

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

G. C. HANKIN, D. D., EDITOR.

Volume LIX

Dallas, Texas, Thursday, October 24, 1912

Number 11

THE WEST TEXAS CONFERENCE

While the readers peruse this article the West Texas Conference is in session and its proceedings are well under way. The first time we visited it we met in Seguin and the sainted Bishop Galloway was in the chair. The Rev. Buekner Harris, while not in his prime, was a striking member of that body and his influence was felt and his personality loved and revered by all. The conference never had a sweeter character, a more lovable man, or a wiser counsellor than he. But some few years ago he laid down the armor and put on the victor's crown. His spirit is doubtless hovering round the conference and he still feels the keenest interest in its affairs. But his membership is in the conference beyond the sky.

At that first gathering Rev. J. W. Stovall was, perhaps, the most dominant character in that body. Strong of body, big of brain, transparent of heart, scholarly and outspoken, he was conspicuous and influential. He was not one of the most popular of the men active in that conference, but he was honest, blunt, direct and a true friend of the Church. He was inclined to advanced views in questions of theology, but he rang true on Christian experience and the fundamentals of religion. He fell early in the fray, and at a time when most needed, but God took him and his passing left a wide gap in the ranks of his brethren.

Rev. R. M. Leaton, the most earnest and devout among his brethren, was present and his spirit was buoyant. He was an old man then, full of faith and of the Holy Ghost, and no man enjoyed the conference occasion more than he. It was an inspiration to watch the play of his countenance under the inspiration of the sermon and hear his sincere and unctuous "amens." He lived to a ripe old age, loved and honored by his brethren, and then went home in triumph to meet the old guard who had preceded him. It hardly looks like the old West Texas Conference without the presence of Brother Leaton.

But at that time the great, big hearted M. A. Black was present and one of the strong and robust men of the body. To look into his beaming face, to come under the spell of his great soul, to feel the stroke of his large hand when he gave the grasp of greeting and hear his jolly laugh made one feel better. He was a man of tremendous physique and almost wobbled when he walked under his load of flesh, but it took a tremendous body to carry his big heart. A kinder spirit never throbbed in human bosom. He was a deep preacher, evangelical in spirit, and as true to the doctrines of Methodism as the needle to the poles. All who knew Brother Black loved him as a brother. He has been missed ever since he left us, for his going seemed to be before his time. But God knows what is best and when he took his

servant we bowed in submission. Long may his memory abide!

We well remember Rev. S. G. Shaw at Seguin. He was even then well advanced in years. Sainly in life, gentle in spirit, quiet in disposition and devout in his experience, he did fine work in his day and left an indelible impress upon the body of men whom he loved. At that conference he was quiet and retiring, but his spiritual influence was a definite quantity and the gathering was made better by his presence and prayers. For some years he was chastened by affliction, but this only ripened his character and the better prepared him for his heavenly garner. His name stands high up in the Lamb's book of life, and we rejoice that it was our privilege to know this good man.

Rev. J. C. Russell was then a very active man. He was one of the best circuit preachers in that body. His reports were always to the running-over point. He was a hard worker, had no repugnance to appointments that tried men's souls, and he seemed to love to go to places that other men shunned. He loved the Master and all he craved was a field in which to win souls. He preached all about San Antonio when much of what is now a city was open prairie. He staked out his horse and slept many a time under the blue sky where there are fine houses now. He was one of the best types of the old pioneer preacher. He lived out a useful life and went home happy to be with the Savior. We never look over the active list of the preachers of that conference without missing the name of Brother Russell. He occupies a good place in the archives of that body.

Who can ever forget Rev. J. S. Gillett? He stands out in memory today—tall, imposing, strong and determined. He had a large frame, a big brain, profound convictions and his face was as transparent as crystal. You could look into his big liquid eyes and read the purity of his character. He was a tower of strength in the conference and when he died that whole body felt a sense of grievous loss. Perhaps no one man in the conference ever did better and more enduring work than Brother Gillett. He went as straight to heaven when he left the body as the bird that flies to its shelter as the sun declines. We love him still.

These are some of the men whom we met fourteen years ago at Seguin when we first appeared before the West Texas Conference as editor of the Advocate. They all grasped our hand in brotherly fellowship and pledged to us their prayers and co-operation, and we feel lonely today without their presence. But one of these glad days we will greet them again under brighter skies, along clearer streams, and amid a larger host, where broken ties will be mended and happier days will dawn.

May the spirit of these good men and all the others who have passed over to the triumphant conference be an inspiration to their brethren at Beville. And above all, may the Holy Spirit give to them a repetition of the day of Pentecost!

SPIRITUAL POWER AT THE ANNUAL CONFERENCE.

The old-time conference session was usually one of great spiritual power and demonstration. Not infrequently wonderful revivals had their origin in those gatherings of the long ago. But that is not often the case in the conference sessions of today. They are largely business sessions with reports and anniversary addresses. The proceedings are mostly routine and perfunctory. True, we have some preaching, but the emphasis is placed upon the business work of the conference. We are sure that the conference occasion has lost much of its value by confining its proceedings for the most part to the business aspect of the occasion and to the apparent, though not intentional, neglect of the spiritual feature.

We meet, greet each other after a year of separation, make our reports, hear the discussions, attend the anniversaries, and now and then in the afternoon attend divine services. Of course we all go to preaching on Sunday. Not all of us take part, as a rule, in the devotional services each morning at the opening of the proceedings. And many of us put in a good deal of our time gossiping about the appointments and in log-rolling a little for better places. In this way we fail to get the spiritual good of the occasion, and we often go away from conference disappointed and somewhat backslidden. It is easy for us to get the impression that we have not been properly considered by the Cabinet and that in the assignments we do not receive our just dues. This may be true or it may not be true, but if we were filled more largely with the Spirit of God we would have less of this feeling and be better prepared for the next year's work.

And we have often noted the fact that much of the preaching is lacking in spiritual fervor at the conference session. We too often try to get off some special and extraordinary sermon before the preachers, and lose sight of the fact that even preachers are just folks and need deep heart-searching preaching on these great occasions. No man ought to be put up to preach on these occasions if it is even suspected that he has some special "sugar stick" in store for the preachers and people. All such sermons ought to be left at home when the preacher starts to conference. The fact is the conference sermons ought to be replete with spiritual unction and with the demonstration and power of the Holy Ghost. The Bishop on Sunday morning ought to give to the gathering a sermon that would stir the people and the preachers to their depths and that would endue them with such strength and impart

to them such a vision of God as that they would be ready for any responsibility, or any hard field of service. Sunday ought to be made the culminating day of evangelical victory.

The conference ought to be really a great spiritual rallying point for the members and when they are through with it and start to their appointments it ought to be with the avowed purpose of winning more souls to Christ during the year than ever before. It ought to be the time for the baptism of power, for a renewal of spiritual strength, and for a reconsecration of mind and heart to the deeper service of God. Such an influence would send the preachers forth on a new career for evangelizing the territory to which they go. Under such an influence the preacher would not stop to ask himself if his appointment was a hard one or a good one. He would know no disappointment and have no feeling of perturbation about his treatment at the hands of the Bishop and the Cabinet.

We are glad to note that at the recent session of the Holston Conference such a state of things as we are now craving came to pass. Read the excerpt in this issue from the Midland Methodist, and also the contribution from the pen of Dr. George S. Sexton, who was present and witnessed the scenes that transpired. O for the return of spiritual power and Holy Ghost baptism at our Annual Conference sessions!

We sometimes deal with Christ as though we thought he was trifling with us. We push him aside, we go about our own business, and we lose sight of his demands upon us. But it is well to remember that Christ never tampers with us. All his interest in us is special and direct, and every time he calls to us or acts upon us he is in earnest and means business.

When the lad with a few fishes gave them up to the hungry multitude, he did so perhaps dubiously. But when the people had eaten and there were twelve baskets full left for his part, he was the most astonished chap in all Palestine. Christ always multiplies our gifts and leaves ten fold more in our hands than we impart to him. In fact our gifts never become great until we pass them over to the Master.

It is difficult to see clearly when the sun first shines in the morning and turns loose the mists and the fogs to obscure the vision. But by and by the sun does its work, the fogs and the mists are lifted and the atmosphere is clarified. Then it is that we behold things as they are. So it is with God's dealings with us. At first his plans are not always clear to our limited observation. But when he is through with us we realize that it was a kind Father working in his own way for our good.

Notes From the Field

Bighill.

The third year on the Bighill charge has been one of planning and building, and now all of our Church property is in good condition and one of the nicest new churches in the country to be found in the district, furnished with nice circle oak pews, at a cost of six hundred dollars, a fine organ, good lights, and all paid for. The church is to be dedicated the first Sunday in November. A fine tabernacle at Bighill. The church at Steel's Creek just seated with nice new pews by the good and earnest effort of the good women of the Woman's Home Mission Society, and a light plant just installed by them also and every cent paid. No debt on any of our church property. Our meetings were good. Just organized a good Sunday School at Odds. We are ready for better things.—W. Vinsant, P. C.

Cross Plains.

The fourth Quarterly Conference for the Cross Plains charge is now in the past. The 12th and 13th of October were the dates and Cross Plains the place. Brother Barnes, our beloved presiding elder, came Saturday night. We had a splendid turnout of the officials. Reports fairly good. Brother Barnes was on his way to Dallas and other points. He had to leave us Sunday morning, early. We had a splendid congregation at the 11 a. m. service. Rev. Geo. Smallwood, a member of the Northwest Texas Conference, preached for me at 11 a. m. He certainly preached a splendid sermon on "Influence." At the close of the sermon the doors of the Church were opened and Bro. J. J. McCord, a member and also a minister of the Missionary Baptist Church, united with us. He stated publicly that our Book of Discipline afforded the best form of government of any Church in existence, and this scribe said amen and amen. We had an interesting time. We are winding out our third year on the Cross Plains charge. We are not tired of the place; would be glad to stay three years longer. We are rounding up for Conference at Abilene November 6. We are expecting to make a full report. Brother Barnes, our beloved presiding elder, is winding up his quadrennium. We loathe to give him up.—T. H. Davis, P. C.

Hallettsville.

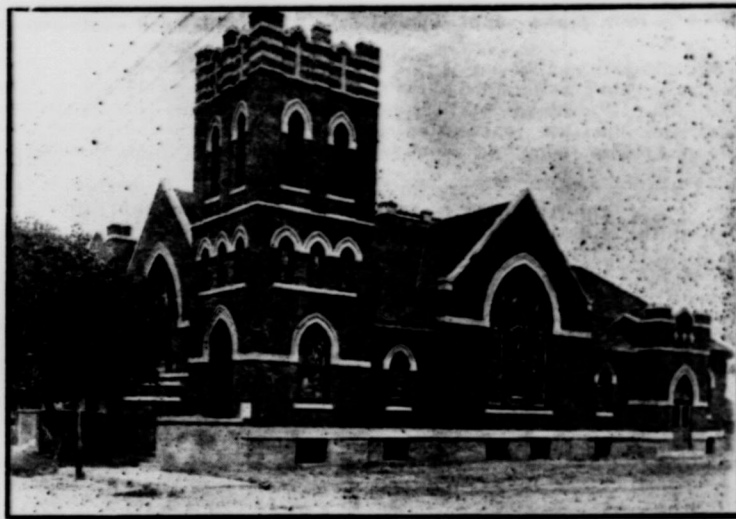
I guess I had better send a few notes about what we have done, and not done, in Hallettsville this year. First, we have not had any sweeping revivals, although we made two efforts with strong men to do the preaching. We have not entirely built any schools, but we have helped. Dr. Benz was here and gave us a lecture on that very familiar subject, "Fools." Some of our good people subscribed a total of \$250 to the Southern Methodist University at Dallas. In May we joined with the Baptists in a meeting, led by Rev. Sid Williams, which resulted in a few additions to both Churches. The last of August Rev. John E. Green, the field editor, was with us ten days, doing his strong and helpful preaching, which left many in much better spiritual condition. Being a busy time of year many people did not attend. Williams and Green both made some dents in the old hulk of sin, and Green promised to return and try his hand again in a more opportune time. Christian piety is at a discount with some in this section because of its continual opposition to rum and some forms of Romanism. But the Lord still has the faithful who have not bowed the knee to Baal. We have had a pleasant time this year. Many good things to appease the hunger of the preacher and family, and the visiting preachers, too, have found their way to the parsonage—especially during our last meeting, when two good Methodist ladies collected a "pounding," which was administered in the good old Methodist style, for which we were truly grateful. Our Sunday School Institute was an important season with us at Hallettsville. On August 27, 28 and 29, Rev. R. G. Flummer, Cuero District member of the West Texas Conference Sunday School Board, appointed and conducted the Institute, and he

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.

ported everything in full. While this charge accepted \$1000 for the preacher in charge last year, they failed to pay it. Rev. T. J. Beckham, out of the goodness of his heart, arranged matters so as to enable them to report in full. No man ever did a greater work here for the Church than my predecessor, and it is because of the thorough manner in which he did his work that we are able to report everything in full, and that too, six weeks before Conference. The Woman's

OUR NEW CHURCH AT ALBUQUERQUE, NEW MEXICO



The above is a cut of our new church at Albuquerque, New Mexico, and which was recently dedicated. Dr. W. F. McMurry officiating. The pastor is Rev. Samuel E. Allison. No man has done better work out in that new country than he. His success has been great. All the congregations of the city omitted services and attended the dedicatory exercises. It was a great occasion for our people in that flourishing western city. Between \$18,000 and \$20,000 has been expended on the new church building, which is complete save for numerous "institutional" features to be later established in the basement. It stands at the corner of Central Avenue, east, and Arno Street, one of the finest locations in the city. The church is built of red brick with stone trimmings and its architecture is dignified and impressive as well as beautiful. The main auditorium seats 400 people and the Sunday School rooms, seven in number, add 250 more to the seating capacity, making the total 650. All the accessories of a first-class modern church building are in evidence, and the stained glass windows are especially handsome. When the church is completed as planned, the

entire cost will be \$25,000. The institutional features will include a gymnasium and other things of that nature.



REV. S. E. ALLISON

present and took part in the discussions. Dr. and Mrs. V. A. Godbey of San Antonio, were here. Brother Hill, from Rock Island; Dr. Wilson, from Shiner; Rev. Joseph Dobs, Rev. D. A. Keene, and Rev. W. H. Granger, local Baptist pastor, and our own Wm. Peterson, took part. Dr. and Sister Godbey are specialists, as everybody knows, and their soul-stirring and instructive addresses on such subjects as the "Elementary Department," "Teacher Training Class," "The Sunday School as a Means of Grace," "Child Study," "The Big Boy," etc., encourages the workers to press on with new zeal. The Institute was a decided success and a blessing to all who attended. Flummer knows how to conduct one. I have held protracted meetings this year at the two other places on the charge, which are Light's Chapel and Mossy Grove, the latter an old Methodist camp-ground and Church, and one place where our esteemed A. G. Nolan wrought well in the long ago and where he is remembered with much love; and, also, the place where John Williams, our efficient member of the West Texas Conference Board of Missions, holds his Church membership, and who never lets the pastor go to Annual Conference without his salary in full. At an old-time Methodist experience meeting we were holding on Sunday evening at Light's Chapel a young man gave his heart fully to the Lord, and we received him into the Church by baptism, at the night service, in the scriptural way by pouring the water on his head. Such occurrences are far between in this section where "wine is a mocker and strong drink is raging;" hence the special mention. We close the year with hopeful prospects, and expect to be at Beville with all finances in hand.—N. W. Carter, P. C.

Whitesboro.

The fourth Quarterly Conference of Whitesboro Church, which was held on Monday, October 14, is now a part of the history of this charge. For the first time in over five years, according to the minutes of the North Texas Conference, the Board of Stewards re-

Ochiltree.

We are nearing the end of the second year at Ochiltree—two busy, pleasant years with big-hearted folks. Our people here have had a great crop year. Being only about half enough men in the country to harvest this bumper crop the preacher has not always had a full hearing. In spite of the busy times we will come out at the end of the year with good net

gains in membership and increased working force. Bro. J. P. Lowry of Stratford did the preaching in the meeting which closed recently here at Ochiltree. It was a good meeting in every way. In visible results we had several conversions, ten additions to the Church, with renewed spiritual energy. Brother Lowry did some fine preaching and held some very warm services in which the old-time power was manifested. We will long remember those excellent Bible readings. Methodism is getting a strong hold in this country. Classes have been organized in all the more thickly settled neighborhoods. We have been trying to get acquainted with everybody by holding services at the different school houses and visiting from house to house. We were led in this work by our presiding elder. No use to name him, for everybody in the Amarillo District knows him. People here like an elder that will come out where they live, shake their hands, and help them eat their "dinner on the ground." There are children here ten or twelve years old who never saw the "ears," but are now largely compensated by having seen the "elder" and so cease to wonder what kind of feathers grow on that titled individual. All the members in the charge have had the opportunity of hearing Brother Kiker preach at their own place of worship. This puts the eldership in good repute among our people and we hear no protest about his per cent. The work that he is doing in the Amarillo District is the answer to the oft-repeated question, "What is the elder for, anyway?" We have a good people, a fine country, and a splendid house to worship in, but we would like to have a few more good Methodists. If there are some down in the State who are not able to own homes there and want to buy one at about one-fourth its real value come this way. We want this country, not exclusively, but largely, for Methodism, for we believe this is a good country for Methodists and we know Methodists are good for any country.—D. W. Hawkins.

Somerville.

I desire to make a report of the meeting that has just closed at Somerville, Texas. We began there on the 29th, and continued until the 16th. The meeting was not what would be termed a great revival in the way of conversions, but it was indeed a great revival. The Church was greatly built up, and the unsaved brought to realize what it is to be a Christian. The pastor, I. W. Campbell, did some of the best preaching I ever heard. He did not compromise with sin, nor the society crowd. The meeting was the talk of the whole town. Never before was there such an awakening in the town of Somerville. Brother Campbell is a man worthy of the calling to preach the gospel. He is fearless of what others may think, yet he is kind and patient. The writer conducted the music, with a large choir. The singing was good and inspiring. It is a great pleasure to be with such singers, and good people, as we found in Somerville.—Baron D. Ely, Jr.

Ravia, Okla.

We concluded at this place yesterday a series of services, which, by far, surpasses any meeting in the history of this part of the country. A great revival—really great—because of the fact that a work has been wrought that will go on and on, "bearing fruit unto the perfect day." Evangelist G. A. Marvin, of Sherman, Texas, was at the helm and steered with triumphant success from conquest to victory. When Brother Marvin came to us on September 29, he began at once to sound about for the hard places. His keen perception soon led him to their discovery. He proceeded immediately to "bore for oil;" ever and anon putting in a powerful blast of "dynamite," which would jar the entire audience, throwing up here and there a jagged boulder which hitherto had presented a smooth surface. But with fearless and undaunting energy, he continued to chisel and turn and grind, until at last, as the brick, they would absorb, and as the polished granite they now reflect back to the world about them the message of the Son of God. So now we have scores who stand four-square for the right on all questions pertaining to Christianity and the betterment of society. Many of our people who were pleased merely to bear the name Christian are now willing to bear the cross of Christ daily, put on the whole armor and enter the conflict. The Church and the community at large certainly feel that a man of God has been in our midst. The work accomplished is of a nature that will abide. It is the most far-reaching and greatest visionizing work I have ever witnessed. Our people realize more clearly their personal responsibility—that "I am my brother's keeper." We had demonstrated over and over again the fact

that "the gospel is indeed the power of God unto salvation to every one that believeth;" also that if "the wicked forsake his way and the unrighteous man his thoughts," then "return unto the Lord, who will have mercy and unto our God, he will abundantly pardon." Men who profess infidelity and who had not been inside a Church for years, sat under the grasp of the preacher and listened with all the earnestness of a saint. The entire country is yet to feel the effects of this great meeting for time to come. There were fifty-three accessions, besides the Church being thoroughly awakened to a sense of duty that will enable it to care for these "new-born babes in Christ." You ask, "Did the revival go with the evangelist?" By no means, but it is left in the hands of the pastor, J. Carroll Cooper, who has served his people faithfully. Our membership at Ravia has been doubled this year. Brother Cooper will go to conference as a proud pastor of a proud people. We can heartily recommend Brother Marvin to any one who desires a man who will declare the whole truth. His "Workers' Institute" was truly a feast of good things and a living cyclopedia of helpfulness on "What to Do, and How and When." We feel that this great meeting is but the source of a great stream that will flow through the desert parts of this world and carry to them fertility and productivity. God's richest blessings upon Brother Marvin in his various fields of labor.—Albert A. Puckett, L. P.

Indian Creek.

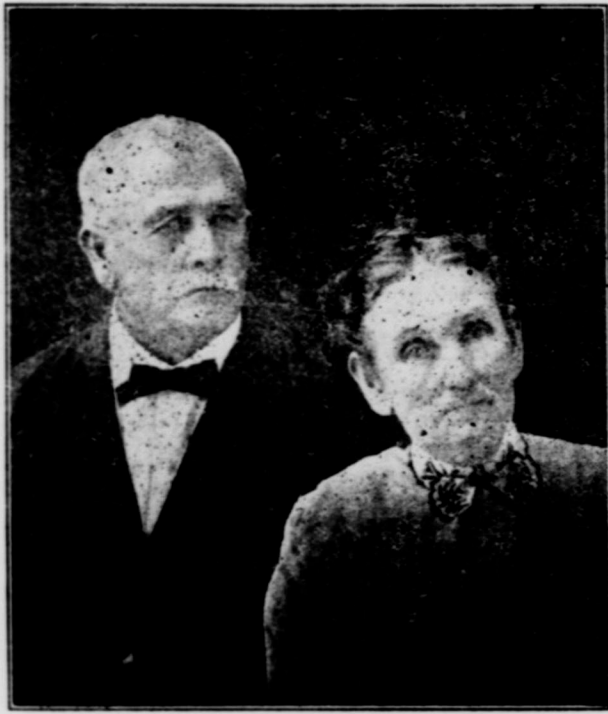
The Indian Creek charge will report as follows to the ensuing Annual Conference: "One hundred conversions, seventy accessions, growing Sunday Schools, Advocate subscription list doubled, amount raised on church improvement and indebtedness \$2100, and in spite of severe drouth expect to report for ministerial support paid in full. The charge has made a high-water record. Dr. Rankin's visit in our midst was one of the greatest events in the history of this charge. Our people will love him forever. We have known and loved him from our childhood. Brother Stewart and his good wife have completely won the hearts of our people, and are in high favor throughout the Brownwood District.—J. F. Tyson, Oct. 14.

Tulsa, Oklahoma.

George R. Stuart has been with us in a great union revival. It was to have been in our church, but the crowds made it impossible. We wired to Kansas City and got the largest tent to be had—190x160 feet—with seats for three thousand. An ordinary observer would have said that it seated five or six thousand. I never saw George Stuart when he was greater. I have been hearing him preach for twenty-five years. The only two weeks that we could get him were the last two weeks of September. The county fair was going on, race-track, the Durbar, which is a sort of Indian Madi Gras, with three enormous street parades, two world-wide shows, and a dozen other smaller disturbances, happened at the same time of the meeting, but in spite of it all Stuart had the tent full and sometimes hundreds were turned away. When he preached to three thousand men Sunday afternoon I saw over two hundred men kneeling at the altar seeking Christ. George Stuart is the greatest living evangelist. I have been with Wilbur Chapman, Sam Jones, Dwight L. Moody, and others of national and international reputations, in a wide survey of two continents, and I reiterate that I believe George Stuart is the greatest of them all. He has only made one mistake in his life, and that is in failing to stay from a month to six weeks at every meeting. We have received seventy-five members at Boston Avenue, and the other Churches of the city have received perhaps two hundred. There will be in all three hundred and fifty or four hundred members received directly and indirectly from the meeting. I am sorry Brother George had to go back into the pastorate. The incidental expenses of the meeting were so great that his offerings were very meagre, but he never said a word, and was as sweet and gracious as if it had been multiplied thousands. May God bless him in his pastorate, and may Providence lead the way for the Church to use largely this man of God.—P. R. Knickerbocker.

Elm Street, Waco.

We are closing out what seems to be the best year in the history of Elm Street Church. From the beginning everything moved with such unity of spirit and concert of action, as to make the year one of almost unparalleled success. There has not been a jar or friction of any consequence in our Church during the whole twelve months—not even in the choir. (There now, you all want to be sent to Elm Street, don't you?) On the night of



REV. B. H. PASSMORE (Deceased) AND WIFE.

"Enoch walked with God; and he was not; for God took him." Gen. 5:24.

"Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. 11:5.

Rev. Benjamin Hill Passmore was born in Stewart County, Ga., October 2, 1858. His parents were devout Christians and members of the Baptist Church. To them were born eleven children. Four are still living, two brothers and two sisters. His maternal grandfather, Rev. Chanick Tharp, was a Baptist minister of considerable note in North Georgia. Brother Passmore was converted and joined the Methodist Episcopal Church, South, at the age of seventeen. He was licensed to preach in 1884 by Rev. Wm. Monk, and was admitted on trial in the West Texas Conference at San Antonio in 1884. Bishop H. N. McTear presiding. In 1886 he was ordained deacon at Cuero, Texas, by Bishop J. S. Key, and in 1888 was ordained elder at Victoria by Bishop W. W. Dunne. He spent his ministerial life in the West Texas Conference. He served Harwood Circuit 1884-85, and was blessed with 219 conversions. He served San Marcos Circuit 1886-87, conversions 14; Hallettsville charge 1888-89, conversions 13; Belmont Circuit 1889-92, conversions 218; San Marcos Circuit 1893-95, conversions 122; Lockhart charge 1895-96, conversions 21; Stockdale Circuit 1896-1900, conversions 115; Goliad charge 1900-1904, conversions, 150; Platonia charge 1904-05, conversions 3; Middletown charge 1905-06, conversions 2; Ganado charge 1906-10, conversions 43. Superannuated at the conference of 1910, reported effective 1911, and was serving Nursery Circuit when he was translated. While on San Marcos Circuit he built a church costing \$1100; while serving Belmont Circuit he built a church costing \$1300, and on Stockdale Circuit he built one costing \$700. On Goliad Circuit he built two churches costing respectively \$6,500 and \$1,100. During his ministry he built three parsonages at a total cost of \$3,342; paid debts on four amounting to \$1,120. He was appointed supervisor of Webster County, Ga., and was afterwards elected before he was twenty-one years old. He taught school one year in Georgia, and two years in Texas. He was married to Miss Annie Grubbs November 26, 1872. In Weston, Ga. He came to Texas in 1875 and settled on a farm in the southern part of Gonzales County. He was called to preach in 1881, when he sold his farm and joined the conference. He said, with a smile, "I love a farm so that when I get a hard work I'll be tempted to come back to it." Not dead, but translated. On Saturday morning, August 31, Brother Passmore rose early and in seeming good health and spirit. He was busy about the place as was his custom, when a blood hand saw him lie down, and ran for Dr. Passmore. Brother Passmore's youngest son, at whose home his death occurred. Dr. Passmore and his mother hastened to the place where Brother Passmore laid down, but reached him too late to do any good. He died of organic heart trouble. His death was painless. He had expected to leave for his appointment on the noon train. Thus in the discharge of life's task he fell asleep. Brother Passmore was a good Christian character, a man of even temperament, gentle, kind, but persistent in all his efforts. He was a man of strong faith in God, and in the Bible.

His faith was like that of a child. In darkest hours he worked hard, prayed earnestly and trusted his Savior, and thus succeeded in his ministry as indicated in the above report of his labors. His fortitude after the Goliad cyclone had left him without church and parsonage, affliction in his own family, and bereaved of a number of his flock, was great. Out of the sorrows and wrecks of homes and church property he rose like a man of God and went about the task of rebuilding the church and parsonage, and comforting the many in his flock who were bereaved. His work in the old historic town stands as a monument to his faith and Christian fortitude. He was a Bible student. He studied the old Book mostly from a devotional standpoint. He loved to read its sacred stories, its prayers, its poetry, its law, its prophecy, but above all the words and recorded life of our Divine Savior. I can almost hear him say this morning as he reads the chapter in the home, "What do you think that means?" He was an earnest seeker after truth and as he came into possession of it he suffered himself to be possessed of it. When in this spirit one could see the positive assurance he had in the truth, in his very eye, and you could hear it in his voice. As a preacher he was both textual and expository. He excelled in the latter style. He preached much on the Fatherhood of God, love, faith, assurance, and the future life. He was always pathetic and sympathetic in his appeals to humanity. God blessed his ministry in the conversion of many souls. His was a saved life carrying with it many gracious influences and bringing at last to lay down at the Master's feet, many sheaves. As a pastor few excelled him. He kept the rule of visiting from house to house. He did not make merely social calls, but visited the people in the interest of their religious life. He always emphasized the spiritual, but did not fail to be interested in the temporal affairs of those committed to his care. He was exceedingly kind to the sick and generous to the needy, and there were many, many homes made sad when they read of his death. His home life was most ideal. To him and Sister Passmore were born four children. All of these survive him. They are consistent members of the Methodist Church. Brother Passmore and his excellent and worthy helpmeet made great sacrifices to educate their children. They had great ambition for them and it is sweet to know that they have not disappointed them. He lived to see them grown and about life's duties. It was delightful to be in the home. The very atmosphere was spiritual. One felt that he was in one of the Lord's families. Brother Passmore was much given to prayer. He loved to pray with his people, with his family, and in secret. His public prayers were well wrought out. He never prayed carelessly nor indifferently. He was always pathetic in his petitions. His prayer at our last District Conference was wide in its sweep, intense in its earnestness, strong in devotion, and deeply spiritual. Surely he was a man of God. "He walked with God; and he was not; for God took him." "Before his translation he had this testimony, that he pleased God." His mortal remains lie in the cemetery at Goliad. Rev. John M. Alexander and Rev. John M. Lynn conducted the funeral services in the church at Goliad. And now to her who was so true to our brother, and now walks the paths of time over the other side the hill in loneliness, we offer our sincere sym-

pathy and prayers. To the children, Judge H. J. Passmore of Goliad, Dr. B. H. Passmore of El Campo, Mrs. L. W. Gaddis of Cotulla, and Mrs. D. C. Butler of Stockdale, may your lives continue to honor him who loved you and was always kind and helpful to you. When from the other world he looks back upon his labors here may your lives respond in continued faithful service to the faith of him who has preceded you on the daily call of his and your divine Savior. You and your mother have the prayers and sympathy of the Church which your father served. And may the blessing of God guide you on in useful service to our home above.

JOE F. WEBB.

WANT MORE PEOPLE.

As Methodist people and interested in the work of the Church, and therefore in the further settling up of our country, and as citizens, we want to present briefly the advantages that our Channing country offers to men of small or large means.

We represent the law, railroad, mercantile and farming interests in our town and community. We are not in the real estate business. We have made our homes here, and are as nearly contented as we ever were anywhere.

We want you to come and live in the Channing country, so that we may have more good company, and you may have better opportunities.

We want you in our homes and our Churches. We want you in our schools and our social gatherings. We want you in our fraternal organizations and our business enterprises.

The Channing country is neither Eldorado nor Utopia. But it isn't so bad. If it were not better than the places from which we came, we would go back. We are not going back. We came here from different parts of the country within the last generation and we are here to stay.

We want two hundred good families to settle on the fine lands within fifteen miles of Channing. One corporation owns eight hundred and fifty thousand acres of good land and we believe you can get the land you want from these people, or from others, at bargain prices and on easy terms.

Channing is the county seat of Hartley County, Texas. We have a railroad, a \$15,000 school building, a \$15,000 court house, a bank and several other enterprises. Two of our mercantile establishments do a yearly business aggregating the sum of two hundred thousand dollars. These concerns will buy anything you raise at the very best prices. We have two handsome church buildings, two parsonages and some Church members. Come and increase the number.

We are not attempting to give an adequate account of the Channing country. We hope merely to excite you to inquiry. If you are interested, write to us. We promise to answer truthfully all letters of inquiry and answer them promptly, and as accurately as possible.

HENRY M. HORN, Merchant. ED. AINSWORTH, R. R. Man. DURELL MILLER, Lawyer. FLETCHER DEAL, Farmer. Channing, Texas.

A LITTLE LAY SERMON.

Sundays have been set apart for the special consideration of a wide variety of topics. There is Children's Sunday, and Temperance Sunday, and Memorial Sunday; there is the Sunday before Labor day, and many sermons are preached along about the Fourth of July. Recently there has been added a Public School Pupils' Sunday, and there are others that do not come to mind at the moment—all not including the stated religious celebration of Christmas, Easter and similar occasions. Why would it not be a good idea to add one more to this already formidable list and set apart one Sunday in each election year to be known as Voters' Sunday, when special sermons shall be preached in every pulpit throughout the length and breadth of the land—in church and synagogue, in cathedral and mission—on the majesty of the ballot, the solemnity of citizenship, the noble obligation of the voter, the sacredness of suffrage—anything that will tend to elevate the standard of political contests and take them out of the muck of passion and prejudice, of cupidity and selfishness, of the narrow view of self-interest or local advantage? Let the voters be taken for one day in the year at least up to the mountain tops of civic patriotism and shown the mighty expansiveness of a great country, the superb stretches of vast national interests, the majestic oneness of the many commonwealths that gives meaning to our motto.

The people are in the midst of a political struggle that, if not vital in its consequences to the country's wel-

fare, is at least important and exciting. A great many things are being said that would not be said save under the stress of political emotion; a great many things are being said that ought not to be given voice under any circumstances whatever and that are not justified by the circumstance that they are uttered in a presidential campaign. Rather should the fact that a President and Congress and Governors are to be elected sober the electors into a realization of the real civic majesty of the occasion and lend a dignity that would not deprive a Voters' Sunday of its solemn warrant.

The day should not be given up to clerical electioneering. There is too much of that already. There are plenty of political preachers who are discussing the "issues" from the sacred platform. Issues ought not to be mentioned on Voters' Sunday. No man should be able to tell whether the preacher is a protectionist or free trader, a Republican, Democrat, Prohibitionist or Progressive. The occasion is too big for such details and there are plenty of more important things to talk about. Anything approaching clerical intermeddling with secular affairs should be rigidly avoided. There should be nothing in the nature of a "union of Church and State." But there is a gospel of good citizenship that could with all pertinence be preached on that day, a gospel that takes as wide a view in the Nation as the gospel of religion in its broadest scope takes of the world and the race. Every exponent of this gospel should be an evangel of patriotic nationalism that rises far above tickets and candidates and parties and caucuses and conventions, and gets at the very heart and soul of popular government, soaring high over the petty arenas of individual ambitions and community interests, high over party creeds and personalities. Every voter who listens to the exposition of that gospel should catch the lofty spirit of real Americanism, whose details are platforms and parties and policies and personalities, but whose one and only aim is the most faithful service in behalf of all the people. If the preacher would take the people high enough on Voters' Sunday they would be able to see from one ocean to the other, from the inland seas to the farthest Southern key, from one Portland to the other, from "where rolls the Oregon" to "where rolls the Mississippi" and backwards and forwards, crossing and intercrossing in the tremendous network of geographical divisions that comprise the greatest republic on the planet. They would see more than 90,000,000 people and every one of them an American, either by birth or adoption, all of them indivisibly bound together in a community of interest and a community of destiny.

Surely if this soaring view could be obtained it would inspire every honest voter with a loftier conception of the dignity of the ballot he is to cast. The election ticket would turn in his hand into a bond and covenant of citizenship that he could not break without dishonor, that he could not hypothecate for mere individual gain or purely partisan advantage without being guilty of obtaining it under false pretenses or converting to his own uses the property of all—the real crime of civic treason, not listed in the statutes, not punishable by the law, but the most heinous offense against our institutions.

Away over in little Japan, that far-off dot in the Eastern Sea, not so large as some American States, a tragedy of citizenship occurred the other day that stirred the world. The body of the dead ruler of Nippon had just left the palace for its final resting place with his ancestors. As the funeral guns sounded, the hero of the great war that raised Japan to a place among the world powers took his life, the last tribute of love and grief which, in all probability, the Samurai will ever pay. It was the old Japan saluting the new, a tragic waste of love and loyalty but one which made the world stand at salute, as it always does at some epic deed.

What was behind it? The old spirit of the Samurai has passed away, but only in name. Whether it ever defied the ruler or not, whether it ever looked upon the monarch as the Nation, whether it was ever anything more than feudal, to-day the Nation is the monarch in the mind of every loyal Japanese. Those heroic sacrifices at Port Arthur and Mukden and Chemulpo were not inspired by any blind personal adoration of the mikado. The greater sacrifices of peace, the fiscal burdens of taxation that would be intolerable in America, are not made and borne to increase the individual glory of the ruler. Louis may have been "the state" in France, but to-day Japan is the god of Nipponese idolatry.

America needs nothing quite so urgently as something of this spirit of consecration. It needs ninety million Samurai, not to die for the Nation,

Spectacle Lenses Free

Now see here, friend! What's the use of your tearing and scratching your eyes out, reading this fine print with those old, dim and misty spectacles of yours, when you can just as well write and get a brand new pair of my wonderful "Perfect Vision" lenses absolutely free of charge.

You see, I have absolute confidence that just one try-out on your part will make you a permanent booster for my famous "Perfect Vision" spectacles, and I am therefore going to send every reader of this paper a pair of my latest improved lenses, absolutely free of charge as an advertisement.

So just write me your name, address and age next birthday on the below coupon and send it to me at once and I will immediately mail you a four-dollar cash certificate, entitling you, absolutely free of charge, to a brand new pair of my wonderful "Perfect Vision" lenses, which will again enable you to enjoy your reading, sewing and hunting just as much as you ever did in your younger days.

Name _____ Address _____ City _____ State _____

DECAY OF AUTHORITY.

By President W. H. P. Faunce. A second cause of our difficulty is the general decay of authority in our civilization, especially in the home. It has been remarked that there is just as much authority in the home as ever there was, but that now it is exercised by the children. Is it that the doctrine of evolution, superficially understood, has taken the heart out of the categorical imperative, so that duty of any unconditional kind is now resented? Certainly parental authority is now feebly asserted and stoutly resisted. Church authority has waned, and the majesty of the law hardly survives the current explanations of its origin or the current criticism of its administration. But the child who has not learned to obey has been deprived of one of the best parts of his heritage. Unless he has learned in infancy to restrain himself for no other reason than because he is ordered to do so by superior wisdom, he remains a wild, uncivilized force, a menace to the community. Such menaces are all about us to-day. Better the harsh military discipline of Germany, requiring of every young man two or three of his most precious years for military service—better that than a generation which resents all authority and confuses liberty with anarchy.—Methodist Quarterly Review.

Difficulty is a severe instructor set over us by supreme ordinance of a paternal guardian and legislator, who knows us better than we know ourselves, as He loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

Telephones M-5729. Hours: 9 to 1, 3 to 5. W. D. JONES, M. D. Practice Limited. EYE, EAR, NOSE AND THROAT. 615 Wilson Building. Dallas, Texas.



BLAYLOCK PUB. CO. Publishers

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

Printed at the Press of the Blaylock Pub. Co., Dallas, Texas

G. C. RANKIN, D. D. Editor

SUBSCRIPTION--IN ADVANCE.

ONE YEAR... \$4.00
SIX MONTHS... \$2.50
THREE MONTHS... \$1.50
SINGLE COPIES... 10c

The advertising rates address the Publishers. All notices in active work in the Methodist Episcopal Church, South in Texas, are sent, and will receive and credit for subscriptions.

If any subscriber fails to receive the Advocate promptly, notify us at once by postal card. Subscribers asking to have the direction of a paper changed should in general name not only the post-office to which they wish it sent, but also the one in which it has been sent.

Back Numbers--Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance--The paper will be stopped only when we are notified and all arrearages are paid. All remittances should be made by draft, postal money order or express money order or by registered mail. News forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES.

- West Texas, Bishop Atkins, Beeville, Oct. 23
German Mission, Bishop Mouzon, Houston, Oct. 24
Northwest Texas, Bishop Atkins, Abilene, Nov. 6
Central Texas, Bishop Atkins, Cleburne, Nov. 13
Texas, Bishop Mouzon, Marshall, Nov. 20
North Texas, Bishop Mouzon, Dallas, Nov. 27

Dr. S. H. Wainwright, our missionary who has been working some in the home field for a few years, left October the 18th for Japan to again begin his work in that foreign field.

The Holston Conference the past year had more than ten thousand conversions and about eight thousand accessions. The preachers were buoyant and full of hope and received their appointments without a murmur.

We had a number of brethren, both of the ministry and the laity, to call since our last issue, but we misplaced the names of several of them. We are always glad to have them call and they must not think we neglected them by not getting all their names.

The Tennessee Conference recently held a historic session. It was in old McKendree Church, Nashville, and it was a great occasion. Great speakers told of the organization, progress, and present status of the old Jerusalem Conference.

Brother J. H. Moore, of Thomason, Dewitt County, was to see us this week. He wears the blue ribbon as the man longest in consecutive service as a Sunday School Superintendent in Texas.

Rev. J. C. Wilson, of Elgin, is a popular man and preacher in that community. In view of the fact that his conference is coming on, all his ministerial brethren of the other Church organizations gave an oyster supper recently in his honor at the parsonage of the Baptist Church.

Solitude is the greatest of teachers and character-builders.

IT IS CUSTOMARY TO MAKE THE CHURCH LAST.

When money matters become strenuous on account of bad crop conditions, and these conditions improve as the fall of year arrives, and crops are disposed of, it often occurs that people look after all other obligations first and leave those they owe the Church to the last. Paying the preacher, making returns on the collections, and payments due the Advocate and other interests, are set aside frequently and have to wait until the other claims of a personal nature are settled.

UNIVERSITY EXERCISES POSTPONED.

It was largely planned to have the cornerstone laying of the Administration Building of Southern Methodist University on Wednesday, October 16th, and a large crowd from over the State gathered in the city for that purpose. Among them were Bishops Atkins and Mouzon.

HOLSTON CONFERENCE PENTECOST.

The old Holston Conference is made up of an heroic body of men, and truer Methodists can not be found upon the face of the earth. In the olden times we have witnessed wonderful scenes under the preaching of great men, and we gather from a recent issue of the Midland Methodist that such a time was at its floodtide at the late session of that body.



BISHOP JAS. ATKINS Who is Now Holding the West Texas Conference.

seemed to be the signal for an explosion of pent-up feelings, and the hallelujahs of praise broke forth on every side. The Spirit took charge, and the scene beggars description. What followed can be witnessed but it cannot be described.

A STUPENDOUS CHURCH ENTERPRISE.

From the Los Angeles Daily Tribune, one of the great California dailies, we reproduce the account of a great church enterprise, and as it is the first thing of the kind attempted by our Church in any section of the country, we make no apology for giving the account at length:

With religion as the basis for the work, a deal involving the immediate outlay of \$600,000, with prospects of spending almost twice that sum, was closed yesterday when the Trinity Building Company, composed of members of the Trinity Methodist Episcopal Church, South, signed a contract with the Los Angeles Investment Company for the erection of a half-million dollar nine-story building on the site of the present church, Grand Avenue near Ninth Street.

It will be the plan of the church to use the first three stories of the building for Church work, the remaining six upper stories to contain 350 rooms for a young men's home, all of which will be outside rooms, fitted with shower baths, and many will have sleeping porches in addition.

It is expected that while but moderate prices will be charged, the building will pay for itself in addition to furnishing large sums for city missionary work on the part of the Church. There will be no money-making in the building, all earnings to be used for Church work.

One of the unusual features connected with the erection of the building has been the generous invitation of Dr. S. Hecht and the officials of the Temple B'nai B'rith, Ninth and Hope Street, to the Trinity congregation to hold all services in the temple until the completion of the new building, an offer which is greatly appreciated on the part of the pastor and congregation.

It is expected that the new building will be completed in fourteen months. On either side of the large front entrance will be two large rooms for renting purposes. The main auditorium will seat 3,000 people and will contain a splendid pipe organ.

In the part devoted to Church work, in addition to the three auditoriums will be ladies' parlors, reading rooms, library, gymnasium, club room and a nursery. It is expected that the furnishings will cost \$100,000.

CALIFORNIA MASONS FALL INTO LINE.

At the recent State convention of the California Masons, the following resolution was adopted, with practical unanimity, some 999 votes being cast: "No lodge shall receive an application for the degree of Masonry, or for affiliation, from any one who is engaged, either as principal, agent or employe, in the saloon business (except in connection with, and as part of, the operating of a bona fide hotel or restaurant), or who is a barkeeper, and any Mason who may hereafter enter upon and engage in the saloon business, either as owner, agent or employe, except in connection with and as part of the operation of a bona fide hotel or restaurant, or who shall become a barkeeper, shall be deemed guilty of un-Masonic conduct, and shall upon due trial and conviction of said offense, forfeit all Masonic rights and privileges, including membership in any lodge."

Bishops, ministers and laymen of the Methodist Episcopal Church, South, mingled freely at a get-together and get-acquainted luncheon held last week in San Antonio. Brethren of the Church in San Antonio en route to the Annual Conference at Beeville this week were guests of honor. Bishop James Atkins of Waynesville, N. C., Bishop Edwin D. Mouzon of San Antonio, Rev. H. A. Boaz of Dallas, vice-president of the Southern Methodist University, made short speeches of felicitation, praising the high standard of Methodism and the Methodist organization in San Antonio.

Bishop Atkins introduced his remarks as follows: "I am indeed happy to be with you to-day. I am glad to be with such a distinguished assemblage. Whenever I think of Texas Methodism, I think of the great manner in which you are doing your work. I am in charge of three of your conferences. Your own Bishop Mouzon has the other two, and between my own work and my knowledge of his activity I manage to keep pretty well in touch with affairs in all of the conferences."

PERSONALS

Brother E. J. Anderson, of Waxahatchie, was a pleasant visitor the past week.

Brother J. A. Dellis, of Kaufman, was up taking in the Fair and did not forget the Advocate family.

Brother J. T. Tate, of Kosse, was to see us recently. He is a traveling man and a lover of the Advocate.

Dr. J. M. McLean dropped in to see us the other day. He is looking well and does not seem to age with his increase of years.

Rev. J. R. Atchley, of Ladonia, was a welcome visitor to this office last week. He bore all the evidences of a good year in that charge.

Rev. C. H. Buchanan, of Honey Grove, dropped in to see us recently. We did not learn it from him, but we did get it from one of his members the other day that he is popular, and successful, in that delightful charge.

Mrs. M. A. Fleager, of Florence, writes: "I am so glad that you are to remain editor of the Advocate. I have been reading it since its first issue, and like it now better than since I. G.

John gave it up." Such a testimonial from such an aged saint is worth more than money.

Rev. P. C. Archer, of Winnsboro, was a pleasant visitor to this office last week. He is closing out his third year on that charge with fine results.

We had a pleasant visit last week from Brother J. F. Latimer, of Higginsville. He is a staunch Methodist up that way and stands right on all moral and religious questions.

Brother and Sister Harvey Allen were pleasant callers at this office recently. They live in Harrod, Texas, and they are good members of the Church there.

Rev. J. M. Sweeton, of Bowie, was to see us recently. He has done a year of faithful work up there, not least of which is his work for the Advocate. He has put the paper in thirty-seven homes.

Rev. J. W. Clifton, of the Sherman Circuit, was in the office not long since. He has had a good year in every way up that way. Crops are good, the people kind, and his work a success.

We had a pleasant call this week from Brethren L. E. Basset and J. M. Dupree, both of Thornton, Texas. We are always glad to have our laymen remember the Advocate when they "come to town."

Rev. J. H. Reynolds, of Sherman, made us a delightful call the past week. He is as young as a boy in his spirit and ripe as a saint in his experience. One always feels better when Uncle John talks to him a while.

Brother L. L. Naugle drops in occasionally to see us while he is in the city. He was here Tuesday; says he is rounding up matters for conference, and is not overlooking his silent partner, the Texas Christian Advocate.

We had a pleasant visit the other day from Brother T. J. Graham, of Petersburg, Texas. He is far out on the border, but the Advocate finds him and helps him once every week. He has a son, the Rev. T. E. Graham in the Northwest Texas Conference.

Rev. T. E. Bowman, wife and little daughter, Mary, called during our absence from the office this week. Brother Bowman's work is at Venus, Central Texas Conference. They were here to see the Fair, meet friends and have a pleasant time. We hope they enjoyed the day.

Rev. P. T. Ramsey, late of the New Mexico Conference and stationed at Artesia, was to see us this week. He was transferred to the Texas Conference and will fill out the unexpired time of Rev. Ellis Smith, who goes to the New Mexico Conference by transfer. He will become a permanent member of the Texas Conference.

BARNES' HOSPITAL.

The following editorial by Dr. W. B. Palmore appears in St. Louis Advocate of October 23 and we have advance proof by courtesy of Rev. James W. Lee, pastor Saint John's M. E. Church, South, St. Louis:

Two events of the present year will serve to make 1912 luminous forever in the history of world-wide Methodism. One is the opening in October, 1912, of the five million dollar Wesley House just across the street from Westminster Abbey in London and the other is the cornerstone laying exercises of Barnes Hospital on Kingshighway, the finest boulevard of the West, in St. Louis.

The Wesley House in London is the largest and richest expression the Wesleyan Methodist Church has ever made of itself in England, and Barnes Hospital is the most munificent expression the Methodist Episcopal Church, South, has ever made of itself in America. No institution, with which Southern Methodism is connected, ever started upon its career with as many millions of money to be used in the service of humanity as Barnes Hospital.

By the wise and far-seeing contract the trustees of Barnes Hospital have made with the management of Washington University, the hospital finds available for the afflicted not only the two millions of dollars placed under its care by Mr. Barnes, but also the more than twice two millions of dollars under the direction of the University for its Medical College.

The Trustees of Barnes Hospital have the use, we may say, of five millions of dollars to be expended under their supervision in behalf of the sick,

For Old and Young

THE BOY THAT LAUGHS.

I know a little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he
speaks,
His laugh is something grand;
It's ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
His lessons are but fun.

No matter how the day may go
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.
—Choice Selections.

JOAN'S CLUB.

"We girls formed a new club today,"
casually remarked Joan at the dinner
table.

"Oh, my!" groaned John, in mock
dismay. "I should think you would
be 'clubbed' to death!"

Joan's eyes flashed threateningly
for an instant, and then she smiled.

"Tell us about it, dearie," suggested
mother.

"Some of us have discovered,"
Joan explained, "that we were finding
fault with almost every one we
knew, criticising more and more
every day, and saying unkind things,
and it frightened us when we stopped
to think of it, so we have banded to-
gether, and will try to cure ourselves
of this disagreeable habit. If we can
find nothing good to say, we will say
nothing. That is all there is to it, ex-
cepting we are to pay a small fine
every time we break that rule."

"That would be a pretty good club
for more of us to belong to," remark-
ed father, quietly, and John's teasing
face grew sober.—Selected.

SIGNBOARDS OF LIFE.

Every man has some standard by
which he lives. The criterion of one
man is not fully adequate for that of
another. The same unit of measure
does not apply to all alike. Not that
there is not a true unit, but that some
see it too long, while others see it
too short. These ideals that men set
up for themselves are the signboards
of life. They point out the course
he is traveling, and at the same time
they also point straight toward his
destiny.

As water cannot rise above its foun-
tain source, so no man can ever rise
above his ideals; for as is the stand-
ard he has set, so will be the life that
he will live. Hence, the import-
ance of correct ideals in early life,
for as the twig is bent the tree is in-
clined to grow. The early conception
of what life ought to be has much to
do with the bliss or bane of coming
years. Early ideas and notions run,
even down to the gates of death.

The greatest shoulder braces any
person can wear are woven from self-
love and self-respect. No man will
ever think of me more highly than I
think of myself. I may deceive him
for a while, but it cannot last; my
signboards will give me away.
Whether I want it known or not, my
ideals invariably show the trend of my
life.

Nor can I have a double set of
standards—one for religion and one
for business, or one for myself and
one for company; for business and
company are not blind, but can see the
very secrets of my heart through my
eyes and my face, as well as through
my heart through my eyes and my
face, as well as through my words
and my deeds. There is nothing hid
that shall not be revealed; and if I
try to have secrets, "a little bird shall
tell."

Every man has his own trestle board
on which he himself draws the pat-

terns of his life, and into these pat-
terns he weaves the warp and wool
that shape his destiny. The patterns
are created in the imagination or in
the mind even as the seed are sown
long before the ingathering of the har-
vest. But as the kind of seed sown
will indicate the kind that will be
gathered, so will be the ideals and no-
tions and thoughts of men that seal
destiny. For as a man "thinketh in
his heart, so is he;" and "whatever a
man soweth, that shall he also reap."

Some one has tersely and truly said:
"Sow a thought and reap an act; sow
an act and reap a habit; sow a habit
and reap a tendency; sow a tendency
and reap destiny." From this it
seems to be very plain that destiny,
whatever it may mean, whether bliss
or woe, life or death, heaven or hell,
depends more largely than anything
else upon the standard of thought set
up in life.

Regardless of what God has said
that thou shalt and thou shalt not,
every man is a law unto himself and
allows or chooses whatsoever he
pleases. And his choice will always
be in accord with his code of ethics.
Whatever to him seems to be the
greatest good or the chief aim of life,
whether it be right or wrong in the
sight of God, that will he seek after.

Therefore no man can truly create
ideals for or in the life of another.
Here, again, every man is his own
architect and builds his own structure
according to his own fancy. To
be sure there is power in sug-
gestion which, if acted upon at the
psychological moment, may help or
hinder as the suggestion is good or
evil, or as it comes from a strong or
weak character. But God will never
force any man to set up lofty ideals;
neither will he ever take the battering
ram of his omnipotent power and
break down or destroy the low, vulgar,
and degrading standards of life. To
do either is the prerogative of man;
but he may have the help of the Lord
whenever he desires it. Life is just
what we make it.

The sum total of life is the sum
total of our ideals; and the sum total
of our ideals is manifest in the sum
total of our desires. From the abun-
dance of the heart the mouth speaketh.
Hence our ideals are the eyes with
which we see, the ears with which we
hear, the feet with which we walk, the
hands with which we work, the tongue
with which we talk, the minds with
which we think—yea, and every
power and every function of the
triadic nature of man. And every
function will respond in perfect har-
mony to the motive of the power that
moves behind it, whether that motive
be good or evil.

No wonder then that many young
people frolic and fritter away the best
years of their lives. Amusement is
a perfect realization of their highest
ideals of life. For pleasure alone
were they created, and in pleasure
they live and move and have their
being.

And men and women drink and car-
ouse, curse and lie, cheat and steal,
deceive and defraud, depart from pur-
ity and virtue, and commit the vilest
deeds of sin and shame because these
things appeal to them as the summum
bonum of life.

But at the same time millions on
millions of boys and girls, men and
women start from a common base and
reach positions of usefulness, promi-
nence, and greatness. They simply
follow their ideals of what they ought
to do, and they are led to the very
top.

Like a will-o'-the-wisp, our ideals
may lure us on and on, either down
and down to the very gates of destruc-
tion, or up and up to the very gates
of truth and light. An ideal today
may be but a stepping stone to a lower
or higher one tomorrow. As each new
day dawns upon us, a new ideal may
be born within us.

It is to be hoped that our ideals
may be like Jacob's ladder on which
we may mount rung upon rung, height
upon height, until we shall enter the
fulness of Christianity here below and
the beautiful gates of paradise above.
—Rev. George H. Givan.

The wheels of nature are not made
to roll backward; everything presses
on toward Eternity; from the birth of
Time an impetuous current has set in,
which bears all the sons of men to-
ward that interminable ocean. Mean-
while heaven is attracting to itself
whatever is congenial to its nature, is
enriching itself by the spoils of earth,
and collecting within its capacious
bosom, whatever is pure, permanent
and divine.—Robert Hall.

The difference between a fool and a
philosopher lies in the fact that the
world laughs with the fool while it
laughs at the philosopher, till popular-
ity reverses the decision.

Publishing House Announcement

REALIZING the need of good books in the homes of our people, and desiring to make it possible for all to have good Methodist books at a small cost, we have planned the

S. & L. Methodist Library

The S. & L. Methodist Library is a selection of ten of the very best books published by our House. These books have been published in a new and more attractive binding and made uniform in style. In this new edition they will appeal to every one, although they may have one or more of these books in the old style.

By printing a large edition of these books we are enabled to sell them at

One-Half the Former Price

This library of ten splendid volumes aggregating nearly four thousand 12mo pages, each book with an attractive printed jacket, will be furnished in a nice box, transportation prepaid, for

Only \$5 for the Set of 10 Volumes

Single Volumes, 50c. Each; Postage, 10c. Extra

It has been brought to our attention that many officials of our Churches have no Methodist books, and the library has been planned largely to afford them the privilege of this reduced price. This library should be in the home of

Every Methodist Steward

The preacher who helps to place these strong Methodist books in the hands of his people, especially the officials of his Church, will have done much toward putting his work in broader fields and of increasing the usefulness of those who get them. This is not a guess, but a certainty proven by actual experience.

We urge every pastor to co-operate with us in this work. Give your people an opportunity to procure these books.

The Set Comprises the Following Ten Books of Great Merit

- A Bible Dictionary* . . . Bishop Granbury
- The Man of Galilee* . . . Bishop Haygood
- Can It Be False?* . . . John F. House
- The Methodist Armor* . . . H. T. Hudson
- Bible Tools* . . . John H. Nichols
- A Circuit of the Globe* . . . Bishop Galloway
- High Living and High Lives* . . . Bishop Candler
- Hot Shots (SERMONS)* . . . Sam Jones
- Self-Help* . . . Samuel Smiles
- Life of John Wesley* . . . Richard Watson

Full information about each book will be sent on application, but the titles and authors are sufficient to indicate the merit of this fine set of books.

THE PUBLISHING HOUSE WANTS TO PLACE THIS IN THE Home of Every Methodist Family

For this reason every pastor is urged to co-operate with us in this work. Your pastor will be ready to show the books to you. Ask him about them; or, if you are willing to accept our guarantee that this is the

Biggest Book Bargain Ever Offered

by us, then send us your order at once on the inclosed blank.

SMITH & LAMAR, Agents

1308 Commerce St. Dallas, Texas

SMITH & LAMAR,

DALLAS, TEXAS.

Please send at once by prepaid express.....set.....THE METHODIST LIBRARY, in ten volumes, boxed (Regular Retail Price, \$10.00), Special Price \$5.00, Delivered.

Inclosed FIND.....remittance to cover.

Name

P. O.

Express Office

LOSS OF APPETITE is the first sign of a torpid liver. It is followed by coated tongue, bad taste in the mouth, sick headache and constipation.

Tutt's Pills restore the appetite by gently regulating your liver. Sugar coated or plain—at your druggist.

Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar
EDITORS

One Million Dollar Endowment Campaign Is Now On

WIDESPREAD INTEREST IN SOUTHERN METHODIST UNIVERSITY.

We submit herewith extracts from the letters of two friends of Southern Methodist University addressed to Dr. Hyer. They are but indicative of the widespread interest being manifested in the University. People all over the United States and in foreign countries are watching with interest the rise of this great University in the Southland.

The Letters.

"We have watched the reports of Southern Methodist University in the Advocate and the Campus with the greatest interest, and we are delighted to read of the wonderful progress. Your article on 'Notable Benefactors to Colleges' is especially good. This certainly ought to stir somebody and be an inspiration to leave such a monument. When I read the article the thought impressed itself upon my mind that the significant thing is that progress consists not in material things, but to what purpose we put the material, and the blessing we receive of material things is the stamp we put on them. The other thought that came to me was that I should like to write an article on the great monuments of college presidents, and that the honor is by no means all due to those who give the material part to the University; but due largely to him who has planned such an undertaking. President Hyer, you are certainly building one of the greatest monuments in building Southern Methodist University that any man can build.—A. D. Schuessler Ann Arbor, Mich."

"I am just back from Scotland and have read to-night for the first time your articles, 'The Purposes and Ideals of a University' and 'Notable Benefactors to Colleges.' The first is too vital for congratulations, so I want to thank you most sincerely for it. I have felt a kind of helpless longing for such an expression of the purposes and ideals of a university to be set before the people of our section. And now I hope that you will not be lonely when it comes to insisting on the fulfillment of these, and accepting nothing less. The rigid way in which Johns Hopkins has clung to such principles is the secret of her enviable reputation, I believe. Your allusions to Oxford were very interesting, and it was quite disconcerting to find you more familiar with certain details than one who has spent years here."—McD. K. McLean.

REV. GASTON HARTSFIELD AND GONZALES MAKE A RECORD.

In a recent trip to Gonzales Dr. Boaz secured in cash and notes \$1220 for Southern Methodist University. A few days later the office received a post card from Brother Gaston Hartsfield, the pastor, requesting "about twenty bonds."

We sent them immediately and received a few days later a card stating "We have increased our subscription to Southern Methodist University to \$2500."

According to this statement, therefore, Brother Hartsfield has raised \$1270 since Dr. Boaz left. We wish to take this means of thanking Brother Hartsfield for the work that he has done in behalf of our great University, which is being built not by Dallas or by North Texas, but by the whole State of Texas and the Southwest. Any fear that South or East or West Texas would not rally to the support of a University located in North Texas has long since been dispelled; but this good work done by Brother Hartsfield again reminds us that whatever sectional or local prejudices there may be there is one enterprise that appeals to all people of all sections—and that is the building of Southern Methodist University. Texas may be a big State, but it is not too big for its people to be as a unit in the establishment of such a University as is contemplated in Southern Methodist University.

This independent soliciting on the part of Brother Hartsfield shows clearly his attitude in regard to Southern Methodist University, and the responsibility that he personally assumes, as a member of the West Texas Conference, to make the University a success. In fact, numbers of pastors, in view of the actions of the several Annual Conferences in regard to Southern Methodist University, have indicated that they consid-

ered some effort on their part in behalf of the University as important and essential as the work upon which they have to make formal report. And it is the work of these preachers, assisted by the representatives of the University, that has largely added to the success of Southern Methodist University to date. Over one-third of the preachers in Texas are subscribers to the University; that our pastors are with us no one can doubt. And when the people of a town respond as did the people of Gonzales and in less than two weeks subscribe \$2500 no one will have reason to doubt that the laity are with us also.

CORNERSTONE LAYING POSTPONED.

On account of the bad weather the ceremony of the cornerstone laying of Dallas Hall was postponed from the 16th inst. to the 27th, the latter date being the first day of the session of the North Texas Annual Conference.

The deterrent of this event was quite a disappointment to the large number of friends that had come from all parts of Texas and from distant States to witness this ceremony. The officials of the University were expecting many friends of the University to attend, but the number on hand was far greater than they had hoped for. It was, therefore, a great disappointment to the University to have to postpone the exercises and cancel the special train that had been secured to carry the crowd to the site.

The H. & T. C. Railroad has very kindly consented to make arrangements for another train on the afternoon of the 27th of November, the time now set for the ceremony. Many of those who came some distance to attend expressed their intention to return to Dallas on the above date. It is hoped that many others will decide to come also, and a second invitation is hereby extended. Further particulars will follow in succeeding issues of the Advocate.

A REMARKABLE CONFERENCE.

I am just home from a visit to several of our Annual Conferences in the interest of the Representative Church for all of our people in Washington City. The Holston Conference, the former conference home of the editor of the Texas Christian Advocate, was one of the number. The session was held in Abingdon, Virginia, one of the stations which the editor served in the early years of his ministry. I found a number still residing there who spoke lovingly of him and his successful pastorate in that historical old Church. Many of the members of the Holston Conference were interested in him and his success in the Western field, where he cast his lot.

Bishop John C. Kilgo, one of our new Bishop's, presided at the session of the conference. As a preacher, he showed himself to be one of the greatest, a prince in the kingdom of God, and a man with a burning message for the Church. From start to finish the preaching and the business sessions were out of the ordinary. At the 1911 session, under the leadership of Bishop Kilgo, the conference pledged itself to an evangelistic campaign. They resolved to emphasize the old gospel and use the old methods so abundantly blessed in the work of the fathers, in years gone by. The reports of the presiding elders and preachers showed how greatly God had blessed their labors during the year. Near twelve thousand conversions were reported and more than eight thousand accessions to the Church.

The Committee on Public Worship resolved to lay emphasis on evangelistic services during the conference. The work of the several Conference Boards was given prominence in the regular business sessions and the afternoons and nights were given over to the preaching of the old gospel, and singing the old hymns of Methodism. It would have done your soul good to hear them sing, "Show Pity Lord, O Lord Forgive," "Come, Humble Sinner, in Whose Breast," "Amazing Grace, How Sweet the Sound," "How Firm a Foundation, Ye Saints of the Lord," and "What Wondrous Love is This, O My Soul." I have never heard such singing in my life.

Dr. E. G. B. Mann, of the Kentucky Conference, and editor of the Central Methodist, preached the sermon on Wednesday night. He stressed the doctrine for which Methodism has always stood; the absolute knowledge

of personal salvation, even to time and place of being born into the kingdom of God. It fell to my lot to preach on Thursday night, and I tried to follow the lead of Dr. Mann. Bishop Kilgo preached on Friday night, and his message was one of power and demonstration of the Holy Spirit. These three services were marked for their spiritual fervor and evident presence of the Holy Spirit. Men and women were deeply moved, but there was no outburst of rejoicing.

On Saturday morning at 10:30 the Bishop delivered an address to the class for admission on trial. Judged by any standard it was a great address. In words strong and powerful it was made clear that when a man joined the Methodist itinerancy he separated himself from the material pursuits of this world. The fact that the fathers and pioneers of Methodism had done the same, and that the Holy Spirit had accepted their sacrifices and had made of them the real salt for saving the Nation, was held up as an encouragement to the men who were then taking that step and making the same sacrifice. During the entire address the audience was much moved and there was evidence everywhere of the presence of the Spirit. When the address was ended the Bishop started to take up the regular order of business. Some brother offered a resolution, thanking the Bishop for his strong address and for his honoring the Holy Spirit in the work of the Methodist ministry. The Bishop, much moved, requested the brother to withdraw the resolution, saying, "Please do not tie me up in a resolution or thank me for honoring God's Holy Spirit." This seemed to be a signal for an outpouring of the Holy Spirit, unsurpassed in the history of Methodism.

It was a Pentecost indeed. Shouting and singing continued for nearly an hour. Time and again the Bishop undertook to go forward with the business only to be overcome himself by the Spirit's presence, or to be overwhelmed with the shouts of victory coming from the hundreds of men and women. No human being can adequately describe what occurred in that old Abingdon Church during that memorable hour. Without a doubt the Holy Spirit had charge. The old men of the conference stated that they had rarely ever witnessed anything like it in their lives. Men known not to be emotional and scarcely ever deeply moved, were so completely overcome that they could not stand. There were scores of men who could scarcely leave the church on account of the overpowering baptism of the Spirit. Many saw visions and heard voices like Paul of old. The angels of God were in the house; the Holy Spirit filled every nook and corner and set His seal of approval on the old Gospel, and the old songs of Zion. The old fires still burn and the old message and the old songs are still honored by the Holy Spirit. Amen!

If it were not indeed a Pentecost, it was God's Pay Day. During the year His servants had struggled hard against many difficulties and through many dangers and toils had come up to the conference session. They were tired and hungering for a closer touch with the unseen world. In an hour that they knew not God spread a table before them in the presence of a critical and unbelieving world, and fed them out of the bounties of His boundless love. Only those who have felt the heavenly gift can understand such a demonstration. We dwelt upon the mountain tops, Christ laid His hand upon us and blessed us. We can never be the same men that we were before that baptism.

I believe that other Annual Conferences should follow the lead of old Holston. Let us make our annual gatherings great spiritual occasions. We have drifted into business sessions and special interests and for the most part forgotten the thing of greatest importance. I believe that the afternoon and night of every conference should be given over to gospel messages and that Board Anniversaries and reports should have their place during the regular business session of the conference. If I may be allowed to exert in closing this communication, I would urge all of our people to stress with greater earnestness the old gospel and give prominence to evangelistic preaching, which has distinguished Methodism and Methodist sermons and services from all others during her past history. I believe that unless we do this we will come upon dark days. There can be no substitute for the old Methodist revivals, and God forbid that Methodist people should go off after other methods or means for the establishment of the kingdom of heaven among men.

GEO. S. SEXTON, Dallas, Texas.

A soul incapable of suffering is equally incapable of song.

The way to get some people to change their minds is to agree with them.

PACIFIC CONFERENCE.

The Pacific Conference met in its sixty-second session in Bakersfield, California, Wednesday morning, October 9th, and adjourned with the reading of the appointments on Sunday evening, Oct. 13th, Bishop Waterhouse presided. Wm. Acton, the very efficient secretary for a number of years, declined re-election, and L. S. Shearer was chosen to succeed him, but Brother Acton was pressed into service as one of the assistant secretaries.

Bakersfield is at the extreme southern end of the conference. Some of the members had to travel more than 500 miles—a round trip of 1,000 miles—yet absentees were but little more numerous than usual, especially clerical members. Somehow our preachers will contrive to get to conferences, a number of them accompanied by their wives, no matter how hard they may have fared during the year.

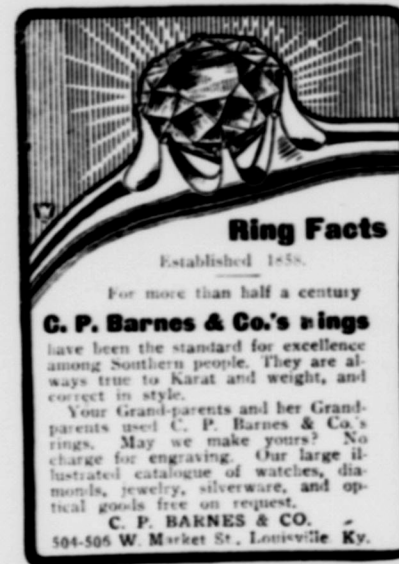
This did not break the line of really "pacific" conferences, which has already extended over a number of years, dating back to the time when the evangelist and holiness question (it was one question with us) was agitated in an unholy manner. Good feeling prevails among all the preachers. This should not be wondered at. How can it be otherwise among the children of the God of peace and love? This was Bishop Waterhouse's third term as president of this Conference. No objections are offered to "child-terms" among us. We rather like the idea of a third term, and even a fourth, when the "termer" is as brotherly as is Bishop Waterhouse, and some of his predecessors. The longer they stay with us, the more fully do they become one of us. They invariably fall in love with this great section, and appreciate the importance of our work here. It is only the single-termer who speaks disparagingly of us.

Upon the whole, "We had a good year, Bishop." The net gain in membership was about 300. Finances were practically as a year ago. Several glorious revivals were reported. The preachers were all found "blameless in life and official administration," save N. F. Hauptauer, who declined to go to his work. His name was referred to a committee. It was found that he had joined the Methodist Episcopal Church, and his name was merely stricken from the roll, though not without censure.

Our big Church Extension Secretary, Dr. W. F. McMurry, Dr. John M. Moore, Missionary Secretary, Dr. Gross Alexander, our great Review editor, and W. C. Everett, of the Dallas Publishing House, were in attendance, and contributed not a little to the interest of the conference by their sermons and addresses. Dr. Alexander was especially in favor, and was drawn upon liberally. He gave Bible studies daily, and even twice a day, besides preaching some splendid gospel sermons. He succeeded in enrolling all the preachers as subscribers to the Review.

No changes were made in the leading appointments, save that S. W. Walker, D. D., succeeds Mark Hodgson as presiding elder of the San Francisco District, and is succeeded by him as pastor at San Jose, each having completed his term of four years. Under Missionary rule, J. A. B. Fry goes to Berkeley for the seventh year. Next session of the conference is to be held at Hollister, W. P. ANDREWS, San Francisco, California.

The new-born locust just bursting forth from his own former carcass is a most powerful and convincing preacher of the resurrection.



Ring Facts
Established 1858.
For more than half a century
C. P. Barnes & Co.'s Rings
have been the standard for excellence among Southern people. They are always true to Karat and weight, and correct in style.
Your Grand-parents and her Grand-parents used C. P. Barnes & Co.'s rings. May we make yours? No charge for engraving. Our large illustrated catalogue of watches, diamonds, jewelry, silverware, and optical goods free on request.
C. P. BARNES & CO.
504-505 W. Market St., Louisville, Ky.

FROM ARKANSAS.

I left home the 11th of August, and after traveling across the State of Oklahoma, from West to East, arrived in Scott County, Arkansas, October 16th, and was met by my nephew, Rev. Sam J. Fair, pastor of Waldron Circuit, Arkansas Conference, by whose invitation I came to help in his revival meetings. I helped him in four meetings, in which about thirty professed to be converted. I was with him a month. Then I went to Magazine Circuit to assist another nephew, Rev. J. C. Weaver, who is the pastor. We have had some forty-five or fifty professions in the three meetings I have assisted in on this circuit. I have preached sixty-two times since coming to this State. I have had the privilege of meeting quite a number of the people to whom I preached forty-three years ago, when I was on my first circuit in this conference—though most of those who were here then have crossed the dark river, and have gone to their eternal home.

I have had the privilege of visiting two of my brothers, Mr. E. F. Fair, of Scott County, who is seventy-three years old, and has two sons and a son-in-law who are preachers; and Rev. N. E. Fair, of Belleville, Yell County, and their children; which gives me much pleasure. They paid my traveling expenses, otherwise I could not have made the trip. I shall return home soon, if the Lord wills. Hope to reach home by the 25th inst. Love and prayers for all the readers of the Advocate. I hope to be able to attend the session of the Northwest Texas Conference at Abilene, November 6th.

GEO. F. FAIR, Magazine, Lown County Arkansas.

DO NOT MIX DAMAGED WITH GREEN COTTON.

To the Farmers of the State:
The recent rain has washed out a vast amount of ripe cotton; this is stained and dirty. Warn your pickers not to mix this damaged cotton with what they pick from the bolls, as all cotton will be graded, and the price determined by the worst sample in a given bale. Ignorant pickers and children are apt to overlook this very important point in their desire to fill their sacks, and to take from the ground this damaged cotton, resulting in great loss, not only to the cotton-raiser, but to the country at large.
TEXAS INDUSTRIAL CONGRESS.
Henry Exall, President.

The Story of My Life

The Joint Board of Publication of the Advocate of their own accord passed the following:

Resolved, That we have read with great pleasure and profit "The Story of My Life," written and published by Dr. G. C. Rankin and heartily recommend it to our people everywhere as a book of unusual merit and of real spiritual, as well as literary and historical value.

JEROME DUNCAN,
S. A. BARNES.

Price, single copy, prepaid.....\$1.37
Five or more copies (not including express).... 1.00

Direct all orders to

G. C. RANKIN, D. D.

Texas Christian Advocate, Dallas, Texas.