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TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

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The Dream of a World-Wide Union of Methodists

The editor of Zion's Herald declares that "the Methodist Episcopal Church desires that the Negro shall be a part of the reorganized Church because it believes that that Church should be in every sense a world organization." The Methodist Episcopal Church, he says, "is thinking not simply in terms of the American continent, but in terms of a reorganized civilization after the war." The Jurisdictional Conferences on foreign shores, "invested with the power of legislating on questions of a local nature, will permit Methodism to develop indigenous to the soil, and meet the opposition that some times arises at present to a foreign Church. They will be local Churches in a very real sense, and yet part of the great world Church in a very vital way. From this world Church the Methodist Episcopal Church does not believe the Negro should be excluded."

That "the world" is Methodism's "parish" we believe as fondly as did our great founder or as does the editor of Zion's Herald. That the great doctrines of a present, free and full salvation should be proclaimed on every continent and in every isle of the sea we firmly believe. Indeed, that the horizon of Methodism should be bounded only by the habitation of man we fully believe. And that our organizations should send missionaries and establish Churches among even the remotest inhabitants of the race, we are fully persuaded, is their bounden duty.

Zion's Herald cannot possibly go farther than we in insisting that Methodism should have part in reorganizing and renewing the civilization of the world after the great war. We believe with all our heart that the imperative duty is upon Methodism to exercise a unifying and sweetening influence upon the bleeding and torn race. Upon this end we are agreed, but what of the means?

Shall we attempt it through a "world organization?" Shall we attempt it through a world-wide union of Methodists? Or, shall we attempt it through a federation of national Churches, each independent in itself, but all bound together in indissoluble bonds of fraternity? Shall we organize the Methodist Episcopal Church of America in Japan, in China, in India, in Africa, or, shall we organize independent national Methodist Churches in these lands, supporting them with a tremendous program of "co-operation," grounding them in the truths of the Bible, leading them into the deepest Christian experience, but allowing them to express their ecclesiasticisms in terms of their own national sentiments and national aspirations?

In answering this question we cannot ig-

nore the past history of the Church. Did not Mr. Wesley himself entertain for Methodism the idea of a "world organization?" For American Methodists he consented to a separation from the Established Church of England, but it was not in his mind that American Methodists should separate from him nor from British Methodism. Mr. Wesley ordained Dr. Coke as superintendent for American Methodism. He commissioned Dr. Coke to ordain Francis Asbury to the same office and to these two jointly was committed the direction of affairs in the new world. And over all he expected that he himself should be recognized as the governing head.

Mr. Wesley said nothing to Dr. Coke about a General Conference which should exercise legislative, executive and judicial functions. He said nothing about an elective episcopacy. He expected to appoint and ordain the American episcopacy and, when he should go hence, he expected that the British Conference would be to America what is was to England.

Who now will say that Mr. Wesley's idea of a "world organization" for Methodism was practicable? Who will say that Francis Asbury erred in his insistence upon the recognition of American aspirations in the organization of the American Church? Aye, who can be perfectly sure that there would be any Episcopal Methodism in America today had Mr. Wesley's views obtained? The simple truth is that our revered founder failed to take account of the principle of nationality in his plan for American Methodism.

And what of our experience in Canada? Did we not attempt to do our work in Canada under the jurisdiction of home conferences? The war of 1812 between this country and England seriously embarrassed our workers in Canada. These workers were under suspicion and suffered civil disabilities. The result was that they petitioned the General Conference of 1824 to set them off as independent conferences with the privilege of electing their own Bishops to direct their own affairs.

The conference of 1824 sought to temporize with the matter. Upper Canada was erected into an Annual Conference, but was retained under the jurisdiction of the Methodist Episcopal Church and the superintendency of its Bishops. But such temporizing would not meet the situation, and, in 1828, the General Conference was memorialized by the Canada Annual Conference asking again that Canadian Methodism be constituted an independent Methodism. And who will say that the Methodist Episcopal Church erred in finally recognizing the na-

tional sentiments and aspirations of the Canadian Methodists?

And, too, what of our experience in Japan? Three foreign Methodisms were at work in Japan. The Methodist Episcopal Church entered in 1873; in 1884 the mission was organized into an Annual Conference and in 1888 the conference asked for independence from the home Church and for the privilege of uniting with Canadian and Southern Methodists who were at work on the field, "thus furnishing (to quote the words of Bishop Neely), a striking demonstration of the desire even in foreign mission fields for self-government and independence, a desire which is likely to assert itself more and more as the native Churches become stronger and the national spirit has a greater opportunity to assert itself."

In 1907 the union of our Methodisms in Japan was effected and, instead of conferences under foreign jurisdiction, we now have the Methodist Church of Japan. And who will say that this recognition of national sentiments and national aspirations was a mistake?

The Negro himself has shown a marked desire for self-government and independence in things ecclesiastical. Among the early withdrawals from the Methodist Episcopal Church were those of Negro Methodists. The Union American Methodist Episcopal Church, organized in 1813, now has some 19,000 members; the African Methodist Episcopal Church, organized in 1816, now has 650,000 members; and the African Methodist Episcopal Zion Church, organized in 1817, now has 547,000 members. From our own Church, in 1870, went out the Colored Methodist Episcopal Church and this Church now has 286,000 members.

Has not the signal blessing of God been upon these independent Colored Churches? Indeed, has not the growth of these independent Churches been far larger than the growth of Colored Methodists in the Methodist Episcopal Church? In 1870 there were some 200,000 colored members in our sister Church and during these forty-six years they have increased to some 300,000, while the Colored Methodist Episcopal Church has increased from 78,000 to 286,000.

In view of such considerations is it not reasonable to believe that sentiments of nationality and racial aspirations are insurmountable barriers to a world-wide organization of Methodism? Is it not likely, too, that such sentiments and aspirations will assert themselves more, rather than less, in the years which are to follow? And, indeed, should it not be a proud day for American Methodism when all her missions

(CONTINUED ON PAGE 8, COLUMN 1)

The Proposed Union Of Methodisms

A QUESTION OF COMPETENCY.

By J. E. Harrison, D. D.

The twenty-five men announced to serve on the Commission that shall represent the Methodist Episcopal Church, South, in the consideration of the unification of Methodism are all worthy and capable. Without exception they are careful students of all modern tendencies and influences and seek the best interests of the kingdom of Christ on earth.

But the ablest judges sometimes have to stand aside while a less competent man occupies his judicial chair, hence the most competent judge may be made incompetent to sit on a certain case.

The question of competency, then, is to be considered from another standpoint besides that of personal qualification; the other being that of relation. A competent judge, who has expressed an opinion concerning a case, renders himself incompetent to sit on that case.

This rule ought, with double force, to apply to so important a case as that which will engage the attention and require the judgment of the twenty-five men above referred to.

These men are to represent the General Conference of the Methodist Episcopal Church, South, in their work, and are to report the results of their labors to the General Conference of 1918 at Atlanta.

The Joint Commission, representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, formulated a plan for the unification of Methodism in America, and reported it to the three bodies.

That plan as presented to our General Conference embodied the following "basic principles" for unification by reorganization:

1. Name. Methodist Episcopal or Methodist. Our General Conference chose the latter.

2. Faith, etc. Accepted.

3. Governing Power.

(a) A General Conference with two houses. Accepted.

(b) Three or four Quadrennial Conferences. Accepted with request that all Colored Methodists be in a distinct Church.

(c) Quadrennial Conferences elect own Bishops, subject to approval of General Conference Upper House. Accepted.

4. Limitation. Neither the General Conference nor the Quadrennial Conference to have power to interpret the constitutionality of its own acts. Accepted.

These recommendations were unanimously and enthusiastically adopted by our General Conference at Oklahoma in 1914, and, therefore, they are the basic principles on which our General Conference stood when it provided for the appointment of this Commission of Twenty-five, and this Commission, to properly represent the General Conference of our Church must be composed of men who stand with the General Conference fully and heartily.

Any man who has formed and expressed an opinion contrary to the action of our General Conference on that matter is incompetent to serve on the Commission of Twenty-five.

The word "tentative" means that our Commission is to stand on the action of our General Conference and try to work out a completion of the unification desired by us all.

The man who does not stand on the Oklahoma platform is not competent to try for this unification.

From the composition of that Commission there is reported such public utterances as these:

"I see no need of two houses in the General Conference. Such a system is useless, cumbersome, bunglesome."

"We want one supreme lawmaking body for the entire Church—and no legislative power in any jurisdictional conference."

"No synodical conference would elect its own Bishops."

"I do not think we should set the Negroes aside by themselves."

Can men who have publicly expressed such opinions properly represent our General Conference on the Commission?

THE PRESBYTERIAN CASE.

Several writers on unification who are alarmed lest we be swallowed up by our Northern brethren before we can set our house in order, cite the Presbyterian union as an example of an abortive effort towards the union of two religious bodies. Since they emphasize the failure in this case, it is well enough that we keep in mind some of the reasons for the partial failure of the union. Why were they not more successful in their effort? Because of bad leadership. Agitators who were highly prejudiced against the opposite side, men with an old grudge and men of power who were afraid of their personal interest if union came, misled the people.

When the campaign was on it was my privilege to be familiar with the life of several Cumberland Presbyterian congregations. I worshiped occasionally in two of these, and had business dealings with many of the members. Left alone there was practically no opposition in these congregations to union. They were busy people, who had no time or disposition to dig up the past and quarrel over it. Their young people knew but little about the animosity between the two sections which had its birth in the Civil War period. But we saw the red-hot agitators meet those congregations and stir the bitter passions of other days, and after his going there was strife and division. This agitator, a minister of prominence, said that before he would be swallowed up by the Yankee Church he would suffer his right arm to be severed from his body and live out of the Church the balance of his days. The brother has since joined the Church triumphant and his friends below have been curious to know how he and the Yankee brethren are getting along together. With that kind of political wind-jamming he stirred the baser passions of every congregation within his reach. He was of the same type of politician as the pin-head lawyer who stood before a company of Confederate veterans and said, "If there is a hot place in hell Harriet Beecher Stowe occupies that place for writing Uncle Tom's Cabin."

Those who lived in the Cumberland Presbyterian centers believe that if all the congregations of that Church could have had the leadership of men with broad vision and warm, forgiving hearts, and with prophetic eyes on the future, rather than the backward look, there would have been but few dissenters. And the danger to the present movement in Methodism lies not in the possibility of our becoming panic stricken and rushing pell-mell into a premature union, but in a leadership influenced by prejudice and governed by selfish motives. No man seriously fears a union panic, and especially in our conservative branch of the Church. If there is any worry let it be concerning our leadership. And may the great host who must follow pray that our leaders may be divinely led, Christian statesmen. And God's people will pray and labor on, union or no union, and no one is greatly excited unless it be those who see the unmistakable signs of the coming of a united Methodism, but who at heart oppose its coming.

C. W. HARDON.

A REPLY TO REV. J. A. PHILLIPS.

Having been a member of the Methodist Church for twenty-three years and having been reading the Christian Advocate for a long number of years, I ask the privilege of commenting on the letter that J. A. Phillips, of San Antonio, writes in criticism of Dr. James W. Lee's address to the General Conference of the Methodist Church, and the accusations that he makes against the Catholic Church.

Mr. Phillips in the beginning of his letter questions the fact that the Roman Catholic Church is a form of Christianity. We have read similar statements from the same source previously, and the assertion or accusation is not only unjust, but is an indication of a prejudice that should

not occupy the mind of any educated, religious man. The Roman Catholic Church is as much a Christian Church as is the Methodist or any other Church, and she administered to the sick and afflicted, the poor and down-trodden, the widow and the orphan and sinners long before the Methodist Church was organized. The Catholic Church taught and preserved the Bible, educated the people, encouraged art, sciences, literature and saved millions of souls from hell ages before our Church came into existence, and the good work that she has been doing for centuries is still being accomplished in this twentieth century, and the Catholic Church is stronger today than at any time in the history of the world.

Mr. Phillips calls Romanism a religion of authority. The authority that the Catholic Church teaches is one's duty to God, to the Church, to the laws of the land under which they live and that authority that she teaches is the authority that we teach or should teach and does not conflict in any sense of the word with any political, religious or civil freedom. Neither does it forbid worshipping God according to the dictates of one's conscience, or the freedom of the press or speech. To accuse the Catholic Church of encouraging murder, or teaching theft or cruelty is making an accusation that is the result of ignorance and prejudice, is unwarranted and sinful. Mr. Phillips cannot find any Catholic Church, priest or Bishop that teaches these crimes under the authority of the Mother Church, and he cannot find where any crime has been committed in which the Church was the author or instigator. He states that Catholics teach theft and practice it. We will kindly ask him to name the Church, the priest or the Catholic community where thievery is practiced by the members of the Church and with the approval of the Church. If John McVey in his Manual of Christian Doctrine claims that theft is taught by the Catholic Church, then John McVey is no Catholic and the truth isn't in him. The statement that the Church teaches that good Catholics may give short weight and measure to protect himself in business is another error and sounds more like some of the statements coined by the Menace or the Yellow Jacket or Tom Watson or some other such publication than it does from a well-meaning Methodist.

The statement that Catholics offer no help in reform movements against gambling and that they are taught that gambling is not wrong is another statement that may be found in an anti-Catholic publication, but can never be found in any Catholic teaching. On the other hand, the Catholic Church fights with all its strength gambling, drinking and all other vices that our Churches fight, and in many respects they are more combative against evil than we are, especially in divorce and race suicide evils. The Catholic Church does not teach that an oath should not be kept, but if it should teach that a wicked oath should not be kept, then its teaching certainly is right, for a wicked oath should not be kept under any circumstances by either Catholic, Methodist or any other denomination. To say that the Catholic religion is idolatrous or paganism and not Christianity in any sense of the term is to make a fight by unfair statements against one of Christ's Churches that is saving many souls and performing as great a service for humanity as the Methodist Church. Of the sixteen million Catholics that we have in the United States, among whom are some of the best and brainiest men and women, who worship the same God that we do, whose Churches care for the widows, orphans, the aged and infirm, the fallen and whose charitable institutions and institutions of learning are a blessing to the country, and to claim that this Church is pagan and that these people are idolatrous is to make a statement that is not only incorrect, but is a reflection on the intelligence of the person who makes it, and not becoming in any Christian character.

Evidently Mr. Phillips is not thoroughly acquainted with the Catholic usage of images, the power of the priests, the operation of the sacrament, papal infallibility, the confessional and other accusations, or he would not make such unjust accusations. He evidently has learned a

great deal of these forms of worship through anti-Catholic papers, but if he will watch the Catholics in their worship and have true Catholics explain the purposes and object of their worship thoroughly he will discover the use of images is no more of a crime than our reverence for the United States flag, of the tomb of Washington, that the power of the priest is nothing more than what the power of every good preacher should be, that the sacrament and the confessional is a sincere, reverential and commendable method of worship and prayer and that the other forms of worship in which Catholics engage are sincere, beneficial and a credit to their Christianity, and that we have no just cause for criticism.

There are no evils of Romanism to be so monstrous as Mr. Phillips would try to make us believe. There is no teaching in the Catholic Church that is evil. She is not unscrupulous, she is not tricky, neither is the Catholic Church intolerant. The Catholic Church does not try to keep out of the English language and out of the hands of Americans the genuine teaching of the Roman Catholic Church. She does not try to prevent freedom of conscience, freedom of speech or freedom of press. The Catholic Church does not teach that lying, gambling and stealing are right.

Mr. Lee claims to be authority on Catholicism, having given years to the study of practical and theoretical Romanism, but his statements do not bear out the facts. On the other hand, he has made a very superficial study of the Catholic Church, and we doubt seriously if he has obtained his information from sources except those that are prejudicial to the Catholics. We doubt if he ever attends Catholic services, if he ever visits Catholic institutions of learning, if he ever visits the Homes of God Shepherds, their orphan asylums or their many other institutions which are helping to make this old world better. We doubt if Mr. Phillips ever reads any Catholic publication that explains the doctrine of the Church, but we venture to assert that he reads everything he can lay his hands on that is anti-Catholic, and that he believes everything that he reads, and that he repeats these accusations without stopping to consider their source, their purpose, their truthfulness or the character of the men who make them.

The fight that Protestants are making against Catholics is not only wrong, but a shame and a disgrace to the people and Church that engages in it, and the Christian minister like Dr. Lee who has the courage to combat this prejudice, deserves to be complimented, for in our accusations and condemnation of the Catholic Church we spread broadcast among the people many things that are untrue, and we Methodists cannot afford to be a party to the crime. The writer is a Methodist and always will be. He loves the Methodist Church and believes that she is one of the great institutions of the world, and we think the Christian Advocate one of the best religious publications in the United States, and we regret to see slander, vilification, unjust accusations and misleading statements in her columns that will still further prejudice her many thousands of readers against a Church who is making no fight against us, but who is serving the same God that we serve, whose church spires point to the same heaven that our steeples point to, whose God is our God, whose prayers ascend to the same Christ, and who are doing as much for the good of humanity and the kingdom as we are doing.

SETH GUNTER.

Lindale, Texas.

Our courage is a gift of God. We are ready to go on to meet unknown experiences because we are walking in the way pointed out by our Divine Guide and have put our hand in His. No Christian experience has come to full confidence until it has attained this sense of courage as a gift of God, experienced and proved in the divine companionship. We are not to come to God with proof that we are brave, but we are to trust in Him to make and keep us brave. The true Christian is never self-sufficient. His motto in the face of great and seemingly difficult tasks to be accomplished is "I can do all things through Christ which strengtheneth me."—The Congregationalist.

TO THE FUTURE HISTORIAN OF METHODISM IN TEXAS.

Rev. Horace Bishop, D.D.

Dear Brother or Sister: My mother lives in Butler where I have been teaching school for the past three years. I will go there from Springfield. Littlepage will accompany me as far as Fairfield and we will turn aside and tarry for the night with his father-in-law, Uncle Billy Davis. I will meet Mrs. Littlepage for the first time. She is a winsome woman, refined, intelligent and agreeable. Their daughter, Beulah, is a sweet little child and is the forerunner of others of the same tribe and character. Tomorrow I will get to Butler and my mother will learn that I am not to leave her this year. This will be a great joy to her. I will finish the term in school and then spend the rest of the year in active revival work. I will preach every Saturday and Sunday until June when my field work will begin. I am glad the presiding elder and Bishop allow me to continue in the school until my term is closed. I expected as much. A month hence Brother Cornett will come to see me. We are in the same class in conference. He will invite me to help him in a campmeeting on the Corsicana Circuit. He is junior there under Littlepage. Of course, the invitation is only a courtesy to me, but I appreciate the privilege and promise to go. I will be my first campmeeting as a preacher.

The Corsicana Charge is so heavy and they will have so many meetings that he will not be able to reciprocate. No matter. My preaching is worth exchanging. I will go. In the meantime Brother Gilmore will plan the meetings on the Fairfield Circuit so as to let me off for the campmeeting. It is not any trouble to hold revival services on Fairfield Circuit. Uncle Wash Walker and Timothy Green "keep the chunks poked together" all the year. All that is necessary is to call mourners. They will come. Mood Self, Davis Halmark, Wes Weaver and other backsliders will start the ball rolling and the revival fires will burn. Haven't we been holding cottage prayer meetings all the year? Haven't I left home after school hours and ridden fifteen miles to prayer meeting at Uncle Jimmy Halmark's, supper or no supper? I've got no canned sermons to preach to the people. I have to make up for my poor preaching by prayer and hard work. I wonder if I will ever get lazy. Probably when I get as old as Uncle Drury Womack I will like to rest.

Brother Gilmore says people won't go to Church on "week-a-days." I have been reading Paule's Life of Bishop McKendree, and have been disillusioned. I have imagined that great multitudes went to hear those pioneers every day in the week; but not so. They would preach to two or three "gathered together in the name of the Lord." Very often there would be conversions among the little company. I have recently heard of a great Presbyterian preacher by the name of Bushnell. I understand he would rather preach to three and have one conversion than to preach to multitudes with no conversions. That sounds like McKendree. Next July I will go to that campmeeting at Beeman's or Goshen, four miles south of Corsicana. Littlepage has been called to Central America to help a stranded brother. He will come back as soon as he can, but Wiley W. Thomas, a transfer from Alabama (once stationed in Montgomery), will be in charge of the circuit. He and Cornett will represent Methodism in the pulpit. Brother Burgess and Brother Cunningham, two Cumberland preachers will represent that Church. Marior Frye and Uncle Billy Roberts (late of Arkansas), together with Judge Kerr and Sam Hamilton, of the C. P. Church, will be a committee to say who shall preach at each hour. They will select a fifth man. All this is done to prevent friction of one kind or another by creating a great deal more and worse of a different character. Two noble and brilliant young lawyers, whom Littlepage has received into the Methodist Church, will be there. Their names are J. L. Halbert and Roger Q. Mills. I understand that the most promising young preacher in the C. P. Church will be there. His name is J. Sanford Groves. He has recently graduated at Trinity University, and married Miss Mattie Pitman, of Corsicana. My brother, John, has a grudge against him, not for graduating nor

marrying, but for marrying Miss Mattie. But pshaw! John will marry another fine woman in a year or two.

I will meet Brother Groves and we will form a lasting friendship. Forty seven years hence, when I am presiding elder of the Waxahachie District, Trinity University will have been moved to Waxahachie, and I will find J. S. Groves, an old man on the hill near the Administration Building, superannuated. His wife will abide with him, and they will have a little home of their own. True to his Lord and his Church he will be passing into a bright sunset, his only trouble being that he longs for a place to do a little more work before he goes home. We will be in many a meeting together before that day. By the time I get with him at Waxahachie people will have horseless cars (automobiles). I will own an automobile myself and sometimes I will take my old friend Groves in it with me, and see him home. He and his noble wife will be a benediction to the great institution of learning. Their very presence will be an inspiration to the theologues of Trinity. Dr. Sam L. Hornbeak, alias Sam Hornbeak, a boy living at Tehuacana, will be President. Four Hornbeak boys are in the habit of attending the annual campmeeting at Cedar Island, and all except Sam will be bye and bye. C. P. preachers later some of them will be U. S. Presidents and others not. They will all be good men.

That will be a great campmeeting at Goshen. The Steering Committee will appoint Brother Burgess to preach Sunday at 11 o'clock. His text will be the last verse of the thirteenth chapter of I Corinthians. Faith, hope and love. I have heard the text all my life, but about the only thing I know about it in the way of interpretation is Charles McKay's lines beginning, "Tell me ye winged winds, which round my pathway roar." They are very popular, but will presently be consigned to oblivion. Brother Burgess will beg sinners to repent, and will actually go to the front of the altar, and with book in hand will go on his knees and plead with them. But they will sit still. There is a young man in the cross timbers (the name of him, James D. Shaw), who does that up near Alvarado, and the boys meet him in crowds. But somehow an old man can't do what a boy can. They will look at old Brother Burgess without emotion. The committee will announce Brother Thomas for 3 p. m. He will tell about the wicked being "turned into Hell." He will spell hell with capitals. Colonel Mills, who is an ardent admirer of Brother Thomas, will tell him that he has no right to scare him with such a sermon. (Scare Mills! Sic.)

Then Marion Frye will come to me and tell me that the committee have appointed me to preach at night. The idea! What do they mean? Frye tells me, and disappears into the grove. Uncle Billy likewise goes to the woods. How many more I do not know. I just know it is a shame, with all those great preachers, to set a boy like me to stand in such a crisis. I also go to the woods and see or hear no one until the horn blows. Then, while they are singing at the brush arbor, I will go to the stand. I will see Frye and Uncle Billy coming in from their blest retreat. Also Sam Hamilton, Judge Kerr, Alfred Doolen and his young brother, Jesse. (Jim has not got religion yet). The Doolens will sing, "Of all I ever did possess, I know religion is the best." They will mean it, too. But I am at a great loss. I once heard "Virginia Williams" preach a powerful sermon on the wheat and the tares. I remember a little about it, not much.

I recall the way the tares were bound into bundles. That will be my text. Growth in grace, growth in sin, tares in bundles, i. e., bundles of thieves, bundles of swearers, etc. It will take me at least twenty-five minutes. Moses will illustrate growth in spiritual stature; Ahab, the law of degeneracy. I will tell them what little I know about it. But the power will respond to the prayers of those men who have been in the grove. Seventeen grown men will rush to the altar. Many women will come, screaming. A few boys in their teens will come, such as Cade Hayes and Dillon Young. More than a score of conversions, that night. They will stick. They will be my friends for half a century, or at least as long as they remain in the flesh. The people will say, "I didn't think it was in that boy." He don't think it is, either. And it is not in him. The power is of God. Cade and Dillon, and his brothers, Jim and

Joe, and the Garners, and the Leas. Preston Lea will marry Lida Garner, and I will join their hands. Their children and mine will be the best of friends in the coming years. What a wealth of friendship will grow out of these occasions!

Think of what friends I will have; Halbert, knightly soul, the manners of a Chesterfield, the chivalry of a Sidney, or that rising young preacher (Holston, Emory Hoss; Mills, the high-toned, honorable, who will shine brightly among a galaxy of great Texans, such as Coke, Reagan, Dave Culbertson, Hancock, Throckmorton, Charley Stewart, Herndon, Maxey, Ireland. Mills will be the most brilliant of them all. He will break the power of E. J. Davis, by his philippic at a Corsicana political gathering, long before Coke will kick open the door of the executive mansion at Austin. It will be a great tragedy when this peerless orator becomes alienated from the Church. He will pay nearly one-seventh of the cost of the new Methodist Church when we build in Corsicana. He will help me to raise the rest of it. He and Marion Frye and Charley Jester and my brother, John, will give till they can't give another cent, and then double their subscriptions and tell me to go ahead. Halbert will do likewise, but will not live to see the church completed. Jim Doolen will get religion and join and be put on the committee. Will Tatum will get religion there. George Jester will move there from Tehuacana, and get into the swim. Uncle Billy will stand by us. But Roger Quarles Mills will be the unquestioned leader, until the church is finished and paid for. I never cease to grieve over losing him. In all the asperities of the campaign for State-wide prohibition I will never for a moment lose confidence in the breadth of his statesmanship nor in the purity of his intentions. When I go back to Corsicana to conduct his funeral forty years from now, I will have to pass in silence the tragedy of his separation from Methodism. As long as he is in health he will sing at eventide, "Oh for a closer walk with God." When he is worn out will call on him, he will be glad to see me, but will not talk much. I will say, "Mills, how do you spend your time?" He will say, "Brother Bishop, almost my sole enjoyment is in watching children play." Oh yes, Mills will become my friend. So will all those brethren I have mentioned. So will that rare Scotchman, Major Beaton, and his wife and daughter, Katie, who will die. Mrs. S. W. Johnson and his son, Ralph, Sister Beaton will live to see these lines published. If ever I hear of any man saying aught against her or her sister, Mrs. Jester mother of the Jesters (three boys and a daughter), or against Sister Miller, will walk across the State if necessary to tell him what I think of his lack of veracity. My! I can't quit. What about Colonel Winkler? Jurist, citizen, great Masonic leader, above all, Christian man. I am in St. Paul's fix. Time would fail me to tell of the host in and around Corsicana, whose names will be added to the list in the eleventh chapter of Hebrews. As I stand at that Goshen campmeeting and think what a wealth of friendship I have gained, how pitiful is any pecuniary reward! They will hand me three dollars and thirty-five cents for my services. I am not worth it, so I will give it to Cornett to help his missionary collections.

Next year we will send Mills to the General Conference at Memphis. He will return and tell me all about a great sermon by a bald-headed preaching genius, W. E. Munsey by name; the same one whom a boy preacher of note, named Sam Steel, will write about, after he himself obtains National renown. Waxahachie, Texas.

A PLAIN LITTLE TALK.

H. G. H.

S. B. Johnston, of Uvalde District, West Texas Conference, writes in late Advocate a strong, good article on church building. I have been wanting a long time for some presiding elder to do this thing, for so many of these prominent men in our Church—men learned in Church law and going round and dedicating little cheap shacks and calling them churches—have been signing up with a bold fist applications to our Church Extension Boards for big money to waste in the vineyard of the Lord. Yes, great West Texas presiding elders have been doing it for years, are still doing it, for I have the applications now on hand in our record book. I know, too, a number of Churches now bankrupt be-

cause they utterly refused to comply with the law that three-fourths of the amount necessary for the building shall be secured before the work commences. A subscription list is not money—banks won't take them. Applications come before us constantly for donations and loans to poor little houses—seemingly the best the people can build just then—not measuring at all up to architectural rules, and what is the Board to do?

We have been mixing things mightily for thirty-three years—granting some and throwing others into the waste basket. Sometimes the President of the Board—not the one we have now, former Presidents, now gone to the Church on high—stamp the floor and say some Methodist preachers are limited in mental endowments. I rush to the rescue and tell him not a member of the Building Committee ever read the Discipline. And then we all break the law together. Some of these applications come up with the Bishop's name signed to them. But when the West Texas Conference builds such a "monstrosity" as Johnston calls attention to, and asks for help, the whole Board is apt to resign at one fell swoop. Bishop, Texas.

HE TRUSTED NO ONE.

Elsie Malone McCollum.

Some time ago, my seat in a railway train was just back of two men whose conversation had not attracted me, until I heard one of them say, with great earnestness: "I've no faith in anybody; I don't believe anything. I hear and only half of what I see; I trust no one for anything." It made me shudder. No faith in any one! Had he no mother, father, brother, sister, wife, daughter or friend in the whole world? Or had they all proved unworthy of his confidence?

I had seen a few people whom I did not consider trustworthy; and I had seen others who seemed to have confidence in but few, but I had never before heard anybody deny faith in all humanity. I tried to imagine what kind of a citizen this man made. Could he ever lie down in peace and sleep? And what could he expect from a world to which it seemed he contributed nothing? The world usually pays us back in our own coin, and we must give out love and trust, if we expect them from others. I wondered, too, if it were possible for this man to have faith in God, if he had none in all the creatures God had made.

I soon came to the conclusion that he did not mean what he said, for he asked the conductor several questions concerning the time of day, the name of the station where the train would stop for dinner, etc. So he was trusting some one all the time. Was he not, when he boarded that train, trusting the conductor and other railroad employes to take him to his destination? Was he not trusting—without any fear of being poisoned—some one to prepare and serve his dinner?

Then I saw him buy fruit and cakes for a poor woman and her two fretful children across the aisle from him. He called the older child, took him upon his knee, got him to change his whining for laughing, then bought him a climbing monkey and sent him back to his mother, who had enjoyed the little respite.

There evidently was, in the heart of this man who said he trusted no one, a tender feeling at least for the poor and for children; and the heart that loves a little child cannot be altogether bad.

Then surely this man was, at the time he gave vent to such pessimistic expressions, only disappointed in some one; and as a consequence, was in somewhat of a skeptical mood; but he did not mean what he said. If we could know his heart, we should probably find in it more faith than even he was aware of—we shall hope so, at least. McCaulley, Texas.

Every Christian man is under obligation to recognize his kindred with every other Christian man—his kindred in the deep foundations of his spiritual being, which are far deeper and ought to be far more operative in drawing together than the superficial differences of culture or opinion or the like, which may part us. The bond that holds Christian men together is their common relation to the one Lord, and that ought to influence their attitude to one another. —Alexander MacLaren.

forms of worship papers, but if Catholics in their object of their he will discover no more of a reference for the e of the tomb of e power of the e than what the preacher should nt and the con-reverent and of worship and atholics engage d and a credit , and that we r criticism.

of Romanism to r. Phillips would e. There is no lie Church that scrupulous, she is the Catholic The Catholic to keep out of and out of the the genuine oman Catholic ot try to pre-ience freedom of press. The not teach that ealing are right. be authority on given years to and theoretical tements do not the other hand, superficial study and we doubt btained his in- s except those the Catholics, attends Catho-visits Catholic ig, if he ever ood Shepherds, or their many ch are helping ld better. We rver reads any at explains the s, but we ven- e reads every- hands on that at he believes ads, and that ations without their source, ruthfulness or en who make

tants are mak- is not only nd a disgrace urch that en-ristian minis- as the courage e, deserves to in our accusa- of the Cath- ad broadcast y things that ethodists can- to the crime. ist and always he Methodist at she is one of the world. Christian Ad- religious pub- States, and we flication, un- sreading state- ill go to that campmeeting at Bee- man's or Goshen, four miles south of Corsicana. Littlepage has been called to Central America to help a stranded brother. He will come back as soon as he can, but Wiley W. Thomas, a transfer from Alabama (once station- ed in Montgomery), will be in charge of the circuit. He and Cornett will represent Methodism in the pulpit. Brother Burgess and Brother Cun- ningham, two Cumberland preachers will represent that Church. Marior Frye and Uncle Billy Roberts (late of Arkansas), together with Judge Kerr and Sam Hamilton, of the C. P. Church, will be a committee to say who shall preach at each hour. They will select a fifth man. All this is done to prevent friction of one kind or another by creating a great deal more and worse of a different character. Two noble and brilliant young lawyers, whom Littlepage has received into the Methodist Church, will be there. Their names are J. L. Halbert and Roger Q. Mills. I understand that the most promising young preacher in the C. P. Church will be there. His name is J. Sanford Groves. He has recently graduated at Trinity University, and married Miss Mattie Pitman, of Corsicana. My brother, John, has a grudge against him, not for graduating nor

of God. We eet unknown are walking y our Divine hand in His. has come to has attained a gift of God, in one divine not to come ve are brave, Him to make e true Chris- t. His motto id seemingly omplished is rough Christ "The Con-

Notes From The Field

(SEE ALSO PAGE SIX.)

BEN WHEELER.

We closed a great revival at Ben Wheeler last night. Scores and scores were blessed and many were made to shout the praises of God. Brother Milton and his good wife are very popular with their people and are doing a great work. To God be all praise forever.—W. H. Brown.

WARD MEMORIAL, AUSTIN.

I closed last night one of the best meetings that has ever been held at Ward Memorial. Our Church is in excellent condition. Sunday School, Epworth League, prayer meeting and Woman's Missionary Society are in fine condition. We have one of the liveliest Churches in the city. One hundred and fifteen additions up to date. Everything in full at conference.—M. J. Allen, Pastor.

FREDONIA.

We are here in an old-time camp-meeting with Rev. Joe Watson, the only. He is doing a fine work for the Church in this section of the West. We had twenty or thirty conversions yesterday. We have a natural shade and running spring and things look like the days that are in the silent past. If the Church would locate campgrounds thirty or forty miles apart over this country where the people would go annually and camp it would give stability to our Church life and our meetings would really reach the people. We are just out of a good meeting at Granger, Texas, with Rev. M. A. Turner. Brother Turner is a capable man and his people love him. There are lots of preachers who can preach less than he, filling larger places. A word to those who need meetings held after September 15, and October. We will be open for engagements.—J. T. Bloodworth.

COOLIDGE IS STIRRED BY GREAT REVIVAL.

Coolidge and surrounding country is now being swept by a religious awakening such as has never been seen before in the history of the town. People are amazed at the power of the gospel messages delivered by Rev. E. N. Parrish, who is doing the preaching, and are convinced that God is as much alive and as powerful today as in days gone by. The inactive Church members are being stirred from their lethargy and, as a result, souls are being saved at every service. There were fifteen conversions the first two services. Brother Parrish sends the truth home to all without fear, and too much praise cannot be given him for doing the work dozens have tried to do before him, and failed. Mr. W. H. Matthews, Jr., who is leading the singing, has been instrumental in the great success attained, for he has a strong and melodious voice, and conducts the song service in a manner pleasing to all, making the song services alone worth your attendance. Up until Thursday morning there had been thirty-four conversions. There has not been a service since the meeting began Sunday morning that there have not been souls brought to Christ.—Coolidge Ledger, Aug. 25.

CORPUS CHRISTI.

Our Mexican Church here was completely demolished by the recent storm. Possibly Brother Onderdonk will give a more detailed report of the damage done to the other churches. The local Catholics are delighted. The priest here is telling his people that God is helping him get rid of the Protestants by destroying their churches. Along in May Brother Onderdonk held a meeting for us and many nominal Catholics became interested. Then the priests began to get busy. They threatened them (the new attendants) with every kind of violence. Finally on the last Saturday night of the meeting my house was set on fire while we were at Church. The fire did about \$50 worth of damage only, for a good neighbor saw it in time to get it under control. Speaking further of the storm, I might add that the house we live in was blown from the foundation but we had fortunately left the house about two minutes before the accident happened. So in spite of the many ups and downs of us missionaries God always gives us an abundance for which to thank him.—D. Macone.

JUNCTION.

A few months ago one of my stewards asked us why we did not give the Junction work a write-up in the Advocate. Our reply was that we would when we had something to write about. Since that time the brethren have been "a movin'," and here we are. But, first, let me say that Junction is a good place to live, and any preacher may count himself fortunate to be appointed to this field of labor. Now for our report: First of all, God has blessed us in point of conversions, our meetings here resulting in some thirty or forty conversions and reclamations and twenty-three additions to the Church. Second, our good people at Coperas, one of our appointments and one of the best country Churches I ever saw, have built and paid for a \$1000 church building, and it will be dedicated the first time we use it. Third, there has been for a number of years a debt of \$1400 on our beautiful church property here in Junction; a few days ago the Board got together and decided it was time that this should be lifted, and on Sunday, August 13, 1916, one of our stewards, Hon. Coke R. Stevenson, made a speech in behalf of this indebtedness, after which the pastor asked for a public subscription and in about ten minutes we had not only the \$1400 provided for, but \$224 surplus and \$1613 of this amount was paid by our own people. This gives us two churches to dedicate this year. Last, but not least, we have, with the help of the good Lord, the co-operation of our good business men and membership, launched what we believe will be a great blessing to the Methodist Church in this part of the State, a Methodist Encampment, which is to be an annual affair. Judging from the large attendance and the expression of satisfaction and pleasure of our visitors the first effort was a success, and already we are planning for a bigger and better encampment next year. All who have visited Kimble County know that we have an ideal place for a gathering of this nature, and to those who have not been so fortunate I wish to say that

with her flowing rivers of pure sparkling water, innumerable springs, towering, granite-crowned hills (at least that is what Brother J. M. Perry says) and beautiful valleys we may truthfully say this is the Switzerland of America. We are trying to round out a good report for conference at Uvalde in October, and are mindful of the claims of the dear old Advocate.—John C. Campbell, P. C.

BARRY AND EMHOUSE.

We have just closed a great union meeting at Emhouse, with Rev. A. P. Lowrey, of Fort Worth, doing the preaching. To those who know him it is needless to say that he did some great preaching. There were about one hundred and fifty conversions and reclamations, and the results of the revival will abide through the years to come. We are hoping to build a nice parsonage at Emhouse this fall and make it a station. Mrs. Lowrey did personal work and directed the choir and she is equal to the best. Miss Artis Young, of San Antonio, was present as pianist and young people's worker and endeared herself to all. Our presiding elder, Rev. W. H. Matthews, of Corsicana, preached for us part of the time in our revival at Barry and did great work for us. His sermons are strong, his personal work direct and effective, and above all things he convinces his hearers that he knows Jesus as his personal Savior. We have received fifty-one this year, forty of them by baptism, and hope to make a full report for the third time for this charge at conference. You preachers who are thinking of moving need not look this way as this pastor intends to come back for his fourth year. For the past two weeks our auto has been taking us to Corpus Christi and back, where we enjoyed the storm, fishing, camping, travel and the sights of Austin, San Antonio and the other places along the way. Now for two months' hard work on that report.—J. U. McAfee.

BLANCO MISSION.

This is my first year on this charge and I feel that this appointment has been of the Lord. We are forty miles from the nearest railroad, but can reach one in about three hours by auto. This charge has five appointments and 240 members, plenty of work to do here for a preacher, good health, good people, a delightful charge. We have repaired the church at Blanco, which was built thirty-three years ago, spending about \$400 on same. This has been a year of working over the Sunday School at Blanco. Have reorganized, regraded and built up a good school here (will report 100 per cent at conference). Held one Sunday School Convention, one Institute, Children's Day and Rally Day. Have three organized classes, 190 enrollment, eleven classes and all departments at work. A large per cent of the conversions this year were from the Sunday School. Have held three meetings on the charge. Conversions for year, 33; accessions for year, 31; present membership, 242. Just closed great revival at Blanco. Large crowds attended and gave good attention, resulted in twenty conversions and a number of accessions—more to follow. Have held all the meetings myself this year and God has wonderfully blessed us. Praise God from whom all blessings flow. Will soon be ready for conference.—L. A. Akire, P. C., August 20.

FAIRFIELD.

We have just closed a successful revival at Dew, on the Fairfield-Dew charge. I began this meeting on Friday, the 11th, and Brother Harbin, our efficient Sunday School Field Secretary, came to my assistance, arriving Sunday night and doing the preaching to the close of the meeting Sunday night, the 20th. Those who have had Harbin know how well it was done. The membership of the Church was revived. Seventeen family altars were erected or re-established. A teacher-training class of seventeen members was organized. On Sunday night I received twenty-one members. Baptized sixteen adults and two infants. At the consecration service on Sunday afternoon one young lady, Miss Grace Swinburn, volunteered for the foreign mission work. After the meeting Brother Harbin came with me to Fairfield, where we held a Sunday School Institute, which I think will be productive of much good. A teacher-training class was organized. Our third quarterly conference was held at Dew one week before the meeting began. Brother Davis was with us and preached with his usual grace and power. Brother Whitehurst, of Teague, was also with us at the Quarterly Conference and preached at night with his usual earnestness and power. He and Davis are both great preachers. Our finances are somewhat behind, but we still are hopeful that they will all come up before conference.—Robert O. Wier, P. C.

PAOLI SUMMARY.

The summer is ended. We have started on the final "homestretch." Only two more months until conference. Then all will be history. As I think of the past ten months, I wonder how well pleased God is with the history I have made. I can only commit the past to Him, and earnestly trust Him for leadership in the days which are to come and go. There have been some changes since I came on the work, which have proven a great blessing thus far. Paoli is now taking half time instead of one-fourth, and will pay what she agreed to pay for same. All assessments have been increased some over last year, and will be paid. Wayne is seriously considering the half-time proposition for another year, which would make the Paoli charge a very pleasant two-point work. About thirty-five have been received into the Church since conference, most all of whom were received on profession of faith. The Sunday Schools are all doing well, the attendance being almost equal to the Church membership. The school at Paoli is using the graded lessons and the folks are very much pleased with them. The ladies have been loyal in their work and are a most valuable asset in my work. I think no truer people ever lived than the people on this charge. They have been kind and patient, having given the pastor and family every attention which could be given mortal kind. They have overlooked mistakes and commended every effort we have made to advance the kingdom of our Lord and Master. Every phase of the work is advancing. God has been good and we are happy. No pastor ever had a truer presiding elder than this pastor, and if my experience would permit, I would say a serious mistake would be made if he should be moved from this district before the expiration of his quadrennium. He is true to his pastors. May the Lord lead us all into fields of greater usefulness in His kingdom.—Alonzo L. Williams, P. C.

EULESS AND THOMAS' CHAPEL CHARGE.

Thomas' Chapel and Euless Churches are counted small Churches in the Fort Worth District, but both of them have some men and women who are born of the Spirit and are willing to do their best to help their pastor. We began our revival meeting at Euless the fifth Sunday in July with Brother W. G. Bailey, of Highland Park Methodist Church, Fort Worth, to do the preaching. Brother Bailey preached with the old-time power. There were about thirty-five people happily converted and reclaimed. A large number of these united with the Church. The Church was greatly revived and the entire community felt the force of Brother Bailey's strong gospel messages. They will not be forgotten soon. We went from Euless to Thomas' Chapel. From the first service the interest was good. Brother Bailey continued to deliver the sweet and forceful gospel preaching. Every man and woman was made to feel that God was speaking through his servant. Thomas' Chapel people said that it was the best revival that they had had in years. A large number were converted and reclaimed. We had ten accessions to the Church and are sure that a number will unite with the Church later. The Church was greatly revived. Many who were groping in darkness are now walking in the sunlight of God's love. God is more real and Jesus is more precious to them than ever before. We give all the glory to Jesus Christ, and pray God to give us more faith in the merits of his Son.—W. M. Anderson, Pastor, Arlington, Texas.

MIDWAY, ON HEADRICK CHARGE.

We have just closed a very successful revival at Midway, on the Headrick Charge. Rev. N. U. Stout, of Brinkman, Oklahoma, came to us on Sunday, August 6, and did the preaching, and he did it well. Brother Stout is one of our very best young preachers, big in body, mind and soul. Many of the older members said that the revival was the best ever held at this Church. The crowds were large from the first, which assembled under a huge arbor erected by the citizens of the community for the purpose used. The actual good cannot be estimated in figures, for the figures in hand do not touch the greatest work accomplished. Practically every home within a radius of six miles was touched in some manner by the revival. There were sixteen accessions to the Methodist Church and probably many more to the Baptist Church, for it was indeed a union meeting in spirit. The people were brought closer together, the Christians were encouraged and empowered for a large service to the Church, and sinners were caused to make a stand for the right when they were not actually converted. Midway is a very splendid rural community. It is like going to Church in town or city, but with increased crowds. I have never preached to a more intelligent and consecrated people, and never to so large throngs of people. Midway is in the middle of everywhere and the people come. The Church has a happy name and are a happy people today by reason of the revival.—Keener Rudolph, P. C.

IRENE.

This is the initial year with Irene as a station, but the prospects are that she will by no means wither in her infancy. We have just closed our revival which resulted in about twenty conversions and reclamations. Rev. J. F. Adams, of Covington, Texas, did the preaching. Brother Adams is a splendid revivalist. He goes after sin in the proper way. We did not have the results hoped for by way of conversions, but the Church was greatly revived. As a result of the meeting the citizens of the town formed an organization termed "The Law and Order Society," the purpose of which is to raise the moral standard of the town. We found the work organized and in good working order when we arrived here. Rev. J. D. Hendrickson is a good man to follow. He leaves things in good order. A band of faithful and loyal people have stood by us. The pounding came in due time and proper style. The stewards have kept the salary satisfactorily arranged for. Even through the summer months when money is scarce the reports were almost in full. Our third quarterly meeting was held August 26 with an excellent report, Brother J. M. Barcus, our elder, staying and preaching for us at the 11 o'clock hour Sunday. Fifteen were received into the Church at this service. The good people had planned a surprise for the pastor, it being his birthday—a dinner was planned commemorating the occasion and a happy surprise it was. The parsonage site was being cleared away when we arrived and in a few days our splendid new parsonage was under way of erection and finished at a cost of about \$3000, a parsonage which our elder terms the best in the district. The Missionary Society then furnished the parsonage in an up-to-date and excellent way. A cut of it has been furnished



The above is a picture of the beautiful parsonage in Irene, Texas, which was arranged for under the ministry of Rev. J. D. Hendrickson. Brother Hendrickson did not get to live in it but we are glad that the arrangements were made for we are now snugly fixed. It was completed at a cost of about \$3000, then beautifully furnished by the Missionary Society, then occupied by us the first of March. T. L. SORRELS.

to the Advocate for publication that our friends may view it. We have received twenty-eight into the Church this year and have others to come in yet. The prospects are good for a full report at Annual Conference this fall. Pray for us. We certainly have fine people here.—T. L. Sorrels.

OENAVILLE.

I was appointed to the Oenaville Circuit April 31 to fill out the pastorate of Rev. J. Meland Hester who had to resign on account of his health. This is our first charge, but the Lord is blessing our efforts in the work. The people received us kindly and are rallying to our support spiritually and temporally. We have just closed our last revival with glorious success. We started our revival campaign Friday night, June 30, at Little River, with Brother J. G. Walker, our local preacher, in charge of the singing and this scribe to do the preaching. The Lord met with us, sinners were convicted and converted and backsliders reclaimed. We had twenty-one conversions and reclamations and seven additions to the Church, with more to follow. Our next meeting was at Heidenheimer. We had Rev. J. D. Kursell with us. Brother Kursell is a strong preacher, and any one who needs the doctrines of our Church defended will make no mistake in securing his services. He is a converted Jew, a Hebrew of the Hebrews. He is earnest, logical and humorous. We had twenty conversions at Heidenheimer, fifteen additions to the Church, baptized twelve infants and the Church revived. Brother Kursell went with us to Oenaville, beginning August 4 and lasting twelve days. Great crowds filled the tabernacle night and morning. His sermons to the children and young people cannot be excelled. He preaches Moses as a Methodist Bishop, and makes the Baptist confess that it is true. The Campbellites do not like him because he takes their discipline (the Bible) and shows there is no water salvation. We had eight conversions at this place and fifteen additions to the Church, baptized nine babies and the Church revived. On Saturday, August 12, we began our meeting at Bottoms, with Brother J. G. Walker in charge of the singing. Brother Walker started our meeting for us and we went to him on Tuesday. We had a great meeting here. We preached six nights and had twenty-six conversions, twenty-five additions to the Church. Organized here with the prospects for a good Church. To total the work, we had 73 conversions, 44 additions and baptized 21 babies. The pastor's salary and conference collections will be paid in full. There is one thing that pains our hearts and that is our dearly beloved presiding elder, T. S. Armstrong, will have to leave us this year, as he finishes his quadrannium in the Georgetown District. He is loved by all his preachers and the people, and we pray God's blessings and benedictions upon him. We cannot close this letter without praising the splendid assistance rendered us by Brother J. G. Walker. He was untiring in his efforts and rendered valuable work for the Master. This is our first letter to the Advocate and if the editor sees fit to publish it we will try and get some subscribers in September—the Advocate month. We will close by saying we have not received a "pounding" as yet, but feel one coming.—J. T. Ferguson, P. C.

THREE GREAT REVIVALS.

Have just closed our revival campaign on the Jones-Bethel and Wesley Chapel charge. We opened up at Jones-Bethel (Jacobia) July 9 and continued to July 23. Rev. T. W. Lovell came to us on Thursday, the 13th, and continued to Friday, the 21st, doing all the preaching while here. The writer did the rest of the preaching, except one sermon by Rev. W. H. Brown. Brother Lovell is the best of help. He is a strong gospel preacher and throws himself completely into a meeting. He left with the love and friendship of the entire community. In this meeting there were forty or more conversions and twenty-seven additions to the Church. Rev. W. H. Brown, Conference Evangelist, began at Wesley Chapel on Sunday, July 23, the same day we closed at Jones-Bethel. We joined him the next day. Here we had good revival resulting in about forty conversions and twenty-five additions to the Church. Here we ran until Wednesday, August 2. Brother Brown doing all the preaching. He threw himself into the meeting and rendered valuable service, as Brown always does. He is a success. We appreciate his good work. The third and last meeting on the charge was held at Foster's Chapel, an afternoon appointment from Jacobia. Here a splendid little church had been built three or four years ago, but no Church had been organized. In the spring of the present year we organized both a Church and a Sunday School. We started with a Church membership of twenty-one. Our Sunday School was put in charge of Brother R. T. Giringer, with a start of about thirty members. Too much could not be said with reference to the seed sowing in preparation.

(Continued on page 12)

STAMFORD COLLEGE CAMPAIGN.

Since taking charge of the affairs of Stamford College, July 1, the writer has traveled almost constantly, preaching and making speeches, representing the college and soliciting for students. In that time I have covered nearly all the territory tributary to the school and with the help of Prof. George R. Henderson, of the faculty, and Rev. George Smallwood, manager of the boys dormitory, have succeeded in recovering much lost patronage and turning the attention of the people again to the school. From Throckmorton on the southeast to Andrews on the west the pastors and presiding elders have given us a cordial welcome and assisted us in every way possible, showing a new and encouraging interest in the institution, which I appreciate more than words can express.

As a direct result of this work rooms are being reserved in advance at a gratifying rate, and in spite of adverse crop conditions we feel reasonably sure of a fine attendance.

The entire plant was in serious need of repairs and I called the Board of Trustees together to assist in restoring it. As a result the dormitory formerly used as the boys' home has been entirely repaired and refitted and will be used as the girls' dormitory. This at an expense of some \$800. The other buildings must be thoroughly overhauled and re-roofed, and the boiler for the heating plant had to be replaced. We have set our hands to this great task, and progress is being made, until we believe that by the opening of school the plant will be far on the road to complete and permanent restoration.

The institution has never had a stronger faculty in its history than at present. The new dean, Mr. Robert A. Smith, is the peer of any school man who ever came into Western Texas and has gathered about him a corps of teachers of like spirit and equipment. We have received notice from the State University of our rating as a Class A Junior College. There are just ten in the State and we are one of the ten. Our work will be up to that rating in every particular.

On the 12th day of September school will open. Stamford will entertain. There will be a home-coming for all former students and patrons, preachers, visitors and pilgrims from far and near will journey Stamfordward. A great open-air picnic will be served by the business men of Stamford. There will be speeches by former graduates, the Hon. Wallace Hawkins, newly elected member of the Legislature from Winters, and Prof. Nicholas S. Holland, Superintendent of public schools at Baird, and by local and visiting orators of note, beside. Among them, my former colleague in the pastorate at Abilene, the Rev. Chas. W. Hearon, pastor of our First Church in that fine little city, preacher, wit, humorist and after-dinner orator, without a superior in Texas. In the evening the literary societies will hold big receptions and entertain royally.

Seventy-two days is a short time to revive, re-equip and reinstate a great school, but all that could have been expected and more has been done through the kind co-operation of everybody concerned. Stamford is placing \$1000 in our hands for actual repairs, though these people had just paid heavily to the campaign a few weeks back toward the liquidation of the church debt. We have asked many pastoral charges to assist us in the work and good reports are coming in.

In the words of the immortal Dr. Rankin, "On with the battle!"

J. W. HUNT.

EAST OKLAHOMA NOTES.

Rev. Luther Roberts Correspondent.

Rev. W. V. Teer, of Konawa, was granted a vacation through the month of August. He spent a part of his time in camp with the Boy Scouts at Sulphur.

Rev. M. A. Cassidy, Conference Evangelist, is holding a meeting this week with our Church at Marble Falls, Texas.

Rev. W. A. Lewis is engaged in a revival meeting at Muldrow. Rev. O. C. Fontaine, Conference Evangelist, doing the preaching. It goes without saying that the Muldrow people are hearing some good preaching.

Rev. A. A. Puckett, our pastor at Boswell and Soper, is said to be bringing things to pass. He is nearing the close of four years in the itinerant ministry, and they have been years of prosperity in spiritual things.

Rev. J. C. Crowson and wife, of Shawnee Circuit, have the sympathy of their friends in the conference in the loss of their only child, the death occurring some time ago.

Milton, the second son of Rev. T. F. Roberts, of Holdenville, who has undergone a number of operations in the last eight months, is now rapidly improving and has promise of complete recovery. Last week he spent a few days with his father at Sulphur.

Revival services are announced to begin at First Church, Ada, on Sunday, September 24. The pastor has secured the services of Rev. W. A. Rosser, of the Garvin charge, for these meetings. Brother Rosser is a successful revivalist.

Rev. M. L. Sims is making splendid progress in his work at Coalgate Station. He is a careful, conscientious pastor, and usually makes good. He is assisted by Mrs. Sims who is tactful and active in all the work of her husband's charge.

Rev. I. R. Haun reports a great meeting recently held at Howe, in which he had the assistance of Rev. E. G. Kilgore, evangelist, of Ada. The meeting resulted in a large number of conversions and additions to the Church. Brother Haun speaks in high terms of Brother Kilgore's work.

Congregations at First Church, Muskogee, have held up remarkably well through the summer. In fact, Brother Cross seems to be breaking all records of recent years in Muskogee. This correspondent is told by one who is on the ground that "no other Church in town even approaches First Church in congregations." First Church is looking forward with great pleasure to the entertainment of our conference in November.

Rev. A. P. Johnson, of Caddo Station, has recently held a successful meeting at Freney's Chapel, a Sunday afternoon appointment near Caddo. Results, about thirty-five conversions and a reunited Church. The Church has been repaired with new doors and windows and other needed improvements, and the organization is in a most harmonious and happy state. Brother Johnson will also hold another meeting in a rural community where he will probably organize a Church. He is to assist in a meeting in the Hugo District, and also at Kenefick.

Rev. W. S. Lee, of Bennington and Bokchito charge, is engaged in a very promising meeting at Albion, one of his country appointments. Bokchito has recently experienced a great meeting in which all the Churches co-operated, the preaching being done by Evangelist E. G. Kilgore, of Ada. There were over a hundred conversions and reclamations and about sixty added to the Churches, our Church leading in the number received.

On the night of September 23 several hundred Methodist people assembled in First Church, Muskogee, to celebrate the twenty-fourth anniversary of Dr. A. E. Bonnell's service as superintendent of the Sunday School. Among those who spoke on this occasion were Bishop E. E. Hoss, spoken of in this connection by the Phoenix Democrat as "one of America's leading clergymen"; Mrs. H. B. Spaulding, and the pastor, Rev. C. B. Cross. It was revealed in that meeting that, in addition to the faithful service which Dr. Bonnell has rendered to this Church, he had put \$5000 into the building alone. The event is mentioned by the Muskogee papers as a most happy one, and a just recognition of the faithful services of Dr. Bonnell.

Rev. L. B. Ellis and wife, of Holdenville, have spent a part of their vacation in Colorado, having made the drive through in an automobile. First Church, Shawnee, and First Church, Ada, have also granted vacations to their pastors through the month of August.

At Fort Gibson Rev. J. C. Cooper has raised the old church debt and secured money to paint the parsonage and carpet the church. Bishop Moizon will dedicate the church September 17. On the same date he will dedicate the church at Tahlequah, the debt having been raised some months ago. A number of churches in this (the Muskogee) district have been relieved of debt this year, and Dr. McMurry, in his report, page 163 of the Church Extension Manual, says commendable things of the work of the presiding elder, Rev. Chas. L. Brooks, in connection with this work of raising church debts.

Rev. C. B. Cross, First Church, Muskogee, has been engaged in a strenuous anti-gambling campaign in that city and has been delivering some telling blows. He has also been touching up the social evil; and the following editorial from the Times-Democrat of that city indicates that his stand is carrying weight:

Rev. C. B. Cross, of the First Methodist Church, South, who has been discussing gambling during the last couple of weeks, will give his attention to the social evil Sunday night. Judge de Graffenried, of the District Court, and Judge Thurman, of the Superior Court, together with Rev. Cross, will be the speakers. The social evil is one of the biggest problems of the world today, and it is probably the most important problem so far as Muskogee is concerned because conditions here in this regard could scarcely be worse and there has never been a very serious attempt covering any considerable length of time to meet this problem in the city. We believe it is a problem worthy of the best thought in the city. It ought to be a subject upon which the best people of Muskogee would be nearly express themselves. There are two phases of the matter. One is the legal aspect and the other the real condition. Every citizen in the world has this problem and probably always will have it. The question which Muskogee should seek to solve is how may the evil be minimized most.

Ada, Oklahoma.

OKLAHOMA METHODISM.

We have as fine a section as can be found in the Nation, and if the union of Methodism is an accomplished fact we shall be great in influence and opportunity. The brethren of West Oklahoma Conference seem to be doing as well as usual this year, with no special problems to distract them. I hope to attend their conference. The East Oklahoma Conference meets again at Muskogee, with the same Bishop we had last year. It seems to me that it should be the rule, subject of course to exceptions for cause, that our Bishops should receive an episcopal district for four years. No man can do his best work as Bishop or presiding elder in one year. A man who cannot serve a district for four years as presiding elder, if his health admits, is not fit for the office. It would seem the same rule would apply to Bishops. At any rate many of us are glad that Bishop Moizon is to be with us again. He certainly was patient, prudent and wise in his guidance of the conference at its last session and should be able to do even better this time. We should all be very prayerful and loyal to the leadership of the Holy Spirit.

I think the reports will show some progress all over the conference. As a rule the brethren are faithful and religious. My own district, Choctaw District, has been greatly blessed. We have had peace and harmony at all times. All the pastors have been faithful. Our people have been loyal and appreciative and we have advanced on all lines, spiritual and financial. At District Conference we showed a net gain of over a hundred in membership and the financial advance will be over fifty per cent. We appreciated the visit of Dr. John M. Moore very much. It encouraged us all.

A. C. PICKENS.

THE EL PASO DISTRICT.

In the middle of its fourth round El Paso District reports as follows:

J. T. Lane, Tularosa, New Mexico: New parsonage enterprise under way, lot purchased and work to begin this fall; increase in salary and twenty-five additions.

Fred Faust, Alamogordo, New Mexico: \$200 increase in salary and over forty additions.

W. S. Huggett, Lordsburg, New Mexico, is rounding out his four years. He is one of our liveliest, readiest and most efficient men in the pulpit. Sister Huggett is slowly recovering from a dislocation of the hip, which occurred on a recent visit to Missouri. He has a \$100 increase in salary.

Frank C. Collins, who is a supply at Deming, New Mexico, is a convalescent singer, preacher and will teach at Lydia Patterson Institute next year. Twenty accessions, a debt of nearly \$800 about subscribed and revival services conducted by Rev. T. L. Lallance in progress.

T. L. Lallance, Las Cruces, New Mexico: Twenty accessions and a plan in view to raise a church debt of \$8000.

Henry M. Barton, La Mesa, New Mexico:

Young Women Enthusiastic Over Pageantry

Young women at Southwestern University are enthusiastic over the work in pageantry under Miss Kuykendall—the Christmas Pageant, the May Fete, and the proposed plan for making permanent our Spring Music Festival.

Student organizations furnish a wide field for individual activities and development. Four literary societies, athletic associations, press association, oratorical association, an active Y. M. C. A. and a working Y. W. C. A. give practical training in those qualities demanded for efficient Christian citizenship.

Leaders in every movement in Church and State in Texas during nearly half a century have been Southwestern University-trained men and women.

Most young people want to get into the institution which produces leaders.

Southwestern Opens September 26

Southwestern University

GEORGETOWN, TEXAS

licensed at our District Conference this year and applicant for admission on trial, succeeds Rev. Ira M. Bryce as pastor. Rodeo and Hachita, New Mexico, were early in the year added to the charge, doubling its power to support a pastor. The courtesies of the railroads in granting passes make this union possible and this circuit well worth serving. Brother Bryce found a lot at Rodeo already added to our Church and a lot at Hachita is promised to the first church building there.

Dr. W. F. Packard, Trinity, El Paso: 200 additions and nearly \$10,000 subscribed to Alta Vista Church. He is now in the hospital. The prayers of his friends throughout the State are asked for his speedy recovery.

C. K. Campbell, pastor Alta Vista and Highland Park: Over fifty additions, beautiful bungalow costing over \$3000, besides lot nearing completion, and Church bids for the erection of a \$25,000 church building to be completed this week.

Dr. H. P. Bond, East El Paso and Ysleta: Twenty-eight additions. Both Churches are in favor of the removal of the time limit.

W. H. Duncan, Clint, Texas: Twenty-five additions, increase of over \$300 on salary. Rev. C. F. Brooks, our pastor at San Marcial, held a good meeting there.

J. E. Fuller, Van Horn, Texas: Seventy per cent increase in salary in two years, \$1000 raised on churches and parsonage and auto, over thirty additions with two meetings to hear from.

E. C. Morgan, Maria, Texas: Thirteen accessions, \$300 increase on salary and much social service work done in the interest of the soldiery. He has a literary and social meeting weekly, with crowded auditorium and gallery. Debates, spelling bees, recitals, etc., are participated in by soldiers as well as by the town people.

W. W. Nelson, Alpine, Texas: Twenty-two accessions and dreams of a new church to compete with the new \$25,000 Baptist Church just completed in adjoining block.

J. W. Campbell, Fort Davis, Texas: Thirty accessions, everything paid in full and with increased salary. Church debt of years' standing raised at Marathon, Texas, and church dedicated. Plans are being made for beautiful red sandstone parsonage at Fort Davis, to cost about \$2000.

M. O. Williams, Fort Stockton, Texas: About fifteen accessions, increase on salary of \$300 over last year.

Argus Hamilton, Buena Vista, Texas: Fifty-three accessions, pastor's salary doubled, besides the addition of Grand Falls. Parsonage bought, for which over half was paid cash. Two Churches organized and a plan for building a tabernacle and enlarging parsonage.

J. J. Golden, Toyah, Texas: Twenty-two accessions and church lot bought at Balmorea. Toyah Church dedicated. Local aid in purchase of auto.

On the whole we expect the district to pay as much on the conference assessments as last year, which amount was about 50 per cent increase over the previous year. There will be increase in amounts paid pastors, and on parsonages and churches, and in the work of the Missionary Societies. The 600 or 700 additions reported are had in spite of war hindrances on the border at many places. This is a little short of last year, but there are several meetings yet to be heard from, and the full thousand may yet be in evidence by conference. On with the battle!

HUBERT M. SMITH, P. E.

IN THE STORM.

H. G. H.

I was right in it and barely escaped with my life. It struck Bishop from northeast at noon, Friday, August 18, blowing 90 miles an hour, rain also pouring in torrents. By 4 p. m. a dozen barns and stables were down. By 5 p. m. hundreds of people were fleeing to strongest houses, gins, homes, stores falling in all directions. The foundations of our house were going. I gathered all valuable papers and stood at front door, giving orders to all the family to follow me in a moment.

As the house started to fall we all fled out in the rain and wind to a neighbor's, 400 yards distant. Wind blew me over two or three times. Timbers from falling houses were flying in our direction by hundreds. As we reached our neighbor's our beautiful home went into a thousand pieces. Next morning a scene of desolation marked Bishop. Gins gone, churches wrecked, stores torn to pieces, warehouses gone, thousands of window lights out, the finest residences in town scattered all over the prairies, streets blocked with remains of torn-up buildings, large brick houses nearly down, all fences down, dry goods flooded, lights out of Baptist church and some ripping up done the Methodist Church, the frightened people building in strongest houses. All gins, barns, silos and smaller houses for twenty miles in all directions torn down. The largest houses were most seriously damaged. Waterworks, electric lights, telephones utterly wrecked. Much damage to our new \$50,000 public school building. Crops wrecked. Our own home loss (Major Johnson) about \$1800. (One firm \$12,000 loss, another one, \$10,000. Poor people suffered most.)

From all the Southwestern towns come similar reports. We are now in a little house trying to rebuild.

Louis Blaylock was in the storm at Aransas. He got home in a penitent condition and issued a first-class paper. My own personal damage will exceed \$2000, helping repairs, but I give notice that while bruised I am still in the ring—but subdued, and in love with all the brethren. I have a little pen, ink and paper left. Penitent Blacklock might send me a few envelopes. "Our prayers were few and short, with lanterns dimly burning."

"A BLIGHTED CITY."

Under the above caption the Texas Christian Advocate of August 17 quotes from the Fort Worth Record part of an editorial from the Nashville Banner "concerning the pitiful condition of Tennessee's capital city."

The Nashville Banner at first denied the genuineness of the editorial, but later found it had appeared in its issue of May 24, 1916, and says it was meant to arouse immediate action by the taxpayers' association to prevent a threatened increase of the tax rate. The Banner says "possibly its tone was unduly excited, but nothing it contained justified the Courier-Journal's statement that Nashville is a 'blighted city,' and that the blight came from prohibition." The editorial, in a garbled form, was used by the whisky papers all over the country as a sad tale of the blighting effects of prohibition, and for boosting the whisky propaganda. This and nothing more.

Nashville is reaping rich benefits from prohibition, and has seldom been more prosperous than now. The sound of the hammer and saw and the swing of the derrick are heard and seen on every side, and substantial progress in moral and material things everywhere prevails. "The moral delinquency of her people" is nowhere visible, and her "downward career" is a fiction pure and simple. While there had been waste and extravagance in the administration of city affairs, "the plunder of the city treasury" by actual defalcation amounted to only forty-odd thousand dollars in a period of five years past, made known by a company of expert accountants after six months' diligent and careful search, who reported that the city was in a sound financial condition and its credit unimpaired. "The rascals have been turned out" under due process of law, and honest men are now in charge of the city's affairs. Prohibition is reasonably enforced by city and county officers, and a hopeful atmosphere pervades the community.

Surely, Mr. Editor, you do not intend to line up with the whisky crowd in traducing the good city in which you spent so many useful years in preparation for your life work. Your premise being false in regard to the alleged condition of Nashville, your argument and conclusion fall to the ground, and nothing further need be said.

May it not be assumed that your sense of justice will give this article a prominent place in your widely read journal.

J. D. HAMILTON.

Nashville, Tenn., Aug. 23.

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NOTES FROM THE FIELD

(SEE ALSO PAGE FOUR.)

BIG SPRING DISTRICT.

I am glad to say that we are closing up our third round with many encouraging things, considering the conditions of the country. We have had some very fine meetings this quarter. As a whole we expect to make a good showing at the Annual Conference. No preacher has been called upon for any reason to desert his post of duty during the year.—W. E. Lyon, P. E.

NOVICE CHARGE.

We have just finished our meetings for the year. Have received above fifty into the Church in all, and prospects are fair for collections in full. August 20 we closed a good meeting at Crews, Texas. I had the very best of help. Brother H. C. Bowman, of Talpa, and Brother Early S. Cook and wife, of Sweetwater. The results are: Fifteen conversions, eight additions to the Church, two answered the call to special service, a good subscription on conference collections, three new subscribers to the Advocate and three babies baptized. Yes, we are moving nicely.—T. D. Ellis, P. C.

COTTON FLAT.

Closed on the 13th of August a great union meeting at Cotton Flat, on the Midland Mission. The Methodists and Baptists united in a glorious revival. The Methodist pastor, Rev. Walter Rholing, was ably helped by Rev. Sam Malone, of the Baptist Church. It is no surprise that his ministry is crowned with so great success. He labors for his and his family's support and finds time to preach to three communities. He preaches from a full heart. Several were added to the Methodist, Baptist and Christian Churches. The singing was unusually inspiring for a country Church. Great good is sure to follow the ministry of these two young preachers so full of enthusiasm and the spirit.—Mrs. Countiss.

BAILEY.

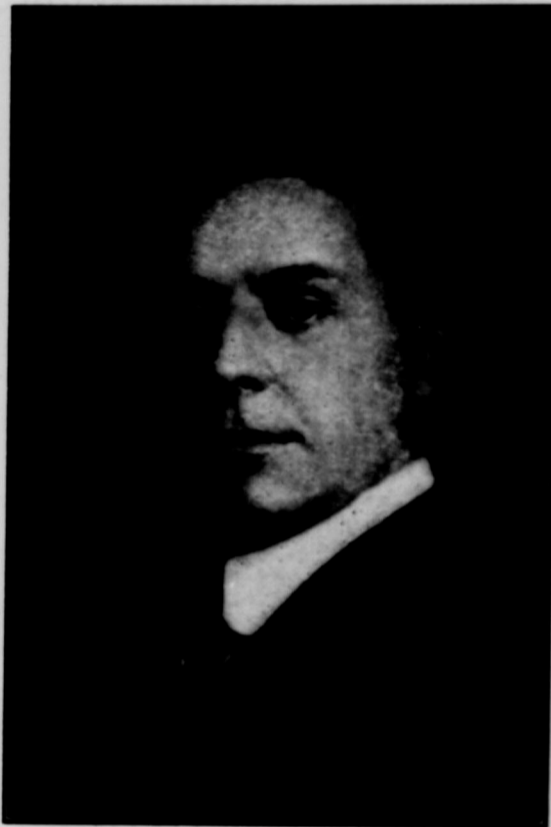
On Wednesday, August 21, we closed a very fine meeting here. Rev. W. R. McCarter, of Ladonia, did the preaching, and it was done in the most excellent style. We have no more forceful and convincing preacher in the conference than he. The people of Bailey realized that they were listening to an ambassador of God who had no compromise to make with the forces of sin. Bro. McCarter preached some sermons which will be long remembered by the people of Bailey. There was a message in every sermon which had convincing power for those who were in sin, and food for the hungering and thirsting for righteousness. This was the best revival held here for years. The Church was revived, and there were about forty converts, thirty joining our Church.—Alvin P. Bradford.

IREDELL.

Rev. C. O. Davis, the pastor, commenced his protracted meeting at Iredell on the third Sunday in August and continued ten days. He had made arrangements to have an evangelist from South Texas, but he failed at the last moment to get him, but did not let the failure of the brother to come stop the meeting. Beginning on time Bro. Davis took the matter in hand and went ahead preaching as he only preaches. The attendance was better than we usually have here, especially at the day service, and the attention was never better. The interest was not very encouraging until Friday night at which service the power came and there were some conversions, and the interest held up to the close. About twelve or fifteen conversions and the same number united with the Church, four by letter and the others by ritual. Eight were baptized and one infant was baptized. Those of the members who attended regularly were built up in their religious experience. It is said by some that this was the best meeting that had been here for several years. Brother Davis is a good preacher and is looking after every interest of the Church. Brother Davis has more collected on the assessments made by the Annual Conference than has been collected on this charge for several years, and he hopes to go to conference with a clean sheet.—W. V. Jones, Supernumeraire.

ZELNER.

Just closed a great meeting at Zelner. Two professed faith in Christ, two reclaimed. Bro. and Sister Pettee by letter cast their lots with us. The Church spiritualized, the community at large was drawn closer together in Christian love. There is only about six non-professors in all the community. The good Baptist people of this community, almost to the man, will toe the mark for the right. Well, I believe every Christian is on a higher plane of life. You will not wonder any longer when I tell you that C. E. Jamerson was at the throttle with the sword of the spirit declaring the whole counsel of God fighting sin to the last ditch. He seems to know but one let up, and that only long enough to reload and fire again. Unselfish, untiring, uncompromising. The longer he preaches the stronger he gets—like the Master going about doing good. Indeed, a busy man, visiting the sick, the bereaved, comforting the sad, he says when the auto plays out he'll get him an aircraft so he can get about the Father's business in a faster way. We want our delegates this fall to notify the Annual Conference that we don't want to take any chances; we want C. E. to continue to walk among us. While he understands preaching, he also understands how to systematically work a trick. On Thursday night it was understood that ye scribe and children were to take dinner with a good brother two and a half miles from home, the good sisters to return home with us at seven. Owing to a little delay we arrived about six to find to our happy surprise about thirty families and parts of families headed by this good pastor and family, waiting our arrival. Bless be the tie that binds. After a very appropriate service we were conducted to dining room to find our eight-foot table loaded with good things, and cabinet filled to over-



RALPH LEOPOLD

As a teacher Mr. Leopold is artistic, careful, thorough, and sound in both technical and interpretative principles. As a pianist he is boldly and strongly inspirational, and deeply poetic. As a man he is the best type of cultured American of today. He comes from an old American family and is brother-in-law to Newton D. Baker, Secretary of War in President Wilson's Cabinet.

Opens September Sixth

Kidd-Key

North Texas College At Sherman, Texas

The pre-eminent conservatory in the South, Kidd-Key College and Conservatory of Music and Art, will introduce Ralph Leopold, pianist and foremost exponent of the Leschetizky method in this country, to the educational public of Texas on opening day, August 6, at Sherman, Texas, the college home.

The mother who wishes to place her daughter where she will receive training in Music as an Art, as well as in Music as a Profession, can make no mistake in choosing Ralph Leopold as an instructor. His artist pupils are achieving notable success throughout this country and abroad. Hazel Peek is playing with great success in all of the centers of music in America.

flowing. Jamerson being a pretty good carpenter soon constructed another cabinet as his own invention, to contain the overflow. A pounding, I reckon! We were then ushered to the front room to find there many things ready-made to gladden the hearts of us all. We tried to express our appreciation, but failed. God bless every one that had a hand in it. Those that were not here, some of them would have been had they known it, God bless you, too. We certainly enjoyed the trick immensely. C. E. When you get ready for another one let us know, we'll help work it. Bro. and Sister R. E. Dorsett, a former pastor, added to our great joy, spending Saturday with us. Come again, R. E., you are welcome in our homes.—H. H. Linden.

GRANGER NOT GROWN, BUT GROWING

When this scribe came to Granger, last November one year, he found a little station, only one year old, "balled up" financially, and otherwise discouraged; and yet no preacher, perhaps, ever was received more kindly, and no preacher's family could reasonably expect more loyal consideration than mine have had here, and that from the beginning to this good hour. However, as intimated above, there was a general feeling of stolid pessimism among our people, which could not have been concealed if effort had been made to do so. But no such effort seemed to have been made. On the contrary, even our best and most loyal people (and a better or more loyal would be hard to find) made free to express their want of hope with reference to their Church and its future. Quite a number of the officials, evidently with the intention of fortifying us against the inevitable, told us frankly that we need not expect a large congregation, even at the first service, and much less afterwards; saying that the people of Granger did not take the matter of Church-going very much to heart, except perhaps on great revival occasions. I was also informed that the Sunday School was small and struggling for existence. Even the chairman of the Board, a more loyal supporter of all that is right than whom I believe does not live today, told the new pastor frankly that no substantial growth could possibly be expected and that the best which could be hoped for was to hold out with what bravery we could, in a fight that must ultimately lose. So acute was this situation that the Board had been compelled to borrow money to pay up the salaries of the two pastors just preceding our first term, one of these loans having been liquidated this year, the other being paid last year. With such a situation confronting a struggling Board, my stewards informed me at their first meeting that they had unanimously resolved with the outgoing of my predecessor, that whoever might be his successor, they would feel obliged to cut the salary back \$200, and that they had so informed the presiding elder before he went to conference; so that the incoming pastor might not feel that it was for want of appreciation of him when the assessment was made. Even the W. M. Society, which had been reorganized and rehabilitated under the faithful and wise leadership of the wife of my predecessor, Mrs. Franklin Moore, showed signs of discouragement at her going, betraying some fear that it could not survive the shock. May God continue to bless this faithful W. M. Society, as he has done in the past, for they have done a heroic work, never failing the pastor in anything he has called

on them to do, besides doing for him and his wife some splendid things they did not expect. Last year they sent wife, at no expense to her, to the 11th Annual Conference at Gatesville, insisting on sending her to Weatherford this year, being kind enough to say that she had brought back to them the fullest and most interesting report they had ever had from any delegate they had ever sent. (Trust former delegates will not feel jeered.) As a special courtesy to the pastor, they bore his expenses this year at the great Summer School of Theology at Georgetown. Well, truth to tell, our Church at this place has had, is having and will have a hard fight. But in the providence of God she is succeeding and will succeed. The Baptist Church was old, well organized and had most of the Protestant wealth in it when our Church was yet in its infancy here. Nearly all the "old-timers" here are either Baptists or Campbellites. Most of the "new-comers" are foreigners, and so usually Catholics; the latter being well established, having a fine building now in process of erection (by all odds the finest and best in the town) with vast wealth behind and in the organization; while our Church has but little wealth in it, most of our people being small property owners, and some of them, by reason of the two hard years, just now passing, badly in debt, but in spite of all this, as our capt'on indicates, we are growing, and expect to be on the ground and doing business when Gabriel blows his horn. Though not what they ought to be, even yet, the congregation grew all the time last year, and we had a small net increase in membership; the Sunday School more than held its own, the salaries were paid without a struggle and there was a substantial increase in the amounts paid on the benevolences; the parsonage was repaired and papered and some splendid new furniture installed. This year our Sunday School has quite doubled, both in enrollment and attendance, as well as organization and interest. Our enrollment now, without the Home Department and the Cradle Roll, both of which we hope soon to see organized, is nearly equal to our Church roll. The W. M. Society was never in better condition, nor more active; more than \$1000 have been spent on our church building, in the way of additions and repairs, making it look new and nearly up-to-date, no debt being incurred except perhaps for a few additional chairs for the Sunday School; old debts (made before our time here) to the amount of about \$250, have been paid, and the salaries of the year, all of which will be paid, are pretty well up, even now. Our "win-one" campaign bore good fruit and a kind of revival atmosphere began to pervade our entire organization, justifying the hope that we were destined to enter soon into yet larger things. This hope we have just now partially realized in a great meeting which ran two weeks, closing Sunday, August 20. In this meeting there were upward of 100 professions and reclamations, thirty new members coming into our Church, with perhaps that many or more going to other Churches, while the spiritual pulse not only of the Methodist Church but of the entire neighborhood was greatly quickened. This meeting was under the auspices of our Church, aided by the Presbyterians, their Church being very small and weak, but their pastor, a man 20 years old, a tower of spiritual strength in the town. The Bloodworth family had charge of the meeting, and as those who are acquainted with their work will know,

they touched with devout and highly skilled hands the whole situation at every point and angle. Nearly all the evangelists operating in this section for the last two decades have at one time or another been here; the last before the Bloodworths being the celebrated Ham-Ramsey team, and there are many who say that the Bloodworths are equal to the best, judged by any standard. To God be all the glory. Including their traveling expenses we paid them, in round numbers by a freewill offering, with no semblance of high-pressure, the sum of \$300. To God be all the glory. By a continuance of his divine help we expect to take up to Waxahachie the best report that ever went up from this charge; and I will have no opportunity to pad my report, either, for that model of conservatism, J. S. Fox, the aforesaid chairman of my Board of Stewards, who, according to Judge E. P. Williams, is the most efficient lay leader this district ever had, is going up as a lay delegate from this district and I could not, if I would, "put one by" him. Will our good and really great editor and the indulgent reader please excuse this long, compound, complex report on the ground (1) that I have never before made a report in the Advocate of our work at this place, and (2) that I will claim no more space, nor patience, any time soon.—M. A. Turner, Aug. 22.

HARRING, NEW MEXICO.

Will write, as I see nothing from these parts. We are moving along all o. k. Just closed a revival meeting at this place last Sunday. It ran fifteen days. We had sixteen conversions and fourteen additions to the Church. When we began we had no one to say amen. We had not gone far before we would hear an amen. By the time we had gone half-way the revival fire had begun to burn. By the second Sunday it was at white heat. All denominations worked with a will to do good and to get good out of the meeting and help others to the cross. I had no preacher help. Brother Jordan, another local preacher, came in the last of the meeting and preached three fine sermons which were helpful. This is the first revival that has been in this part of the country. We have the only organized Church in this part. We organized last winter over the head of union opposition. We began with a membership of nineteen. Have gathered up to thirty-seven and more to come. This is an open field for mission work. If our Church will put a live wire in this territory we can do a good work for our Master and our Church. The country is filled up with people from nearly every State in the Union and it is an easy matter to go with the wrong Church, and it makes it the harder for the preacher and his family. We need help here for the spread of the gospel and it can only be done by the mission spirit of the Church and we have a healthy country; the climate is fine. Could use a good doctor here; while he would have to farm or raise stock to help him make a living, would like to have one that is a Christian and a Methodist. We have a Methodist Sunday School, the only one that is in this part. They preach union and use their literature. When I was a boy I heard old Uncle Dan Warkins of the East Texas Conference pray for deliverance from union, and I say Amen! even now. Am trusting that the conference will send a missionary to us this fall. If this does not find its way to the waste basket will write again.—D. Q. Owen, L. D.

THE Board of Church Extension and New Mexico

By REV. J. H. MESSER.

Few people realize what the General Board of Church Extension has done for the New Mexico Conference. I am not exaggerating when I say the aid given us by this Board has saved a mighty empire to our Church, and has saved thousands of souls to the kingdom of our Master. I know whereof I speak this morning. I have labored in this field for sixteen years and of course during that time have watched closely the work of our Church. Sixteen years ago we did not have an up-to-date church edifice in the bounds of the New Mexico Conference. Our membership was very small and greatly discouraged. We are now the strongest Protestant Church in this State, but you may be sure it is not by accident we have achieved this success. We have contended with great difficulties. Sixteen years ago in many parts of the State we were looked upon with suspicion and often contempt. It was thought we were intruders in this State and that we should go back to the original slave States where we properly belonged. At one place one of our ministers was asked to preach the commencement sermon for one of our State institutions, but there was such a protest raised he was compelled to permit a Northern man to preach the sermon. Beyond doubt a good deal of this feeling against us grew out of the fact that we had such poor church buildings. Other denominations were building expensively, while the most expensive building we had was at El Paso and it was unsightly and poorly located.

About ten years ago people began to pour into this State by the thousands, many of them coming from the Sunny South, but finding our church buildings so much out of date they went into other Churches or drifted away from the Church altogether. Everything looked so dark that there was considerable talk about turning the whole State over to the Methodist Episcopal Church. This notwithstanding a majority of the people were from the South and our State is contiguous to some of our strong conferences.

In 1906 Dr. McMurry visited our conference, which met at Alpine, Texas. In his public addresses he spoke encouragingly of our work, thus sounding a note which was new to us. In 1907 he went over the field with two presiding elders and promised to use his influence to have his Board to do all in its power for us. Stirred by this promise, then it was we began to grow. We have built churchhouses till we now have sixty-two, and parsonages till we have forty. We have approximately eight thousand members and are recognized as the leading Protestant Church in this State. Besides this we care for thousands of our people every year who come here for the benefit of our unrivaled climate, stay with us for a short time and then go back East. We have won such victories for our Lord there is now no power which can keep us from becoming one of the strong conferences of our Church in a few years.

Our General Board of Church Extension has invested in this field \$98,784.40. This has enabled us to lead hundreds of men to Christ. It has made the people feel our Church is no small affair, but one of the mightiest forces in Christendom. It has put new courage in the struggling bands of our people in our towns and cities, and it has brought joy and hope to hundreds of our fathers and mothers who have been trying to establish homes far out on our fertile plains or high up on the slopes of our beautiful mountains. Now when one travels over this State he may see in our towns and cities church buildings worthy of our great Church, the very erection of which is turning the tide against infidelity, the saloon, the red-light district and all the other works of darkness. Often out in the rural sections on Sunday mornings he will see scores of people congregating at inviting chapels, and he will find in these chapels, listening to the Methodist circuit riders, some of the noblest Christians to be found on this earth. The General Board of Church Extension has made all this possible, and, my brethren, it is little wonder that the Methodists over this State are loyal to this great Board, and that they believe so strongly in Dr. McMurry. Let us this year not only pay our assessment, but let us go far beyond this.

RESOLUTION—MRS. WALTER GRIFFITH.

Whereas, our beloved pastor, Rev. Walter Griffith, has been greatly bereaved in the death of his good wife, and whereas, we recognize that Bro. Griffith has sustained a great loss and the Church and community has also suffered a great loss in her death; therefore be it Resolved, That we greatly deplore the loss of this noble Christian woman, but we also believe that our loss is her eternal gain.

Second, That as a Church and Sunday School, we tender to Bro. Griffith and his family our deepest sympathy in this time of sorrow and pray that the Good Father may give great grace to sustain in this sad bereavement.

Third, That a copy of this resolution be furnished Bro. Griffith, a copy sent to the Malone Register and a copy sent to the Texas Christian Advocate.

Signed by Committee:

R. H. ELLIS.
MRS. LILLIE DAVIS.
J. H. HENDRIX.

Big Spring District—Fourth Round.
Lamesa Mission, at McCarty, Sept. 2.
Lamesa Station, at Lamesa, Sept. 3.
Gail, at Durham, Sept. 9-10.
Andrews, at Andrews, Sept. 16-17.
Seminole, at Seminole, Sept. 23-24.
Brownfield, at Brownfield, Oct. 1.
Wilson Mission, at Lynn, Oct. 4.
Slayton, at Slayton, Oct. 8.
Tahoka, at Tahoka, Oct. 15.
O'Donnel, at Draw, Oct. 17.
Cohoma, at Cohoma, Oct. 22.
Big Spring Mission, at Elbow, Oct. 28.
Big Spring Station, at Big Spring, Oct. 29.
Stanton, at Stanton, Nov. 4-5.
W. E. LYON, P. E.

DR. W. D. JONES
DR. H. B. DECHERD
Eye, Ear, Nose & Throat
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Navasota District—Fourth Round.

Anderson, at Anderson, Sept. 10.
Grapeland and Lovelady, at Lovelady, Sept. 16, 17.
Shiro, at Bay's Chapel, Sept. 23, 24.
Navasota Sta., Sept. 24.
Huntsville Sta., Sept. 29.
Walker County Mis., at Johnson's Chapel, Sept. 30.
Dodge and Oakhurst, at Oakhurst, Oct. 1.
Madisonville Sta., Oct. 6.
Midway, at Midway, Oct. 7, 8.
Madisonville Cir., at Madisonville, Oct. 9.
Brazos County Mis., at Benchley, Oct. 14, 15.
Millican Cir., at Millican, Oct. 15.
Crockett Sta., Oct. 20.
Belott Cir., at Enterprise, Oct. 21.
Porter Springs, at Latexo, Oct. 22.
Conroe Sta., Oct. 23.
Bryan Sta., Oct. 25.
Willis, at Willis, Oct. 27.
Cold Springs, Oct. 28, 29.
Cleveland and Fostoria, Oct. 28.
Montgomery Cir., Nov. 1.
Onalaska, at Onalaska, Nov. 4, 5.
Groveton Sta., Nov. 5.
Trinity Sta., Nov. 5, 6.
E. L. SHETTLES, P. E.

Hugo District—Fourth Round.

Wister and Red Oak, Sept. 10.
Pateau Sta., Sept. 16, 17.
Antlers Sta., Sept. 23, 24.
Talbina Sta., Sept. 24, 25.
Idabel Sta., Oct. 1.
Garvin Cir., Oct. 1 p. m.
Broken Bow, Oct. 7, 8.
Bismark and Valliant, Oct. 8, 9.
Grant Cir., Oct. 14, 15.
Fort Towson, Oct. 15, 16.
Boswell and Soper, Oct. 21, 22.
Fennington and Bokchito, Oct. 22, 23.
Tuskahoma Cir., Oct. 24.
Ida Mis., Oct. 25-30.
Cameron Cir., Nov. 4, 5.
Howe Cir., Nov. 11, 12.
Heavener Sta., Nov. 12, 13.
Hugo Cir. and Hugo Sta., Nov. 15.
Kemp Cir., Nov. 18, 19.

Let each pastor see that the trustees' report is presented to the conference. Secure reports from W. M. S. Your charge will likely "pay out" if you really want it to do so. Let us each do our best for God and the Church. Don't lose time. "Decide, start, stick, finish." Will arrange rallies a little later.
R. T. BLACKBURN, P. E.

Vernon District—Fourth Round.

Tolbert and Fargo, Sept. 2, 3.
Vernon Cir., Sept. 3, 4.
Estelline, Sept. 10, 11.
Odell, Sept. 16, 17.
Kirkland, Sept. 23, 24.
Newlin, Sept. 24, 25.
Dumont, Sept. 30, Oct. 1.
Paducah, Oct. 1, 2.
Lazare, Oct. 7, 8.
Quanah Mis., Oct. 8, 9.
Tell, Oct. 14.
Childress Sta. and Mis., Oct. 15, 16.
Chillicothe, Oct. 21, 22.
Quanah, Oct. 22, 23.
Vernon, Oct. 29, 30.
M. PHELAN, P. E.

Corsicana District—Fourth Round.

Wortham, at Richland, preaching, 11 a. m., Sept. 3; conference later.
Mexia, preaching, 8 p. m., Sept. 3; conference later.
Corsicana Cir., at Pleasant Grove, preaching, 11 a. m., Sept. 10; conference later.
Corsicana, Eleventh Avenue, preaching, 8 p. m., Sept. 10; conference later.
Kerens, at Powell, Sept. 16, 17.
Barry and Emhouse, at Emhouse, Sept. 17, 18.
Emmett, at McCord, Sept. 23.
Corsicana, First Church, Sept. 24.
Harmony, at Harmony, Sept. 30, Oct. 1.
Dawson, Oct. 1, 2.
Chatfield, at Chatfield, Oct. 7, 8.
Rice, Oct. 8, 9.
Kirvin and Streetma, at Kirvin, Oct. 12.
Horn Hill, at Forest Glade, Oct. 14, 15.
Thornton, at Thornton, Oct. 15, 16.
Groesbeck, Oct. 16.
Frost, Oct. 21, 22.
Bloomington, Oct. 22, 23.
Purdon, at Purdon, Oct. 28, 29.
Pastors, stewards and missionary committees are urged to press the financial claims diligently and persistently. Failure awaits those who wait. Let us pray as though it all depended on God and work as though it all depended on us.
The pastors are called to meet in First Church, Corsicana, Sept. 19, 9:30 a. m. Important matters are to be considered and every pastor is expected to be present.
W. H. MATTHEWS, P. E.

PREVAILING PRAYER.

A mother had some daughters, and they were frivolous and coquettish girls. She couldn't get them to give up their pleasures and live for God. She prayed for them and finally one day she said to them: "I'm ashamed of you. I'm almost sorry that I bore you and held you on my knees. You care more for others than you do for your God or your mother. Others ask you to go with them, and you go. I ask you to go with me, and you won't go. I'm going into my closet and I'm going to pray for you. I don't know that I shall ever come out alive."
She went in and prayed. The hours went by and still she prayed. Finally there was a knock at the door, and one of the daughters stood there. She was weeping and she said: "Mother, I want to be saved. I've come to pray with you." So the two of them prayed and the hours went by, and presently another daughter came and joined them there, and before night came all those girls had found Jesus.—William A. Sunday.

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JOINT BOARD OF PUBLICATION.

The Joint Board of Publication of the Texas Christian Advocate will meet in the Publishing House in Dallas on Tuesday, September 19, 1916, at 3 p. m., for the transaction of such business as may come before it.

J. H. GROSECLOSE, Chr'm.

THE DREAM OF A WORLD-WIDE UNION OF METHODISM.

(Continued from page one)

have grown into self-propagating, strong, independent national Churches?

Our conclusion is, as we are now about to enter upon a new era in American Methodism, that we must take into account sentiments of nationality and racial aspirations in the proposed reorganization. Let us take no steps from which we shall have to recede and in the name of an apparently impossible "world organization" let us do nothing which will bring serious embarrassment to either section of our common Methodism. Sound governmental philosophy, it seems to us, supports our suggestion, made at Oklahoma City, that the Negro be organized into an independent Church for his own race, having fraternal relations with a like Church for our white people.

NASHVILLE BANNER'S EMBARRASSMENT.

The Nashville Banner has been greatly embarrassed by its editorial, written May 24, 1916, and from which we quoted in last week's issue. The Courier-Journal quoted it and proceeded to call Nashville a "blighted city." At first the Banner denied that any such editorial had appeared in its columns; later it admitted its authorship of the editorial and apologized therefor, saying "possibly its tone was unduly excited."

There is nothing concerning which modern cities are so sensitive as their commercial rating and the Banner makes haste to give its readers another picture of Nashville. In a recent issue it says:

Nashville has lately suffered malicious misrepresentation of a grossly libelous character from a newspaper subsidized by the nefarious liquor interest, that a sore-toed local organ saw fit to copy without correction as to the main points in the malignant statement. For this reason it may be well to make profert in substance of what Nashville is now doing in the building line.

The Chamber of Commerce of the United States, in its recently published review of nation-wide conditions, arguing the permanency of the prosperity now generally prevalent in the country, cited, among other things,

the amount of building now in progress, despite the high price of building material, as one of the most dependable evidences on which to base its conclusions. This gives emphasis to the high place Nashville has in the building record, which it has for several years just maintained.

The Banner then particularizes a large list of improvements, among them a \$400,000 addition to the Federal Building, a \$300,000 addition to the Fogg-Hume High School; the completion of the \$500,000 Galloway Memorial Hospital; \$100,000 addition to the St. Thomas Hospital; Buford College, erected at cost of \$50,000; and many other buildings of both public and private character.

We cheerfully give the Banner the opportunity in our columns to correct its earlier utterances. We are content to note, however, that the Banner does not specifically withdraw one of its earlier statements. It is entirely possible for both statements to be true. The erection of public buildings and the pushing of private enterprises may consist with a general depreciation of property values, such as the Banner at first alleged. At any rate, we rejoice in whatever measure of material prosperity the city of Nashville enjoys.

In another column in this issue will be found a communication from Mr. J. D. Hamilton, of Nashville, Treasurer of the Board of Missions. He is scarcely less sensitive to criticisms of Nashville's material prosperity than is the Banner itself and seems to think that our criticism of the moral delinquency of Nashville falls to the ground because of the alleged inaccuracies in the Banner's first editorial touching her material decline.

Whether Nashville is aware of it or no, the whole South has been shocked by recent occurrences within her precincts. Our reference to the "plunder of the city treasury" is not inaccurate. Brother Hamilton seeks to minimize the situation by saying that the "actual defalcation amounted to only—only—forty-odd thousand dollars in a period of five years!" Does he imagine that the moral quality of theft is in anywise affected by either the amount stolen or the time required in which to make the steal?

Moreover, let us remind him that the effort to uncover this paltry (?) defalcation cost the life of one of Nashville's bravest and best citizens. And let us tell him, further, that the fingers which pulled the deadly trigger are the very fingers which wrote the "brief" which the attorneys of the Vanderbilt Board tracked so skillfully and by which they succeeded in wresting from the Church a university which had been her pride for forty years.

A moral blight is upon the fair name of Nashville. We repeat now what we said in our first editorial, namely, that Nashville has many noble and exemplary men and women; but we repeat also the statement in our editorial of last week that large numbers of Nashville's citizens justified and condoned the treachery of a Board of Trust by which Vanderbilt University was wrested from the effective control of the Church.

The Nashville Banner itself was just enough to say that Vanderbilt would always stand as a monument to Methodist initiative and right-thinking men everywhere will agree with the Banner that the equity in the Vanderbilt suit lies with the Church. The treacherous transaction of the Vanderbilt Board, condoned by thousands of Nashville's citizens, will always stand as a blight on the city. The beautiful campus and stately buildings of the University will always point accusing fingers in the faces of Nashville's citi-

zens who applauded the treachery and cunning by which the University was taken from a Church which never did their city a wrong, but good only all the days of her life.

The real "traders" of Nashville are not those who repeat the stories of her crimes, but they are her citizens who are guilty of such crimes. The real "traders" of Nashville are not those who repeat what her city press says about her material depreciation, but they are those who condone and justify her moral delinquencies.

TOO BAD.

While the Advocates in the Eastern section of our Church are liberally supporting Emory University, the Arkansas Methodist is wasting its time in useless, destructive controversy. At times we have had hopes of the Methodist. At times its utterances have indicated that the mind of its editor was on the point of turning to constructive work in behalf of our Connectional University for the region west of the Mississippi. And because we have dared to entertain such hope we have been exceedingly reserved in the controversy which Dr. Millar has kept up now for more than a year.

We are now reluctantly forced to believe that the editor of the Methodist and a few other leaders in Arkansas have never intended to support wholeheartedly Southern Methodist University and that the editor has now entered upon a campaign of deliberate misrepresentation of the Texas editor, thereby hoping to poison the minds of the Arkansas brethren against participation in the work of the University. We had hoped that we might be spared the necessity of saying so unpleasant a thing and for the sake of a great educational enterprise we have borne the petty-spirited flings of our Arkansas brother.

The Methodist, of August 24, carries a two-column editorial on "The Spirit of the Texas Editor" and declares that another editorial will be required for the finishing of his job. We shall hold our fire until he is through, except to show in a single item the studied and deliberate misrepresentation of us by the Arkansas editor.

We quote:

To this Dr. Anderson wrote a brief reply, which the Texas editor did not publish, but which appeared in our issue of November 18. Dr. Bradfield had said: "In April, a few weeks after the written objections (Anderson's) had been sent to Bishop Candler and Dr. Lamar, the Board of Education met. The Commission had had no meeting. No opportunity had been given it to consider Dr. Anderson's suggestions." To this Dr. Anderson emphatically replied: "The Commission had had a meeting," and gives the date; but Dr. Bradfield did not make this correction. Was that fair? Dr. Bradfield had charged Dr. Anderson with impropriety in using confidential facts in connection with the business of the Commission. Dr. Anderson, in his reply, says: "Every action of the Commission published by me had previously been made public; and the most of them almost in the identical form in which they appeared in the July Bulletin of 1915. If this statement is not strictly correct, I should like to be corrected." Dr. Bradfield has never shown that Dr. Anderson was incorrect, and did not publish Dr. Anderson's challenge, hence the Texas readers have not had both sides. Why did Dr. Bradfield fail to publish Dr. Anderson's reply? Has not Dr. Anderson been misjudged and misrepresented? The above quotations, which can be verified in our files, show the spirit of the Texas editor before our conferences were held. Another chapter will be necessary to show the further development of that spirit.

The point in this paragraph is the different statements by Dr. Stonewall Anderson and the editor of the Texas Advocate concerning the time of a certain meeting of the Educational Commission. Dr. Anderson had offered certain suggestions to the

President of the Commission and we charged that, without giving the Commission an opportunity to consider these suggestions, Dr. Anderson indulged in his criticisms of the Commission in the presence of the Board of Education, April 23, and later published them to the Church in his Bulletin.

We had closed the controversy in the Advocate and subsequent thereto, namely, October 9, 1915. Dr. Anderson wrote us, saying, "I should like to have opportunity to call attention to the fact that there was a Commission meeting after my papers on the University Charter were sent to Bishop Candler and Dr. Lamar and before the meeting of the Board of Education April 23."

We answered this letter in person at the session of the West Texas Conference. We explained to Dr. Anderson that upon reflection we found that he was correct in saying that there had been a meeting of the Commission prior to the meeting of the Board of Education on April 23, but that the meeting had been called to attend solely to certain pressing matters at Emory and that neither of the members west of the Mississippi had attended the meeting. Technically, Dr. Anderson was right and, because of the special character of the Commission meeting, we were right in saying that the Commission had had no opportunity to consider Dr. Anderson's suggestions concerning the Southern Methodist University Charter. Further, we expressed perfect willingness to publish Dr. Anderson's reply if, in view of our statement concerning the character of the special meeting of the Commission, he so desired. But he expressed no such desire and, therefore, his reply was never published.

It was not until after the round of the conferences, in December, that we discovered the reply of Dr. Anderson in the Arkansas Methodist and, because so many weeks had elapsed since its publication, we did not think it necessary to reopen the controversy.

Now, the thing which Dr. Stonewall Anderson and Dr. A. C. Millar wish to do is to make the impression upon the brethren in Arkansas that we were in error, both technically and in substance, as to certain statements and that our unfairness appears in our failure to publish Dr. Anderson's reply. We say this is a studied and a deliberate misrepresentation.

In order that our readers may see that we were correct in the substance of what we said we here append Bishop Candler's call for the meeting of the Commission to which Dr. Anderson refers:

March 10, 1915.

Rev. W. D. Bradfield, D. D., San Antonio, Tex.
My Dear Brother Bradfield: The Educational Commission is called to meet here on March 31, to organize as a Board of Trustees for Emory University under the charter granted by the State of Georgia.

I suppose a majority of the Commission will be sufficient for this, and we hardly expect you brethren west of the river to take the time to come. However, we should be glad to see you. If you can come, come prepared to stay two or three days. It may be necessary for us to visit Emory College and look through it on one of the days.

With kindest regards, I am, yours truly,
W. A. CANDLER.

Writing under date of October 19, 1915, Bishop Candler says of the meeting in question: "The meeting of the Commission was called for no other object than to accept the charter of Emory University and organize under it." A similar meeting was later to be held to consider the charter of Southern Methodist University and on April 16, 1915, Bishop Candler wrote Dr. Stonewall Anderson that the Commission would have

September is Texas Christian Advocate Month

This is the call of the Church to every pastor to devote one month of earnest personal work for the institution on which the success of every other Church enterprise depends—the ADVOCATE. Knowing the loyalty of our preachers as we do, we are looking for every subscription paid in full by October 1, and twenty new cash subscribers from each charge.

a meeting in Texas during the year. In the face of such a letter Dr. Stone-wall Anderson announced to the Board of Education on April 23, just seven days later, that Southern Methodist University and its charter had passed out of the hands of the Commission!

The Situation in Arkansas Stated and Clarified.

J. L. CANNON.

Forasmuch as many have taken in hand to set forth in order "The Spirit and Attitude of Arkansas Toward Our Universities" it seemed good unto me also, having had a moderate understanding of that subject from the first, to write unto the Methodists west of the Mississippi that they might know the certainty of a few things.

There is enough water in the Arkansas River to slake the thirst of the world. But before we use it we must filter the mud out of it and then kill the bacteria. The real peril is in the germs. We could afford to ignore the mud in our educational situation in Arkansas. It will soon settle. But this mud contained germs. These bacilli were put into the situation by the men who threw the mud. This fact will be disclosed as we advance:

1. At our conference last fall I heard statements like these made by men who were unwilling to have their words examined: "The Texans are trying to put one over on us." "Texas wants to unload a hundred thousand dollars of her debt on S. M. U. on our conference." "We have all the colleges we need." "We want to build a university out of Hendrix," etc. Anybody can see how such statements would soon churn the whole stream of educational interests into muddy foam. Not only so, but the men who made these statements took care that they should never be contradicted.

2. In July, 1915, Dr. S. Anderson assailed the old charter of S. M. U. as though he knew he was examining the finished work of the Commission. This assault was quoted with much approval by the Arkansas Methodist. I promptly called attention of the editor to the fact that even the Bulletin he quoted proved that all the preliminary steps had already been taken to amend the charter in question, and that if Dr. S. Anderson showed anything in his July report he showed this. Why Dr. Anderson assailed a paper out of date when he knew the whole thing was in process of evolution, and why the Arkansas Methodist would quote such an assault with approval, when the editor had in his hands a copy of the proposed new charter of S. M. U. and then refuse to allow these facts to come to light in his paper, has never been explained. My paper was promptly refused publication as well as every other statement I ever sought to make on the subject of S. M. U.

I.

There can be no comprehensive understanding of our situation in Arkansas without reference to the Church's controversy with Vanderbilt University.

1. From the first that controversy was denounced by the Methodist, our conference paper, as a "tempest in a teapot." Bishop Hoss can remind you of this fact. The least that can be made of such remarks is that the paper was out of harmony with the Church. Germs! Lack of harmony is a deadly germ.

Whether the old teapot burst, or

the lid got away, or the fire went out, when the incident was over, Methodism had no more left her in Vanderbilt than she had in the war munitions factory of Germany. Our last General Conference, recognizing this fact, set about providing against this loss in its own way. Yet, sirs, there were plenty of men here who were saying, "The court of Tennessee has put the University in the hands of a private board where it belongs, because the Church is incapable of operating a university." If my reading has not led me astray, Dean Tillet thinks mighty well of the outcome of the Church's suit with Vanderbilt.

If all this means anything, it discloses a lack of faith in the Church to do what she undertook in the matter of owning and operating a university. Germs! Lack of faith is a deadly germ also.

2. Now a Commission was created by the last General Conference, part of whose duties it was to look into the Church's relations with Vanderbilt, with the view of ascertaining whether there were grounds on which a further legal fight could be made for the recovery to Methodism of what she had lost in Vanderbilt by the decision of the court of Tennessee. That Commission was instructed to return to the original patronizing conferences all that the Church had left in Vanderbilt. Our conferences over here appointed Commissioners to receive whatever the General Conference Commission had to give in the case. On the meeting of this Commission, the Conference Commissioners being present, it was found by able attorneys representing the Commission that the court of Tennessee had left the Church nothing that was returnable to anybody, and that there were no grounds for hope of obtaining anything more.

Comes the Annual Conference Commissioner before the North Arkansas Conference, and according to the Arkansas Methodist, wants to inform that body "that certain important relations had been overlooked by the eminent lawyers representing the Commission," and he deems it his duty to show that the Commission might have gotten more and better light had it been in less of a hurry to report," etc. All this by the one-time editor of the Arkansas Methodist, who knew all the time that "the whole controversy was a tempest in a teapot." Germs!

A resolution was offered before the North Arkansas Conference commending the Commission for the manner in which it had disposed of the Vanderbilt controversy along with some other things, and in the absence of the "teapot man," it passed. But when he came on the scene and learned what was done, and on being denied the privilege of reading his report, which report was out of harmony with the Commission in the Vanderbilt controversy, the "teapot man" panted so about it that the conference later on reversed itself in the matter in order, we are told, to keep the peace. Germs!

Now, the College of Bishops of our Church had been called on to deliver an opinion touching the prerogatives and acts of the Educational Commission. They ruled that "the Commission is the General Conference in miniature." "Its acts are the acts of the Church," etc.

Comes a man before his conference and wants to read a paper. The Bishop listened to it till he was satisfied it was out of harmony with the Commission, and hence out of harmony with the Church, and he ruled it out of order.

Comes the Arkansas Methodist and says: "The Bishop erred, misstated, and misapplied the law." Then the editor reads lectures about an attempt on the part of the Educational Commission to coerce conferences, prevent free speech, and says the College of Bishops have rendered their opinion to this end. Then when the editor is called on the point, he dodges behind the age and supposed

infirmities of Bishop Morrison, and says the "Good Bishop erred."

Yet, sirs, when the editor is asked to give this paper to the public he suddenly remembers his loyalty to the Church, and promptly refuses to publish the paper because he "is so loyal." Yet, sirs, this is the paper the editor thinks so luminous with light that even the attorneys of the Commission, could they have seen that illuminating document, might have changed their minds. And still the editor refuses to publish it "because he is so loyal." But he turns right round and charges Bishop Morrison with "error," that he "misstated and misapplied the law," and Commission and Bishop with "conspiracy to prevent free speech, and to coerce conferences." Strange loyalty this. Germs!

3. A resolution, commending the Commission for the manner in which the Vanderbilt case was disposed of, was read before the Little Rock Conference last fall.

On motion of Dr. S. Anderson, the resolution was referred to the Conference Board of Education, which Board has not reported on it yet. Dr. S. Anderson is Chairman of this Board. Germs! In a statement to me Dr. Anderson and his Board say that they did not report back to the conference on this resolution because the Educational Commission had expressed the hope that all discussion of the Vanderbilt case cease, and the Board wanted to be in harmony with the Commission. That is, they feared some one might disapprove of the action of the Commission, and that would be out of harmony. "The Board deemed it unwise to introduce a resolution for the discussion and adoption of the conference which was out of harmony with the Commission's action in that it would have raised the Vanderbilt controversy for discussion." He further expressed the fear that in the event the matter came before the conference, was discussed and failed of passage, "it would prove our conference disloyal to the Church." Certainly. But Dr. S. Anderson was there with a report similar, if not identical, with the one Dr. J. A. Anderson offered to the North Arkansas Conference, which paper was ruled from the floor of the conference because of its lack of harmony with the Church. And because Dr. Anderson was not allowed to read a paper out of harmony with the Church he refused to read one that was, because he did not want to vote for it, and could not oppose it without disloyalty. Germs—big ones, too!

True, he did not actually offer his paper to the Little Rock Conference, but his friends say it was because he knew the Bishop would not allow it read, and even the Methodist treats the case as though Dr. Anderson had offered it. But he and his Board can see no impropriety in taking a resolution from the floor of the conference, which resolution did affirm our approval of the work of the Commission, and loyalty to it at all points, and they assumed the responsibility of cutting out one of the main provisions of that resolution and never reported on it at all, and told us privately "it was out of order, because it could not be discussed before the conference without opposition." Did the Doctor want to oppose it? The paper he was not permitted to read says so. Anybody else? The Methodist was in agreement with Dr. Anderson, and complained at the work of the Commission. He wanted to oppose it. Mark you there were some things in the resolution presented to the conference for adoption that Dr. Anderson and the Methodist approved. These came back and passed. There were other matters the Doctor did not approve, and he felt sure he could defeat them. These came back reported on and were promptly defeated. There was the Vanderbilt matter, and he feared he could not defeat that if it came before the conference, and as he knew it was in order before the conference, he and his

Board assumed the right to say it was out of order before the conference, and refused to report on it at all. Germs! A statement over the signature of the Doctor and approved by his Board says that that part of the resolutions was out of order. Germs! When a matter comes before the Doctor's conference, and he is not in favor of its passage, and does not like to oppose it openly, he gets it referred to his Board, and never reports on it any more. It saves embarrassment. Germs!

4. But the Methodist says: "Vanderbilt is dead to the Church." So say we all. But when it is proposed to bury the old carcass, so far as our conference is concerned, why does the Methodist back up Dr. S. Anderson and his men when they slip the dead out of the box and carry it off and leave us "knowing not where they have laid it?" Nothing is clearer than that they expect to drag this sack of bones out for the further offense of our noses at some future time.

II.

Let us consider Arkansas in relation to Emory and Southern Methodist Universities. From the first our Boards of Education have pronounced Emory an ideal arrangement, its charter an ideal instrument. The Methodist shares this feeling. I have not a word of protest against this feeling. But the same Commission that framed the one framed and approved both the charter of Emory and S. M. U. The same Bishops approved the one that approved the other. Both were for the same Church.

1. The editor of the Methodist fears the charter of S. M. U. does not conform to Texas law. But when asked to state the grounds of his fears, or hush, he does neither. Germs!

2. The Methodist complains that Arkansas is given but two trustees in S. M. U., while it commends the charter of Emory, which gives us none. Germs!

3. The Methodist commends as ideal the management of Emory, which has its College of Liberal Arts located forty miles away, while it bewails the fact that S. M. U. has a Department of Liberal Arts at all. Germs!

4. Bishop Candler speaks of S. M. U. as our "Connectional University." The Methodist wants to know why "we should feel an interest in a College of Liberal Arts of no higher grade than our own?" Germs!

5. The editor of the Methodist went before the Conference Board of Education and pled that they should not do what the Commission asked with reference to S. M. U. on the ground that we might want to make a \$25,000,000 University out of Hendrix." As though the charter of S. M. U. forbade this. Too bad. Germs! Germs! Germs!

6. Now with a few other facts we shall be able to see clear through this situation.

When it was doubtful whether the Church of Arkansas would contribute \$8000 to keep the Western Methodist going, or leave its editor to hunt another job, or take an appointment, he applied for a chair in S. M. U., and did not get it. Up to that time he had said nothing against the institution. Falling in this he turned his heels on the whole business. Germs!

7. Then when he had joined Dr. S. Anderson and James A. Anderson to prevent the election of trustees to S. M. U. from Arkansas, and had succeeded in the undertaking, he then appointed himself a committee on nominations to the Educational Commission and nominated J. A. Anderson from the North Arkansas, and S. Anderson from the Little Rock Conference to represent those conferences, respectively, on the Board of Trustees of S. M. U. Germs!

The case is stated. Anybody can see clear to the bottom of it if he cares to.

Dermott, Arkansas.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

NEWS AND NOTES.

Mrs. Gabie Betts Burton, of Clarendon, writes to inquire concerning Bible courses for the sixth and seventh grades of the public school.

Rev. E. R. Welch, of Ardmore, Chairman of the West Oklahoma Conference Sunday School Board, has this to say in a letter to the editor not meant for publication: "We have organized a wonderful men's class in Broadway that has built their own apartment, and it is a dandy."

At the recent conference of Chairmen and Field Secretaries at Lake Junaluska a committee of three was appointed to prepare a suggestive order of business for Annual Conference Sunday School Boards.

The following resolutions, adopted by the Junaluska Conference, are a fair index to the work of that body:

Resolved, first, That we request the Executive Committee in preparing next year's program, to arrange for a three days' meeting if possible, the time and place to be left to the Executive Committee.

2. That we request each member of this organization to do all he can to encourage and secure the election of delegates to the Training School of Principles and Methods that the General Board plans to hold here next year.

3. That we request those in charge of the matter to so place the Sunday School and Missionary Conferences next year that one will immediately follow the other.

4. That we request our Sunday School Editor and the Publishing Agents to arrange for a Field Workers' Department in the Workers' Council as soon as business conditions will permit such action.

5. We recommend that each Divisional Secretary in conference with the Conference Secretaries of his division decide upon such goals as may be thought best for his division.

6. We request that wherever possible the Conference Sunday School Board secure the publication in the conference journal of the names and addresses of the Sunday School Superintendents.

7. We recommend that a committee of three, chairmen of Conference Sunday School Boards, be appointed to adopt a suggestive order of business and policy for Conference Sunday School Boards, and to prepare and submit the same to the Board Chairman throughout the Church.

8. Whereas, Many of our conference organs are rendering invaluable service by devoting liberal space to Sunday School work; and

Whereas, It is the sense of this body that space given to improving and stimulating Sunday School articles and news items is more helpful to our Sunday School people than the lesson summaries printed in some of the conference organs; and that a discontinuance of the latter in favor of the former would be in the interest of better Sunday School work; therefore, be it

Resolved That we respectfully request the making of this change, and that Conference Sunday School Boards employing a Field Secretary be requested to name such Secretary, or some other suitable person, as Conference Sunday School Editor; and that Boards not employing a Field Secretary select some capable person as such editor. Provided, that when a conference organ serves more than one conference the Chairman of the Conference Boards name an editor in chief, to whom conference editors shall report.

9. We request that the Executive Committee of the several Conference Sunday School Boards consider the wisdom of providing a simplified Teacher Training Course for which some recognition may be given by the Teacher Training Department.

The above resolutions never touched the Texas Christian Advocate, except that one about liberal space being given to the Sunday School. The discussion on resolution 8 developed the fact, until then unknown to this editor, that some of our Church papers still persist in publishing notes on the uniform lessons, instead of giving the space to live Sunday School news and notes.

The Laurel Heights Sunday School News is the name of the latest Sunday School periodical finding its way to our desk. It is a weekly bulletin of the Sunday School of our Laurel Heights Church in San Antonio.

Cooper is pastor, Mr. D. Ansley is Superintendent, and the departmental superintendents are Victor Keller, Miss Ida Bess West, Mrs. G. P. Robertson, Mrs. Harry Wood and Mrs. R. L. Gray. C. C. Williams is Secretary-Treasurer and Hugh McAmis is organist.

The Marlin District, Texas Conference, is to have a great Sunday School gathering September 12-14. Bishop McCoy will be there and the Divisional Secretary and Miss Peterman will take part.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary. Calallen and Odem are two Sunday Schools under the pastorate of Rev. Geo. F. Harris. He is a live Sunday School pastor, and without any domineering ways he keeps his hand firmly on the Sunday School machinery.

THE SUPERINTENDENT AND THE TEACHER.

Often in institute work when the need of a better teaching force in the Sunday School is urged a distressed superintendent replies, "With us it is not a question of quality, but of quantity. It pushes us to man the school with any kind of teachers. We have to take anybody we can get."

Many teachers have low ideals. It is not unusual for a field worker to meet a teacher, or even a superintendent, whose educational ideal corresponds exactly to the crude rural day school of forty years ago.

Teachers need encouragement. Frank L. Brown says, "The superintendent may general the campaign, but it is the teacher who fights the battle, coming out of the battle, coming out of the hand-to-hand conflict many a Sunday disheartened, baffled, often with aching head and aching heart."

The superintendent should keep open house, so far as his attitude toward his teachers is concerned, at all times. They should feel that in him they have a sympathetic counselor and friend. He can help by asking them about their work, sympathetically discussing with them their class and pupil problems, placing in their hands books or other literature containing helpful suggestions, and giving them new visions in moments of apparent failure and despondency.

RUST AND WEAR.

"No, sir" announced the man who had been advised to carry on his business at a little less strenuous rate: "its better to wear out than rust out."

"That remark is all very well in its right place," he said, "but the majority of those who are fond of making it never seem to consider that it is possible to rust out in the very process of wearing out, and it is quite probable they are doing both."

The old story of the Frankenstein, a creature constructed by a medical student from bones in his dissecting room, and brought to life by electricity, which finally became the master and tyrant of its creator is the story of many a carefully built up industry.

EPWORTH LEAGUE DEPT.

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

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

Topic for Sept. 3. The Consecration of Home Life. Acts 10:1-8, 17-24, 44-48.

Let us hear from the elections of officers. This is very important as we need to know who is leading the various Chapters.

A VISIT TO THE TERRELL, TEXAS, LEAGUE.

It was my pleasure last Sunday evening to meet with the League of Terrell, Texas. This was a particular pleasure for several reasons. My first efforts at League work were made in this church in the Junior League, then under the superintendency of my mother.

This is a Chapter of young people. It has not been my pleasure to be in a Chapter which promised more for the future. The membership is largely made up of boys and girls from fifteen to twenty.

Laredo, Texas, First Church, is planning the organization of a Junior League in the immediate future. Our college friend, Miss Callie Smith, is assisting the pastor there this summer.

We hope you are enjoying these Epworth-by-the-Sea reports. If you have ever been there you will enjoy them. I know, if not then we hope they may inspire in you a desire to be there next year.

ROUTINE BUSINESS FOLLOWED FOR THE PAST TWO DAYS.

Friday, August 4, 1916.

Miss Pearl Crawford met her interested class of boys and girls for the last time on Friday. After the Bible story hour a considerable amount of time was spent at basket work in which the children are becoming quite proficient.

At the eleven o'clock hour Rev. H. D. Knickerbocker lectured in his characteristic way on the subject, "Growing to Be a Man." The first meeting of the Board of Trustees of the Encampment was called to meet at 4:30.

Dr. H. A. Boaz, President of the Texas Woman's College, Fort Worth, lectured at the evening service on the subject, "Elements of Success." These elements, the speaker said, are, first, have a great purpose toward which to work; second, after the purpose has been formed, then get ready to execute that purpose.

After dinner the "Dallas Bunch" repeated their performance of the "Summer Girls Minstrel," giving an open-air performance on the porch of the Hotel La Salle. A basket collection was taken for the benefit of the Port O'Connor Methodist Church.

Preceding Dr. Boaz' lecture the State Epworth League held a business session and elected officers for the ensuing year as follows: President, Rev. Glenn Flinn, Beaumont; Vice-President, Mr. F. E. Ring, Corpus Christi; Corresponding Secretary, Miss Ella Nash, Dallas; Recording Secretary, Mr. Rufus Chapman, Fort Worth; Custodian of the Ruby Kendrick Memorial Building Fund, Mr. Gus W. Thomason, Dallas; Editor of the Epworth League Department of the Texas Christian Advocate, Miss Eula P. Turner, Dallas; Representative of the Epworth League on the Board of Trustees, Rev. Paul B. Kern, Dallas.

Saturday, August 5.

This morning saw the close of all institute classes. Many of the ministers on the grounds are leaving for home to fill appointments on Sunday. Sunday is the last day of the Encampment and the visitors will leave Port O'Connor on Monday.

Miss Edna Spear, Denton, lectured at the eleven o'clock hour on story telling and illustrated her lecture with selections from standard writers. Miss Spear is a gifted reader and her readings have done much to add to the attractiveness of the programs of the Encampment.

The Epworth League Institute was in charge of Miss Mary Capers, Dallas, President of the Ruby Kendrick Council of Missions of the North Texas Conference Epworth League. The discussion of the Africa Special which

Experience in Building CHURCH ORGANS. Brattleboro, Vermont.

"THE FRATERS"

What they say of the book: "It is well conceived, charmingly written, and as a story will give pleasure to its readers."—Dr. A. J. Lamar.

DAVID MORTON—A BIOGRAPHY.

A new edition of Bishop Hoss's latest book, a biography of Reverend David Morton, D. D., the first Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church, South, has been issued by the Board, and is for sale at its office, 1115 Fourth Avenue, Louisville, Ky., at \$1.50 per volume, postpaid.

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the Texas Missionary Special this year was profitable to all. This special is the raising of a fund of \$10,000.00 with which to build a boat to ply the upper Congo River in Central Africa, connecting the mission which the Epworth League of Southern Methodism are supporting and the portion of the river now navigated.

The Travis Park Quartette, San Antonio, furnished for the evening program a sacred concert.

The music of the Encampment has been furnished by this quartette under the direction of Mrs. E. A. Gwinn, San Antonio. The instrumental music has been furnished by Mrs. H. M. Hobbs, Fort Worth, and Miss Grace Switzer, Dallas.

Mr. V. M. West, San Antonio, is one of the late visitors on the grounds. Mr. West is known in the West Texas Conference as the "Lay Bishop," for his faithful and helpful presence at all the meetings of his Church.

Monday, August 7, 1916. Sunday saw the close of the State Epworth League Encampment. This is notable in that it is the last time that the Encampment will be held under this title, the property having been given over to the Methodist Episcopal Church, South, as a whole Church, thus making it the property of the whole Church rather than any one part of it.

The first service of the morning, Sunday, was a prayer meeting held in one of the tents. Rev. F. S. Onderdonk, lovingly called the "Mexican Bishop," because of his great Mexican work and his deep spirituality, led the service. Immediately following the Sunday School convened and an inspiring service followed, with all departments of the work represented and a good attendance.

At the morning hour Rev. H. D. Knickerbocker

bocker, pastor of First Church, Houston, preached a sermon of great power and an old-time revival service was held. This service resulted in the public confession of a number of persons to the saving power of Jesus and a determination on their parts to live the Christian life.

In the afternoon a missionary rally was held. The speakers of the afternoon being Miss... where she has been teaching in the schools of the Methodist Church, and Rev. T. E. Reeve, Calhoun, Georgia, who is soon to sail for Africa to take up active work in our mission there. Miss Reed told of the customs and of the splendid work being done to alleviate the sufferings of the people of Korea. This message was eagerly received as the North Texas Conference Epworth League, has been for several years supporting special work in that field. Mr. Reeve brought a message of great power and interest regarding the work of the mission which has been established in Africa for a little over two years. Mr. Reeve sailed early in September to reinforce the group of workers now in the field. This station is in the heart of Central Africa and is to be reached only by walking three hundred miles after all means of conveyance has been left behind. The Epworth Leaguers of Texas and New Mexico will, within the next two years, raise a fund sufficient to build a boat to ply the waters of the Upper Congo River, thus shortening that distance from three hundred miles to fifty. This money has already been pledged and a part of it raised.

The evening hour was given over to a Jubilee Service, the program consisting of impromptu talks by old-timers and some not so old. Every one was enthusiastic and expressed the belief that on the new site and with the new facilities at hand the Encampment will grow rapidly and become a greater force for good in the future than it has been in the past.

During the latter part of the Encampment motion pictures have been taken showing the activities of the visitors and something of the methods of the work done as well as of the recreation.

W. N. HAGY REPORTS AS TO PORT O'CONNOR.

In press issues of August 19 and 20 the reports read that water was four feet deep on the grounds occupied by the State Epworth League in its last Encampment. Also that water came up into the La Salle Hotel. I became alarmed and immediately left for Port O'Connor to investigate, and upon investigation I found both of these statements to be incorrect, and I found that there was no water damage at Port O'Connor except to a kind of light fence or wall built by the Townsite Company to shape up the face of the bluff. This was washed up and broken up by the force of the waves running on a tide of about three feet above average high tide.

No water came into the Hotel, as it would take a tide of ten feet above normal high tide to place water there.

Instead of the water being four feet deep as stated on Epworth temporary camp grounds, not half of these grounds were even covered by water, and in no place could the water have been more than one foot deep. As evidence of this, some fifty frail tent frames remain standing now on these grounds, and these frames could not have survived one foot of water, and the waves that go with it in a storm. Only the very lowest part of the grounds had any water on it at all and that part was used only as a play ground. That part occupied by tents, café, etc., did not have any water at all except rain water and spray from the breakers that exhausted themselves at the shore line.

The wind damage at Port O'Connor, Texas, was not greater than most inland points between San Antonio and there. Several very lightly constructed buildings were blown over—such as barns, etc.

We lost only twelve of our two hundred tent frames and eight of these had tents on them.

The roof only of the bay side porch on La Salle Hotel was turned over on roof of the Hotel. The man or porter did not go with it.

The large bath house and pavilion did not suffer \$10 damage.

The 1600-foot pier was not damaged. The boat landing at pier head was carried away. None of the hotel cottages were harmed.

The Movie Theater which was composed of box walls without floor or roof, had two sides blown down.

Epworth warehouse, under construction, was blown down. The railroad agent told me not to exceed one dozen persons left on the relief train. Some left in automobiles and fared worse than those who stayed through.

I estimated \$1000 will repair all storm damage to buildings in Port O'Connor, and there was not any water damage to any buildings in the town.

We have everything well lined up and are going ahead with our permanent improvements. We are building a warehouse 30x100 feet, fencing grounds, parking grounds, building auditorium 80x100 feet, bath house and pier and twenty-five camp cottages. We will have all these ready for our next Encampment.

W. N. HAGY, President Epworth Board of Trustees.

OUR METHODIST ASSEMBLY—THE CONSTITUTION ADOPTED.

The Board of Trustees of the Texas State Epworth League begs leave to submit to Texas Methodism the following items of business which were transacted at the recent Encampment at Port O'Connor:

The action of the location committee in selecting Port O'Connor as a permanent site was ratified. Provision was made by which a deed in fee simple to one hundred acres of land on an eligible site was secured. The report of the locating committee showed a balance of \$10,000, which was deposited in bank subject to the order of the Executive Committee. This fund is to be used exclusively in equipping the grounds for the next session of the Encampment.

In view of the very liberal commission offered by the company on the sale of townsite lots, the Board decided to appoint a Field Secretary to promote the sale of said lots, the entire proceeds to go toward permanent improvement of the grounds. Mr. W. M. Carter, a staunch Methodist and a man of wide business experience, was elected to this office.

The State Epworth League, then in session, presented to the Board for final action the draft of a constitution for the proposed Methodist Assembly. This action was the culmination of the plan initiated at a former session of the State League and ratified by the Texas Annual Conference by which plan it

was proposed to transfer to Texas Methodism, as a whole, the prerogatives and property rights which the League had held exclusively in the Encampment. The following is the constitution as finally adopted:

ARTICLE I.

This organization shall be known as the Texas Methodist Assembly and School of Methods for Christian Workers.

ARTICLE II.

The aim of the Assembly shall be to provide inspiration and training for Christian workers in all kinds of Christian service. As an aid to the realization of this aim, the Assembly will employ all physical advantages of its environment for the recreation of the body, but in no case will it allow this physical feature to be held as on a parity with the avowed aim and purpose of the Assembly.

ARTICLE III.

The voting membership of the Assembly shall be composed of all members of the M. E. Church, South, present, who have paid the registration fees prescribed by the Trustees.

ARTICLE IV.

The Assembly shall be conducted by a Board of Trustees composed as follows:

One preacher and one layman for each Annual Conference of the M. E. Church, South in Texas, to be nominated by the present Board of Trustees of the Texas State Epworth League, and after this by the Board of Trustees of the Assembly and elected by the respective conferences, and one nominated by each of the State Epworth League Conference, the State Sunday School Association and the Woman's Missionary Conference, three to be elected by the Board of Trustees of the Assembly. Trustees shall serve four years.

ARTICLE V.

The officers of the Board shall be Chairman, Vice Chairman, Secretary and Treasurer. The Secretary shall be the business manager of the board. He shall arrange for each meeting of the Assembly and attend to the business details of the annual sessions. The Treasurer shall receive, collect and disburse all the funds of the Assembly, paying all accounts with checks countersigned by the Chairman.

The Board shall elect annually a President of the Assembly to have charge of the program of the Assembly. He shall be ex-officio a member of the Board. He shall represent and promote the Assembly by public speech, private appeal and written word.

ARTICLE VI.

The President of the Assembly, as chairman, together with the representatives of the Board of Epworth League, the Sunday School, the Women's Missionary Society and the Secretary of the Board of Trustees, shall be the Program Committee of the Assembly. They shall elect and arrange the features of the program and choose the faculty and the speakers. The President shall provide over the faculty and be master of ceremonies at all public meetings of the Assembly.

The Board of Trustees shall, at their option, appoint a Field Secretary for the Assembly and provide for his salary.

ARTICLE VII.

The Executive Committee of the Board shall be composed of the Chairman, the Secretary, and the Treasurer.

ARTICLE VIII.

The revenue of the Board shall be derived from a registration fee to be fixed by the Board of Trustees, from concessions for sale privileges on the grounds and from any other sources that may be authorized by the Trustees. Said funds shall be used solely for the maintenance and improvement of the Assembly.

ARTICLE IX.

No part of the Assembly property shall be leased to individuals or to associations of individuals, but it shall remain under the exclusive control of the Board of Trustees. This does not preclude the future sale of lots from the grounds now owned by the Assembly, but applies to that part which may be permanently designated for holding the Assembly sessions.

Under the proposed constitution of the Assembly and School of Methods for Christian Workers, W. N. Hagy and A. E. Rector, for the West Texas Annual Conference, and W. J. Johnson, for the North Texas Annual Conference, were mentioned to be trustees of the Texas Methodist Assembly.

On motion Hagy, Rector and Johnson, the Executive Committee of the present Epworth Board, were instructed to nominate to the several Annual Conferences the remaining Trustees for the Assembly.

The nominating committee presented the following as Trustees of the Assembly, subject to ratification by the Annual Conferences:

Central Texas Conference—Rev. H. A. Boaz and Judge J. K. Parr.

North Texas—Rev. W. J. Johnson and John J. Russell.

Northwest Texas—Rev. A. J. Weeks and Judge R. W. Hall.

Texas—Rev. S. S. McKinney and Ed Brazelton.

West Texas—Rev. A. E. Rector and W. N. Hagy.

Subject to ratification by the Assembly Board of Trustees the State Epworth League has nominated Rev. Paul B. Kern, and the State Sunday School Association has nominated Rev. Emmett Hightower. The nominee of the Woman's Missionary Societies has not yet been announced, but will doubtless follow in due time. As President of the Assembly the committee has nominated Rev. Frank S. Onderdonk.

In view of misleading publications with reference to damage done by the recent Gulf storm, the Board of Trustees deem it necessary to state that there was no foundation whatever for the wrong impression conveyed. The published account applied only to the temporary grounds occupied by the Encampment this year. Our Encampment site is nearly a mile distant, and is eight or ten feet higher. As a matter of fact the report of four feet of water over the temporary grounds turned out to be incorrect—only a part of the temporary ground was covered and that by only a few inches.

The friends of the Methodist Assembly have new grounds for assurance with reference to the safety of the new site. This last severe storm only emphasizes the well-attested fact that within the memory of the oldest inhabitant of the coast country, Port O'Connor has never suffered material damage from either wind or wave.

A. E. RECTOR, Secretary.

CORONAL INSTITUTE.

I wish that every Methodist in Texas, and especially in the West Texas Conference, could see with me the work that is now going on at Coronal Institute. As that pleasure can come to few, I have dared to hope that I might give a word-picture which would arouse admiration, inspire hope and courage, and bourgeon forth in mutual helpfulness.

Most of you know how ideally situated is Coronal, crowning one of the beautiful hills, around which nestles the thriving town of San Marcos, and amidst which flows the picturesque river of the same name. Not only is the location perfect, but the building is admirably planned and arranged. The dormitories are separate, yet convenient to the class room; and the provision for art, music, domestic science, kindergarten, a hospital and the other accessories of a model, up-to-date institute is excellent.

The one necessity for the use of all this important Church material was a man who could put all the machinery in motion, and stand at the post of duty with clear brain, steady hand and unswerving loyalty to high ideals. Such a man, those of us who know Dr. Godbey and his devoted wife, feel that the Church has selected for this high and responsible office. And if you could see how carefully each part of the large building is being made as clean and fresh and pretty and sanitary as soap and water and varnish and paint and paper can make it, you would rejoice, as I do, that the President and his wife have promise of teaching thoroughness in every department of the institute.

In this work they are being ably abetted by Prof. and Mrs. A. N. Avery, of South-western; the former of whom is Dean of Coronal and the latter is to be matron of the

boys' dormitory. In no other way could they have shown their admirable fitness for their position than by their presence during these preparatory weeks, and by the zeal with which they have strengthened the hands of Dr. and Mrs. Godbey.

Another of the faculty on the ground and planning with the President concerning his work, is Prof. Landon Bradfield, the promising son of our editor, a recent B. A. graduate of the State University, and leaving there an enviable record in his chosen lines.

It seems to me that Dr. and Mrs. Godbey, although working so earnestly and bravely in the present, are irresistibly drawn forward by the boundless possibilities of helpfulness to Methodism which the work offers. They realize that beauty is attractive, and are intent on beautifying the grounds by fine tennis and basket ball courts, a croquet ground, and children's playground; then there is to be a quadrangle glowing with many hued flowers and ferns and vines, and the entrance stairway adorned with century plants. Indeed, you can judge what their enthusiasm must be, when friends have promised a plant shower. Isn't that a good beginning?

Above all, within the massive and imposing brick walls, they hope to nurture human plants of transcendent beauty, fully appreciating that this culture will require all of love, patience and heavenly wisdom which they and the well-selected faculty may possess and long for.

Dr. Godbey has said that he is determined to do only thorough and good work, and only college preparatory; and he realizes that it may take several years before results are attainable. But all who know him and Mrs. Godbey have full confidence that he will abide by the task and will bring every talent he possesses to its successful completion. And we are assured of his ultimate victory by his good deeds of the past and by the promise of God that "no good thing will He withhold from them that walk uprightly."

Let us all, then, rally to the help of dear old Coronal. MRS. S. PRIMER.

Sister: Read My Free Offer!



I am a woman who know a woman's trial. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, uterine conditions and discharge, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. No doctors or prescriptions, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advice." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 SOUTH BEND, IND.



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(Continued from page 4)

tion for this revival. Brother J. H. Johnson, local preacher, opened this meeting on Sunday night, July 30, while we were still at Wesley Chapel. Brother Johnson has held a regular appointment here for some months and to his faithful and untiring work is due much of the credit. He remained with us almost to the close of the meeting, doing personal work and otherwise assisting us to keep up the corners. The writer joined him on Wednesday, August 2, and for two weeks did the preaching. The Lord was with us in great power and the glory of this meeting cannot be written on paper. Some of the results are: One hundred and three conversions, seventy-three additions to the Church, two young men called to preach and will be licensed soon, two young women offered for mission work and will begin preparation at once, a debt of over two hundred dollars cleared on church and a brand new organ installed. These are only some of the figures, but they cannot tell the full story of this wonderful awakening. Eternity alone can tell the results. Foster's Chapel now has a membership of eighty-three. To the Jones-Bethel Church is due a very large part of the credit for the above results. A better band of personal workers and singers could not be found. My! how they worked! And how they did sing! The singing was in charge of the four Lane brothers and they made it go. All of the above mentioned young people who offered for special work, together with three other girls who offered at the close of the Jacobia meeting, are live members of the Jones-Bethel (Jacobia) Church and have been active League workers for some time. This is a strong argument in favor of Leagues. On the charge this year we have had nearly two hundred conversions and one hundred and sixty-seven additions to the Church, one hundred and thirty-four of these joining on profession of faith and thirty-three by certificate. Have dismissed thirty-one. This gives us a net increase of all who have joined on profession of faith, plus two certificates, 136. Have repaired the Wesley Chapel church at a cost of \$250 and the parsonage at a cost of \$133. Everything will be up in full, and some over, by the time we meet in Annual Conference.—J. Leonard Rea, Pastor.

OENAVILLE CHARGE.

The Oenaville charge is getting along nicely. The revival campaign is over. There was a good revival at each Church. The first revival began at Little River on Friday night before the first Sunday in July and continued nine days. The pastor (Rev. J. T. Ferguson) did the greater part of the preaching, and this scribe did the smaller part. I also had charge of the song services. It was a great meeting. There were twenty-one conversions and six additions to the Methodist Church. Some have joined the Baptist Church as a result of this meeting. Brother Ferguson won the hearts of the people at Little River. Men and women of every creed, even the unsaved, love him. The meeting at Heidenheimer began on Friday night before the fourth Sunday in July. Rev. J. D. Kersell, of Lamaree Chapel, doing the preaching. This meeting was largely attended. Everyone seemed to enjoy Brother Kersell's preaching. There were about twelve or fifteen conversions and about the same number of additions to the Methodist Church. I have been near Heidenheimer for about ten years and I can truthfully say that Heidenheimer Church is on the highest plane of Christian living that I have ever known. Brother Ferguson came in on the heart-winning side at Heidenheimer also. His people really love him and appreciate his work. The Oenaville meeting began on Friday night before the first Sunday in August. Brother Kersell did most of the preaching. Brother Ferguson did the rest. This scribe attended only two services. We learn that it was a great success. Eight or ten conversions with about the same number joining the Church and the Church raised to a very high plane. The last and best revival of all was at Bottoms, which began on Saturday night before the second Sunday in August. This scribe did the preaching until Tuesday, when the pastor arrived and took charge of the preaching services and I took the song services. It seems that Bottoms had been kindly neglected for some time and everybody was anxious for a good meeting. The Church building at Bottoms belongs to the Methodists, Baptists and Presbyterians and I declare unto you that you could not tell one from the other. They all sang, talked and prayed alike. We had twenty-five or twenty-six conversions, among whom were a man and wife nearly seventy years old. The Lord was there with the old-time convicting and saving power. We had to close the meeting with many sinners deeply convicted of sin. Brother Ferguson organized a Church at Bottoms with a membership of twenty-eight and a good prospect for more to follow. Brother Beadle, a local preacher at Bottoms, rendered valuable service in that meeting. Brother Ferguson seems to know just how to make a local preacher feel good by giving him plenty of work to do and allowing him to do it in his own humble way. He is a good revivalist, a real soul-winner for Jesus. We are real glad that he was sent this way and will be greatly pleased to have him for our pastor another year. May God bless him and Oenaville charge.—J. G. Wather, L. E.

LEST WE FORGET CONFERENCE WILL SOON BE HERE.

In my seven years in the ministry and five charges I have followed but one brother who left me the needful data to begin work, namely, (a) a complete Advocate list, (2) a complete membership list and division of same in proper families, (3) a complete official membership (or location) of records. Many times the brethren try our patience, namely, (1) I send for Church certificate and wait for some several weeks and possibly months; (2) some brethren send certificates for members on postcard or their own paper (why not use our Church certificate?); (3) they also send (husband and wife and family) certificate on one paper (Discipline directs us to give each member a certificate on their removal); (4) and some brethren will not write the certificate according to form in Discipline. I have even had some brethren with one and even two degrees after their name to fail in this last point. Brethren, let us be more careful about these things. I write these words to remind you. Sometimes a family wants to join different Churches and are hindered by our failure in the third point mentioned. I am yours for the keeping the small things of the Discipline.
Blanco, Texas. L. A. ALKIRE, P. C.

REELFOOT LAKE, FISH GALORE AND A SUNDAY SCHOOL INSTITUTE.

By Rev. W. J. Moore, Field Secretary Memphis Conference.

A short while ago it was the special privilege of this Field Secretary, in company with Dr. W. C. Waters, presiding elder of the Dyersburg District, to visit one of the most interesting places he has ever seen. The occasion of our going was to hold a series of Sunday School Institutes on the banks of the famous "Reelfoot Lake," in Lake County, Tennessee, at Crockett's Chapel. This county is in the northwest part of the State, on the east bank of the Mississippi River.

By the way, this chapel is named for Davy Crockett, or some member of his family. It is said that he hunted in and around the grounds now the great lake. Some of his kindred are here still. One of them was the organist for our meeting.

This lake was made famous a few years ago by the rising of the "night riders," as they were called, for the protection of what they termed their "natural rights" in this lake. Several lives were lost, and the whole section was greatly agitated. Capitalists had bought up the land around the lake, and claimed the lake, too. These capitalists began to require the natives to pay fees for fishing, and also to sell their "catches" to these owners. This precipitated a serious conflict. The State of Tennessee had to step in and condemn the lake as a public nuisance, and take it over, in 1913. So ended the trouble. The State maintains it, and it is open to everybody. A State Game and Fish Warden is resident there.

This lake has a most interesting story. It was formed by a great earthquake which occurred in 1811. Some maintain that this stretch of country thirty-five miles long, and several miles wide, sank and thereby formed the basin of this great inland lake. Some claim that it was already a low basin, with numerous streams running through it; and that the quake materially affected the outlets, and that water remained in the basin. Whatever may be the explanation or theory of this wonderful phenomenon, it is a fact that there is a lake thirty-five miles long, covering about 1200 square miles of territory, is from ten to fifty feet deep. In one or two places it is said to be unfathomable. Thousands of stumps and dead trees are still standing over the lake, and making traveling in small boats dangerous except by those who know the routes. Seining is made impossible. It is said that there are more kinds of fish, and in greater quantities, in this lake than in any other body of fresh water ten times its size in America. Over four hundred families live around the lake, and take from its waters ten thousand pounds of fine fish daily.

After the above "fish" story, we shall look for the editor, the publisher, and the whole force to go on a "strike" at once, and hike away to the Reelfoot Lake.

On account of a storm of rain, we were driven into Tiptonville, a nearby town, for our institute work. But fish galore followed us all right, and we feasted for more than two days. The Sunday School interests may have suffered; but the Field Secretary came

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SEE OUR PAGE AD SEPTEMBER 14.

out "much refreshed," with a promise to himself that he would return on the least provocation.

A finer welcome, more cordial treatment, nor more appreciative audiences, have we ever had. And as to the quantity and quality of fish. Well, we'll just have to leave that to the imagination.

MRS. WALTER GRIFFITH DEAD.

We regret to announce the death on August 18, 1916, of Mrs. Walter Griffith, wife of our pastor at Malone and Bennum.

Mrs. Beulah Griffith (nee Walker) was born in Brazos County, Texas, September 27, 1865. Was converted at the age of thirteen and joined the Baptist Church, of which Church she was a faithful member until 1892, when she joined the Methodist Church with her husband. She was buried from the Methodist Church in Frost August 19, service conducted by Rev. W. B. Andrews, assisted by Rev. I. E. Hightower. Sister Griffith was a patient sufferer for many months. Faithful wife and self-sacrificing mother. The above facts were furnished by Rev. W. B. Andrews.

"Most of us continue to live unnecessarily near our surface," said Professor James, when speaking to the stored-up resources of energy hidden in man, and seldom drawn upon. The plain fact remains that men, the world over, possess amounts of resource which only the exceptional individual pushes to their full use.

MARRIED.

MOORE-BRADBERRY—Near Overton on Sunday, August 27, 1916, at 2 p. m., Mr. W. L. Moore and Miss Mary M. Bradberry, at the home of the bride's parents, Mr. and Mrs. C. F. Bradberry, Rev. Leo Hopkins officiating.

McCLELLLEN-MILLER—In the Methodist parsonage at Bardwell, Texas, August 27, 1916, Mr. Homer C. McClellen and Miss Julia Miller, Rev. G. W. Kincheloe officiating.

WOODALL-REYNOLDS — At Fairfield Texas, August 21, Mr. C. F. Woodall and Miss Evie Izzetta Reynolds, both of Dew, Freestone County, Texas, Rev. Robert O. Wier officiating.

"All the deepest emotion is silent. That which is superficial can easily find words in which to express itself; but whatever touches the depths of our being is inexpressible. When we are told, then, that God's love will be a silent one, we know that it is too intense, too deep, too infinite to find expression. Such love is ours now and will be forever. All earthly love may ebb away from us, subsiding as a tide down the beach; all that is lovable and attractive in our outward estate may perish; life may seem drear and desolate and silent; but over all the love of God will arch as the blue sky over earth. It is a mistake to be ever asking for expressions from love like this. Be content to know and believe it; to rest in it; to lie back on those everlasting arms; to look up in that tender face. It will break silence presently; but in the meanwhile be still, and know that God is love."—F. B. Meyer.

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Bishop Mouzon says:

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SEPTEMBER

GOOD LITERATURE MONTH

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TALK IT PRACTICE IT MAKE IT SUCCEED

The General Committee on Evangelism representing the different Annual Conferences have designated September as the month for every Pastor to put forth special effort in an endeavor to further increase the interest in

GOOD LITERATURE

**Preach At Least One Sermon On This Subject This Month
 Emphasize Reading of Methodist History and Biography**

The heroisms and hardships of the early itinerants is one of the most thrilling chapters in religious history. Their record and achievements have never been surpassed. The story of their heroic and consecrated lives should be told and retold until the children and youth, and all our people everywhere, are filled with a fitting appreciation of their Methodist heritage.

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OUR CONFERENCES.

- New Mexico, Clovis, New Mexico, Bishop W. R. Lambuth, October 4.
- German Mission, East Bernard, Bishop H. C. Morrison, October 11.
- Texas Mexican Mission, San Antonio, Bishop H. C. Morrison, October 11.
- West Texas Conference, Uvalde, Bishop E. D. Mouzon, October 18.
- West Oklahoma Conference, Wynnewood, Bishop H. C. Morrison, November 1.
- North Texas Conference, Greenville, Bishop J. H. McCoy, November 1.
- Northwest Texas, Stamford, Bishop E. D. Mouzon, November 8.
- Texas Conference, Lufkin, Bishop J. H. McCoy, November 8.
- Central Texas Conference, Waxahachie, Bishop J. H. McCoy, November 15.
- East Oklahoma Conference, Muskogee, Bishop E. D. Mouzon, November 22.

WORDS OF APPRECIATION.

I returned home the evening after burying Mrs. Brewer in Muskogee and was taken sick that night. My fever did not leave me until the following Friday. I am now able to resume my work, but very weak.
 From Florida to California I have received many letters of love and sympathy from dear friends. Please allow me to say through the Advocate that I cannot express in words my great appreciation of them and will undertake to answer individually every one of them when I am able.
 THOMAS F. BREWER.
 Eufaula, Okla.

TO THE MISSIONARIES OF THE NORTH TEXAS CONFERENCE.

Dear Brethren: Please make out your quarterly reports by the first of September or as soon after as possible. I will be at Bridgeport most of the time until conference. Address me there, or at my home in Dallas.
 L. P. SMITH.

TEXAS-MEXICAN MISSION CONFERENCE.

The place for holding the Texas-Mexican Mission Conference is changed from Kingsville to San Antonio, Texas. No change in date. This is caused by the church building having been blown down at Kingsville in the recent storm.
 H. C. MORRISON.
 Leesburg, Fla., Aug. 25.

NEW MEXICO CONFERENCE, IMPORTANT NOTICE.

We are arranging homes for all who will attend the New Mexico Conference. All we ask is for you to notify us you are coming. It will be difficult for us to arrange homes if we do not know you are coming till you are on the ground. So, if you expect to attend, write J. H. Messer, Clovis, N. M., and a home will be arranged for you. Some of the brethren have inquired about the trains. All trains arrive in Clovis between six and eight a. m. Our people will not expect you till Wednesday morning. You will be met at the train and taken directly to your home for breakfast. Preachers in the El Paso District will leave El Paso on the El Paso and Southwestern on the late afternoon train. You will make connection at Vaughn with the Santa Fe and will take breakfast at your home in Clovis the next morning.
 J. H. MESSER.

POSTOFFICE ADDRESS.

Rev. J. J. Rape, 212 Couis Street, Weatherford, Texas.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

BARBER TRADE.

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

BED LINEN.

BED LINEN, bedspreads, etc., ten per cent discount on all mail orders amounting to \$10 and over. Carriage prepaid. Ask for booklet No. 205 B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

FOR SALE.

NORTH half block No. 17, in the best residence section of Georgetown, just across the street from Science Building and Ladies' Annex, and within a few blocks of Southwestern University. COOPER & McELROY.

EVANGELISTIC SINGER.

JOEL H. MacGREGOR, Temple, Texas, Soloist and Choir Leader, desires connection with some Evangelist. References: Rev. R. P. Shuler, Austin, Texas; Rev. John Bergin, Temple, Texas.

CHURCH DEDICATION.

Our Church at Tahlequah will be dedicated by Bishop Mouzon September 17, at 11 a. m. A special invitation is extended to all former pastors to be present on this occasion and join with us in rejoicing over what the Lord has done for his people here.
 R. C. ALEXANDER, Pastor.

Creek District—Fourth Round.

- Euche Cir., at Picket's Chapel, Sept. 16, 17.
- Okmulgee Cir., at Grove Creek, Sept. 23, 24.
- Honey Creek Cir., at Little Cusita, Sept. 30, Oct. 1.
- Broken Arrow Cir., at Davis Chapel, Oct. 14, 15.
- Wewoka Cir., at Wewoka Church, Oct. 21, 22.
- Seminole Cir., at Arbeka, Oct. 28, 29.
- Sapulpa Cir., at Sapulpa, Nov. 11, 12.
- T. F. ROBERTS, P. E.

Plainview District—Fourth Round. (Revised)

- Kress and Happy, at Happy, Sept. 2, 3.
- Floydada Cir., Carr's Chapel, Sept. 9.
- Floydada Sta., Sept. 10, 11.
- Lockney, Sept. 13.
- Plainview Miss., at Meteor, Sept. 16, 17.
- Hale Center, Sept. 23, 24.
- Lubbock Mis., Lubbock, Sept. 30.
- Lubbock Sta., Oct. 1, 2.
- Cro-byton, Oct. 7, 8.
- Lubbock Sta., Oct. 8, 9.
- Cozeno, Petersburg, Oct. 9.
- Tulia, Oct. 14, 15.
- Bovina, Oct. 17, 18.
- Dummitt, Oct. 18.
- Abernathy, Oct. 21, 22.
- Turkey, Oct. 30.
- Silverton, Oct. 30, 2 p. m.
- Plainview Sta., Nov. 1, 7:30 p. m.
- A. L. MOORE, P. E.

Sulphur Springs District—Fourth Round.

- Lake Creek, at Enlow, Aug. 21.
- Pecan Gap and Ben Franklin, at Ben Franklin, Sept. 2, 3.
- Cooper Sta., Sept. 3, 4.
- Reily Springs, at Shook's Chapel, Sept. 5.
- Cumby, at Cumby, Sept. 9, 10.
- Mt. Vernon Mis., at Pleasant Chapel, Sept. 15, 16.
- Mt. Vernon Sta., Sept. 17, 18.
- Yowell, at Pecan, Sept. 23, 24.
- Winnboro, Sept. 27.
- Picketon, at Picketon, Sept. 28, 29.
- Como, at Como, Oct. 1, 2.
- Brushhear, at Brushhear, Oct. 7, 8.
- Kiondike, at Goods Chapel, Oct. 14, 15.
- Saltillo, at Saltillo, Oct. 18, 19.
- Sulphur Bluff, at Sulphur Bluff, Oct. 21, 22.
- Wesley Cir., Oct. 23, 24.
- Sulphur Springs Sta., Oct. 25.
- R. F. BRYANT, P. E.

Fort Worth District—Fourth Round.

- Central Church, Sept. 17, 11 a. m.
- McKinley Ave., Sept. 17, 8 p. m.
- First Church, Sept. 24, 11 a. m.
- Riverside, Sept. 24, 8 p. m.
- Smithfield Cir., at Oak Grove, Sept. 30, Oct. 1.
- Sagamore and Sycamore, at Sycamore, Oct. 1, 8 p. m.
- Diamond Hill Cir., at D. H., Oct. 7, 8.
- Boulevard, Oct. 8, 8 p. m.
- Weatherford St., Oct. 11, 8 p. m.
- Euless and Thomas Chapel, at Euless, Oct. 14, 15.
- Arlington, Oct. 15, 8 p. m.
- Handley and Brooklyn Hts., at Handley, Oct. 21, 22.
- Grapevine and Minters, at Grapevine, Oct. 22, 8 p. m.
- Highland Park, Oct. 24, 8 p. m.
- Polytechnic, Oct. 25, 8 p. m.
- Missouri Ave., Oct. 27, 8 p. m.
- Kennedale Cir., at Kennedale, Oct. 28, 29.
- Glenwood, Oct. 29, 8 p. m.
- Mulkey Memorial, Nov. 5, 11 a. m.
- Hemphill Hts., Nov. 5, 8 p. m.
- JOHN R. NELSON, P. E.

HELP WANTED.

THOUSANDS Government jobs open to Men—Women. \$75.00 month. Steady work. Short hours. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. N174, Rochester, N. Y.

SINGING EVANGELIST.

GEO. P. BLEDSON, singer formerly with Judge Thompson, lawyer-evangelist, now deceased, will be available after September 6 for few meetings with pastors. Address Austin or Gilmer, Texas.

MISCELLANEOUS.

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

ROOMS.

WANTED—Young women who expect to attend the Texas University at Austin this fall. Can secure rooms in a Methodist home. Everything first-class. References exchanged. Address MRS. SALLIE C. WOOD, 1934 San Antonio Street, Austin, Texas.

Brownwood District—Fourth Round.

- Bangs, at Bangs, Sept. 2, 3.
- Talpa, at Talpa, Sept. 9, 10.
- Zephyr, at Zephyr, Sept. 16, 17.
- Blanket, Sept. 20.
- Novice, at Crews, Sept. 23, 24.
- Winters, Sept. 30, Oct. 1.
- Norton, at Poe's Chapel, Oct. 1, 2.
- Winchell, at Trickham, Oct. 7, 8.
- Rockwood, at Gouldbusk, Oct. 14, 15.
- Santa Anna, Oct. 18.
- Ballinger, Oct. 21, 22.
- Wingate, at Pumphrey, Oct. 22, 23.
- Bronte, Oct. 28, 29.
- Robert Lee, at R. L., Oct. 29, 30.
- Coleman, Nov. 4, 5.
- Valera, at O. K. Coleman, Nov. 5, 6.
- Indian Creek, at I. C., Nov. 11, 12.
- Brownwood, Nov. 12, 13.
- SAM G. THOMPSON, P. E.

Sherman District—Fourth Round.

- Preaching Dates.
- Pottsboro and Preston, at Preston, Sept. 17, 11 a. m.
 - Waples Memorial, Sept. 17, 8 p. m.
 - Key Memorial, Oct. 1, 11 a. m.
 - Van Alstyne, Oct. 1, 8 p. m.
 - Sherman Cir., at Friendship, Oct. 7, 8, 11 a. m.; Quar. Conf., Oct. 7, 3 p. m.
 - Whitewright, Oct. 8, 8 p. m.
 - Collinsville and Tioga, at Tioga, Oct. 14, 15.
 - Whitesboro, Oct. 15, 8 p. m.
 - Howe Cir., at Howe, Oct. 21, 22, 11 a. m.
 - Bells, at Bells, Oct. 22, 8 p. m.
 - Denison Mis., at Harless Chapel, Oct. 16, 8 p. m.
 - Pilot Grove, at Pilot Grove, Oct. 28, 29.
 - Sadler and Gordonville, at Sadler, Oct. 29, 30.
 - Quarterly Conferences.
 - Sherman Cir., at Friendship, Oct. 7, 3 p. m.
 - Denison Mis., at Harless Chapel, Oct. 16, 8 p. m.
 - Collinsville and Tioga, at Tioga, Oct. 14, 3 p. m.
 - Pottsboro and Preston, at Pottsboro, Oct. 18, 8 p. m.
 - Whitesboro, Oct. 20, 10 a. m.
 - Trinity, Oct. 20, 8 p. m.
 - Howe, at Howe, Oct. 21, 3 p. m.
 - Bells, at Bells, Oct. 23, 10 a. m.
 - Van Alstyne, Oct. 23, 8 p. m.
 - Key Memorial, Oct. 24, 8 p. m.
 - Whitewright, Oct. 25, 8 p. m.
 - Pilot Point, Oct. 26, 8 p. m.
 - Waples, Oct. 27, 8 p. m.
 - Pilot Grove, at Pilot Grove, Oct. 28, 3 p. m.
 - Sadler and Gordonville, at Sadler, Oct. 30, 10 a. m.
 - Travis Street, Oct. 30, 8 p. m.
 - R. G. MOOD, P. E.

WOMAN'S DEPARTMENT

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

GAINESVILLE DISTRICT.

The Gainesville District meeting will be held at Myra September 21, 22. All delegates send names to Mrs. J. N. Gatewood, Myra. We will have with us our beloved Conference President, Mrs. L. P. Smith; also Mrs. S. A. Barnes.

Come praying that this meeting may be a spiritual blessing.
 MRS. GEO. W. DAYTON.

BEAUMONT DISTRICT MEETING.

The district meeting of the Woman's Missionary Society of the Beaumont District will be held at Port Arthur October 4 and 5, 1916. Mrs. V. C. Whitfield, of Houston, and Mrs. George Call, Conference Superintendent of Literature, will be present, and probably other conference officers. A full attendance is desired, and all names should be sent to Mrs. F. L. Teuten, 2111 Procter Street, Port Arthur, Texas. Mrs. Dies, the faithful Secretary of the district, has had to resign on account of very ill health, and the new Secretary will be announced at an early date. All auxiliaries of the district should elect delegates and pray for the meeting. October 5 will be an all-day meeting, opening session 9 a. m. We want 100 women to come in their cars for this day. Ask some one to come with you and let's make it a day to be remembered in missionary work of Beaumont District.
 MRS. J. W. MILLS.
 Conference Corresponding Secretary.

SUPERANNUATE ENDOWMENT MOVEMENT.

H. E. DRAPER, Editor.

NEW TEST FOR THE TEXAS METHODIST CHURCH.

The London Standard said in a recent editorial, that "the religious force of the future was to be found in the Greek Church of Russia and in the Church of American Methodism."

In the Dallas meeting of September the 19th, will be decided in a measure whether Texas Methodism will claim her right to a place in this great leadership. That is true because that meeting will concern the circuits and the circuit riders of Texas soil as no other meeting ever has. You can not make an army of generals and captains, you must have the ranks and the files.

THE CIRCUIT RIDERS OF TEXAS.

There are 208 pastors on salaries that average \$355.26, according to the journals of the five Texas Conferences for last year. These 208 pastors had 3731 conversions and additions to the Methodist Church. And in most cases these men have families. And if any business man in this great State can tell how they can do the work on what they get, we haven't the slightest idea, but he would get a dozen calls at once to finance or manage many big concerns. We are told that eighty-six per cent of Methodists, and eighty-eight per cent of Baptists live in the country, or in what are rural conditions. If Methodism does not look more after the men who minister to that eighty-six per cent of her membership, it is certain she will have less of the fourteen per cent to look after soon, for many of those living in the city and larger towns were converted in the country and on the circuits. When Methodism gets to the place where she cannot form a circuit any where the people live, no matter how wicked or backward, she shall have lost her crown and must take her stand with several other Churches who have contented themselves to be sustained from Methodist altars. She will cease to be what Mr. Roosevelt said she was, "The most American of any Protestant body in America."

The 208 pastors spoken of above are those whose salaries are \$500 and less, the average is \$355.26. The average salary in the five English speaking conferences is \$872. Included in these are eighty pastors whose salaries are \$1800 to \$5000, the average for the eighty being, \$2343 per year. The average salary for the presiding elder of these conferences is \$2662.

The eighty pastors and the fifty presiding elders: will they not join this move to obtain justice and favorable conditions for the average pastor? We have heard from many and every one so far is ready to boost the move.

TWO COURSES ARE OPEN TO THE CHURCH.

First, the salary may be raised until it will meet the living expenses and give a surplus that may be saved for old age.

Second, the salary may be kept as near a living as possible—and to reach a living some must be raised—and the Church provide an income sufficient to pension the men when they have used up their strength.

The first plan is open to the objections, that the preacher would have to husband the surplus through a term of years. It means that he would have to give time enough to find safe investments for it, it means that he would have the burden if he found one to be bad, and it means finally that the Church would be embarrassed with his poverty, if he had lost his surplus.

NEW TEST FOR TEXAS METHODIST CHURCH.

No. 2.

The second plan suggested above may have some objectionable feature but it has this in its favor: it would put men in a position to lay themselves out for the greatest cause on earth and not have their energy consumed by the every present thought of food and raiment.

They could yield a soldier's service and loyalty and take a soldier's pension.

Then the endowment fund necessary to yield the income don't have to be raised but once. The salary raise would have to be raised every year for all time. Then the latter plan is the way some big business men in America are meeting the question. Swift & Company set aside an endowment fund of \$2,000,000, August the first, as they said to guarantee that their workmen and workwomen, could prepare for their old age by "efficiency and fidelity." More than seventy other

GROWTH.

As the earth turns in its orbit, Round the sun its course fulfill, As the moon, and stars in motion, Know, and obey His holy will, If your heart is in His keeping, Your life will bloom as Aaron's rod, Every thought in Nature pleading, Will turn your thought to Nature's God

When your heart begins to quiver, And you feel your soul rejoice, If you'll listen with intentness, You can hear that still small voice And that voice, though low, insistent, If that other voice, you'll hush, Will grow clearer, and persistent, And be burning as the bush.

When we grasp the first faint whisper, That, there's something higher still, When we feel that something growing, Stronger, as to God we yield, As our thought expands in knowledge, Of a great, and greater good, Then we bow in holy reverence, To a greater, nobler God.

—MABEL B. HAMILL, Roanoke, Texas.

institutions of our country have gone at this question in the same way. Every leading Church in America is now raising an endowment fund for this cause without a single exception. It is the way we support colleges and is the best way beyond a doubt to meet this just demand, made upon all Protestant Churches.

IT IS PREPOSTEROUS THAT NOTHING SHOULD BE DONE.

Can the Church reasonably expect that men will continue to give their lives and the lives of their families for even the progress of the Church, if the members of the Church will not take the pains to make the conditions just and fair? Can any one afford to foster a sacrifice of every other opportunity, a faith that is so tardy in doing justice? Can the Church or any one else expect that some will continue always to give themselves, where others equally interested shall refuse to give their means?

Has food, raiment and shelter become so precious that one can no longer obtain a sufficiency by the oblation of a whole life upon the altar of a cause so noble and necessary?

If Methodism cannot succeed, and she cannot, and demand of her ministers less, she cannot hope to be a religious force of the future without giving to their age more.

WHAT THEY ARE SAYING.

Judge F. P. Works, of Amarillo, said in reply to an invitation to take part in the Dallas meeting, "Although it will be necessary for me to rearrange some court engagements and to incur an expense of at least \$30, unless railroad rates should be reduced, I will undertake to be with you and do the best I can."

"As to this general movement in behalf of our superannuates in Texas, the same cannot be too heartily and earnestly endorsed by Texas Methodists, and I am sure that we will not prove ourselves ingrates by failing to respond in behalf of these who have spent their lives in making not only our Church but also largely molding the character of this great State."

Rev. W. H. Matthews, presiding elder of the Corsicana District, responds: "I shall put your Dallas meeting on my program and hope to be there. I trust you may have great success in this Christ-like work."

Rev. Sam G. Thompson, presiding elder of the Brownwood District writes: "What I want to see done is for every superannuate Methodist preacher to have a comfortable home in which to live and a reasonable income to support him while he lives. These necessary things to be provided by the Church in such a gracious and enthusiastic way as to make the dear old superannuate feel that because he needs these things that they are not being doled out as a charity, but that they are being given in payment for the life he surrendered to the Church."

"In this great work, I wish you the largest measure of success and shall be glad to be helpful to you in every way I can."

What a few are saying who are already in the fight for an endowment in West Texas Conference:

Rev. A. V. Fields, one of our local preachers, when sending in his first check to a subscription, writes: "I am glad that the people are responding to this great work, for I think it would be nothing short of a great sin to throw their grand old soldiers of the cross up in the world in their old age without a place to go to or something to live on."

"I believe the grand old Methodist Church loves and appreciates them too much not to provide for them in their old age."

We get not a few letters like this: "Dear Brother Draper: Enclosed you will find a check for \$100 for your Superannuate Endowment. I always thought well of the cause and your sermon here at Wehberville impressed me very favorably. I wish you success in your worthy undertaking."

"Very truly, JOHN T. McCALL."

Miss Nannie K. Russell, of Bertram, writes with check on her first payment: "I wish you unlimited success. It is an important work in our Church and must go through."

Almost every mail brings a check and a word of encouragement to those working for an endowment in the West Texas Conference. There can be no doubt that the Methodists of the State will take hold if they are asked to do a worthy thing by those who deserve so much.

THE FAMILY ALTAR.

Have you a family altar Around which to pray, To thank the Lord for the blessings He gives you day by day? Have you a family altar And a Bible, too? Do you read God's word daily As you know you ought to do?

Are you walking with the Savior, Guided by his love and care? Or, are you going to the devil, The sorrows of hell to share? Have you a family altar And a Bible, too? Do you read God's word daily As you know you ought to do?

You have an influence, father, Upon your wayward son; Line up with Christ today, And make it a Christian one; Then form a family circle, And teach your son to pray, And read God's word daily, And walk in the upward way.

—HAZEL MATTHEWS



We claim that TEXACO GASOLINE gives more mileage.

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OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

MORRIS—Edwin Terrance Morris, two-year-old son of E. T. Morris and wife, departed this life June 19, 1916, at Mobeetie, Texas. Edwin Terrance was sick only eight days and bore his intense pain with a wonderful patience. He crossed over with a peaceful smile brightening his sweet face. He was a most lovable child, and he is gone to be with the Christ who said, "Suffer the little children to come unto me," and is waiting to welcome his parents, baby sister and hosts of friends. He was laid to rest at Mobeetie June 20. We know he is at rest with the Savior and we expect to meet him when it is God's will. CAL C. WRIGHT, Wheeler, Texas.

The Advocate Machine IS A



NEW MODEL DROP-HEAD AUTOMATIC LIFT,

and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap. Shipped to your station direct from factory, freight prepaid, for \$25.50. This includes one year's subscription to the Texas Christian Advocate Address

BLAYLOCK PUB. CO. Dallas, Texas

A FRIEND.

MITCHMORE—Sarah Ann Rebecca Mitchmore (nee Wingate) was born September 2, 1861. Departed this life August 21, 1916, being 54 years, 11 months and 19 days old. She was married to W. M. Mitchmore September 23, 1880. Unto this union seven children were given, five girls and two boys. One son and one daughter died in infancy, one daughter about four years ago—Mrs. Bates—preceded mother to heaven. She leaves a devoted husband, mother, three brothers, one son and three daughters, with many other relatives to mourn her loss. Sister Mitchmore was converted when a young lady and joined the Methodist Church, South, and in it she remained a faithful member until her death. For several years this good woman was almost an invalid, but she bore her suffering patiently, and before the end came she talked of going home and gave instructions concerning her funeral and burying place. Her remains were laid away in Hempstead Cemetery to await the resurrection of the just. One who knew her.
G. C. CRARY.

BENTON—Dear little Jarrlene Estell Benton, daughter of Mr. and Mrs. W. J. Benton, of Frost, Texas, was born August 15, 1911, and passed away to her happy reward August 20, 1916. She was a sweet child, and of course, was dearly loved by every one who knew her. She had her message of love and warning for those whom she loved. She delivered it so soon and went away. May God bless Brother and Sister Benton, together with each of the children left to mourn her early departure for the glory world. May they so live as that they shall meet her in heaven. For there is where we may find her. In the absence of the pastor, Rev. M. L. Latham, our efficient pastor at Emmett, officiated. Many thanks, Brother Latham.
J. EUGENE MATLOCK,
Her Pastor.

PRIM—Mrs. Frances J. Prim was born in Tennessee May 18, 1844—72 years old. She came to Hopkins County, Texas, in the early fifties with her father's family. She professed religion in early life and joined the M. E. Church, South. She lived an exemplary Christian life. She was married to Ben F. Prim, and to them were born six sons. The husband and two sons went on many years ago. Four sons still live. Joe B. and W. A. Prim live here at Wynnewood, Oklahoma, and Sam and Jim at Dublin, Texas. Her sons are all good men and respected citizens. Many other relatives and friends attended the funeral. Two brothers, two sisters and a grandson, Burl Prim, from Chickasha, Oklahoma. She was buried at Wynnewood, Oklahoma. Her pastor, B. T. Lanners officiated. The attendance was large and the floral display beautiful. Peace to her soul, and may her influence live on all of us and help us up on a higher plane of Christian living, so that when our time comes we may fall asleep as calmly and confidently as she did; for we feel that our loss is her gain. Her humble nephew,
GEO. J. PRIM.

COULTER—Sister Ruth Mae Coulter (nee Satterwhite) was born in Sedalia, Missouri, November 19, 1882. On September 4, 1906, she was married to O. H. Coulter, and to this union were born two children, both of whom survive their mother. About seven years ago Brother and Sister Coulter came to Amarillo, Texas, where they lived till they moved to Willorado, about two years ago, where they were living at the time of her death July 29, 1916. Sister Coulter was one of the truest, best women it has ever been my privilege to know. She was converted in childhood, united with the Church and lived a faithful Christian life till God called her to be with the redeemed in that land where there is no night. She had a sunny disposition and was loved by all who knew her, as was shown by floral offerings profuse and beautiful. True, loyal and faithful in the work of the Church she will be sorely missed. Her life was hid with Christ in God. She had communion with the unseen, and when she came to the crossing her pilot was there, and the breakers were calm when she put out to sea. A loving wife, a devoted mother and a consecrated Christian has fallen. We laid her to rest in the cemetery at Amarillo to await the resurrection of the just. Besides her husband and children, she leaves a mother, three brothers and three sisters who mourn her going. Let me say to her bereaved family: Sorrow not as those who have no hope. Your separation is only for a while, for soon you shall meet your departed loved one on the shining shore of sweet deliverance. Her pastor,
G. T. PALMER.

SHRIVER—Russel Key Shriver, son of Joseph C. and Mrs. Mattie Shriver, of El Reno, Okla., was born in El Reno November 17, 1901, and died after a long siege of typhoid fever, June 21, 1916. Russel was trained in a Christian atmosphere and always attended the Sabbath School and Church. He professed religion and joined the M. E. Church, South, at the age of nine and was a consistent and consecrated member till his death. On the last Sunday of the great union meeting here in May he was stricken down severely at Church and never was well out of his delirium after. His was a virulent case from the beginning. His going away renders

the whole Church and community as well as the still happy Christian home sad in the extreme. Since his demise another of the precious children has been quite ill with the same malady, but is now recovered. There is so much to offer in thanksgiving to our Father and these dear people are so resigned that it is a real comfort to be the pastor of them even in afflictions. "God is very near to such as are upright in heart." Russel was a regular attendant at the Irving School in El Reno, from which he graduated with high honors in May. All his classmates and teachers in both the day school and Sunday School weep for him but not as those who have no hope. They loved him naturally—and we all shall see him again, if we are faithful, for Russel has taken up his abode in the world of purity and peace where his promising manhood shall develop in untroubled environment to the greatest perfection. Look up, fond parents and friends. "He is not here, he is arisen." His pastor,
W. L. ANDERSON,
El Reno, Okla., July, 1916.

McKEOWN—James Sullins McKeown was one of the best, most consecrated young men that I ever met. He was nearly nineteen years old and was a strong young man physically, but he had consecrated his youth and his strength to God. His devotion to his family and to his Church was of surpassing beauty. He was baptized in infancy and joined the Church at the age of ten. It was never necessary to plead with him to do his duty to his Church. He seemed anxious for every opportunity to do something for her. Several times just before his death he expressed his eagerness for the opening of the revival meeting and for an opportunity to help in it. He greatly appreciated mother's love. Often when the other members of the family were away from home, James and his mother would repeat certain precious passages from the Bible, passages that had been known from the very earliest recollections and then, together, they would pray. Often they would pass away the hours by reading together. During his last sickness, she read much to him from the "recollections of Dr. James Sullins, after whom James was named. With such a life before us, it does not seem strange that, as death came on he should utter in quiet, triumphant "heaven," a word which had grown very dear to him. To his father, Rev. W. B. McKeown, pastor at Bonarton, Texas, his mother, to his sister, Mary, and to his brother, Bird, we wish to express our deep sympathy. The writer shares with them the bereavement, for he had acquired a very strong personal love for this sincere, earnest, strong young man. James was born at Springtown, Texas, October 6, 1897; he died at Stamford, August 2, 1916.
ANDREW C. ASTON.

A STRENUOUS VACATION.

Rev. Ben O. Hill, Missionary to Cuba and family, were to have a "rest" visiting the homefolks in the States this summer. Just before the close of Pinson College, of which Rev. Hill is director, news came that Ben's father, Dr. A. M. Hill, of Bastrop, was in a hospital in San Antonio for a serious operation. Mrs. Hill rose to the emergency as the wife of a missionary must always be prepared to do, and packed her husband off to San Antonio, taking on herself the burden incident to the occasion. Ben arrived in San Antonio in time for the operation and also in time to take in some of the Ham-Ramsey revival. Being constantly at the hospital in the day time, he became convinced that then and there were the time and place for a delayed and dreaded operation which Mrs. Hill's physician had pronounced essential to her ever being a well woman. So he wrote and wired to his wife to come to San Antonio as soon as she could manage to do so. Accordingly she arrived and after making partial recovery from the operation, she was moved to the old home at Hills Prairie. The trip was made without any bad consequences, but a month of the precious vacation was gone and consumed by the most wearing anxiety and constant care.

Another three weeks passed before Mrs. Hill was considered fit for the trip to Atlanta where her parents live. During this time Ben had spent no idle time as the two little girls were disgusted with kinfolks and colored nurses who could not speak Spanish as they much preferred the latter themselves. Then a revival was in progress in the old home neighborhood and the friends of Ben's childhood and youth wanted to hear him preach. Between going to Church and helping to amuse the children the rest was broken to bits, though there were two days camp on the river which was rather a pleasure "exertion." They spent two weeks in Atlanta and were eager to reach Camaguey, as the director of Pinson College had something less than a year's work laid out to be done before the opening of school. Going by rail to Key West their dismay can be imagined when they learned that Cuba was quarantined against the United States on account of infantile paralysis. By the regulations they would be held at the quarantine station five days. The time was a vital concern but not more so than the expense. As a good Providence had ordered they met on the train Mr. J. B. Hawley, of New York, President of the Chaparral Sugar Company, the largest concern of the kind in the world. President Menocal was their General Manager before he became President of Cuba, so that he and Mr. Hawley were intimate friends and Mr. Hawley wired from Key West asking President Menocal to make things as easy as possible for the returning missionaries. By the unwinding of a lot of red tape they got off with two days' delay varied by coming into Havana in the Revenue launch and receiving hospitalities and courtesies from Mr. Hawley and other friends in Havana as well as having the use of Brother Clements' house while there.

Through all this hard experience there were compensations and special providences. It was worth something to an expatriated American to be in San Antonio at the time of the Democratic convention and of the preparedness parade and to visit the camps and see the cordial coming together of troops from the different States.

Leaving San Antonio for Hills Prairie the train was late and had to give the right of way to five troop trains before reaching San Marcos, so the party seemed doomed to miss their connections at San Marcos and Smithville, which was a serious matter for two people just out of the hospital. After retiring from medical practice, Dr. Hill had been railroad agent at Hills Prairie and the conductor on

the train out of San Antonio was a man who had been on the road when Dr. Hill was agent for the Katy. He stopped and renewed old acquaintance, learning our anxiety about making connections. After the next stop he came in and told us to have no further worry, he had wired for our trains to be held for us. That was a special providence, for if the conductor had been a stranger he would never have known the peculiar circumstances. There are no better people than railroad folks and multi-millionaires when their hearts are in the right place.
MRS. L. H. HILL,
Bastrop, Texas.

DENVER CONFERENCE REPORT.

The forty-fourth annual session of the Denver Conference met at Mancos, Colorado, August 17. Bishop Hendrix being unable to reach the place of meeting for the opening, Rev. R. E. Dickinson, D. D., was elected President. The opening sermon was preached by Rev. W. T. Morgan, D. D., of Colorado Springs. The ministers all brought in reports in full of all benevolences and financial claims, and a healthy growth was reported throughout the entire conference.

This session of the conference went on record as unanimously favoring the union of the two Methodist Churches. Probably as strong resolutions in favor of the union were passed by this conference as will be passed by any conference this year. The men out here who have come in the closest contact with our brethren of the other Church feel that union is very much to be desired and hoped for.

Rev. Dr. Dickinson was appointed as fraternal delegate to the Methodist Episcopal Conference at Sterling, Colorado.

The acts of the last General Conference providing for the recommendation of conference and district lay delegates as ex-officio members of the Annual Conference were passed unanimously.

Rev. A. B. Pendleton, pastor at Trinidad was appointed as the representative of the Denver Conference at the Centennial Celebration of the Missouri Conference.

Among the changes this year in the conference was the appointment of Rev. R. E. Dickinson, D. D., who has been presiding elder of the Denver District for a number of years, to the pastorate at Colorado Springs. Dr. Morgan having asked to be relieved from the pastorate because of the bad effects of the altitude upon his health, was transferred by Bishop Hendrix to the St. Louis Conference.

Rev. R. U. Waldraven was appointed Conference Evangelist, and recommended for appointment as General Evangelist.

Rev. W. S. Wheeler, probably the oldest minister in the conference, who, after spending a few years in Canada recuperating, was appointed presiding elder of the Denver-Durango District.

A most touching resolution in reference to the death of the wife of Bishop Atkins was adopted by a standing vote with bowed heads.

The conference requested the return of Bishop Hendrix for another year. This is the fifteenth time he has presided over this conference, and his intimate knowledge of conditions in this section enables him to be of untold service in this great intermountain country. The Bishop declared this to be the very best session of the conference he has held.

Probably one of the most unique outings that any conference in America has ever had was the trip taken by the Denver Conference to the Ancient Cliff Dwellings in the Mesa Verde National Park, where the conference viewed the ruins of ancient American inhabitants and listened to a most interesting explanation given by Dr. Fewkes, of the Smithsonian Institute. Beyond a doubt there is not in all America a trip more interesting and instructive than this. Here we have the best preserved remains of the cliff dwellers in the world.
W. T. MORGAN.

APPOINTMENTS FOR THE DENVER CONFERENCE.

- T. S. Wheeler, Presiding Elder.
- St. Paul's, Denver—A. N. Evans.
- Colorado Springs—R. E. Dickinson
- Pueblo—J. A. McKee
- Trinidad—D. E. Bundy
- Hochme—To be supplied.
- Walsenburg—C. S. Coberly
- La Veta—G. W. Ellis
- Gardner—D. I. Sipher
- Rye—C. W. Hall
- Saguache—J. H. Kern
- Beulah—To be supplied.
- Artee—R. S. Chambers
- Flora Vista and Cedar Hill—W. H. Miller
- Durango—J. M. Glazier
- Mancos—John Cox
- Marvel Circuit—F. A. Bond
- Farmington—L. W. Gunby
- Conference Sunday School Secretary—R. E. Dickinson
- Conference Evangelist—R. U. Waldraven.

TRANSFERRED—To Missouri Conference, A. B. Pendleton; to St. Louis Conference, W. T. Morgan.

NEWS FROM THE ORPHANAGE.

We want the good people to know how very, very much we appreciate them clothing our orphans. You are always so ready to help and so generous. If you could see the difference it has made in the children to have their own individual clothes, you would feel well repaid for all your trouble and work. We could not dress the children in cast-off, second-hand clothes and teach them self-respect. Now they are as well dressed as any children in families of moderate means. So often we get compliments for the nice appearance they make, and they take such a pride in their clothes. It is a great occasion for each one, as it gets its box of pretty clothes. These save the home many hundreds of dollars and an immense amount of work and worry. Those who are outside of the home cannot fully realize what a great benefit this "clothing adopting plan" is. From now on, twice a year we are going to mail out our lists of clothes for the children. We hope to get the winter lists out by the first part of September. We think this will be the best plan for you and know it will be less trouble to us. We prefer that the clothes be sent, but if it suits you better to send the money we will be truly thankful for it. If circumstances are such that you

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Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

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10 cents a package at grocers'.
Recipe Book Free.
The Genesee Pure Food Co., Le Roy, N. Y.

Clarendon College

CLARENDON, TEXAS

The School That Makes Good

cannot continue clothing the child assigned you, please let us know as soon as you can. Few people realize that we are a business concern as well as a home. Our aim is to so systematize our work that we may accomplish more and more all the time. If you cannot do for the child, there are others who can. We think we can arrange for every child in the Home. On our lists we ask that money be sent for shoes. We buy them at wholesale and have them here where we can fit the children. We have found this the best and most economical way to do.

A liberal response has come from our call to send the advanced pupils to high school. And we expect just such a generous supply from the request to help in the chicken business. If societies, Sunday Schools or others, want to give us extra help, we need gingham, in pieces of eight and ten yards; large hose and domestic. Most people think of the Home as being all little children. But we do not have the money to have a nursery, and the small children are soon adopted, so our greatest need is for the larger ones. There are some boys large enough to wear socks and they will have to have winter night shirts too. Groceries and "casts" of all kind would be appreciated thoroughly. You will think this had best be named "The Orphanage Want Ads," but we tell you these things knowing that you are willing to help and would rather give the things we need worst.
R. A. BURROUGHS.

SALE OF TIMBER LANDS AND OTHER UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LANDS BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA.

By the UNITED STATES GOVERNMENT.

There will be offered for sale at public auction at certain railroad points in Eastern Oklahoma, from October 4th, 1916, to October 31, 1916, inclusive, approximately 908,000 acres in Eastern Oklahoma belonging to the Choctaw and Chickasaw Nations of Indians including therein approximately 823,500 acres of tribal timber lands with standing pine and hardwood timber thereon; 500 acres of other unallotted lands, and 84,000 acres of the surface of the segregated coal and asphalt lands. The timber lands and the surface of the segregated coal and asphalt lands will be offered for sale for not less than the appraised value. Land and timber will be sold together. The entire estate in the tribal timber lands and other unallotted lands will be sold, except, however, that of the segregated coal and asphalt land area only the surface will be sold, the coal and asphalt therein or thereunder being reserved except where the descriptive circular specifically states that the coal and asphalt will be sold with the surface. No person will be permitted to purchase more than 160 acres classified as agricultural land, nor more than 640 acres classified as grazing land. No limitation is placed on the acreage of timber land which may be purchased by one person. Residence on land not required. Bids may be submitted in person, or by agent with power of attorney or by mail. Terms of sale of surface of segregated coal and asphalt lands, 25 per cent cash at time of sale, 25 per cent within one year and balance within two years from date of sale. Terms of sale of the tribal timber lands and other unallotted lands, 25 per cent cash at time of sale, and balance in three equal annual installments of 25 per cent each, payable in one, two and three years respectively from date of sale; the purchasers of any of the above mentioned lands to pay 5 per cent interest per annum on all deferred payments. Bids by mail must be accompanied by certified checks or bank drafts for 25 per cent of amount of bids. Where houses or other valuable improvements are located on the timber lands or on the surface of the segregated coal and asphalt lands, the same will be sold with the timber land or with the surface of the segregated coal and asphalt land as the case may be, at not less than the combined appraised value, said improvements to be paid for in full at time of sale. The right to reject any and all bids is reserved. Detailed information including descriptive lists or circulars concerning the lands and in regard to the dates, places, conditions and terms of sale may be obtained from the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. Maps and plats may also be obtained from said Superintendent at a cost of from 25c to 50c each.—CATO SELLIS, Commissioner of Indian Affairs.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the naval there were 781 studies OF WHICH GALLSTONES AND INFECTION OF THE GALL BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is more or less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

Morris, two-wife, department, Texas, eight days and wonderful peaceful smile was a most be with the children to welcome is of friends, June 20. We in and we ex- WRIGHT.

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PERSONALS

Rev. L. P. Smith, of Station A, Dallas, cheers us with kind words.

Dr. H. A. Boaz preached in Ardmore Sunday morning and at Pauls Valley Sunday evening.

Rev. J. L. Cannon's article in this issue on the situation in Arkansas will well repay for its reading.

Dr. G. M. Gibson, of Oak Cliff, was an appreciated caller last week. He is doing a noble work.

Rev. W. T. Gray, of the Orphanage, called last week. He is busy and happy in his great work.

Rev. M. L. Beck, assistant pastor at Allen, was a pleasant caller this week. He expects to return to S. M. U. this fall.

Rev. J. W. Hill, of Commerce, lost his parsonage by fire recently. Watch for a picture of a new and better one. Brother Hill will build it.

We acknowledge the receipt of the kind words of Rev. P. E. Riley concerning our recent visit to Itasca. The day in Itasca was a joy to the editor.

Rev. and Mrs. Gilbert Irwin, of Electra Mission, are rejoicing over the arrival of a new son. August 23 was the date. Our sincerest congratulations.

Rev. W. H. Brown, North Texas Conference Evangelist, called this week. Brother Brown is a hard worker and the Advocate is always happy to see him.

Rev. J. H. Messer, of Clovis, New Mexico, promises us a good home at Clovis during the session of the New Mexico Conference. We are very desirous of attending. Thanks.

Rev. R. A. Burroughs, manager of the Orphanage, writes us that only about 65 per cent of the pastoral charges have sent in offerings during the present year. Is it possible?

Miss Ruth Diamond Bryant, daughter of Rev. R. F. Bryant, and James Weber Bacon, of Greenville, were married August 20, 1916, at Sulphur Springs. We congratulate the happy pair.

Rev. H. P. Clarke, of Stigler, Oklahoma, writes us that a drouth of wide-spread proportions was broken by a fine rain on August 14. Hope he will get his conference collections.

Rev. Frank Onderdonk, superintendent of our foreign work in Texas, has been elected first President of the Texas Methodist Assembly. Capital! No better or bigger man in the Southwest.

Miss Mary Decherd, of Austin, writes us interesting facts concerning the proposed Church at Passo Fundo which is to be erected by the Methodist students of Texas. Look for a future editorial.

Rev. William A. Edwards asks that the plan of union submitted by us to our Northern brethren be republished in the Advocate in this issue. Space insufficient. The plan was published in our issue of June 1. Bishops Seale and Andrew sided with the South in the division of 1844. Hedding, Morris and Waugh with the North.

Rev. J. J. Morgan, the efficient Agency Secretary of the American Bible Society, goes to the Mexican border this week in the interest of his great work. See his advertisement elsewhere in this issue.

Rev. J. W. Beck, of Allen, called to see us this week. He is very proud of his new daughter, one week old. He has not yet found a name good enough for the young lady. His Church work is prospering.

Rev. A. E. Rector, of San Antonio, sends us the constitution of the Texas Methodist Assembly. Find it in another column of this issue and read it. The Assembly marks another forward move in Texas Methodism.

Rev. J. A. Phillips, of San Antonio, sends us a letter filled with valuable facts concerning the failure of the State and the Church to educate the Mexican children in Texas. We shall embody these facts in a future editorial.

We have received the following greatly appreciated announcement: "Rev. and Mrs. J. F. Corbin announce the marriage of their daughter, Anita, to Mr. Walter Neill Harshman, August 22, 1916, Long Beach, California. At home, El Paso, Texas."

Brother D. G. Hurst and wife, of Clyde, Texas, and their children, Lida, Jesse and Ethel, and their nephew, Willie Hurst, called on the Advocate this week. Brother and Sister Hurst are leading Methodists in their section and read and love the Advocate.

Brother D. F. Pulley gave an account of the Meredith Camp Ground meeting in our issue of August 24 under the heading, "Transcendental Charge," but somehow the printer read his name as "Butler." Brother Pulley wrote the account and his name should have appeared with it.

Rev. R. F. Bryant, presiding elder of the Sulphur Springs District, graced our office with his smiling countenance this week. He has preached 500 sermons (times), ridden 5000 miles, had 1400 conversions and 800 additions on the district. Nothing against him, Bishop!

Sister M. R. T. Davis, wife of our pastor at Ringgold, has been sick with fever nearly forty days. Brother Davis has missed two meetings on account of this illness. We trust this faithful wife is improving, and regret our inability to preach on the second Sunday as requested.

The court has set September 11 as the date for hearing the Epworth University case in Oklahoma City, wherein the Methodist Episcopal Church, South, is suing for possession of the Epworth University property. The property is said to be worth at least a half million dollars.

We appreciate the following invitation and wish it were in our power to accept it: "You are invited to attend the Methodist Home-Coming given by Floresville Methodist Church on the evening of Wednesday, August 30, 1916, beginning at 8 o'clock at the church. Entertainment, refreshments."

Rev. F. S. Onderdonk, superintendent of the Texas Mexican Mission, writes: "I am sorry to have to say that the recent storm in Southern Texas destroyed our Mexican churches in Alice, Corpus Christi and Kingsville. This is a terrible blow to our work. In all three places our cause had made fine

advancement this year. In two of the three charges, all the conference assessments were already paid in full." Frank must have help and have it now. His Mexican people are not able to build of themselves. Who will help?

Rev. L. P. Smith has been appointed to the Bridgeport Station and takes charge immediately. Brother Smith is well known and loved throughout the North Texas Conference. He had hardly received his appointment before he asked for the Advocate list at Bridgeport. All departments of the Church in his charge will be looked after.

Dr. T. N. Ivey, the genial editor of the Christian Advocate, writes his regret that we are not on the Commission for the unification of Methodism. No! The editor's chair is by far the most responsible place in Methodism just now. God help both the Commissioners and the editors in this important period of our history!

Rev. O. T. Cooper, of Laurel Heights, San Antonio, was called to Denton last Monday to officiate at the funeral of Brother Ed H. Smith, one of the stewards of the Denton Church. We greatly sympathize with the bereaved wife and the stricken children. Charles is a court reporter at Lubbock and Miss Ellen Smith is a teacher at the School for the Blind in Austin.

Dr. A. E. Bonnell recently rounded out his twenty-fourth year as superintendent of the Sunday School at First Church, Muskogee, Oklahoma. Members and friends of the Sunday School gathered at the Church to celebrate the anniversary and honor Dr. Bonnell. Bishop Hoss was among the speakers on the occasion, his topic being "The Difficulties of a Superintendent."

Rev. James Allen Crutchfield is in our home confined to his bed and room suffering from a serious accidental injury. He is receiving the care of a good surgeon and has every needed attention. We have hope of a speedy recovery. So wrote Brother and Sister H. S. Branscomb, of Pueblo, Colorado, under date of August 25. We wish a speedy recovery for Brother Crutchfield.

The Covington Courier, in a recent issue, has an interesting historic write-up of the Methodist Church at Covington. Brother J. M. Rogers, who has kept the records of the Church for twenty-four years, sends us the account and adds: "The membership now is more than 150. We have a good preacher who does things. Brother J. Adams is certainly a success in holding revival meetings. He has held several this year with good results."

Rev. R. E. Parker, of Belmont, closed a very successful two weeks' revival meeting at Walters Schoolhouse Sunday night. The attendance was good throughout the meeting, and especially on Sunday. Rev. Parker did the preaching and delivered some impressive sermons. Good music was rendered by a large choir composed of people in the community. Much interest was shown and eleven united with the Church.—Seguin Enterprise. Good news indeed!

Rev. E. W. Potter, of Huntsville, Texas, is enjoying a vacation and visiting relatives in North Texas. He called on us while in Dallas and promised to devote September to

the Advocate and send in his old-time good report. Huntsville will be one of the charges with "a big list of new subscribers and every subscription paid in full by October 1." His Church at Huntsville pays \$500 more to missions and other Church benevolences than the amount of the pastor's salary. Needless to say it is a live Church.

Rev. T. F. Brewer, of Eufaula, Oklahoma, for the East Oklahoma Conference by appointment of Bishop Mouzon, and Rev. R. S. Satterfield, of Pauls Valley, Oklahoma, for the West Oklahoma Conference by appointment of Bishop Morrison, are this week in attendance upon the Centennial Memorial session of the Missouri Conference at Fayette, Missouri, as representatives from Oklahoma.

Rev. W. B. Andrews, of Wasahachie, was a pleasant caller this week. He was booked for the Webb expedition on Corpus Christi Bay. He congratulated the senior publisher on his escape and felicitated himself on his inability to be in the party. Brother Andrews serves a fine charge and will have a "big time" in entertaining the great Central Texas Conference this fall. He will be equal to the task.

Rev. E. F. Boone, of Fort Worth, has just returned from four revivals on Alto Circuit. Rev. M. F. Daniel, pastor. He was on the ground of his first circuit of thirty-two years ago. He baptized the grandchildren of former members on what was then called the Rusk Circuit. Brother Boone was twenty years in the East Texas Conference and eleven of these were spent in Cherokee County. No better man than E. F. Boone.

Rev. H. W. Knickerbocker, pastor of First Church, Austin, preached last Sunday evening an admirable sermon to an audience that filled the auditorium, vestibule and well-nigh the whole gallery of his church. How is that for a hot weather audience? We were indeed happy to sit in the pulpit of our old church again. Next to the pastor's sermon the feature of the service was General Stacy's solo. We had heard it many times, but never did it touch us more deeply than last Sunday evening.

The editor was called to Austin last Saturday to take part in the ceremony which made Rev. Jay Knox, of Newburgh, New York, and Miss Emma Lee Caldwell, of Austin, husband and wife. The wedding ceremony was held in our beautiful University Church and was indeed beautiful and impressive. We were the bride's pastor for seven years and have watched with great joy the unfolding of this beautiful life. The groom is a Presbyterian pastor in New York. Rev. Philip Byrd, of Dobbs Ferry, New York, another Presbyterian minister and a schoolmate of the groom, officiated, assisted by the editor. We wish for these choice young people the realization of their fondest hopes.

Count on me to do all in my power for the Advocate. F. B. BUCHANAN, San Angelo District.

I am looking after the interests of the Advocate in my district carefully. A. W. WILSON, Cuero District.



Academy Mulkey Hall Gymnasium Administration Building Waggoner Hall Conservatory College Church

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ROOM RESERVATIONS ARE BEING RAPIDLY MADE, AS MANY AS FIFTEEN HAVING BEEN RECEIVED IN A SINGLE DAY. DON'T DELAY FURTHER IF YOU EXPECT ONE OF THE CHOICEST ROOMS. NEXT SESSION OPENS SEPTEMBER 15TH.

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