope to report some donations from Oklahoma, New Mexico and other fields where Brother and Sister Bragg have spent their useful lives.

One brother writes, "I read the folder, 'The Most Heroic Man I Ever Met,' a description of Brother Bragg's condition, and passed the hat." He sent a check for a good sum. If Brother Bragg's brother preachers would do likewise we would be working on the house in thirty days. Let's all join hands in this worthy and extraordinary case. H. E. DRAPER. Austin, Texas.

EVANGELIST SINGERS.

HAVE vacant dates for latter half of June, also during July. Experienced choir director and soloist. G. H. GRIFFIN, Amarillo, Texas, Box 269.

GOSPEL SINGER.

I HAVE the month of June open for revival meetings. Address MARVIN W. BOWDEN, Brownwood, Texas.

HOUSEHOLD TEXTILE FABRICS.

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

LAWYER.

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

MISCELLANEOUS.

BROTHER discovered root cures tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

PLANTS.

PLANTS—Large tomato, cabbage and collard plants, 100 40c, 200 75c, 300 \$1.50, 1000 \$2.50. Pepper and egg plants, 100 75c. Delivered prepaid. Satisfaction guaranteed. E. C. SMITH, Plant Farm, Milano, Texas.

SINGER.

THREE years with Rev. Abe Mulkey. Have open dates for summer. STANLEY G. BURDINE, Amarillo, Texas.

SINGER AND HELPER.

OWING to fact that Bro. McIntosh is going to hold a meeting where a singer is not needed, I have one open date beginning third Sunday in June. Write or wire me at Sonora, Texas. LLOYD P. BLOODWORTH.

TOMATO PLANTS.

THOUSANDS of big, tough Acme McGee Dwarf Champion tomato plants now ready to ship. 100, 40c; 400, \$1.00; 500, \$1.25; 1000, \$2.00. Yellow yam Early Triumph potato slips now ready to ship. 300, \$1.00; 500, \$1.50; 1000, \$2.50. All plants prepaid. BUTTS & SONS, Milano, Texas.

REV. THEO COPELAND COMMENDED.

Will you allow me to call attention, through the Advocate, to Rev. Theo Copeland, pastor Lakeside M. E. Church, South, Pine Bluff, Ark. I have known him long and well, have heard him preach and know his ability, which places him at the front as a pulpit man. He served for eight years in leading Churches in St. Louis. He also has special gifts for evangelistic work, of which he is very fond, and renders efficient help to his brethren when circumstances allow absence from his own work. We have few men more magnetic and successful as a pastor. H. C. MORRISON.

BROTHER DRAPER REPORTS.

I mean on the "Bragg home." Nathan Bragg was one of my Sunday School superintendents when he was quite a boy. The Methodist Church never had truer friends than the parents of N. E. Bragg. Oh, how I loved them! Just a little effort would soon put this man and fine little family in a nice home. Brethren and sisters, send it in at once. "FINCH" M. WINBURNE.

MARRIAGES.

NEAL-HITCHCOCK—At the home of the bride's parents at Lytle, Texas, May 22, 1917. David Devany Neal and Miss Frances Hitchcock, John Freeman Neal officiating.

WRIGHT-WOODS—At the home of the bride's parents, near Deport, Texas, Mr. John Wright and Miss Norine Woods, Rev. W. R. McCarter officiating.

Plainview District—Third Round.

- (Partial List.) Lorenzo, at Petersburg, June 9, 10. Bovina, at Summerfield, June 9, 10. Lubbock Mis., at Muleshoe, July 7. Floydada Mis., at McCoy, July 13. Lockney Sta., July 14, 15. Dimmitt, at Bethel, July 21, 22. Abernathy, at Bartonside, July 29. Hale Center, at Center Plain, Aug. 29. Tullia, at Lakeview, Aug. 29. Silverton, at Wayside, Aug. 18. Lubbock Sta., Aug. 18.

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.

THOMPSON—Grey Boyce Thompson, son of Brother and Sister C. F. Thompson, of Crowley, Texas, was born in Alabama, August 15, 1910; died January 22, 1917. Little Grey was sick only a few days. At first nothing was thought serious, but growing rapidly worse he was hurried to the sanitarium at Fort Worth and there on the operating table closed his eyes to the scenes of this world and awoke in the paradise of God, where pain and death are no more and peace and happiness are everlasting. We had never seen him until we looked into his face as he lay cold in death, but there was an intelligent face, a kind expression that gave promise of noble manhood had he lived. We laid his little body tenderly away in the Dido Cemetery on the 23rd. Father, mother, weep not, but rejoice in the hope of a happy reunion on the other side. E. A. DREW.

IRWIN—T. B. Irwin, of Plainview, died at Corpus Christi, March 12, 1917. He was born at Fayetteville, Texas, December 7, 1847. He was a cattleman of the old type, following the trail before the days of railroads, then moving to Northwest Nebraska and for twenty-five years devoting himself to stock raising. Twelve years ago he returned to the plains country and lived there until failing health compelled his removal. In August, 1908, while a member of the City Council of Plainview he was gloriously saved in a meeting in which the writer assisted Rev. T. R. Barnes. His salvation was largely due to the efforts of his faithful wife, dear "Aunt Lou." He took rank in the Church at once, led many others to Christ and was a faithful steward until failing health forced him to retire. In quest of health he removed to Corpus Christi; no permanent relief came. While seated in his chair, attended by his devoted wife, his spirit stepped away to the city of light. To the bereaved he leaves comforting assurance and they will know where to find Uncle Bennett. M. S. HOTCHKISS.

MORRISON—Sister Sallie Earp Morrison was born in Floyd County, Georgia, August 29, 1834. Professed religion and joined the M. E. Church, South, at the age of 14 years. She was married to G. W. Morrison at the age of 17 years. To them were born nine children, of whom there are but three living, one son and two daughters. They moved to Texas in 1895. Sister Morrison departed this life on April 23, 1917. For 69 years she faithfully kept her vows to God and the Church. At the Church service, prayer meeting or Mission Society, unless she was sick, Grandma (as we called her) was always present. She loved to talk about religion. Her place in the Church and her oft-repeated visits to the parsonage will be missed. We ask the Lord to give us some one to take her place. Children, grand and great-grandchildren and a host of friends mourn their loss. She has ceased her labors, but her works will live and some day we will meet her in the sweet by and by. The Lord giveth, the Lord taketh away, blessed be the name of the Lord. C. F. MCKINNEY, Pastor.

PICKENS—Mary Angeline Pickens Grissom was born March 14, 1833 in Lauderdale County, Alabama, and departed this life April 18, 1917, aged 84 years, 1 month and 6 days. She professed faith in Christ at an early age and lived a consistent Christian life as a member of the Methodist Episcopal Church, South. She was united in marriage to E. S. Grissom December 16, 1851, to which union eleven children were born, of whom six are still living: Mrs. McCoke, with whom she made her home; J. W. Grissom, O. A. Grissom, Snyder, Oklahoma; Mrs. Roach, Emmet, Oklahoma, and George Grissom and Mrs. Landrum, of Texas. Grandma Grissom lost her life in the terrible cyclone which swept through our country. Sister Grissom was truly a child of the King, filled and thrilled with old-time religion. She had fought a good fight and kept the faith, leaving behind her sons and daughters who are following in mother's footsteps, fighting for the Master, keeping the faith. Beloved but not discouraged. Let us fight on and some day we will stand with mother on the right hand of the Master. T. J. MELTON, P. C.

SCOGGINS—On May 14, 1917, the oldest member of our Church, Sister Mary J. Scoggins, passed away. She was born in Cooper County, Missouri, August 1, 1825, hence was in her 92nd year. Sister Scoggins was the daughter of a Cumberland preacher and was converted at the age of 19 and joined the Church of which she was a member for seventy-three years. She was twice married—first to William Gracey, and from this union survives one daughter, now in Kansas. She was married the last time to D. D. Scoggins, and from this marriage there remain six children. Sister Scoggins came to Tarrant County, Texas, in 1860, but went back later to Missouri. In 1870 the family came to Hamilton County to reside, where Sister Scoggins has lived since. During the later years of her life she remained with her daughter, Mrs. C. E. Horton, where all that could be done for her comfort was provided. Mother Scoggins was a constant attendant at Church. She lived to this good old age daily growing in grace and the love of all who knew her. It is these old mothers in Israel that have been the stay of the Church. J. HALL, BOWMAN.

BAILEY—The death of Bro. Bailey on last Friday night, April 27, 1917, removes from our Church one of the best men we had. Bro. Bailey was 62 years old. Was born in West Virginia in 1855. Came to Oklahoma in 1905. And has resided in Roger Mills County all this time. He was converted and joined the Methodist Church when he was 22 years old. And a more loyal member the Church never had. In life he impressed you with strength, and in death he was the very embodiment of strength. He was loved by all who knew him. He leaves a devoted wife and two sons and two daughters and a host of friends to mourn their loss. The Church has lost one of her best members. Bro. Bailey was a member of our Church at Grow, Oklahoma, but passed away while in the hospital at Clinton. W. J. LAND.

CLEMMER—Mrs. B. C. Clemmer was born in the State of Alabama November 1, 1865. She was reared in Mississippi, and came with her parents to Texas in 1882. Was married to B. C. Clemmer in 1884. To this union were born nine children, eight of whom are living. She was converted and joined the M. E. Church, South, in childhood and was a consistent member to the day of her joining the Church triumphant, which was April 14, 1917. She has lived in Clyde, Texas, for a number of years where on Sunday, April 15th, the church would not hold the friends and loved ones that came to look for the last time on her peaceful, pleasant face. A good wife, a loving mother, a faithful friend, a splendid Christian character, her presence is missed, but her influence will abide. There was no moaning at the bar when her life's bark put out to sea. W. M. MURRELL.

PETTIT—Lula Mae Pettit was born April 10, 1910. She was the third child of Mr. and Mrs. O. W. Pettit. Providence was favorable to her in that she was born in a devout Methodist home, and as a natural result the Church was home to her from her earliest infancy. She loved the Sunday School devotedly and was a regular attendant upon its services. She was taken violently ill with pneumonia April 6 and on April 9, 1917, her spirit winged its way to Him who said, "Suffer little children to come unto me." Her going was doubly sad to her parents, as two months prior to this time their little son, Marvin Barnes, ten months of age, was taken away. But they "sorrow not, even as others which have no hope." The funeral was held from the Methodist Church Monday afternoon in the presence of a large concourse of sorrowing friends, after which we laid her little body to rest. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." W. C. CHILDRESS, Pastor. Throckmorton, Texas.

BROOKS—Jesse Sylvester, son of Gilbert and Alice Jane Brooks was born June 29, 1837, at Cedar Bayou, Texas. Married April 25, 1857. Father of eleven children, five living. He left his home for the Civil War, with 119 other men, and returned with eighteen of these men. He was a true and valiant soldier. He was an honored Mason. Early in life he was converted to God, consecrated his life to him and joined the Methodist Church, in which he spent all of his days as a faithful, devoted and useful member. For many years he was a steward and Sunday School superintendent. He erected a family altar, which he kept up during the days of his life. As a friend, neighbor, citizen and Christian he was trusted and loved by all who knew him. He was a man above reproach. His presence and prayers were a benediction to the Church. He often said that the grace of our Lord and Savior was his only stay. He departed this life December 19, 1916. His funeral was preached by the writer in the church he loved so much, and he was laid to rest at Cedar Bayou, till the Father bids him arise. He was loved and honored where he spent his life. His friend and pastor, IRVIN E. MANLY.

BEAUCHAMP—H. A. Beauchamp was born February 21, 1849, in Prentiss County, Miss., and departed this life March 23, 1917, aged 68 years, 2 months and 2 days. November 17, 1867, he was happily married to Miss Louie Goddard. To this union were born nine children, two of whom preceded him to the gloryland. His companion of fifty years and seven of his children are left to mourn their loss. Dudley, the oldest son, lives at Matador, Texas; Mrs. Mattie Caldwell, Seymour, Texas; Mrs. Ollie Foster, at Floydada, Texas; Mrs. Birgy Biffel, at Gail, Texas; Mrs. Ursular Anthony, Marvin and Houston Beauchamp, Foster, at Floydada, Texas; Mrs. Birgy professed faith in Christ and joined the M. E. Church, South, in 1868, and from that time until the day of his death he was a faithful member of the same. He passed away in a sanitarium in Fort Worth, March 23rd. His remains were shipped back to Dumas, his old home, and on March 25th, after his funeral being preached by the writer, and the Masonic ceremonies at the grave, his remains were laid to rest in the Dumas Cemetery. Bro. Beauchamp was a resident of Texas forty-four years. Just a few weeks before his death, as I sat in his home trying to comfort him in his affliction, I had the privilege of listening to one of the most touching experiences from him I ever heard. He assured me that he was only waiting for the summons to come; that he was ready to go to the better land, and that his prayer was continually that he might have an unbroken family in heaven. In consolation to his wife, who was his faithful companion for fifty years and his loving children and grandchildren who mourn their loss, I commend you to Him who doeth all things well. Emulate the good example of a loving husband and father and weep not as those who have no hope, for not only his loved ones, but his many friends who honored him because of his Christian character, know that after while we shall meet him again where there will be no more sad good-byes. The Church has lost a faithful member, the community one of its best citizens, the home has a vacant place, but heaven is brighter because of his departure from this world. May we all meet together in heaven above. His pastor, G. H. BRYANT, P. C.

KERBY—On May 10, 1917, God sent his death angel and plucked one of our sweetest buds, James Doyle Kerby. He was born March 23, 1916. Son of Leslie and Eula Kerby, of Azle, Texas. Died May 10, 1917. We laid him to rest in the Nelson Cemetery on May 11th. He was here only a few days. He brought sunshine in the home and he is now a beacon light calling the loved ones to that heavenly home where there is no more good-byes. He was an infant here, but he is full grown in heaven. Parents, you can meet him there, where there are no sad heartaches. May God's great kind hand guide the footsteps of loved ones so they will meet again. Their pastor, RED L. CHUNN.

GRAHAM—Nellora Caroline, the infant daughter of Rev. and Mrs. R. I. Graham, of Ardmore, Oklahoma, was born October 28, 1916, and died March 13, 1917. The little life was not permitted to bless the home but for a short period, when it was taken to be with God. Sweet memories linger in the sad hearts of the parents because of the presence of the dear child, and now that it is gone, heaven is nearer and dearer to them for its presence there. Our hearts go out in deepest sympathy to the heartbroken, sorrowing parents, brothers and sisters. May the comforting and strengthening influence of the Holy Spirit rest upon them in this hour of sadness. The funeral services were conducted by the writer at Lawrence Chapel, where Bro. Graham is pastor. The little body was laid away in Rose Hill Cemetery. R. E. L. MORGAN.

REED—On the morning of February 5, 1917, from his home near Bruce, Hall County, Texas, Bro. Jesse Jenkins Reed went to his home above. He was born in Giles County, Tennessee, March 11, 1840, and lived to the ripe age of 76 years. He was married to Miss Mary E. Dickson on March 15, 1866, and she bore by his side for fifty years. God blessed their lives by seven children, two of whom preceded him to the better land—R. D. Reed, Lorena Springer, Doela Youngblood, J. E. Reed, S. M. Reed—thirty-one grandchildren and a host of friends mourn his departure. He was converted under his father's ministry and united with the "church." Bro. Reed was a faithful man, always considerate of others. He served his country as a Confederate soldier and a tribute of love for same was paid him by Hon. R. B. Peebles, of Clarendon, who assisted the writer in his funeral service. To the bereaved ones, be true to God and some glad day you will meet him in the sweet bye-and-bye. J. A. LANEY.

JENNINGS—Little Robert Murphy Jennings, the dear, sweet child of Mr. and Mrs. Robert Lee Jennings, a tender bud of humanity, was plucked by the hand of the divine Gardener, to be allowed to unfold into a more beautiful and perfect blossom in the light and atmosphere of a brighter world. He passed away on Sunday, April 22, 1917. He was born in the city of Waco November 7, 1915. We never saw a child before in whom the spirit of obedience was so pleasingly manifested. His life was brief, but exceedingly beautiful, and as his heritage he left to his loving and now deeply mourning parents the memory of all his sweet and tender traits of character, his cute, childish ways and the expressions of his affectionate nature. Only the consolations of our holy religion, which have their foundation in the bright hopes of a blissful immortality and of a reunion of loved ones on the shores of the "land of the dead," can assuage the grief and pain of the stricken parents. May the God of all consolation be their stay and support in this dark hour of bereavement. JOHN A. G. RABE. San Antonio, Texas.

STALLWORTH—Mrs. A. A. Stallworth was born in Alabama in 1843. Moved to Texas in the early days. Knew something of the struggles of the Civil War and amid all these conflicts was true to her Savior and the Methodist Church. For several years her home was in Forestburg, Texas, and was headquarters for the stopping Methodist preacher. One regret of her last days was that she could not attend the regular services of her Church, which she always enjoyed so greatly. On account of affliction she was kept away for a few years. Her home was with her son-in-law, Bro. Jim Perryman. She is greatly missed by a host of friends and loved ones. She was a lifetime member of the Southern Methodist Church. She passed away in the holy triumphs of the living faith. "Precious in the sight of the Lord is the death of his saints." She selected and sang three songs she wanted sung at her funeral. May our Heavenly Father enable her loved ones to pattern such holy and devoted life and finally be gathered where partings will be no more. B. A. MOORES, P. C. Roseton, Texas.

STERLING—Mrs. Mary Melceena Sterling (nee Smith) was born in Marshall County, Alabama, December 3, 1840; died at her home in Anna, Texas, May 8, 1917. She was married to James Madison Sterling March 8, 1866. To this union were born eight children, two of whom preceded their mother in death. The husband and the following sons and daughters survive: Rev. A. C. Sterling, pastor of our Church at Elmo, North Texas Conference; J. L. and G. C. Sterling, of Anna; G. E. Sterling, Mountain View, Oklahoma; Mrs. J. C. Cremer, Lubbock; Mrs. J. E. Murphee, Anna. Mrs. Sterling came to Texas in 1896. She was converted and joined the M. E. Church, South, and remained a faithful member until death. It has seldom been my privilege to see such Christian piety and devotion as she manifested. Truly, Sister Sterling was a servant of God. Her absorbing thought and conversation was about the Lord and his goodness. She did not fear death, but seemed anxiously awaiting her deliverance. With Paul she thought that to depart and be with the Lord would be far better. The funeral service was held in the Methodist Church at Anna, after which the body was laid to rest in the beautiful cemetery of Van Alstyne. May the going of this good wife and devoted mother be as a strong cord to draw her loved ones upward. R. S. KERR, Pastor.

MURRILL—Mrs. Clara Reed Murrill, daughter of J. S. and Sallie Reed, was born October 12, 1881, and departed this life October 27, 1916. She was converted at the age of 16 and united with the Church and lived a true Christian life until death. She was married to C. E. Murrill at the age of 21 and to their union were born three boys and one girl. She was a faithful wife and mother, a good neighbor and loved by all who knew her. May the God of all consolation comfort the hearts of the bereaved ones until they meet again. J. A. LANEY.

BOYD—B. F. Boyd, aged 32, passed out from this low ground of sorrow into a brighter, happier world above on the night of May 15, 1917. He had been in bad health for two years, though he tried bravely to keep going. But ten days before the final call it was evident the end was near. To him it seemed just a peaceful sinking into rest, as he had been a Christian fifteen years. In the evening before death came, he said, "Is this death?" Ben, as he was familiarly called, said he did not fear to die. He was ready. He wanted his loved ones to meet him in that beautiful land on high, where comes no sickness, no parting, no sorrow. He leaves a wife, four children, one brother, six sisters. Though the heart grieves sorely over his departure from them, it is a precious, tender thought that he is past all suffering and his loved ones can look forward to a happy reunion in the sweet by-and-by. May it come to all of them. A FRIEND.

ROZELL—Olan Rozell was born February 2, 1885, and died April 18, 1917. Olan was born and raised in Cherokee County, and died in Blackwell, Oklahoma, where he had been at work for about seven months. He was taken sick just ten days before his death and as soon as the news reached his father's home that he was ill his brother and sister hastened to his bedside and reached him just a few hours before his death, and brought the body back to the old home to his father and mother and buried him in the Shiloh Cemetery, four miles from Alto, Cherokee County, surrounded by a host of friends and loved ones. Olan was 32 years of age and was one of the best boys in the country. He was converted and joined the Church when just a lad and lived a clean Christian life until his death. To know him was to love him, and he will be missed in the home. But do not weep, loved ones, he cannot come back to you, but you can go to him. C. B. FULLER.

COOPER—James D. Cooper was born near Crawfordville, Georgia, October 12, 1841, and passed to his reward Saturday, April 21, 1917, in his home at Arlington, Texas, after a lingering illness of several months. He was converted and joined the Methodist Church when about fourteen years of age, in which he lived a useful and effective life to the time of his death. His father died when he was 8 years old and his uncle, who was a Methodist preacher, reared him. When he was ten years of age the family moved to Alabama, where he grew up to manhood. He was first a salesman in a general mercantile establishment and at the age of 21 he engaged in business for himself at Dadeville, Alabama. He had a very successful business career and in the course of years he accumulated a considerable fortune. He was a man of fine business judgment and many of his friends sought his counsel. In 1862 he entered the army and continued to serve within its ranks until the close of the war, in Company A, First Alabama Infantry, Gen. Walthall commanding. He was in many hard-fought battles, such as the bloody battle of Franklin, Tennessee, and the bombardment of Island No. 10, in the Mississippi River, opposite Tennessee. At the latter place he was captured and taken to Springfield, Illinois, and six months later was exchanged at Vicksburg. Soon after this he participated in the bombardment of Port Hudson. After leaving this place he laid aside artillery and went to Dalton, Georgia, to meet Sherman, at which place they had a hard fight. In a short time he took sick and was sent to Alabama. As soon as he was able he rejoined his command and remained in active service until the close of the war. In 1867 he was married to Miss Luna Dickson, to which union were born five children, one of whom died in infancy. Another, Dixon D. Cooper, died at the age of 22 years. James N., William D. and John M. Cooper survive him. Mrs. Luna Dickson Cooper, his first wife, died in 1879, being a very devout member of the Methodist Church. He was married to Miss Mary C. Thomas in 1881, and there were born two sons, Oscar T. and Horace W. Cooper. He came to Texas in 1874 and resided in Dallas for two years, after which he moved to Tarrant County and settled near Arlington. He has lived near and in Arlington about forty-one years. Bro. Cooper was a true husband, devoted father and a good citizen. He loved his Church and was loyal to its demands. His life carried out the sentiment of that sacred song, "I love thy Church, O God." His life was also a testimony as to the genuineness of the Christian religion. As a result of his unswerving faith in God there has come out of the home a preacher of the Gospel, Rev. O. T. Cooper, of Denison, Texas, and it is devolved upon this son to take the mantle and continue the work with the same fervency of spirit. This man had the heart of a child, the tenderness of a woman and the strength of a man. He was an interesting character. The funeral service was conducted by his pastor, assisted by Bishop E. D. Mouzon, in the Methodist church. Bishop Mouzon gave a very timely and striking exposition of the two lessons from the Discipline. Perhaps the largest crowd last tribute of respect and love to their relative and friend that has ever been present on such an occasion. This indicates that he was much loved by the people of his community. He leaves a wife and five sons to mourn his death. They shall miss him here, but they know where he has gone. We extend our kindest sympathies and prayers to this grief-stricken wife and these sons and we pray that these noble sons may be true men of God and that this faithful wife may have the comfort which God alone can give. J. B. BERRY, Pastor.

Reed Murrill, wife of the late...

He had been a member of the church...

He was born Feb. 18, 1847, in Cherokee...

He was born in Georgia, October 18, 1847...

He was born in Washington County, Arkansas...

He was born in Washington County, Arkansas...

He was born in Washington County, Arkansas...

ORR—Susan E. Cason was born August 25, 1829...

GERLACH—Miss Grace Gerlach, the oldest child of Bro. and Sister W. M. Gerlach...

ROWAN—Wilton A. Rowan, son of Rev. and Mrs. J. A. Rowan, was born August 23, 1892...

BEAVER—Lota Belle Beaver was born October 17, 1900, and died April 14, 1917...

DAVIS—Mrs. J. E. Davis, daughter of J. P. Kellam, was born in Washington County, Arkansas...

OLIVER—Mrs. Martha Oliver died on April 19, 1917, at her home near Speegleville, McLennan County, Texas...

tenderly interred in Evergreen Cemetery beside her loved ones...

ROW—Rudolph H. Row was born in Germany March 23, 1834; came to Texas after an eight weeks' sea voyage in 1847...

SHARP—On April 3, 1917, from a sanitarium at Lubbock, Texas, Mary Allie Sharp (nee McDonald) was called to her heavenly reward...

STEELE—Mr. W. H. Steele was born in Howard County, Tennessee, 1838, and came to Texas with his parents when about two years old...

BORING—To the Methodists of the South of an earlier day, and to those of the present who read the history of Methodism, Boring is a familiar name...

Boring, of Merkel, with his widowed mother, survives him. There are also one brother and one sister still living...

SIMPSON—Mrs. Judith C. Simpson was born in Alabama on May 14, 1835, and died in San Antonio, Texas, May 2, 1917...

Some men are too cowardly to pull up the anchor and face the open sea. You can't make progress when you drag the anchor...

Some are like the ship that moves by the outward impulse of wind operating upon the sails; others, like the magnificent steamer, moved by its own interior power...

Muskogee District—Third Round. Brags, May 13. Checotah, May 20. Hanson Cir., May 25, 26, 27.

Beaumont District—Third Round. Liberty, June 3. Newton, June 9, 10. Port Arthur, June 17, a. m.

Deafness



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

Wilson Common-Sense Ear Drums "Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums...

Stamford District—Third Round. Weinert Cir., May 26, 27. Munday Cir., June 2, 3. Munday Sta., June 3, 4.

Tyler District—Third Round. Alba, at Pleasant Retreat, May 19, 20. Edgewood, at S., May 26, 27. Big Sandy, at Hawkins, June 2, 3.

Durant District—Third Round. Ada, Asbury, June 3. Ada Asbury, June 3. Emmet, June 17. Tishomingo, June 17.

APPENDICITIS If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. FREE L. E. BOWERS, DEPT. E-86, 219 S. Dearborn St., Chicago.

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.

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

A SUPREMELY IMPORTANT AND URGENT MATTER.

Bishop W. A. Candler.

Our country has entered upon a war with one of the strongest powers in Europe. In order that it may bear well its part in this conflict for human rights and freedom, a multitude of our best and most brilliant young men will be called to the colors; and when they enter the army their school days will end, whether they do or do not survive the diseases of the camp and the dangers of the field. This is scarcely less than a calamity to the Nation.

But a great calamity will befall us if we allow the youth who are not of age for the army to be uneducated. As many as possible of these must be sent to our colleges and universities this fall, or we shall suffer disastrous consequences in the years at hand.

The leadership of mankind will come to the United States, if indeed, it has not come already to our country. This leadership involves grave responsibilities in this time of war, and it will involve even more serious obligations when peace comes.

If we fail to educate the youth who are of the age just behind that of the young men who will go to war, we will not have enough educated young men in the country to meet the responsibilities of the new era which will come upon us with the coming of peace. The welfare of our own country, and the welfare of the world in so far as we affect it, will suffer if we incur any lack of educated men.

The South must bear its part in the period of great opportunity and obligation which is at hand, but the South is not now prepared to do so. Our colleges and universities must be speedily made stronger if we are to do what we ought. Both contributions and patronage must be directed to our institutions of learning this year as never before.

Let no parent or guardian entertain for a moment the thought that the conditions which confront us justify the keeping out of college this fall any youth who is prepared to enter upon a collegiate course. If sacrifices are necessary in order to send to college the young men who will be left to us, then the sacrifices must

be made cheerfully and willingly. It is better for us to sacrifice material interests and personal comforts than to sacrifice the higher moral and intellectual interests involved in the speedy education of as many young men as possible.

It is to be hoped that the pastors of our people will consider this supremely important matter, and bring it to the attention of parents and guardians without delay. It would be nothing less than unfaithfulness to the solemn responsibilities of the pastoral office for any man to neglect this duty at the present crisis in the history of our Church and our country.

DEATH OF REV. A. G. NOLEN.

The Advocate regrets the belated announcement of the death of Brother Nolen, which occurred several weeks ago. He was one of the grand old heroes of the West Texas Conference.

Avery Gorden Nolen was the son of John and Nancy Nolen, and was born in Hinds County, Mississippi, August 26, 1832. Converted in Lavaca County, Texas, under the ministry of Rev. Wm. Seat, in 1854, and at once joined our Church near Mossy Grove, in Lavaca County. In 1873 he was licensed to preach, Rev. Jas. G. Walker, presiding elder. Received on trial in West Texas Conference, at Gonzales, Bishop Keener presiding. Ordained deacon by Bishop Doggett, at Seguin, in 1876; elder by Bishop McTyeire, at Gonzales, in 1879. As before stated, he joined the West Texas Conference, never transferred out of it, but died an honored superannuate of that body. His death occurred in Yoakum, Texas, May 16, 1917. He was a Captain in the Confederate Army and was at one time Sheriff of Lavaca County.

With great acceptability and efficiency he served the following charges:

Concrete Circuit, junior preacher, 1875; Perdallis Mission, 1876; Texana Circuit, 1877; Floresville Circuit, 1878; Lavaca River Mission, 1879-80; Moulton Circuit, 1881-82; Junction City Mission, 1883; Banderita and Mountain City Mission, 1884-85. In the year, 1886, on account of serious eye trouble, he took no work, but saw many conversions in the Cuero District, where he labored. Again resuming work, he served

Stockdale Circuit, 1887; Hallettsville Circuit, 1888; Dewitt Circuit, 1889-90; Yoakum Circuit, 1891; Lockhart Circuit, 1892; Dripping Springs Circuit, 1893-94; Harwood Circuit, 1895; Dripping Springs Circuit, 1896. Becoming afflicted with asthma, he superannuated, and supplied Boxville Circuit in 1897-1900. After his superannuation he never returned to the active pastorate, but in retirement lived in the honor and love of his brethren and has now joined the general assembly of the Church of the First Born.

The Advocate greatly appreciated Brother Nolen, for he was one of our staunchest friends. He had a way all his own—and he never failed. Just before conference he always sent in a check for \$30, saying, "Brother Blaylock, here's \$30; that will get you to conference. When you get there I will have more for you." And he always did.

We shall some day see the old hero who lived and wrought well, died in peaceful triumph, and has found the Land of Endless Day.

DEATH OF BROTHER BURKE.

On May 23, 1917, at Burke, Texas, the soul of Rev. James Downen Burke went home to dwell with God. When the roll of the Texas Conference is called at Palestine Brother Burke will not answer, for he has pitched his tent in a fairer land of life and love. The Advocate, in next week's issue, will give an extended notice of this consecrated soldier of the Cross.

PLAINVIEW DISTRICT CONFERENCE.

At 2 o'clock on the afternoon of May 8 in the Methodist Church at Silverton, Texas, the eleventh session of the Plainview District Conference was called to order by Rev. A. L. Moore. A heavy snow had fallen two days before and a strong east wind, cold and damp, was still blowing. But, to the surprise of all, there was a large attendance of both pastors and laymen, who had driven in automobiles, some thirty and some ninety miles in order to be present.

The cordiality of our host, J. A. Bell, and his people, the hearty greetings and good fellowship of the members and visitors, the warmth of a well-heated church and the genuinely

spiritual manner in which the presiding elder, whom every Methodist in the Plainview District looks upon as a brother, conducted the opening devotional service, made a splendid beginning to an unusually profitable District Conference.

Pastors and laymen entered freely into the program. Reports were made on all departments of Church work in the charges and frequent lively discussions arose as to the most efficient way of doing the work that needs to be done. Finances were reported to be in better condition than ever before at the date of a District Conference. Large numbers have been received by certificate into some Churches. There have been a few successful revivals, and at all points plans have been made for great evangelistic campaigns.

We doubt that any District Conference ever had better preaching throughout its session than was heard at Silverton. It was done by Dr. E. E. Robinson, Rev. J. W. Story, Rev. J. W. Hunt and Rev. J. G. Miller. Every one of these brought a helpful and inspiring message.

Memoirs were read and words of appreciation were spoken of two old veteran preachers, W. H. Carr and A. V. Cannon, who have recently died, and who had been for many years members of the Plainview District Conference. Not only was the conference saddened by the absence of those who have been called from their labors here, but by a fact that should be significant to the pastor and Churches that there was not an applicant for license to preach.

Delegates elected to the Annual Conference were:

- J. H. MOORE.
- PLES SKEEN.
- J. E. SWEPSTON.
- S. W. PAGE.

- Alternates:
Sam T. Davis.
L. B. Culwell.

Conference adjourned at noon, May 10, the next session to be held at Lubbock. W. M. PEARCE, Secretary.

Inclosed find check to extend my subscription two and a half years in advance. N. BROOKSHIRE. Brookshire, Texas.

WHERE SHALL I SEND MY DAUGHTER? This is a parents who have daughters question asked every day by to enter college. Leading educators say send her to a "CLASS A" institution where

WORK AND RECREATION stimulate students in exerting their best efforts toward physical, social and religious development. By close personal touch with their instructors, beautiful surroundings, delightful associations and acquaintance with lecturers and artists of recognized reputation, our students are inspired to develop and attain the noblest ideals of a beautiful, refined, educated and cultured womanhood.

A COLLEGE devoted exclusively to the education of women develops an attentive mind, deep insight, independence of thought and initiative ability. Because of this developed leadership our students return to their respective communities equipped to lead in civic, social and religious activities.

THE PHYSICAL PLANT includes a beautiful campus of twenty-five acres and eight modern stone or brick buildings heated by steam, lighted with electricity, rooms en suite with private baths, and furnished with pure artesian water. The instruction halls and dormitories are so situated as to make an ideal college home.

COURSES in the four departments, College of Liberal Arts, School of Household Economics, School of Fine Arts and The Academy, may be so correlated as to lead to a diploma, a first-grade State teacher's certificate and the Bachelor of Arts degree.

TWO HUNDRED young women have already arranged to enter in September for work during the 1917-1918 session. Others interested may secure our general catalogue of announcements and beautiful souvenir pictorial by addressing the "Leading Woman's College of the Southwest"

Texas Woman's College

Fort Worth, Texas