

TEXAS CHRISTIAN ADVOCATE

TEXAS

OKLAHOMA

NEW MEXICO

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Volume LXIII

DALLAS, TEXAS, THURSDAY, SEPTEMBER 28, 1916

Number 8

Transition From The College To The World

President Hyde, of Bowdoin, uttered a profound truth when he said that the transition from college to the world is a mere continuation of what was begun in college. We wish we had the ear of our colleges at this important period of their fall opening that we might give emphasis to these words of one of America's most distinguished educators.

If the thousands of teachers in our Church schools could be brought at this moment to realize the truth of President Hyde's words, doubtless many of them would approach their responsible tasks with a new seriousness; and if the tens of thousands of our students in these colleges could be shown the truth of President Hyde's statement, they would address themselves to their work with as assiduity which, otherwise, they will never know.

The transition from college to the world is a mere continuation of what was begun in the college—do we believe this? Do we believe, for example, that standards of scholarship in college bear any definite relation to success in after life? Do we believe, for example, that habits of industry and traits of character formed in college will be continued in after life? Do we believe, in a word, in the continuity of college life in the world?

On the contrary, have we not heard it said that many of our men who have achieved success in life stood near the foot of their class in college? Henry Ward Beecher, who became one of America's greatest pulpites, we are told, barely passed in college. Such examples, it must be confessed, have been used quite frequently enough to discredit hard, grinding work in our institutions of learning.

We wish every student body in America could have heard President Hyer's address

at the opening of Southern Methodist University on the morning of September 22. Before a great body of students he quoted figures which conclusively show the relation between the success achieved in the great professions and the standard of scholarship maintained in college. The men who achieve success in professional studies are precisely the men who stood high in their classes while in college. There may be exceptions now and then, but the demonstrated fact is that excellency in scholarship in the college is the measure of attainment in the world. In intellectual achievements the transition from college to the world is a mere continuation of what was begun in the college.

We wish to give even a larger application to the words of the distinguished college president. In the moral life of the student the principles which prevail in college are the principles which will prevail when he has made his transition into the world. The student will be in the world the kind of man which he was in college. The fatal mistake in the life of many a student is his disbelief of this truth.

The college furnishes the student a supreme opportunity for self-conquest. The call of the college is a call to a life of self-conquest. The call of the college to every young man and young woman is Paul's call to Timothy: "Endure hardness," or (as given in the margin of the Revised Version) "Take thy part in suffering hardship." Education is a process of drawing out. The intellect is to be disciplined, the emotions enriched, the will toughened, self-mastery is to be cultivated. The call of the college is a call indeed to a royal battle.

Now, the manner in which the student answers this call in college is the manner in which he will answer life's serious calls when he goes out into the world. The student who

seeks "snaps" in college is the man who will seek "snaps" when he is out in the world. The student who seeks only "agreeable and attractive" studies in college is the man who will look only for the "agreeable and attractive" in the world. The student who goes to college with a bill of rights will enter the world more concerned with rights than duties. The student who seeks the "painless method in college" will shrink from hardships in the world. Truly the transition from college to the world is a mere continuation of what was begun in the college.

The fact noted by President Hyde is a profound psychological fact. Student acts in college have begotten a facility and tendency in his nature. His whole nature now has a distinct bent. It is easy to repeat what he has been accustomed to do. Nay more, there is now a strong tendency to repeat in the world the life which he lived in college. Intellectually and morally the character of college life is perpetuated in the world.

It is the truth of what we have been saying which underlies the Church's whole enterprise of education. It is the recognition of this tremendous truth which has led to the establishment of our colleges and universities. The Church, in view of this truth, has been unwilling to entrust the education of her youth to others. Her own schools she counts as her mightiest instruments for doing God's work in the world. Her own schools she guards and cherishes as her supreme agencies in saving the youth of our land. And her own schools she expects to maintain her own Christian ideals of life and to be true to the traditions of her own history.

The Advocate greets the faculties and student bodies now assembling within the walls of our many colleges and prays that the life fostered in these institutions may be worth continuing in the great busy world.

Urgent Tasks For Our Approaching Conferences

Another conference year is nearing its close. The conference hymn, "And are we yet alive?" will be announced in Clovis, New Mexico, next week. The New Mexico Conference will convene in that city on October 4. The round of conferences in the Advocate territory will close with the session of the East Oklahoma Conference, which will be held at Muskogee, beginning November 22.

Past Achievements.

We capitally doubt whether Methodism in the Southwest has ever had a better year. Great harmony has prevailed among us. There have been no serious divisions in our

territory. We are united among ourselves. Our educational problems are more nearly adjusted than for years. Our pastors have had unusual success in their revival campaigns. The Advocate columns have reported thousands of conversions and additions to the Church. Commodious church buildings have been erected in every part of our territory. The endowment of a number of our schools has been materially increased. The halls of our academies and colleges were never so full of students. Space would fail us should we attempt to narrate in detail the many items of progress in the year's work.

The good, however, should not be allow-

ed to become the enemy of the best. No more serious calamity could befall us than contentment with our achievements and relaxation in our efforts. The reclining Church is always the declining Church. The very measure of our success is our chief embarrassment and urgently calls for yet larger programs.

Evangelism.

The primary work of the Church is evangelism. Our first duty is to evangelize. The approaching conferences must lay concerted plans for a campaign of open-air evangelism. Wesley never once said, "Come." He him-

(CONTINUED ON PAGE 8, COLUMN 1)

An Address To The Methodists Of Texas, Oklahoma and New Mexico

At the regular annual meeting of the Joint Board of Publication of the Texas Christian Advocate, held in the city of Dallas on September 19, the Board unanimously decided that the times and conditions were propitious for the launching of a great campaign of enlargement of the influence of the Advocate to be known as the Publishers' Jubilee Campaign.

The following resolutions were adopted:

1. That the week beginning December 3, 1916, be designated and set aside as Publishers' Jubilee week.
2. That each Annual Conference be asked, through its members of this Board, to endorse and in every possible way encourage this Campaign.
3. That the members of this Board in their respective conferences be constituted a committee to have charge of said Campaign.
4. That 40,000 subscribers be set as a minimum for this year, this being an increase of more than 15,000 over what we have at the present time.

The reasons for this Campaign are as follows:

1. There are 400,000 Methodists in the territory served by the Texas Christian Advocate—the most splendid constituency served by any Advocate of our Connection; and a minimum of 40,000 subscribers is certainly a goal that we should attain if we hope to serve our constituency as we should.
2. It is necessary to increase the size of the paper to meet the growing demands of our enlarged constituency.
3. It is necessary to eliminate as far as practicable all small type from the Advocate, as small type is not acceptable to many of our people.
4. The increased cost of paper (nearly 200 per cent) makes it necessary to increase the subscription price (as most Advocates have done) unless we greatly increase the subscription list.
5. The editor should have better compensation than the income of the paper now will justify.
6. The financial condition of the country makes it practicable to undertake this increase in the circulation at this time.
7. The many vital questions before us now, such as submission for Texas, the unification of Methodism, our educational interests, etc., have created a demand for the paper among our people which will make it easy to get the new subscribers.
8. We recognize the Advocate as being an indispensable factor in the remarkable growth of Texas Methodism and as being the one single bond of union of our Methodism in the Southwest, and as the ablest exponent of all our interests in the great territory that it serves. Its increased circulation, in our judgment, will bring incalculable blessings to the Church.
9. November 30, 1916, marks the completion of a half century of the work of our publisher, L. Blaylock. It is the deliberate judgment of the Board that the splendid work of the Advocate has been made possible by his generous and untiring labors in its interest, and it would be a fitting tribute to his efficiency and fidelity to present him with 20,000 new subscribers on his semi-centennial year.

J. H. GROSECLOSE,
D. H. HOTCHKISS,
C. C. BARNHARDT,

Committee.

J. T. H. MILLER,
T. S. ARMSTRONG,

F. B. BUCHANAN,
J. A. WHITEHURST,
S. J. VAUGHAN,

J. B. TURRENTINE,

H. C. WILLIS,
M. L. HAMILTON,

C. A. SPRAGINS,
T. H. MORRIS,
J. T. GRISWOLD,

J. G. MILLER,

G. S. HARDY,
N. L. LINEBAUGH,

S. H. BABCOCK,
A. P. JOHNSON,
J. D. SALTER,

MOSS WEAVER,

J. B. COCHRAN,

Joint Board of Publication.

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EXTRACTS FROM LETTERS ON PUBLISHERS' NUMBER OF THE ADVOCATE

The great paper—Publishers' Number—lives before me. May you live to publish it fifty years longer—and then some.—S. J. Franks, Johnson City, Texas.

Congratulations from the evangelistic family to the Advocate family. May they live long and well. Wish they could live a hundred years to do good. The last week's issue was class A.—J. T. Bloodworth, Polytechnic, Texas.

Personally I have known you for over sixty years—ever since you were a little barefoot boy at Austin. Allow me to congratulate you on your successful career, which I hope will last until you have passed away.—T. A. Fowler, Eddy, Texas.

Heartly congratulations. The Publishers' Number is a credit to the "50-year publisher." You must feel glad to know you have sent forth for fifty consecutive years a stream of pure and elevating knowledge and sentiment. May your future be bright as your past has been useful. Your friend and pastor for forty-five years.—D. F. Fuller, Wylie, Texas.

That Fifty-Year-Old Texas Christian Advocate number was a hummer. The mechanical work is a credit to any press in the Nation, the arrangement of the articles published and the headlines show much taste and versatility, and the literary caste of the articles (barring mine) could hardly be excelled. I congratulate you, and with all the sincerity of my heart, cry "Hurrah for the Texas Christian Advocate and its editor and publishers!" May the Advocate never die until time is declared to be no more, but from son to son go down through the future generations of the Blaylock family to bless the world and the Church, and may the present editor and publisher live for many years to make the world and the Church better, and brighter and happier, and then go home to God to enjoy through all the eternity of God the rich fruits of their labors. God bless you.—G. S. Wyatt, Stamford, Texas.

The halo of your good name glows around every sentence of your write-up of your connection with our much loved Texas Christian Advocate. And in the successive changes of its worthy and gifted editors, your name, held so dear by the great multitude, has never lost its luster, verifying the soul-comforting statement of our common Lord, "If any man serve me, him will my Father honor." Long may you yet be spared to the Church of God to steer the craft in sending forth on its weekly mission the Texas Christian Advocate, the best Church paper in all the land, is the earnest prayer of your sincere friend and brother.—J. E. Vinson, Bentonville, Ark.

Permit me to congratulate you on the successful rounding out of fifty years with the Advocate. I want to say that I love you. You have not only shown yourself efficient as a publisher, but you have literally embedded yourself in the lives of the preachers, so much so that you have become a part of every preacher who has been officially connected with the paper. You have been a helpful supporter of the whole clerical fraternity. Your life seems bound up with ours, ours with yours. I read your account of your relations with the paper with moistened eyes. I rejoice that you have two sons who are proving themselves worthy of a noble father.—A. S. Whitehurst, Teague, Texas.

After reading the superb Publishers' Number of the Texas Advocate I'm impelled to say a word of appreciation in regard to the great work you have done for the Church and the State—I might say for the world—as publisher of this paper. I've always had a high estimate of you and your work since I came to know of you and it, and this issue of the Advocate has served to heighten and intensify this appreciation. Since we know you better now the great Advocate family will surely love you more fervently and value the paper more highly, and you are perpetuating yourself and your work through your noble boys. Blessings on all the tribe to which you belong!—J. M. Armstrong, Gorman, Texas.

I write simply to give expression to my joy at your success with the Advocate, and the completion of the fifty years' work. I know something of the labor and sacrifices of Shaw and Blaylock and heartily appreciate all you said about dear old Will Shaw, whom I loved from the start, and Blaylock none the less. I met you and Shaw first about 1876. At Galveston, was it? I have read the paper with pleasure ever since, but with no more than when you were struggling so hard and at such a cost to give us a paper worthy of our great Church. You will in no wise lose your reward. The esteem and love of your friends and brethren will only be a foretaste of that more excellent reward that awaits you in the "well done" of the Master at the end.—W. Wootton, Newton, Texas.

I pick up the best Advocate in Methodism, so far as I know and can judge, the Texas Christian Advocate, and read, "Then and Now," "The Dividends of the Religious Paper," and then "A Running History of My Connection With the Texas Christian Advocate," and when I have finished that I take my handkerchief and wipe the tears from my eyes, and I do not think that is any weakness, either. I turn to my desk and begin this letter, and my purpose is to simply say to you, my dear Brother Blaylock, that I love you. I love you for the work you have done and are doing. I love you because of the sympathy, wise counsel and the very valuable help you always willingly gave me during the four years I was on the Dallas District. May the hand of a kind and loving Heavenly Father rest gently upon you; may his sheltering wings ever be over you, his never-failing grace sustain you and may the flowers of peace and joy bloom along your path daily until you come, not to a setting sun, but unto the dawning of a perfect day, and then thousands of the readers of the Texas Christian Advocate will welcome you into everlasting habitations.—J. M. Peterson, McAlester, Oklahoma.

The Blaylock number of the Advocate just here. Your article, the editor's, Marvin Nichols' and Sanger's eulogy read. Old boy, you gave me a big cry. I added my blessing to every one mentioned, but nothing so moved me as your noble tribute to Bill Shaw, for whom I have always cherished an unhindered love. His absence has ever been as an empty cradle to me. For you and yours I cherish an unstinted affection and a liberal admiration.—I. S. Ashburn, Archer City, Texas.

Just read your splendidly written history of the Advocate and your relation to it. I feel sure when I say if you will give me John 3:16 I will tell you that there is a great deal more concerning that story; so with this story you write. I have always loved you and the Advocate, as well as its force, so far as I have known them. But I love you the more today. You have not heard and answered the call of the world for money, but like a faithful man of God stuck to the Church. Long live the Advocate and its force.—J. A. Pledger, Kyle, Texas.

I have just been reading your running history of the Advocate. When I read of your "fits" I would laugh. When I read of your adventures and how you finally triumphed I sat in breathless silence. Many of the pointed paragraphs caused my deepest emotions to be stirred, but when I read your touching tribute to dear Dr. Rankin I wept. God bless his memory. The Advocate has been in our home all the days of our life. "On with the battle!" was the first battle cry I ever heard. It was given to Methodists by one of her bravest, truest and best warriors, Dr. Rankin. Congratulations to you as well as to the 300,000 Methodists of Texas. We all love Louis Blaylock. No man in Texas Methodism today, yea may I say all Methodism, that is loved and honored more than he. May you be spared many more years to brighten the Advocate with your life.—G. B. Carter, Byers, Texas.

A FEW EXTRACTS FROM THE PRESS ON THE FIFTIETH ANNIVERSARY

The "Publishers' Number" of the Texas Christian Advocate was issued during the past week commemorating the fiftieth anniversary of the connection with the Advocate of Louis Blaylock, the well-known citizen of Dallas. During these years under his management the Advocate has grown to be one of the strongest and most widely read religious periodicals in the country and is second to none in the Methodist denomination.—Houston Post.

It is not often that any man, much less a printer, or editor, or publisher, maintains connection with one institution for half a century. Therefore, The Evening Journal takes off its hat to Louis Blaylock, publisher of Texas Christian Advocate, who has rounded out fifty years with that worthy publication. May he live long and with unimpaired circulation.

But if the Advocate hadn't journeyed, might it not have been that this estimable journeyman printer himself might have traveled, anyway.—Evening Journal, Dallas.

The last issue of the Texas Christian Advocate (Methodist) is called the "Publishers' Number" to celebrate the fiftieth anniversary the senior publisher, Mr. Louis Blaylock, has been connected with that great religious journal. This as well as every other issue does great credit to the Blaylock Publishing Company; and especially does it pay a very high tribute to Mr. Blaylock, one of the most prominent laymen among the Southern Methodists.

Mr. Blaylock began work with the paper a half-century ago as a typesetter, being then a timid seventeen-year-old boy; later, after all other persons who had owned the paper had lost money on it, he and his half brother, W. A. Shaw, bought it and ran it for many years through many hardships and with continued financial loss, making up the deficit out of their printing business or from other sources, until finally Mr. Blaylock

became sole owner; and he has continued to publish the paper to this good hour, but always at a financial loss, for he knew that Texas Methodism could make little progress without it, and besides the paper had become a part of his very life.

God alone can pay this good man for the service he has done the cause of Christ—the Methodists of the Southwest never can. To fully appreciate the phenomenal growth of Methodism during the past fifty years it should be remembered that the year Mr. Blaylock became connected with the Advocate the Texas Methodists had only 15,519 white members, and gave only \$304.08 for missions, while last year they reported 306,684 members and \$126,712.00 for missions. And no single human factor in this marvelous growth was equal to the Advocate.

We know Mr. Blaylock personally and love him for his work's sake and for the great Christlike life he has developed along with the growth of the big paper—they two have grown together.—Christian Courier, Dallas.

The issue of the Texas Christian Advocate of September 14 is a special Publishers' Number of thirty-two pages on extra paper. It contains "A Running History of My Connection with the Texas Christian Advocate," by Mr. Louis Blaylock, the senior publisher. In this day of the paper's prosperity it is intensely interesting to read the account of the terrible struggle for years to keep it alive. Texas Methodism owes a great debt of gratitude to Louis Blaylock, and yet in making the paper he made himself. The issue is illustrated with pictures of editors and others who have contributed to the creation of this truly great Conference Organ. Through it Dr. G. C. Rankin thundered on prohibition till Texas became thoroughly aroused. Dr. W. D. Bradford, the present able editor, very truly says: "However, we do not hesitate to say that the real makers of our Conference Organ are that long line of itin-

erant preachers who for these fifty years have made the cause of the Advocate their own. The Advocate would have lived with editors and publishers bearing different names, but it could not have lived without the love and loyalty of the great army of itinerant preachers. The Texas Christian Advocate was never stronger in any day of its history than the esteem and confidence in which it was held by our ministry. Our preachers are the Advocate's real makers. The love and confiding trust of our ministers are the Advocate's real resources." With 1282 itinerant preachers and 306,684 members in its constituency, the Texas Advocate has the greatest field and largest opportunity of any of our Church papers, and right worthily is it filling its place. May it continue to prosper and lead the van of progress.—Arkansas Methodist, Little Rock, Ark.

The issue of the Texas Christian Advocate of September 14 marks the fiftieth anniversary of the connection of Hon. Louis Blaylock with that excellent journal.

As a man and useful citizen, Mr. Blaylock has few equals. For thirty years he has been identified with the public and civic life of Dallas, and has been of her best and truest citizens. The impress of his superior financial ability and wise judgment has been felt in many of the largest public enterprises of Dallas, and his kindness and benevolence have brought joy to the hearts of many distressed homes and not a few business men, who have become temporarily embarrassed for the lack of immediate financial assistance. He served the city well and faithfully as Police Commissioner for several terms, and about the only criticism which could possibly be made of his administration is that he was too good a man for that trying place.

It has been our pleasure to enjoy close and large business relations with Mr. Blaylock for nearly ten years, and in all that time we have

found him to be a modest, unassuming, elegant Christian gentleman and business man of unerring judgment which has characterized his fifty-year connection with the Advocate. We trust that he may be spared to the paper and to this community to a ripe old age.

Of the Christian Advocate, which celebrates the fiftieth anniversary of Mr. Blaylock's connection, it is so well known that we feel that any extensive commendation of it would be superfluous. This issue comes to us 32 pages, ably edited, beautifully executed typographically and perfectly printed.

The paper for sixty-three years has been recognized as the leading Methodist paper of the South, or of the whole country for that matter, and the efforts of its able editors, none of whom displayed more genius and ability than the present editor, Dr. W. D. Bradford, have gone far to reclaim the new Southwest from semi-civilization fifty years ago to its present moral and law-abiding status.

It is the sincere wish of The Cotton and Cotton Oil News that this paper may continue its golden career of usefulness and success, and we most cordially congratulate the entire force on its superb get-up.—Cotton and Cotton Oil News, Dallas.

Last week, our esteemed contemporary, the Texas Christian Advocate, the official publication of the Methodists, published a special issue as a tribute to Mr. Louis Blaylock, who for fifty years has been the publisher of this well known religious periodical. In this number he gives a very interesting sketch of his experiences from the time that he first became connected with the paper in 1866. During that time there have been six editors. In making it possible for Texas Methodists to have such a publication as the Texas Christian Advocate, we believe that Mr. Blaylock has rendered that denomination a larger service than almost any one can appreciate. Baptist Standard, Dallas.

NOTES FROM THE FIELD

OGLESBY.

Our fourth Quarterly Conference is a thing of the past. On the work there have been 13 accessions by letter, 44 by vow and 85 conversions. We have in hand from our Conference Treasurer receipts for all our benevolent claims in full, save one, and that is paid in part. The Lord be praised!—Jno. W. Holt.

CROSS PLAINS.

Have just closed our meeting at this place. Had thirty-four conversions and reclamations. We also had twenty-seven conversions at a little point four miles west of here by name of Dressy. The preacher in charge did the preaching.—A. D. Jameson, P. C.

ATOKA, OKLAHOMA.

We have just opened a revival campaign here under the direction of Evangelist Lovick Pierce Law, and thus far the work has been of great help to our Church and prospects are good for a fine work. Brother Law has been preaching some straightforward, earnest sermons and is doing it in such a way that results must follow. We want the prayers of your readers for our work here. Our people are kind and cultured, but, like many others, need a vision of greater things for God. We hope to have better things to write you later on.—J. C. Curry.

WINFIELD CIRCUIT.

The fourth Quarterly Conference for Winfield Circuit is a thing of the past. I have been attending quarterly meetings for forty years and that was the best one I ever attended. There were the biggest congregations I ever saw on Saturday, the best report, the best preaching by the "beloved" in the person of W. H. Vance. My! my! how he can preach and he presides like a Bishop! Dinner? Yes, enough for another congregation! Those New Hope folks know how to feed. They always have plenty and to spare. This has been a good year. The good Lord has blessed us.—W. J. McCrary.

IDABEL, OKLAHOMA.

Idabel, Oklahoma, is a town with a beautiful name and a great future. I ran up on a recent Sunday to help Brother A. S. Cameron, the pastor in a campaign to raise money for a new church. Cameron is a Vanderbilt man, does a splendid solid work, was in great favor with this people and consequently we had no trouble in raising \$10,000 in two days. This has been increased since by Cameron to \$12,000 and they built a \$15,000 church without any debt. Idabel is a city of about 3000. This will give them the best church plant in all of that section of Oklahoma. We had the remarkable record of not having a single man either in or out of the Church refuse to make a donation and most of them were liberal.—P. R. Knickerbocker.

VERNON CIRCUIT.

I am now nearing the close of my fourth year with Vernon Circuit. While we have had to do some hard work and solve some difficult problems, yet, with the help of the good Lord and the faithfulness and loyalty of a good people, much good has been accomplished. Nearly 300 souls have been happily converted, many of whom came in the Methodist Church. Above \$13,000 has been expended for all purposes, which is a fine record for any charge. The "circuit car" has proven a blessing to both pastor and people, putting him in touch with any part of the circuit in any hour's drive. The buying of a car will prove a safe and wise investment to the people of any circuit in this conference. Happy, indeed, will be the lot of him who comes this way another year, for a good field of labor, a fine, consecrated membership, an up-to-date parsonage and a good "circuit car" awaits his coming.—L. B. Tooley, P. C.

LAWTON, OKLA.

Rev. Raymond Browning, an evangelist of our Church from Lincoln, N. C., and his singer, O. W. Stapleton, of Atlanta, Ga., are beginning today the second week of a union meeting here at Lawton that, so far, is the most promising meeting I have ever seen. There were 500 or 600 men at a mass meeting yesterday afternoon and not less than 3000 or 3500 people at Church last night. It is the general opinion at this time that a sweeping revival is sure to come. This opinion is shared by all the Churches and all or nearly all the people out of the Churches. So far, Browning, a young and cultured man of 37 years, is the most satisfactory evangelist I have yet seen at work. His singer and pianist are as good as the best. With a fine tabernacle 78 by 128 and six Churches, the Baptist, Christian, Congregational, North and South Methodist and Southern Presbyterian Churches all co-operating and the several pastors working like brothers together, the greatest meeting in the history of the fine town seems a certainty.—J. W. Sims.

SAN SABA.

I am glad to report that San Saba is maintaining her splendid reputation. Sixty-two members received to date this conference year. Seventeen new paid subscriptions to the Texas Christian Advocate. Good Sunday School and congregations all the year. Doubtless the best Woman's Missionary Society in the conference. Our great new church nearing completion. On account of the delay in receiving material, due six or eight weeks ago, we cannot dedicate before conference. When completed San Saba will have one of the most elegant and imposing edifices in the State. All honor to those who have gone before—whose heroic labors have made possible this splendid achievement. The great church will be ready for the pastor who will be appointed at Uvalde. One of the best years financially in the history of the charge. Contract let for handsome pews and other furniture—terms cash when installed. A year of ceaseless labors, but happy and in a large measure successful. Why not so with these loyal Methodists and their friends to work with their pastor?—Z. V. Liles.

PAOLI, OKLAHOMA.

Our fourth Quarterly Conference is a thing of the past. Rev. T. G. Peterson, of Purcell, Oklahoma, was with us, at the request of the presiding elder, and held the conference and preached two splendid sermons for us. We were indeed glad to have the advice and fellowship of Brother Peterson, and hear the great messages which he brought, but regret very much that the health of the wife of our presiding elder prevented him being with us. We trust the Lord will soon restore her to her former health and happiness. We were shown of the fellowship, advice and helpful messages of our "beloved," but, indeed, Bro. Peterson filled his place in a very commendable manner. We thank God for such men as Peterson. The Quarterly Conference was one of the best it has ever been my privilege to attend. The reports were all splendid and very promising. We will report everything in full at conference, with a surplus. Harmony prevailed and everybody seemed happy. We give God all the glory and pray that we may be more useful in his kingdom. No better people ever lived than on this charge.—Alonzo L. Williams, Pastor.

WITH A COUNTRY CHURCH.

On the Joshua charge we have a Church that had run down until we were only having preaching services once a month, in the afternoon, no Sunday School and very small crowds to preach to. The pastor's salary of about sixty dollars a year, was largely made with cream suppers, etc. This year we have gone twice a month in the afternoons and have had large crowds to preach to and from seventy-five to one hundred in Sunday School. The pastor's salary is paid and almost doubled former amount and paid without ice cream suppers. Conference collections have increased five hundred per cent. Denton Chapel Church people are beginning to think they are somebody, and I am more thoroughly convinced that the once-a-month preaching is the trouble with the country. We must get to the country Church twice a month if we ever bring them up to the place where they can do the work in the country effectively. But, you say, how can this be done? By grit and grace. I had rather risk seventy-five members paying three hundred dollars a year preaching to them twice a month than one hundred and fifty dollars preaching once a month. Suppose a few presiding elders and pastors try it next year. I am willing to undergo the experiment. Let's try something to solve the country Church problem, and not talk only.—A. E. Watford

CORYELL CIRCUIT.

We are still alive on the Coryell Charge and busy winding up our year's work so as to report everything in full, which we shall be able to do. The claims are provided for in cash and good subscription. Eighty per cent of the salaries are paid. Our fourth Quarterly Conference has been held. Our "beloved" was present and preached two fine sermons. Our meetings for the year have been held. We had a union meeting with the Presbyterians at Coryell. Dr. M. C. Johnson, of Naacogdoches, did the preaching. It was a good meeting with five conversions. At Moheim Brother H. L. Vincent, of Clifton, did the preaching. A good meeting, although the visible results were not what we had hoped for. At Lane's Chapel we had an old-fashioned meeting, with about fifty people on the ground. I began the meeting Friday night before the second Sunday in August. Brother L. L. Felder of Blanket, Texas, came to me on Monday morning. We had sunrise prayer meeting, preaching at 11 o'clock, 3:30 o'clock, an evening grove service at 7:15 o'clock and preaching again at 8:15. We had 22 conversions and reclamations at that place. Felder is one of the best I ever saw. He uses no claptrap methods and his work abides after he is gone. The Coryell people pounded us soon after our arrival. We serve a fine people and want to stay another year anyway. However, they may want us to move. We give God the praise for the good that has been done this year.—W. G. Gwaltney, P. C.

POST MISSION.

When we wrote before Post Mission was in its infancy, but now it is fast assuming the dignity of a full grown circuit. We began the first revival the last of June and for ten weeks were in a service almost every day. All the meetings were good, but the climax was reached at Garlynn, a schoolhouse about twelve miles from Post. Here we were assisted by Rev. W. C. Hinds, our pastor at Post. Interest was good from the start. Sinners were converted, backsliders reclaimed and Christians raised to a higher plane of living. Hinds is a great personal worker—the best this writer has ever seen. His work at Garlynn will long be remembered and its worth to the Church cannot be estimated. He combines intense earnestness with bitter denunciation of sin and leads the sinner to Christ while denouncing the demon that holds him bound. Since conference we have received 102 members from all sources and hope to get more before the close of the year. The fourth Quarterly Conference met last Saturday, September 16, with the best attendance we have ever seen. The officials were enthusiastic. They promised \$800 on salary for next year and are planning to build a parsonage as soon as the new preacher comes after conference. Two years ago there was one struggling Church with eight members. Last year Brother Hinds organized another with sixty, and now we have more than 150 members with six societies and Post Colony is not grown yet! Pray for us that we may plan wisely and do the best work for this splendid new country.—J. R. Plant, P. C.

MCKINLEY AVENUE, FORT WORTH.

McKinley Avenue has had a great revival. Our people are rejoicing and every department of the Church is going forward with a quicker step. There were 100 conversions and reclamations. These all came to the altar and confessed their sins with tears streaming down their faces, then with gladness shining in their eyes many of them went back into the congregation to seek their friends. Forty have united with the Methodist Church and ten gave their names for membership in the Baptist Church. This revival was conducted by Rev. W. M. Bowden, Central Texas Conference Evangelist. He is one of the best revivalists with whom I have ever had the privilege to work. As an organizer he cannot be surpassed, and

with his earnest, heart-searching gospel messages and beautiful, tender solos he won the hearts of the people. People came by the hundreds to hear him, and their faces lit up with joy or paled by conviction as they heard him speak or listened to the choir of more than 200 voices sing. Brother Bowden is the pastor's friend. He magnifies the pastor's place throughout the meeting. He raised \$405 on the pastor's salary here. We were assisted in this meeting by Rev. J. W. Bowden, Rev. E. F. Boone and Rev. Geo. M. Gibson, Jr. Rev. J. W. Bowden is the evangelist's father. The people fell in love with him and their hearts were stirred by his sermons and exhortations. Rev. E. F. Boone is the sweet-spirited superannuate who lives in our midst and is a blessing and an inspiration to the congregation 365 days in the year. Rev. Geo. M. Gibson, Jr., was the pastor's assistant during the summer. He led the young people and did a work that will last through the years. God bless these brethren! Just had greatest pounding have ever had! Don't have to buy anything more until after conference. Don't forget Bowden's address is 2017 North Fort Worth. Make announcement, as he desires it, and has just moved here.—J. B. Curry.

BELMONT CHARGE.

Several of my members have asked me why I have never written to the Advocate about the Belmont Circuit. All that I can answer is "neglect." The Belmont Circuit is one of the large circuits, as far as land area is concerned, of this conference. It is bounded on the north by Luling, on the east by Gonzales, on the south by Leesville and on the West by Seguin. The membership of this circuit used to be large until a few years ago when so many German Lutherans and Bohemian Catholics began to take the country. It looks now as if one of the preaching places on this work will have to be discontinued next year on account of the territory of that place getting into the hands of the Bohemians. But our work in Guadalupe County has been growing the past year. Our appointments in that county are Nixon Chapel, Walters and Mill Creek. We have had five revivals on the work this summer. Had help at Belmont and Nixon Chapel. Rev. Robert Paine helped us at Belmont. He preached some of the strongest sermons as I have ever heard. His two sermons on "The Divine Conception of God" were as strong as I ever read or heard. Brother Macume, our missionary to the Mexicans at Corpus Christi, was with us at Nixon. Bro. Macume is an earnest and forceful preacher, has lots of good, common sense and religion with it. He did some good work for us. In the other three meetings the pastor did his own preaching. We have received 34 members to date, 28 of them on profession of faith. Our net gain will be about 20. Most of the conference collections have been collected to date, and what we have not collected is in good subscription. There have been two young men licensed to preach from this charge. The ladies at Belmont have had the parsonage painted and other improvements made. The Church at Nixon has also been painted. We thank God for what has been done, and aspire to more and better things. To Him belongs the glory.—R. E. Parker.

NOLANVILLE.

The Lord be praised! This has been a year of great victory on this circuit. The meetings have been held and I can count seventy-three conversions and reclamations. There have been twenty-five additions. At Sugar Loaf, Brother E. V. Cox did the preaching. This meeting was held in the face of great difficulties. We were prevented from holding five services. We had five conversions and reclamations and two additions. Brother Cox did faithful work. At Nolanville we held forth on the historic camp ground. Rev. C. B. Meador was the evangelist. He is very popular on this work, as he is a beloved former pastor. He is one of the best revivalists I have ever had associated with me. People will long remember this epochal meeting. There were fifty-five reclamations and conversions, thirty-five being on the last night. Two young men surrendered to a call to preach. An Epworth League has been organized as a result of the meeting and is doing excellently. Several young people are contemplating entering Meridian College, whereas last year only one was in attendance. During the two years I have been here, three young men have responded to a call to the ministry. At Brookhaven people were in the midst of the cotton picking season, but we had a good meeting nevertheless. There were twelve reclamations and conversions and four additions to the Church. Brother John A. Walkup, of Meridian, was my assistant. His two outstanding characteristics are his religion and an irrepresible humor. He is absolutely unselfish and Christlike. Miss Mamie Robinson, of Brookhaven, is now a student in the Scarritt Bible and Training School, preparing to be a deaconess. I am now "riding the circuit" in a touring car. Without the help of God and the co-operation of the good people, such results could not have been achieved. "Praise God from whom all blessings flow!"—L. B. Sawyers, P. C.

WINNSBORO CIRCUIT.

Since July 2 there has been almost a continual protracted meeting on this work. Beginning at Newsum, Texas, my friend, J. Smith, of Atlanta, Texas, held a ten days' meeting, preaching some very helpful sermons, resulting in something like thirty conversions and reclamations. At Maple Springs Rev. John A. Moore, of Baton, Texas, preached for us in his forceful and practical way. His sermons were inspirations to all who heard him, resulting in seventeen conversions and reclamations. He also held our meeting at Webster, with most gratifying results. Twenty-four were converted. At both places the people learned to love, Brother Moore very much and the Churches were wonderfully blessed by his being with us. Rev. Mark N. Terrell, of New Boston, Texas, held our meeting at Forest Home. Every morning there were a great number of people present and at night we had the largest crowds we have ever seen at this place. Brother Terrell is a fine preacher and every one appreciated his sermons so much. About twenty were converted at this place. Rev. Ed Morgan, of Pittsburg, Texas, held the services at Musgrove, his old home Church, where he preached his first sermon as a young preacher. The people of that community turned out en masse. The church, the largest on the work, was too small to accommodate the congregations, and we had to move outside. Brother Morgan's sermons were treats, feasts to the soul, and about

thirty were converted, or reclaimed under his preaching. During the past two years on Winnsboro Circuit we have had something like three hundred conversions and reclamations, seventy-five joining the M. E. Church, South. A great number joined the Baptist Church, while others were already members of some Church. The spiritual condition of the work is in much better condition than last year, and I am confidently expecting great things of this old circuit in the future. There are many of the finest folks here whom we have learned to love and wish for them the very best in a spiritual as well as temporal way.—J. Harvey Carlin, P. C.

WINTERS.

Sunday, September 3, was a great day for Winters Methodists. It was the day set apart for the dedication of our beautiful new church. Dr. H. A. Boaz, President of Texas Woman's College, was on hand and preached the dedicatory sermon at 11 o'clock. It was a masterpiece, but we knew it would be when we secured Boaz to preach. The house was filled to its utmost capacity. Every one appreciated the services very much. Dr. Boaz took two of our finest young ladies with him to T. W. C. and others will go later. Both he and his school have a fine grip on this community. Our people will always be glad to welcome him here any time he can find it convenient to come. Sunday night we had another school man with us, the inimitable J. W. Hunt, the new President of Stamford College. Old Hunt is a sight. This expression was heard from a number of our people the next day. He captivated the large audience and carried it away with him. He took Boaz right along with the crowd. After the sermon Boaz got up and exhorted in behalf of Stamford College. Hunt has already got six of our fine boys and girls, and will get two or three more soon. The Board of Directors of Stamford College did a fine piece of work when they induced J. W. Hunt to take hold of the school. Everybody in the Northwest Texas Conference now feels that the future of Stamford College is secure. The people of Stamford feel this way, too. I attended the opening of the school and I never saw a more optimistic spirit manifested anywhere. I rejoiced heartily over it, because we need this school here in the west. If any man who reads these lines has money to invest where it will do good, I know of no place in all the earth where it is more needed, nor where it will do more good. Our people in the west are going to rally to this school. We were glad to have these men with us. The door is open to you any time you desire to return. We are now trying to round up for conference. If we can succeed in getting all our collections we will have had a fine year. We have a fine people. The Lord bless every one of them.—T. E. Bowman, Winters, Texas.

BROOKSTON AND HIGH.

We have made no report of our work on this charge this year, so thought I would write and let you know that we are alive and growing. We have had a good year so far on this work. We have three good Sunday Schools and our first work was to make them all "missionary" schools. We began our revival campaign in March at Brookston with twenty-five conversions, then the second Sunday in July we began at High, ran two weeks and had one of the greatest meetings—the people said—ever held in that community. Mourners came to the altar and wept and prayed their way through to God in the old-time way. Had forty-four conversions in this meeting, besides reclamations, and the Church set on fire for God. We went back there two months after the meeting and at the evening services there were four men, from 30 to 65 years old, at the altar for prayer. One of the oldest was converted. A majority of the converts of this meeting were men. There had not been an accession to this Church in five years. We received twenty-three into the Church and started one of the best prayer meetings I ever saw. We next came to Brookston, where we ran nearly three weeks, had forty-five conversions in the second meeting. This also was said to be the best meeting for this place in sixteen years. We then went to Pleasant Hill, but started after cotton picking was in full blast so only had nine conversions, but not a failure by any means. So we have had 123 conversions and 65 additions this year and every Church made new in life and power. There were only three men in the work who would pray in public when we came, but there is a host of them now. The pastor did the preaching in all these meetings, except the second one at Brookston, and in this one Brother M. H. Read of Pecan Gap did it, and those who know him know it was well done. No man attacks sin more fearlessly than Read, either in the Church or out of it, and it brings results. Some of the strongest men in the community were converted. The people of High gave the pastor a freewill offering of \$40 at close of the meeting and at Pleasant Hill \$20. They are behind with the salary, but will pay out. To God be all the glory for victory.—H. B. Chambers, P. C.

CRANDALL.

We are now closing our second year's work on this charge. The work consists of three appointments—Crandall, Seagoville and Lawson. It is a conveniently arranged work. While this is a blackland country, yet we have a graveled pike way to ever appointment, and in fact can reach most every family living in the country over the graveled road. We have in some respects an enterprising people, building good roads, new houses and remodeling old ones. But like most every community given exclusively to cotton-raising, a hard matter to raise conference claims. However, every member in the bounds of my charge will be asked to help in this missionary work. Since coming to this charge we have paid a small indebtedness on the Crandall Church; have paid off the last note against our new church at Seagoville, which amounted to \$200. We had something over two hundred dollars indebtedness on the new church at Lawson which is most all in hand now and will be paid before the conference meets in Greenville. So the pastor will report three good Church buildings and all clear of debt. We have placed a new piano in the church at Seagoville. The women at Crandall have put down a carpet on the church floor which is of a splendid grade and a nice job. I have been in five revival meetings this year. Will engage in two more before conference—one at Pilot Point and

one at Seagoville will begin Oct. Sunday School the Lawson so attendance. T as high as 17 as more people charge than ev of the Method steward on the suppose this t cuts in the Ni are some fine charge. My (pleasure of hav Advocate to p and it was a d is not only an first rank, but manly element himself to circ meet with a t third Quarterly gone, and mat not forget it and the good v brought it on Brother Egge present to list said this was crowd that k People that k ward life of flattery and in way of a hard to stimulate hi keep their flow then just heap they were gla lieve one flow sand on the our presiding executive abili but he has th God makes gr of doing a sm human life a shallow soil. the products a life of a gra rich, loamy a ward life of a taking on a vi by its fruit." this sort of lo anything little stretch, prayt Kirk, Pastor.

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A little m Lockhart, Te of a Method half of that to the evang spent in Tex meetings in J fessions and during that pastor's reco Have never and place of item of wor have tried to I have raise period of tim my labors a time. I have more than been put int father died y age and had well, that t apply that to has given u greatly. I h a Methodist like to say, loved ones i approximated of study or for the conf served a cha did not thin or six years down. Have a hospital at Nervous, ey I have there my presiding East Oklaho the ministry My wife camp in the farmer's life Union Chap the first Ch

one at Seagoville. The meeting at Seagoville will begin October 16. There is a splendid Sunday School at each appointment. However, the Lawson school has the largest average attendance. The attendance there has run as high as 175 in a single service. There are more people reading the Advocate on this charge than ever before, and yet not one-half of the Methodist families take it. Every steward on the charge takes it but one. I suppose this to be one of the strongest circuits in the North Texas Conference. There are some fine people in the bounds of this charge. My Crandall congregation had the pleasure of having Dr. Bradford of the Texas Advocate to preach to them once this year, and it was a delight to us to have him. He is not only an editor and a preacher of the first rank, but also has in his makeup that manly element that so enables him to adjust himself to circumstances that he will always meet with a warm welcome anywhere. Our third Quarterly Conference for the year has gone, and many of us who attended it will not forget it soon. It was held at Lawson and the good women had prepared dinner and brought it on the ground—and it was fine. Brother Egger's sermon Saturday morning was superb. Two hundred persons were present to listen to it. The presiding elder said this was the largest Saturday morning crowd that he had ever seen in the district. People that know me know that I am not given to flattery, but there is a difference in flattery and in placing a flower in the pathway of a hard working man to encourage and to stimulate him to better things. Some men keep their flowers until the party is dead and then just heap them upon the grave as though they were glad the fellow was gone. I believe one flower on the life is worth a thousand on the grave. Then let me say that our presiding elder is not only a man of executive ability, a strong gospel preacher, but he has the material in him out of which God makes great men. Egger is not capable of doing a small thing. Little things in any human life are the product of weak and shallow soil. Great and noble deeds are the products of a great and noble life. The life of a great man is the outgrowth of a rich, loamy and productive soil. The outward life of a man is the inner or heart-life taking on a visible form. "The tree is known by its fruit." Judging my presiding elder by this sort of logic, he is not capable of doing anything little. We are now on the home stretch, praying for a safe landing.—T. M. Kirk, Pastor.

A CORRECTION.

Honor to whom honor is due. Brother Weems Wootton writes me: "I secured the lots for the church in San Angelo. I raised the first money for the building, and got the first appropriation from the board of Church Extension." We are glad to make this correction.

Since I am making this correction, I may also add that Brother Will T. Renfro raised the larger portion of the indebtedness, while he was pastor here. No one has asked me to make this last statement, but I am glad to announce it. I tried to get all the facts in the case when I wrote concerning the dedication. It is my fault that the brethren did not get the credit due them.

JOE F. WEBB,
Pastor First Methodist Church,
San Angelo, Texas.

FORT GIBSON, OKLAHOMA.

Bishop Monzon preached us a great sermon on the evening of September 17, and at the close dedicated our Church. This is the goal to which Fort Gibson has been striving for seven years, but we are here at last and everything is in good shape. We have not only paid our debts, but have carpeted the church, painted the woodwork on the outside, and have the paint and paper bought to put the parsonage in nice shape for the "new preacher," so that the man who is read out to Fort Gibson next conference will have a nice place to move into and can go at his work without studying about how to raise the debt. Brother Chas. L. Brooks, our presiding elder, accompanied the Bishop, and the visiting brethren were Rev. U. G. Reynolds, of Sallisaw; T. O. Shanks, of Vian; T. R. Houghton, of Brages and Gore, and S. E. Mayfield, Sunday School Superintendent of Vian. We were indeed glad to have these brethren, but sorry that not a former pastor was here to rejoice in the completion of their work.—J. C. Cooper, P. C.

A TWENTY-YEAR REPORT.

A little more than twenty years ago at Lockhart, Texas, I began the groundwork of a Methodist preacher. I have given about half of that time to the pastorate and half to the evangelistic field. All of it has been spent in Texas and Oklahoma, except a few meetings in Missouri. I have seen 3500 professions and 2800 additions to the Church during that time. I have kept a complete pastor's record in the Annals Pastor's Book. I have never missed recording the text, date and place of a single sermon, or any other item of worth. The records show that I have tried to preach a little over 4000 times. I have raised for all purposes during that period of time \$100,000. I have received for my labors a salary of \$10,000 for the entire time. I have given back to the Church \$5000 more than I received, \$3000 of that has been put into Methodism in Oklahoma. My father died when I was only seven years of age and had taught me only one principle well, that of hard labor. I have tried to apply that to every job the Methodist Church has given me. I have enjoyed the work greatly. I have never had a hard word with a Methodist preacher at any time. I would like to say, modestly, as my friends and loved ones may read this report, that I never approximated a failure on any of my courses of study or failed to secure my collections for the conference benevolences. I never served a charge I did not love or where I did not think the people loved me. For six or six years I have fought a nervous breakdown. Have gone through two operations in a hospital and now I am a physical wreck. Nervous, eyes and voice are all shattered. I have therefore filed my credentials through my presiding elder with the Secretary of the East Oklahoma Conference and withdrew from the ministry I have loved so well. My wife and baby boy and self are in camp in the big open woods. I expect to try farmer's life next year. Am in the edge of Union Chapel neighborhood. It is one of the first Churches I served after coming to

Oklahoma ten years ago. I was pastor when they built their church. I shall do my best to be a useful layman amongst them, but am not willing to carry a Methodist preacher's credentials to preach unless I can read, preach and make use of the credentials. Please allow me a few lines yet to say that the Advocate has been to me a great help and stay in all these years of labor everywhere. Finally, I love Methodism as dearly as I love my life. I love all her causes and all her preachers. I will appreciate a place in the prayers of my friends in Texas and Oklahoma. D. A. GREGG, Meeker, Okla.

MISCELLANEOUS.

I'm confident, unless providence intervenes, I'll not have enough money to reach conference at Wavahache and am sorry, for I'm "one of them." I still preach who I get a chance. I baptized one infant recently and had the parents and grown daughter on their knees pleading for mercy. Under God, I believe I'll win the whole family for God and our Church. Yes, I've long favored organic union of our Methodist people. Altar against altar of two great Churches having the same creed and polity is a needless waste of God's money. The colored man is here to stay until Jesus comes. Social equality can't be forced on any people. Let's help to save his soul and because of this fact we don't have to intermarry. My father owned a few slaves and he, in common with our older preachers, preached to the sons of Ham. It was a great pleasure to hear father preach to the colored people. In fact I'm a fine "nigger preacher" myself. Poor fellow, he's always been oppressed, but ere long deliverance will come to Shem, Ham and Japheth through the blessed Christ. I'm in fine health for an old man and believe I'll live to see our great Methodist people in one fold. I cherish the hope I shall see National prohibition and then I rather believe I'll see Jesus come again. In my very simple way I'm preaching and expecting it. Now, brethren, it's been a long time since "1844." Let's quit living back there and look forward. I'm sure all our brethren are anxious to have better support for our retired preachers, but seem puzzled to know just how to fix it. Well, brethren, some of us old fellows are getting thin and seely. FINCH M. WINBURNE.

DOUGLASSVILLE CIRCUIT.

As there has not been a word from this charge this year in regard to how the work is getting along I thought a few lines might be of interest to some of the Advocate readers. When we arrived at Douglassville on the 20th day of last November we found the dining table loaded with edibles enough to last us a month. Not long after that the good women of Union Chapel community gave us a "dry-goods shower," consisting of over fifty ready-made garments for the children. On the third day of April I was told that my presence was desired at the church that night. My daughters got the children ready and we all went over and found a table spread with refreshments. After singing a few songs Prof. J. L. Lovelace came in with a new umbrella stuffed with dry goods packages and asked if that was not my business. He then proceeded to make a talk expressing appreciation of my labors and presented me with the umbrella and its contents. (It was time to speak and I was out of words.) During the months of June and July while I was sick a wagonload of chickens, eggs, fruit and such like came from each of the following communities: Union Chapel, Cedar Grove and William's Chapel. Last, but not least, when I got home last week from my vacation I found that O'Farrell community had seventeen chickens, sixty-eight jars of fruit and some other like things for us. To add to this almost every time I drive out in the country something finds its way into my buggy. Sometimes it is a big ham, sometimes two or three buckets of syrup or something else as valuable. I would not undertake to tell how many valuable and useful articles have found their way to the parsonage since our arrival in this town. Many of our citizens are substantial farmers and are broad-minded men who do big things. There is nothing little about them, and their loyalty to the Church and their pastor could not be surpassed. It would be hard to find a higher grade of citizenship anywhere than populates this pastoral charge. Our merchants are up-to-date business men of as high order as you will find in the city. Our town is ten miles from the nearest station on the railroad, but our mail is brought to us every morning on a motor truck which carries passengers and makes two or more trips a day when necessary. There is a "pike" road from Atlanta to Naples, by way of Douglassville, which passes near four of our five churches in the charge. We also have the same grade of road from Douglassville to Linden. These good roads and the many automobiles our people have very largely overcome the disadvantages of being off of the railroad. The charge consists of four main churches with an additional afternoon appointment at a schoolhouse, and it is not over six miles to the furthest church. Each of the four Churches owns its own building and the little town of Douglassville is graced with the most beautiful little frame church this scribe has ever seen. The salary was placed at \$1000, all of which will be paid. Add to this something like a hundred dollars in money that has been handed me, which does not count on the salary and the above mentioned produce, etc., and we have almost a \$1200 charge. As my custom is, I came here determined to do the best year's work, but it looks like my misfortunes all come at once. Just two weeks from the day we arrived here I buried my wife. Two weeks later I took down with the worst case of la grippe I have ever had and just as I thought I was about well I relapsed. On the seventh of June I took down with typhoid fever, which lasted fifty days, during which time four of my children took down with the same fever. For ten consecutive Sundays I made no effort to preach at all. Two of my revival meetings were held without me being present at all and at two others I was only present a part of the time and not able to do much when I was present. I held only one meeting myself. But notwithstanding all these adversities we have made some progress. At the District Conference in May we made the "banner" report of the district, reporting forty-five per cent of the conference assessments in cash and equal progress on other lines. In one Sunday School work we have especially gone forward. In each of our five Sunday Schools we have established a home department, cradle roll, teacher training class and have graded the schools according to the standard of efficiency adopted by our Sunday School Board. To the good Lord be all the glory! Only by his help and the co-operation of these good people would we have done what we have. Also much

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credit is due the splendid line of preachers that have served this charge. Some of the best preachers in our conference have been pastor here. The names of Tower, Bryce, Cagle, Walker, Ansley and many others are often mentioned. We preachers will never know in this life how much we are indebted to each other. While I was burning with fever and discouraged the brethren of the conference covered me up with letters. God bless you, brethren, you don't know how you helped me. My love for Methodist preachers is greater than ever before. May the good Lord keep us all alive till we meet at Lufkin.—J. C. Huddleston.

REPORT OF THE STATE-WIDE COMMITTEE ON EVANGELISM.

(Read before Presiding Elders' Association.) The Evangelistic Campaign, put on throughout Texas during the present conference year, produced gratifying results. We have not the figures at our command yet, but it is quite likely that our Methodist forces in this State have led more souls to Christ during this conference year than in any other year in the history of the State. Our great inspirational meeting held in this city, Dallas, last spring has been felt in every nook and corner of the State. We believe the results show the wisdom of continuing a State-wide organization for evangelism. For the ensuing year we make the following recommendations: First, That there be held at all our approaching Annual Conferences an evangelistic rally under the auspices of the Conference Committee on Evangelism. Second, That we emphasize soul-winning throughout the entire year as well as during the pre-Easter time and the time for summer revivals, making the revival campaign an all-year movement. Third, That the first Sunday in March, 1917, be designated as Enlistment Day on which day all pastors are requested to enroll all who will sign a pledge to try, by the help of God, to lead at least one soul to Christ during the year. (Blank cards for this enrollment will be furnished the pastors on application to be signed and returned to the Secretary of this committee.) Fourth, That the week preceding enlistment day be preparation week for enlistment and that we set as our goal twenty-five thousand personal workers. Fifth, That we appoint a committee on tracts and leaflets, whose duty it shall be to furnish tracts and leaflets, such as shall be helpful to our ministers and members in our revival campaign. Sixth, That instead of one inspirational meeting, as held last year, fifteen be held, three for each conference. The three places to be selected by the Conference Committee on Evangelism in consultation with the presiding elders of that conference. The State-wide committee on evangelism will furnish the speakers for these meetings, distributing them after the fashion of the "flying squadron." The "flying squadron" to consist of six men, one of whom shall be the presiding Bishop of that conference, another the Home Mission Secretary and the four others Texas preachers. It is recommended that the presiding elders consider the propriety of letting this meeting take the place of District Missionary Institutes usually held the first of the year. Seventh, That the State-wide committee appointed last year be continued and that the conference committee on evangelism be empowered to fill vacancies on this committee. Eighth, That the State-wide committee shall meet in Dallas December 5, 1916, to arrange further details for this campaign and for anything else pertaining to the work of State-wide evangelism. Ninth, That the committees on evangelism know that responsibility of carrying on the work of evangelism in their conference rests largely with them. Tenth, That we are much concerned about the spiritual life of our soldiers on the Rio Grande and our Secretary has been instructed to open correspondence with the military authorities relative to work among the soldiers. GLENN FLINN, Pres. H. M. LONG, Sec.

A Challenge of a Million

REV. W. W. PINSON, D. D.

Talk of a million for Foreign Missions stirs the red blood. We have not long been using seven figures in our missionary reckoning. Many of us remember how we were startled when Chaplain McCabe raised the slogan: "A Million for Missions," in the M. E. Church twenty-five years ago. We remember, too, the enthusiasm it created. They got it. Now they are close to \$2,000,000, exclusive of the Woman's Board.

We have quietly crept up close to a million, including what the women raise—so close we ought to reach it this year. It looks more and more as if we shall. The conferences that have met are showing progress, and those yet to meet report encouragement. It is a great year financially. Farmers are getting record-breaking prices for a heavy yield. Prosperity smiles on our Southland. If we did well when the financial storm cloud lowered, what may we not do when the skies are serene and sunny and plenty smiles on every hand? If there was ever a time when we should go out on a full tide it is now. Shall we not unite to do it?

The Church is meeting the challenge. A preacher writes: "Unless some calamity happens, this conference is going way beyond anything it has ever done."

Another:

"I am with you for the million. Am going to turn in my Sunday School money as a special."

A presiding elder says:

"My district paid seventy per cent of assessments last year. We have ninety per cent already and expect to make it one hundred."

Another elder:

"My district will pay out on everything. We shall then want you to help us put on a worthy special."

We are ahead of last year on all the regular sources of income. We should keep ahead and get further ahead.

Think of what it will mean to raise a round million in one year for Foreign Missions! It will begin to look as if we are in earnest. Not so desperately in earnest, but getting out of the play stage. It will be only fifty cents apiece on an average for our big, husky 2,000,000 people, but what a lot of these 2,000,000 half dollars will do. Therefore, let's gather them in from the Churches, Epworth Leagues, Sunday Schools, Missionary Societies—then send them in before they run any risk of nestling into a cozy, neglected corner.

After all, big things like this are never done till some loyal souls with full grown ideals give more than their share. They are the make-sure contingent. When you call out the reserves they fall into line. They are those of whom the Apostle could write: "For to their power I bear record, yea, and beyond their power they were willing of themselves." It has always been so. It was so last year—it will be so this year. A thousand people will read these lines into whose hearts there will come a great glad desire and prayer that we may cross the million line. That will mean a call to search and see if there are not means in their keeping that would help make sure. If the good impulse is obeyed, that one little thousand—you and 999 others—will turn a beautiful hope into a glad realization. So before you lay down this paper, make up your mind how MUCH you wish us to get our million. Then make a check and send it in for the "Million Dollar Fund." Last year the Emergency Contributions saved the day. The same loyalty this year will crown the day.

I am almost afraid to mention what it will take to reach this figure. It is almost too good to be true. It will do so many things that will have to wait unless we get the million.

Pray that you and we and all the Church may be led to do His will and do it now.

A WORD CONCERNING LOUIS BLAYLOCK.

Rev. J. B. Cranfill, D.D.

During this month of September, 1916, as has already been told in your columns, Louis Blaylock completed his fifty years of continuous connection with the Texas Christian Advocate.

So far as my own knowledge and research extends, Louis Blaylock stands out in a class by himself as the only American publisher or journalist who has uninterruptedly held connection with an American newspaper for so long a term of years.

Perhaps the next most distinguished journalist in the matter of tenure of service upon one newspaper is Rev. G. W. Lasher, of Cincinnati, Ohio, who has just completed his forty years of continuous editorship of The Journal and Messenger, a Baptist periodical.

I have been contemporaneous with Mr. Blaylock in journalistic and literary work for thirty-five years, having met him first in 1881 when I was editor of The Turnersville Effort.

God always has a man for the day and the task, and He has as certainly sent Louis Blaylock to Texas Methodism as He sent John Wesley to rattle the dry bones of ecclesiastical formalism in complacent England.

It must remain ever true, as the dear Master said when He came to Nazareth, "A prophet is not without honor save in his own country and in his own house."

cised in the onward march of Methodism through the half century just passed. In order to properly comprehend the meaning of the life of such a man we must take into account the importance of a great weekly journal carrying its trenchant messages each week to a growing people.

The other day, when we thought this splendid man had been lost in the storm on the Texas coast, we woke up for a moment to the wonderful work he had done and the remarkable character of the man himself.

It would stagger credulity to chronicle here the vast changes in our world since Louis Blaylock came to the Texas Christian Advocate fifty years ago. More has been accomplished in the progress of mankind in this half century than in all the centuries that went before.

And now God bless him! May his remaining years, as his noble face turns to the golden sunset days, be the best and happiest he has ever known!

THE COLLEGE STUDENT AND HIS CHURCH MEMBERSHIP.

Rev. Ernest L. Lloyd.

At this season of the year hundreds of young men and young women are leaving their homes to spend the next nine months as students in our universities, and secondary schools.

The pastors of college Churches are aware of the fact that they are aided by the prayers of many earnest fathers and mothers. This is much

appreciated, but they need also the active co-operation of the parents in a different way. All Christian parents and all pastors should encourage the young people who are Church members each to take his Church membership with him and place it in the Church of his denomination most closely associated with the institution which he attends.

When the writer became pastor of our Church in Meridian he found here a large student body of fine young men and young women, the large majority of whom were active Christians, most of these being members of the Meridian Church.

When the writer became pastor of our Church in Meridian he found here a large student body of fine young men and young women, the large majority of whom were active Christians, most of these being members of the Meridian Church.

ent conference year I was unable to use two of our finest young ladies on these committees, for the simple reason that they had declined to place their memberships in our Church.

Now, Brother Parent and Brother Pastor, when your young men and young women leave for college, suggest to them that they take their Church letters with them.

Meridian, Texas.

LOTS OF GOOD THINGS IN THE ADVOCATE.

H. G. H.

Bishop Hoss says he reads the Texas Christian Advocate with great satisfaction. His articles never fail to catch my eye.

A line of Methodist heroes and profound thinkers of the long ago pass in review before him—not in shadowy form, but real—and he says to a young brother in the mountains of Texas, "These men may be dead—

Of the Advocate's leading editorial of week before last: we have the greatest admiration; "Dream of World-Wide Union of Methodists."

How can J. W. Moore imagine that the supreme law of the M. E. Church and the M. E. Church, South, rests in the decisions of the Supreme Court of the United States?

Judge Reeves may have discovered some weak legal points in the late lengthy article of Jas. A. King of Floresville, but it was so deep it made my head ache.

When Bishop Hoss aims at Brother Edwards it takes a center shot to bring him down, but when J. W. Moore is out on a limb the frail member is cut off at once—but Brother Moore hits the ground a-running.

Brethren, don't get into such deep mental waters. Skim along on the shore line like J. W. Hill and Horace Bishop until cool weather, or at least until the findings of the Commission are made known.

Go up on the hillside—like Hardon did—and watch the sun rise and remember that sun shines twenty-four hours on the Methodistism of the wide, wide world.

The other night I was in the great West India storm. A brickbat came flying by and just missed my cranium. I did not get over my perturbation until I got into the house and picked up a copy of the Texas Christian Advocate and began to dip into the rich things some of the brethren knew something about and some of the brethren did not know much about—

Yes, and I quieted down and remembered that I was a member of the M. E. Church before the division of 1844, and have been a member of the M. E. Church, South, ever since the division of 1844, and am just beginning to find out that I belong to a great and growing ecclesiastical organization—too big to be swallowed by a whale large enough to gulp down poor Jonah—and the more I look at it the bigger it gets.

Bishop, Texas.

(Sermon pread, at the Key.)

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IMMORTALITY.

(Sermon preached by Rev. J. L. Pierce, D. D., at the funeral of Mrs. Lucy A. Kidd Key.)

(Text: John 11:25-26.)

The thought of personal immortality underlies and pervades the entire movement of Holy Scripture. True, it does not come to the surface often in its earlier pages. Still it is there. It is this that gives direction to its entire current. It is this that gives interest to its history, enchantment to its prophecies, and bathes all its poetry in the celestial light of hope. From the moment the first man forfeited the gift of immortality, through disobedience, the purpose of his recovery enters and gives animation to all that follows.

Herein is one of the secrets of the Bible's perennial fascination for and power over the human spirit. We cannot help asking, "If a man die shall he live again?" It is the incomparable merit of the Bible that it meets this questioner squarely. It makes direct, specific and positive reply, You may live forever. Not your work, not your influence, not your reputation; these may last as long as the world, but the world is not forever. It passes. You abide, and the eternal is your necessity. "For the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." To suppose that the Old Testament shows no consciousness of immortality and immoves individual history hopelessly in the grave is to mistake its meaning. Such an opinion is founded on exaggerated, partial and fragmentary evidence. You cannot read far before feeling some throb of the immortal beating of the human spirit even in the midst of shadow and fear. A psalmist writes: "Therefore my heart is glad and my glory rejoiceth; my flesh also shall dwell in safety. For Thou wilt not leave my soul to Sheol, neither wilt Thou suffer Thine holy own to see corruption. Thou wilt show me the path of life: In Thy presence is fullness of joy; in Thy right hand are pleasures forevermore." Job cries out of the densest darkness earth ever spread over the human spirit: "I know that my Redeemer liveth, and that He shall stand up at the last above the earth; and after my skin hath been destroyed, yet out of my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another." David cried concerning his dead child: "He shall not return to me, but I shall go to him." And see that marvelous ray of pure light, flashing out from the most ancient genealogy: "And Enoch walked with God; and he was not; for God took him." It may be said that some of these testimonies represent the development of later religious consciousness. But how could such development take place if the consciousness of immortality were not implicitly present from the beginning? Nothing becomes explicit that was not first implicit.

From the old Preacher of the Book of Ecclesiastes we learn that God has put the thought of immortality in the heart of man. From Habakkuk we learn that God gives to the sincerely religious man the consciousness of immortality. And in Jesus Christ we see the resurrection and the life in the fullness of light and victory.

1. "Also He hath set eternity in their heart." The old Preacher has been called a pessimist, for no better reason than that men lacked the wit to see how acute and profound was his insight into both the vanities and substance of life. It was worth while investigating a whole world of vanities to arrive at such a profound conclusion as this, "Also He hath set eternity in their heart." The preacher knew that the sun is temporal; only the unseen is eternal. Everything about us is fleeting and evanescent. "The grass withereth, the flower fadeth; surely the people is grass." In this vision of universal change and decay, it is honor enough that this God-inspired man should so clearly see and illuminously state, that midst "the wreck of matter and the crash of worlds" one thing escapes—the free and victorious soul of man.

God has set the eternal in the mind of man. It is of the nature of thought to move out into the boundless and to overleap all limitations of time and space. The very weft of its being is woven out of universal and eternal ideas. It has what philosophers call "capacity for the infinite." It can

rise up into union and alliance with God. It can understand His designs, sympathize with His purposes, think His thoughts after Him. As the diamond warms its heart in the sun's fires and flashes back again all its glories, so the mind can be permeated by God and its essence warmed into activity by the fires of the Holy Ghost. As a dewdrop mirrors the moon by night and globes the sun by day, so the mind of man globes and mirrors Almighty God.

Man is by nature a worshiping creature. His spirit summons him to unknown heights and bids him wistfully wait at the gates of eternal glory. This is true of the nations. Paul's witness to the Athenians is the representative witness. From the least to the most intellectual they stretch their hands toward the unknown God. It is true of individuals. When Shelley sought to dethrone God he was compelled to set up in His place an eternal Power which he called the Spirit of Nature. To this figment of his own imagination he rendered a homage indistinguishable from worship. When Comte later made the same experiment he was fain to set in the stead of God, first, the aggregate of humanity; last and least himself. When Tyndall thought the time had come to substitute that power which as "Jehovah, Jove, or Lord," had hitherto filled and strengthened the human heart, he signally failed to show us that Other. What if sinners of every degree, through their very sin and its mortal pain, knew more of Christ's real nature, and through Christ had seen the Father more truly than is possible to self-righteousness and supposed infallibility?

2. When Habakkuk cries, "Art not thou from everlasting, O Lord my God, mine Holy One? We shall not die," he puts the immortal hope on its true basis. In the passage from the promise, "Art not thou from everlasting?" to the conclusion, "We shall not die," vital experiences and activities of the religious spirit are involved. The logic is unerring. The conclusion is inevitable. The stream cannot dry up so long as the fountain whence it derives flows. Our pulses are started from the breast of God; they cannot cease so long as God lives. This relation involves mutual possession. God first takes hold of the spirit of the man, and the soul in turn takes hold of the life of God, so that each becomes involved with the other. God says, "Son, daughter, give me thine heart." The joyous response of the soul is:

"Here's my heart,
O take and seal it;
Seal it for Thy courts above."

The soul cries: "The Lord is my portion;" and God responds: "This shall be mine in the day when I make up my jewels." The basis of the vital inspiration of Christian faith is found in such utterances as these: "Because I live, ye shall live also." "Your life is hid with Christ in God." "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." The glories of the heavens are calling upon the children of faith to perform the demands of holiness upon the earth. Earthly burdens are made easy by the shining of the heavenly glory. Present duties are made light by heavenly hopes and inspiration. The inspiration is ever greater than the task. Every one that hath this hope in Him purifieth himself even as He is pure.

Abstract reasoning never yet satisfied the soul of man. The vital demands of human life move ever toward concrete realities. Men go to the table for bread to appease their hunger. They go to the spring for water to quench their thirst. They look to the sun for light and warmth and strength and to the starry sky for majesty and beauty. Not less must the spirit of man come to grips with reality of its own kind. The spirit of man is intensely personal. Abstractions are of little value for the soul that is hungry for spiritual and eternal life. It must link itself with the eternal personality of good. Finite personality must lean upon the infinite personality. Finite love must be kindled and sustained by the infinite love. Forever is it true that our hearts were made for God and must ever be restless until they rest in Him. Blessed are they who abide in the Son of God and know that he abides in them. They have found the deep secret of love and life.

3. In Jesus Christ we see the resurrection and life incarnate. "I am the resurrection and the life; he



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that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." All partial promises here find their complete fulfillment. All the scattered rays from earlier oracles here burst into full-orbed light. The ratiocinations of conscience and intellect, the assurance given in the consciousness of the redeemed, are here capped and crowned by fact. "I am He that liveth and was dead, and behold I am alive forevermore." Concerning the character of God, the nature of the human soul, and its irreversible destiny, Jesus declared, "We speak that we do know and testify that we have seen." He declared, in effect, that he knew God better than any other being and that the streets of the New Jerusalem were more familiar to him than those of the earthly city. All his declarations concerning the now and the hereafter are exact statements of eternal truth. It was a new era in the history of immortality when Jesus stood and cried, "I am the light of the world." "If any man thirst let him come unto me and drink." "I am the resurrection and the life." Did he make good this sublime claim? Yes, in every jot and tittle. Everything that he ever touched lived. He spoke to a dead boy, to a dead girl, to a dead man, and forthwith the heart of life began to beat under the ribs of death. He went down into the darkness and chill of the grave Himself and left it on the morning of the third and saluted a dying race with the glad cry, "All hail!" By th's shattering of the gates of the grave he served notice upon all intelligence and "to the last syllable of reckoned time," that He is master of death. Nothing else is so true as his words, nothing else so noble as his character, nothing else so certain as that he is Lord of life and death. Other things may pass away, but His Kingdom cannot fail. A little while and we shall have vanished from the earth, but His touch shall abide unchangeable forever. There is no other name so great as His in all the universe. And according as we have believed, or not believed on Him, will be our endless destiny. O, my dear friends, believe in God, believe in goodness, believe in your own immortal souls, believe

the noblest voices of mind and spirit, believe in the divine love, believe in the final triumph of righteousness, believe in the Lord Jesus Christ, "that He may dwell in your hearts by faith, and that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."

When our precious dead fall from our arms and vanish from our sight we may yet trust them to the Love that cannot fail. We can yet say, with that old and and magnificent believer, "I know whom I have believed." He spoke of the character of Christ; but for all faith, behind the character of Christ and identical with it, stands the character of God. The bedrock of the universe is the faithfulness of God, and at our being's height we can do no other and no better than ground our trust upon the immutable promise confirmed by the oath of Him that cannot lie, and thus rest our hope of the life after death upon the truth of Christ and honor of God.

Our tent shall be riven, its tattered curtain stream on the air, itself sink into ashes, "but Thou Lord," in that day art our enfolding tabernacle.

I would love now to speak words of personal appreciation concerning the great and gracious spirit now returned to the bosom of her Father and her God. Under the arrangements of this hour that privilege is reserved to Dr. Bradfield. I will only add that from our earliest acquaintance to this good hour, she has had my boundless admiration, confidence, respect and esteem. It was indeed a privilege and honor to have known her.

Hope is the warp through which the shuttles of the Christian's life should pass. We can fill these shuttles with the threads of discontent and impatience, and weave a cloud so thick and dark that the face of our dear Lord is hidden from us, or we can fill them with the threads of praise and thanksgiving, and weave a cloud through which that Face is always plainly visible. Which is the better way?—Selected.



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URGENT TASKS FOR OUR APPROACHING CONFERENCES.

(Continued from page 1).

self went. He sought the people. He invaded public parks and preached in the open fields. The closed door at Epworth opened a larger door.

The Church of today must follow in the footsteps of Wesley and Asbury. The people came into their societies because they first went into the haunts of the people. The public parks in our cities must again ring with the voice of the Methodist preacher. The Annual Conferences must prepare for an open-air crusade. We must follow the example of the politician and show our faces oftener upon the platform in the crowded streets.

The State-wide committee on evangelism rightly pleads "that there be held at all our approaching Annual Conferences an evangelistic rally under the auspices of the Conference Committee on Evangelism." Let us begin preparation now. Let the approaching conferences be turned into upper rooms. For one time can we not dispense with all talk about appointments? For one conference season can we not leave the matter of appointments with the Bishops and their cabinets? For one brief season can we not recognize that the preacher has surrendered his right to choose his appointment and that the layman has surrendered his right to choose his preacher? Shall we not greet each other at one Annual Conference season with the greeting with which the saintly Fletcher was accustomed to greet his friends, "Do I meet you praying?"

Education.

We can not resist the conviction that there is imperative need for a completer unification of our educational interests in Texas, Oklahoma and New Mexico. We can not resist the impression that our policy in the past has left each institution, in too large a measure, to shift for itself. Disaster has already overtaken some of our smaller schools because of this policy and disaster is imminent for others unless the combined Methodism of our Southwest shall get behind them. Each institution, as in the past, should furnish the initiative for its own campaigns and the vigor with which any campaign shall be pressed will, as in the past, depend upon local interest.

But should not the conferences in Texas, Oklahoma and New Mexico have some agency through which they can conduct a comprehensive study of the needs of the entire region? Would not the recommendations of some such agency, based upon an intensive study of our needs as a whole, be of invaluable help to our conference boards in adjusting our educational assessments and in projecting our educational campaigns?

A new connectionalism must characterize the Methodism of the Southwest in her educational enterprises.

Disaster to one institution means disaster to all and the success of one must be welcomed as the success of all.

Our Veterans.

Among the urgent tasks of the approaching conferences is the larger emphasis which must be given to the care of our superannuate preachers and their families. The claims of our Methodist veterans can not be postponed any longer. This generation of Methodists has entered into the labors of these heroic men and women. The present-day preacher stands upon the shoulders of these old men and women.

The campaign plans for a round million of dollars for our superannuates can not be denied. Hundreds of our people will respond to the claims of our old preachers as they will respond to no other call. The task of providing for these is indeed "the task golden."

Publishers' Jubilee Campaign.

The Joint Board of Publication of the Texas Christian Advocate is proposing a campaign to increase the circulation of our Official Organ to forty thousand. This campaign is denominated "The Publishers' Jubilee Campaign" in honor of our senior publisher, who will have completed his fifty years with the Advocate on November 30 of this year. The Joint Board's appeal will be found in other columns in this issue. The reasons which justify such a campaign are clearly set forth in that appeal.

We shall not detain the reader with a further recital of the urgent tasks which will confront the assembling conferences of our great Southwest at their approaching sessions. These tasks call for self-effacement upon the part of every Methodist preacher and every Methodist layman. The call is for the conquest of a great territory for Christ and in these coming days let each lay to heart the words of Him who said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

ADMIRATION AT LONG RANGE.

We capitally doubt whether the city of Dallas ever saw anything more impressive and beautiful than the Pageant of Methodism which was staged at the Coliseum Wednesday evening, September 20. Fully six thousand people sat for nearly three hours beholding the great events in Methodist history.

The home of the Wesleys, the Holy Club at Oxford, the bitter opposition to the early Methodists, John Wesley as a missionary in Georgia, were among the scenes artistically staged and describing the beginning of Methodism in England.

The preaching of Philip Embury, the ordination of Francis Asbury, the General Conference of 1789, Solomon Sharp, the circuit rider, Bishop Capers among the slaves and Peter Cartright at the camp meeting, were among the staged events which represented the rise and growth of Methodism in America.

These were followed by pictorial representations of the Church at work today. Missions, education, the Sunday School; the various boards of the Church—all were represented with rare effect. The closing scene of the assembled forces of Methodism was one of rare beauty. Never have we seen a vast audience more deeply moved. And never has our Methodism so impressed any audience as a movement from God.

We confess for ourself that we have never been more deeply impressed. The applause repeatedly

given by the vast audience to the zeal and devotion of the early Methodists set us to asking in our own mind this question: Admiration at long range is one thing, but what are we modern Methodists doing under conditions which call for the same zeal and devotion? We wondered how many among those who were applauding the field preaching of Wesley would be willing themselves to preach on the crowded streets or in the open parks? We wondered if our applause of Capers preaching to the negroes was any indication of our willingness to do likewise today? We wondered if our women, who were applauding Barbara Heck's zeal in snatching away the cards from careless revelers, could be induced to cultivate the same seriousness of life? Admiration of Christian zeal and devotion at long range is one thing, but the manifestation of such zeal in our own lives is quite another.

Mrs. A. A. Coker, W. C. Everett and other promoters of the Methodist Pageant delivered, on the evening of September 20, the most powerful sermon ever preached in the city of Dallas and doubtless hundreds and hundreds went away from the great service resolved to cultivate the passion for reality which made early Methodists the mightiest evangelists of their day. For our part we shall not be content with mere admiration at long range of the heroism and devotion of our Methodist fathers. Will you?

SOUTHERN METHODIST UNIVERSITY OPENS FOR SECOND YEARS WORK.

We were present at the formal opening of Southern Methodist University, Friday, September 22. A great student body is now ready for work. Six hundred and twenty students had registered up to Tuesday morning, September 26. Five hundred and forty-seven of this number had completed their matriculation at the same hour.

The student body is composed of young men and young women as mature as can be found at any of our institutions. These young people are graduates of our high schools, academies and junior colleges. The requirements for entrance in Southern Methodist University are identical with those at our standard universities and colleges.

President Hyer's appeal for genuine work and noble living was as fine as we have ever heard. If the President's standards are enforced, Southern Methodist University will be an uncomfortable place for loafers or merry-makers. If these standards are enforced, the University will turn out real scholars and accomplished ladies and gentlemen.

The theological faculty reports ready for work. Dean Dobbs is finishing his pastorate at Fort Worth and will enter upon the active work of dean at the close of the conference year. Rev. H. M. Whaling, Jr., takes his place in the Chair of Church History and Missions after a year's work at Columbia. It is expected that more than one hundred of our young preachers will be at the University this year either as candidates for the School of Theology or as members of its classes.

We will be pardoned for saying that we wish our readers could have heard Bishop Mouzon's address at the meeting of the presiding elders on "Having Put Our Hands to the Plow." The needs of the University are urgent. We have made a beginning only. Nearly one hundred thousand dollars of the gift of the Board of Education (New York) wait upon

the redemption of our pledges to the University. The offer of the Board will expire next June. Shall Southern Methodists be the first Church to fail in securing the conditional offer from this Board? We refuse to entertain the idea, but it is perfectly manifest that there must be a great quickening among our people if we are to win the Board's offer. Then, too, our chairs for the School of Theology are unfinished. The salaries of the faculty are scarcely provided for. And, in addition, many of the pledges of the District Conferences to the Loan Fund for needy students are unredeemed. We have put our hands to the plow.

We bespeak for Southern Methodist University the healthiest support of our people. We wish for President Hyer and his faculty the largest success. And we pray that it may never be said of us that, having put our hands to the plow, we looked back.

BISHOP HOSS ON UNIFICATION.

Bishop E. E. Hoss was among the distinguished visitors in Dallas last week. We are happy to report to our readers that this good man appears to be in normal health. He appears to be even stronger than when we visited him in Oklahoma a few months ago. It is true that he is not quite as spry as when he and the editor entered upon their respective work together at Vanderbilt University in September of 1885. The intervening thirty-one years, however, have added to the winsomeness and greatness of our old preceptor.

The speech of the Bishop before the Southwestern Presiding Elders' Association, Thursday, September 21, was characteristic. It was an accurate recital of the history of the movement for the federation of our great Episcopal Methodisms during the past quarter of a century. From the first Bishop Hoss has had a hand in this movement. No other man among us, therefore, is so familiar with every chapter in this history.

The speech, moreover, was a discriminating analysis of the plans of the two General Conferences for unification. These plans present differences. Nobody can deny this. In our own way we have sought to point out these differences to our readers. Bishop Hoss expressed love and even admiration for our great sister Church. We do not think that one really uncharitable word found its way into the address of our great leader. "I didn't say anything that I oughtn't to say, did I?" the old teacher asked of his old student as they rode away together from the meeting. And we answered sincerely in the negative.

We wish, however, that our great leaders, both North and South, would occasionally spend a little more time on the underlying reasons for unification. The difficulties in the way of unification will not seem so ominous if occasionally we contemplate the gain which would come to our Church and to our country from a genuine unification of our American Methodism. This country will never be a united country until our great denominations are united. Asbury and his helpers have first place among the makers of America. As flying evangelists they created bonds of sympathy among the most distant sections of the country. An undivided Methodism was the most potent factor in the making of the Union. And a reunited Methodism is essential to the deepest unity of the Nation. A reunited Methodism—upon an equitable and wise basis—must plunge into our American society, with its class hatred and sectional dissensions, as its most potent unifying agency.

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HEROIC FIGHT.

The anti-prohibitionists in Tarrant County won in last Monday's election, but it is evident that they can not afford another such victory. A few years ago the antis won in Tarrant by a majority of two to one. Last Monday they won by the slender majority of 863. The prohibitionists, therefore, have every reason to feel elated. Both sides have reason to claim the victory as both Democrats and Republicans professed to derive comfort from the recent reduced Republican majority in Maine.

The results of Monday's election must convince the saloons that they are steadily losing their grip in this country. Their strangle-hold is certainly being broken. The infamous whisky traffic is daily appearing more hideous and infamous. The light is being turned on. The saloon is being held up as the breeding-place of diabolic crimes. It is the rendezvous of the vilest and most lawless characters. It is headquarters for every vile movement in modern society. It sends its deadly virus into the veins of politics. It corrupts officials and debauches the electorate. It is a deadly leech on society. It is a parasite on the country's resources. It makes labor inefficient. It wastes the physical, mental and spiritual resources of men. It destroys the home. It murders the soul. It is the twin-sister of the brothel and the gambling hell. It is all this and more.

We express the highest admiration for the heroic men and women whose courage never wavered in their assaults on these ramparts of hell in Tarrant County. We express pity for our friends who allowed the real issue to be obscured. We record our sorrow for those Church members who were inveigled into the support of the saloon. We know nothing of the local conditions in Fort Worth, but we know that no Christian man is ever justified in voting for the saloon.

We pity from our heart the men of Fort Worth who were induced by so-called financial considerations to cast their ballot for the perpetuation of the saloon. Henceforth the saloons of Fort Worth are the authorized and accredited agents of the people who stayed the hands of their executioners. Henceforth, these supporters of the saloon partake of the guilt of its crimes. And henceforth the garments of the heroic preachers and other citizens, who sought to rid Tarrant County of the diabolic liquor traffic, are free from the blood of those whom the traffic will blight and damn. Heroic men and women of Tarrant County, you did your duty.

AN ANSWER WHICH WE PREFERRED NOT TO MAKE.

Through the months of August and September, 1915, the columns of the Advocate carried a rather extended controversy between Dr. Stonewall Anderson, Corresponding Secretary of Education, and the editor. The controversy was occasioned by the Secretary's strictures on the work of the Educational Commission. These strictures appeared in the Bulletin, published by the General Board of Education, in its issue of July, 1915.

The controversy filled column upon column and was closed by us in our issue of October 7, 1915. A few days thereafter the Secretary of Education sent in an additional reply with the request that it be published. We answered this request in person, meeting in person the Secretary at the seat of the West Texas Conference. We informed him of facts of which he had no knowledge and upon which, in part, he had based his reply. In answer to the information which we

gave him he replied: "Well, I didn't know this." We expressed entire willingness to publish his reply, if he still desired its publication. No such desire was expressed and we confess surprise that the Secretary, without saying anything further to us, should have sent his communication to the Arkansas Methodist for publication. We are even more surprised that the editor of the Methodist should charge us with having "misrepresented" Dr. Anderson and that, too, in language which implies that we refused to publish the reply of our Corresponding Secretary. The charge of "unfairness," "misrepresentation" and of having "almost willfully misjudged" is lodged against us for the first time in our ministry of nearly twenty-five years and our readers must bear with us if we appear a little thin-skinned to some. When we have been editor a little longer, perhaps, even Dr. Miller's compliments will not disturb us.

The reply of Dr. Stonewall Anderson, as it appeared in the Arkansas Methodist, is reproduced in other columns of this issue. We shall confine ourselves strictly to the points in Dr. Anderson's communication and with this answer we express the hope that there will be no further controversy between the Corresponding Secretary of Education and the editor of the Texas Christian Advocate.

1. Dr. Anderson seeks to justify the publication of the proceedings of the Educational Commission, in his Bulletin, in the following language:

This mode of publication was adopted solely in the interest of accuracy and fairness. Certain questions were raised as to the soundness of the connexional arrangements for Southern Methodist University. To determine whether or not these questions were well grounded, it was necessary to have a knowledge of the charter of the University, the action of the Commission," etc.

Our reply to this is that the President of the Educational Commission never once suspected that the Corresponding Secretary would make any such use of the proceedings of the Commission. It never dawned upon Bishop Candler, in sending Dr. Anderson a transcript of the proceedings of the Commission, that the Secretary would proceed to try the case in public print. The very object in the appointment of the Commission was to remove the whole matter of our educational troubles from public discussion and from the heat of public controversy. And we submit that Dr. Anderson's letter, in which he asked for the proceedings of the Commission, should have dictated a course very different from that which he has pursued. His action in publishing excerpts of the Commission's proceedings has resulted in the accomplishment of the very opposite of what the President of the Commission understood the Secretary wished to accomplish. We refrain from publishing the Secretary's letter only for the reason that we are unwilling to follow his example in publishing the affairs of the Commission without having asked its consent.

2. The Corresponding Secretary still insists that he gave the Commission opportunity to consider his suggested changes in the charter of S. M. U. before he published his criticisms. We said in October, 1915, that he did not and we now say in September, 1916, that he did not. We said a year ago and we say now that Dr. Stonewall Anderson offered suggestions to the Educational Commission and, without giving the Commission opportunity to consider these suggestions, launched his criticisms in public print.

Dr. Anderson seeks to establish his contention by pointing out that his suggestions were before the Commission at its Atlanta meeting, March 31, 1915, nearly a full month before the meeting of the Board of Education,

April 23, when he launched his strictures upon the actions of the Commission, and, therefore, that opportunity had been given the Commission to consider his suggestions.

In answer we say, (a) that the President of the Commission had not received the Corresponding Secretary's suggestions when he sent out the call for the Atlanta meeting; (b) that the Atlanta meeting was called to consider matters relating exclusively to Emory University; (c) that the President had suggested to the two members residing West of the Mississippi that their presence would not be necessary in view of the character of the proposed meeting; (d) that the President himself was sick and absent from the Atlanta meeting as were the two members west of the Mississippi; (e) that the suggestions of Dr. Anderson were referred to a committee.

How Dr. Anderson, therefore, can still insist that he gave the Commission opportunity to consider his suggestions before launching in public print his strictures, we must leave our readers to say. And, especially, how he could send his communication to the Arkansas Methodist after our explanation of the character of the Atlanta meeting, made to him personally at the seat of the West Texas Conference, we must leave to our readers to say.

We freely acknowledge our error as to the existence of the Atlanta meeting of the Commission, but we do insist that even that meeting did not afford the Commission opportunity to consider the suggestions of our esteemed Corresponding Secretary of Education. And his own sense of fairness ought to make him admit his error in saying that it did.

3. Dr. Anderson objects to our statement concerning his publication of proceedings of the executive meetings of the Commission. We give the offensive paragraph in full, as it appeared in our issue of October 7, 1915:

We do not remember in the entire history of our Church a situation similar to the one in which we now find ourselves. For the first time an executive officer of one department of the Church insists upon supervising the work of like officers in another department of the Church. For the first time an executive officer of one department of the Church insists upon publishing, and does publish, a transcript of the executive meetings of another department of the Church. We say that we do not remember anything quite like this in the whole history of our Church. The progress and harmony of our Church in the past have been due to the willingness of the great departments each to content itself with doing the work committed to it.

(1) Dr. Anderson, dissenting from our position, says that "the work of the Commission lies entirely within the Department of Education, over which the General Conference has given the Board of Education supervision." It is a sufficient reply to this to say that the General Conference expressly stipulated that the rule, which requires that "no university or college or theological school shall be established (nor existing one adopted) without the concurrent recommendation of the General Conference Board of Education," should not apply to institutions to be established or taken over by the Educational Commission. The work of the Board and of the Commission are distinct and separate and we think it fortunate for the Church that the Board of Education itself declines to entertain the views of its General Secretary:

(2) Dr. Anderson further says: Every action of the Commission published by me had been previously made public; and 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. * * * Is there anything in that part of the record of the actions of the Commission * * * which Dr. Bradfield would withhold from the Church?

We answer that the thing of which we have complained from the beginning (as may be seen by a review of our editorials) was Dr. Stonewall Anderson's insistence that these actions of the Commission represented its finished work. Dr. Anderson published these acts of the Commission and misled the Church by saying that they represented the completed work of the Commission. He said in his Bulletin:

I take it that the Commission has completed its work. * * * The institution has left the hands, so to speak, of the Commission.

"Left the hands of the Commission!" And "not one word in the charter to intimate that the university is ever in any way to have a connexional relationship!"

It was of this that we complained—Dr. Stonewall Anderson's insistence that the incompleteness of the Commission represented its finished work! And he did this with the very actions of the Commission reciting on their face that they were for the purpose of cementing and defining "in part" the relationship of the university to the Church! He made this representation to his Board on April 23 after Bishop Candler had written him on April 16 telling him that the Commission would hold a meeting in Texas during the year. He made this representation within a few days after Dr. Hyer and Bishop Mouzon had assured him that his suggestions for changes in the charter of S. M. U. would be presented to the Commission!

ADDRESS OF THE JOINT BOARD.

We publish on page two of this issue the address of the Joint Board of Publication of the Texas Christian Advocate to the Methodists of Texas, Oklahoma and New Mexico. Hitherto the Advocate has been so absorbed in the interests of other departments of our Church work that it has had little space for the presentation of its own claims.

The Joint Board believes that the fiftieth anniversary of our senior publisher's relation to the Texas Advocate is an opportune time for an appeal for an enlarged circulation of our Conference Organ. The growth of our interests demands a larger medium for the presentation of these interests.

We do not wish, however, to argue the case. The Joint Board has done this and has done it most convincingly. The address should mark the beginning of the most wonderful Advocate campaign in the entire history of the Southwest.

CRANFILL'S CHRONICLE.

Dr. J. B. Cranfill has presented to his life-long friend, our senior publisher, his newest book, bearing as its title "Dr. J. B. Cranfill's Chronicle: A Story of Life in Texas."

"Until I wrote this book," says the author in his foreword, "I had never talked about myself as much as I wanted to. Every time I sat down with a friend to talk to him six or seven hours about myself, he has butted in to talk about himself." This sparkling sentence is typical of the entire book. After all, personality is the interesting thing in this world and he who tells the story of a person is very likely to be heard. If the person talked about has any marks of genius, the story-teller is certain to be heard. Well, in "Cranfill's Chronicle" the person talked about is an uncommon man and the story-teller himself is much in love with that man. The two essentials of good story-telling, then, appear in the book. Seriously, Dr. Cranfill's book is a charming story of one of the State's best citizens and the Church's most faithful servants.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

NEWS AND NOTES.

Dr. V. A. Godbey, President of Coronel Institute at San Marcos, Texas, reports that almost every student in the school has voluntarily enrolled in the Sunday School course that is a part of the curriculum.

All signs indicate that more Sunday School will observe Promotion Day and Rally Day than ever before in the history of our Church.

Rev. C. C. Barnhardt, pastor of Epworth Church, Oklahoma City, reports that with a Church membership of less than two hundred the average attendance at Sunday School during the summer months was a hundred and sixty-two, and the contributions by the Sunday School for all purposes will be more than five hundred dollars for the conference year.

The Conference Field Secretaries of the Southwestern Division—Hawkins, Rector and Harbin—have worked faithfully all the year and will have good reports for their Boards at conference.

ABOUT DISTRICT ELEMENTARY SUPERINTENDENTS.

Miss Minnie E. Kennedy, Superintendent of Elementary Work, has sent to presiding elders the following suggestions concerning District Elementary Superintendents:
1. The Superintendent should be a woman.

NOTES FROM WEST TEXAS.

Rev. A. E. Rector,
Manor, Elgin, Smithville, Alum Creek and Lowery's Chapel—that makes a pretty good run for one week. To enter into the details of each Institute would transcend the limits set for this report.

So much space has been given to general statements that there is not much left for details. To describe the hearty, helpful cooperation of Pastors Summers, Lovett, Biggs, White and Osburn, along with that of superintendents Smart, McLendon, Niles, Thompson and Lowery, would become monotonous, and monotony is killing many a Sunday School.

terest, I record the following: Manor has grown in the grace of organization and will at once organize a Teacher Training Class. Elgin furnished a good attendance and serious interest. They have a training class going, but lack two points of the Standard, which they will soon supply.

MARLIN DISTRICT SUNDAY SCHOOL CONFERENCE.

The first annual meeting of the Marlin District Sunday School Conference was held at Kosse, September 12, 13 and 14. The attendance was beyond our expectations and the interest manifested of the highest order.

Mr. Fred T. Wilson, a rising young attorney of Houston, who is becoming as well known as a consecrated layman as he is in his chosen profession, favored us with two splendid addresses.

EPWORTH LEAGUE DEPT.

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

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

Topic for Oct. 1. The Consecration of School life. Prov. 4:1-13.

Begin now to plan your Mission Study Rally Day. It comes the fourth Sunday in October.

The great Pageant of Methodism held in Dallas last week was an immense success. The Epworth League was featured by a tableau and a procession of Epworthians from the various chapters of the city.

BISHOP LAMBUTH'S DRIVE OF VICTORY.

Bishop Lambuth has recently written from his home at Oakland, California, to Miss Mary Hay Ferguson the following good news about this boat for Africa: "I have spent two days at Asilomar on the seacoast at a joint conference of Epworth Leagues of the M. E. and the M. E. South Church, South. We had over 450 present; did some fine institute work; have 3 to offer for foreign missionary service and 200 for work at home.

Ruby Kendrick Council of Missions.
"The Ruby Kendrick Council was to me one of the most potential phases of organized work. It had within it, in addition to the memorial element, the prayer spirit, the vision of larger things and the determined purpose to carry the gospel message to the heart of humanity.

CHRISTOVAL, TEXAS.

If you should strike me off your list of correspondents and refuse to give me space again in the League column, it would be no better than I deserve, however, I am trusting to your goodness of heart that you will not give me my just deserts.

State, there are too many calls for me to quit work. Needless to say, I greatly enjoyed my trip North. Four days spent in Chicago and the same length of time at Scarritt added still more to the pleasure and profit I received.

The month of August was spent in Houston and San Marcos. Brother Vargas, our Mexican pastor in Houston, held a revival while I was there, during which fifteen people accepted Christ as their Savior.

A few days spent at Coronel Institute found for me a new home. That part of the State has a large Mexican population that I wish we could reach more than we are, but a scarcity of workers makes it impossible to do all we would like to.

BROOKLYN AVENUE, DALLAS, TEXAS.

Honoring Frank P. Miller, retiring President of the Brooklyn Avenue Epworth League, fifty members of the League tendered him a banquet Thursday night at the home of Mr. and Mrs. Gilbert E. Smith.

The following members were seated at the banquet table: Mr. and Mrs. Frank P. Miller, J. A. Long, Mr. and Mrs. W. E. Brokaw, Lillian Rice, Audrey Rice, Lillian Wenzel, Mr. and Mrs. G. E. Smith, Mr. and Mrs. M. E. Wilkerson, Mr. and Mrs. Allen W. Kennedy, R. L. Powell, Misses Mary E. Capers, Edna Drummond, Rev. Wade Johnson, R. W. Haworth, Mrs. E. P. Browder, Misses Cora and Alice Killingsworth, G. C. Smith, C. R. Haworth, Mr. and Mrs. W. R. Lincoln, F. Forrest, T. W. Crawford, Misses Davidson, Agnes Forrest, Bessie Clark, Randall Bachman, J. C. Cox, Mrs. F. A. Clark.

After a most delightful evening in every respect, all joined heartily in singing "God Be With You Till We Meet Again."

CORONAL INSTITUTE, SAN MARCOS.

We are wondering if the Methodists of Texas know what we have in the above-named school, and if they appreciate the part it is to play in our educational system.

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tion is ideal, easy of access from everywhere. The properties, buildings and grounds are sufficient for a school of far greater pretensions.

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WOMAN'S DEPARTMENT

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

The Theological World, of which Dr. R. A. Hardie is editor-in-chief and J. S. Ryang managing editor, is a new venture in the field of religious journalism in Korea. It is published chiefly in Korean, but contains also an English section. The magazine has been well received by the native Christians.

TESTIMONY FROM A HIGH SOURCE.

Dr. Henry C. Adams, of the University of Michigan, now adviser to the Commission of the Chinese Republic on Standardization of Railway Accounts at Peking, said recently: "When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything that I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."

SELF-SUPPORT.

"I am happy to report another forward step in the work on this district," writes Rev. J. L. Hendry, of Huchow, China. "The Church at Nanzing has decided to take the support of its pastor, Rev. T. T. Loh. The Lien-zo Church is to be self-sustaining in a few more months and several others will shortly follow the example. There is a strong and rapidly developing sentiment in favor of making the Chinese Church self-supporting and self-propagating. Let no one lose heart about the great success of the Church of God in China."

HOBART (OKLA.) AUXILIARY.

Believing that the work of the Woman's Missionary Society of Hobart (West Oklahoma Conference) is worthy of mention, I take pleasure in saying that we have in this Society thirty-four members; fifteen subscribers to Missionary Voice and twenty-five in Mission Study Class. Financial: Dues, \$60; pledges, \$21.65; Week of Prayer, \$5; Retirement and Relief Fund, \$3; Scarritt Endowment Fund, \$2; Conference Expense Fund, \$11.90; spent on parsonage, \$34.90; local charity, \$143.35; spent on church, \$53.20; total for present year, \$335; balance on hand, \$23.90, making a total collection of \$358.90. MRS. D. T. BANKS, Cor. Sec.

McKINNEY DISTRICT.

On October 11, 12, 1916, the McKinney District meeting of the Woman's Missionary Society will hold its annual meeting at Celina. A cordial invitation is extended to each Auxiliary on the district to send delegates. Those who cannot be here over night, but can attend the day session should do so. The pastors from the different churches will be expected. We need their presence to encourage us in our work. We are expecting to derive much good from this meeting. Our local Auxiliary, while not very strong in numbers, is composed of a band of untiring, energetic ladies who are loyal to their cause and when they undertake a thing are sure to see it through. Our year's work has been a good one. What money we have not made by the popular way of Church plays, ice cream suppers, etc., has been contributed by freewill offerings, which we find most satisfactory in many respects.

The following shows what has been made and expended during the year: Supplies sent off, \$50; local charities, \$18; local work on church and parsonage, \$139.95; pledge, \$10; dues, \$56.10; total, \$274.05. Pray that we may be increased in strength and wisdom to do the Master's work as it should be. PUB. SUPT.

DISTRICT MEETING OF THE W. M. SOCIETIES IN CITY OF HOUSTON.

The District Secretary of Houston District, Mrs. J. N. Steele, planned to have her annual district meeting in two groups this year, because of the size of the district. One group, comprising all the Houston Auxiliaries to meet in Houston; the other group, taking in the remainder of the district, to meet in Galveston.

The first group meeting was held September 15 in Brunner Methodist Church, Houston. Representatives of the Houston Auxiliaries were present and a very profitable and inspiring day was spent. Luncheon was served by the Brunner ladies at the noon hour.

This meeting was so pleasant and helpful that it was decided to hold a similar institute each quarter at the Girls' Co-operative Home.

The program of the day was begun by devotions, led by Deaconess Ellen Gainey, head resident of Co-operative Home. After the devotions Miss Gainey was elected Secretary of the meeting.

Mrs. B. R. Davis led the discussion on "Why We Have a President, and What Are Her Duties."

Mrs. Huffington led the discussion on the "Work of the First Vice-President." The discussion following concerned the best use of the time of the young people, and what organization can be most helpful to them. The Secretary developed the fact that there are only three Young People's organizations in Houston District. The young people must be interested in missions, for from their ranks come workers and volunteers.

"The Work of the Second Vice-President," was discussed by Mrs. Tom Hathaway. The responsiveness of children and the need for training for future leaders was brought out. Mrs. H. A. Shattuck discussed the "Work of the Treasurer."

After the luncheon hour the District Secretary made her report in a most unique manner. She represented each Auxiliary with a paper doll. The head representing "Study Department; the hands, the Young People's organization for one and the Junior Division and Baby Division represented by the other forearm and hand respectively. The feet represented the finances—that part of us with which we progress—one foot representing the

pledge and the other whether we were paying our financial obligations in quarterly payments.

Wherever there was a perfect working organization, the doll representing it was in possession of all her members. Where an organization failed to have a Y. P. Society that doll had one arm gone, and thus if it didn't pledge, she had only one foot, or if she also didn't make full quarterly payments she had no feet.

This report was very interesting indeed to the meeting, and though embarrassing in some respects, resolutions were heard on all sides of plans for giving that doll all her members.

The duties of the Corresponding Secretary were also discussed by the District Secretary and the importance of the Executive Committee meeting, at least once a quarter, was urged time and again throughout the day.

Mrs. J. W. Mills, Corresponding Secretary Texas Conference, spoke on the work of her office. The Connexion work of the Methodist Church is peculiar to our Church and the chain thus formed is no stronger than its weakest link. She brought out the fact that only one-tenth of the women of Southern Methodism are enlisted in our great missionary work and urged the Corresponding Secretaries to use their power of personality to advance the kingdom. She showed the duty of the Corresponding Secretary to get the literature of the Society before it and also to present Christian stewardship in season and out of season, but especially once a quarter.

"How to Develop Social Service" was discussed by Deaconess Grace Rowland, of Co-operative Home. Miss Rowland is to be the representative of the Methodist Churches on the "Social Service Commission" of the City Foundation.

Mrs. W. F. Wilson, President of the City Federation of Missionary Societies, made an announcement in regard to the importance of this organization, which represents thirty-seven societies, of four denominations in the city. The growth during the five years of its existence is marvelous. The Methodists have more than twice as many organizations as any other denomination. She also told of the opening in October of the "School of Civics and Philanthropy" under the auspices of the City Foundation.

Mission and Bible Study and Publicity work was presented by Miss Althea Jones, Superintendent of this department in Texas Conference.

Mrs. V. C. Whitfield, President of the City Mission Board, told of the work and plans of that body. ALTHEA JONES.

ERVAY STREET MISSIONARY SOCIETY.

The Missionary Society of Ervay Street M. E. Church held its "Home Coming" on Monday afternoon, September 11, in the church. The occasion was one of pleasant fellowship, a "getting together" again and reminiscences of other days. At times happy laughter echoed through the rooms. At times a tear drop stood in each eye.

The songs were in harmony with the subject of the afternoon. The word "Home" means much to the heart of every individual. Mrs. Wirt Allen's "Welcome Home" was in poetry and met with hearty applause.

Mrs. L. P. Smith could not be with us, but sent a letter of "Greeting," which was well read by our pastor's wife, Mrs. S. A. Barnes.

Mrs. E. W. Rose gave us, in a manner of her own, memories of other days. The days when lamps had to be filled and lamp chimneys had to be cleaned. Her little talk created no little amusement.

Mrs. Douthitt told of her year as President, dwelling long and lovingly on the help that our dear departed Mrs. H. E. Turner had given.

Mrs. Fred Tongue, our President, gave her talk on the "Up-to-Now Society," describing it from the bottom step of the ladder up to the present and we were astonished at its wonderful progress.

With feeling several of our guests spoke of the translated members and the influence of their lives. Mrs. Leslie Sparrow sang, "The Home of the Soul," which never sounded quite so sweet to her hearers.

Mrs. Max Hahn came out in front of the congregation to tell just what Ervay Street Church and its members had done for her. Her talk was so interesting and seemed to come from a heart overflowing with love. After the program we repaired to the church parlors where delicious punch cream and cake were served and where a social chat could be indulged in as though around the fireside at home. Five new members were added to the Society.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Supt. Study-Pub. Clinton District Meeting.

The second district meeting of the Clinton District will be held at Texhoma October 4, 5. Mrs. Welch, the District Secretary, is planning a live, interesting meeting and has arranged for Mrs. R. M. Campbell, the Conference President, to be present. We trust that the ladies throughout the district will attend the meeting. Send names of delegates to Mrs. A. S. Harwell, Texhoma.

The Altus Juniors.

The Altus Juniors recently gave a very interesting program on Sunday evening, consisting of drills, readings and special music, and was under the leadership of Mrs. S. H. Landrum. A collection was taken to assist in building a home in Africa for the three young ladies who have gone there as missionaries. If all the Junior and Y. P. M. S. of the conference will assist in this great work the one thousand dollars for the building of this home will soon be forthcoming.

Mangum District.

At the call of the Secretary, Mrs. G. S. Whicker, the District Committee met at Altus September 21 at 2 p. m. for perfecting the plans of the Whirlwind Campaign. The unorganized points in the district were assigned to the stronger Auxiliaries and we trust that soon Mangum District will have an Auxiliary in each charge. The committee planned, if possible, for each pastor in the district to assist in this work by giving one of the Sunday services to the interest of the Woman's work, and for the pastor to speak on the work of the Missionary Society.

Mangum. Mangum recently held a most interesting

campaign meeting in the form of a "Questionnaire."

Altus.

Altus also held a Sunday morning service in the interest of the campaign.

At Martha.

At Martha Sunday evening the service was devoted to the campaign work, at which time the District Secretary talked on the subject of "Every Woman of the Church a Member of the Missionary Society."

THE CALL.

Perry A. Sidell.

I have heard my Captain's orders, Take my message to the lost Of earth's remotest borders, Stopping not to count the cost— Pressing onward to the music Of the Spirit-voice within, Till I glory with my Savior In His triumph over sin.

In this message is the vision Of the beautiful and brave— The Prince of Heaven's Kingdom Coming down to seek and save The lost of every nation, Calling unto you and me, Tell the sacrifice of Jesus And his love so full and free.

Join the mighty hosts of Zion 'Neath love's banner wide unfurled— Driving Satan from his trenches Till this sign shall gird the world, And the song of Christ's redemption Winged to each of Adam's race, Shall in love notes tell the story Of His glory and His grace.

Dallas, Texas.

SHALL THE ANNUAL CONFERENCE HAVE EX-OFFICIO MEMBERS?

Rev. W. F. Dunkle, Ph. D.

The above question is to be answered by the Annual Conference at this annual session. It comes to them from the General Conference in the form of an amendment to the constitution, proposing to make the Annual Conference and the District Conference lay leaders members ex-officio of the Annual Conference.

Undoubtedly there is a wide-spread feeling that we should have a larger lay membership in the Annual Conference, and with this feeling I am in fullest sympathy. Likewise, there is a fixed desire to advance in every wise way the interest of the layman's movement. Nobody desires anything but to help forward. This proposed measure has the merit of combining both these desires—a desire to increase the lay membership in the Annual Conference, and to help the layman's movement. It is conceded that it will give some increase to the membership of the Annual Conference. But, the question is, do we want increase at any cost? The proposed measure has some very serious objections.

1. It is class-legislation of the baldest and openest sort. Being such, it inevitably discriminates against all and every other Conference Board, together with the interests in their hands. The lay members of no other Conference Board are also members of the Annual Conference. It remains for the Board of Lay Activities to ask and be granted this special favor. On what ground, one wonders?

2. It opens the door for every other Board to ask for a like consideration, and it places the General and Annual Conferences where they cannot well afford to deny the request, not to say demand, if made.

3. It introduces into our conferences the dangerous practice of having "special representation for special interests." And once this practice is legalized, it would inevitably grow until each Board had it. Then the conference would be in the hands of groups, each seeking to advance its own special interest, regardless of the effect on the whole.

4. It would place the balance of power in every trial by ballot, where the laymen voted separately, in the hands of these "special interest" representatives. And they could, if they wished, always control elections. Hence, it would be possible to send to the General Conference lay delegations who were the special representatives of the special interest that elected them.

5. It introduces into Methodism a new thing—"ex-officio" membership. And, weighty as are the objections hitherto mentioned, they are slight as compared to this. This is fundamental. "Ex-officio" membership! It is fundamentally undemocratic, and fatally dangerous. No civil government has ever favored it. Whenever tried it has proven hurtful. It is inherently "special interest" representation. It is there not because the electors

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deemed it fit, but because some special interest selected it. It is never amenable to the body in which it sits and in whose deliberations it takes a voice.

If once this principle be admitted, nobody can tell to what extent it may grow. Already one General Conference seriously debated making all the connectional officers members of the General Conference "ex-officio." And, if the Annual Conferences adopt this measure and give to anybody "ex-officio membership," we may be sure of seeing it find a place in the General Conference sooner or later. In fact, one wonders if this may not be a sort of side door attempt to get what was found impossible at the front.

If the Annual Conferences need additional laymen, why not let them be elected by the District Conference? The only wise thing to do with this measure is to vote NO. St. Petersburg, Fla.

Since personal appearance expresses character, and goes such a long way in determining success, some attention must be given to the outer adornment. God gives nature new garments every season. We are a part of nature and therefore freshness and cleanliness always must characterize our dress. Many good people have created an unfavorable impression by a slovenly dress and peacock style of adornment. Since the body is God's temple, surely he wants it clothed as befits his handiwork. He is an artist who delights in detail.—Ida I. Moulton, in the Record of Christian Work.

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RALPH LEOPOLD WILL OPEN MUSICAL YEAR AT KIDD-KEY MONDAY NIGHT

Ralph Leopold, distinguished American pianist, will open the musical year at the Kidd-Key Conservatory on the evening of Monday, October 2, at 8:15 o'clock...

It is seldom that an artist receives the universal acclaim such as has been accorded to Mr. Leopold, who has just returned to this country after eight years' residence in Berlin.

Mrs. Holt Versel, who succeeds the late Mrs. Lucy A. Kidd-Key as president of the Kidd-Key Conservatory, extends an invitation to all Kidd-Key girls...

- Bach-Tausig... Toccata and Fugue in D minor
Schytte... Sonate Op. 53
Allegro con brio
Intermezzo
Finale
Chopin... Scherzo C sharp minor, Mazurka D major, Nocturne D flat
Ravel... Menuet
Debussy... Arabesque in E, Clair de Lune, Danse
Sauer... Spieldose (music-box)
Wagner-Brassin... Walkurenritt

A FEW WORDS BY WAY OF REPLY.

(From Western Methodist, Nov. 18, 1915.) While Dr. Bradfield announced at the close of his editorial in The Advocate of October 7 that "the controversy which is now closed..."

1. Dr. Bradfield states that, "in April, a few weeks after the written objections [my papers] had been sent to Bishop Candier 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."

The Commission had had a meeting, and, therefore, had had an opportunity to consider my suggestions. The Commission held a meeting March 31, 1915, at Atlanta. The papers were gotten ready expressly for the use of the Commission at the March meeting, and were mailed at Nashville, March 25, 1915.

2. Dr. Bradfield says: "For the first time an executive officer of one department of the Church insists upon publishing, and does publish, a transcript of the executive meetings of another department of the Church." With regard to this statement, let me say as follows:

(1) The Board of Education and the Educational Commission are not operating in different departments of the Church, but in the same department. The work of the Commission lies entirely within the Department of Education, over which the General Conference has given the Board of Education supervision.

(2) Every action of the Commission published by me had been previously 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. Surely there could be no objection to having all these actions collected together in a single group for convenience of study. Is there anything in that part of the record of the actions of the Commission which was published in the supplement of the Bulletin for July, 1915, which Dr. Bradfield would withhold from the Church? Is there anything there which the Church ought not to know or which the Church has not a right to know, or which was prematurely made known?

(3) In gathering together and in publishing all the actions of the Commission relative to Southern Methodist University, the exact language of the record is given in each action, and so appears in the Bulletin of July, 1915. This form of publication seems to have given offense to Dr. Bradfield. I am utterly unable

to see any grounds for such offense. This mode of publication was adopted solely in the interests of accuracy and fairness. Certain questions were raised as to the soundness of the connectional arrangement for Southern Methodist University. To determine whether or not these questions were well grounded, it was necessary to have a knowledge of the charter of the University, the action of the Commission, and the actions of the participating conferences, relative to the arrangement made.

3. I am far from agreeing with Dr. Bradfield when he says: "Had the Commission, therefore, only required of these Conferences the submission of the names of their trustees of Southern Methodist University to the General Conference for confirmation, it would have fulfilled the instruction of the General Conference." I hold steadfastly that it is not possible to fulfill the instructions of the General Conference, either in an institution established outright, or in one taken over, whose charter provides that it is "to be owned, controlled and managed" by certain Annual Conferences.

ADDRESS FROM TARRANT COUNTY PROHIBITIONISTS.

Tarrant County Prohibition Headquarters, Fort Worth, Texas, Sept. 26, 1916. To the Friends of Prohibition in Fort Worth and Tarrant County:

Tarrant County local option election resulted in a majority of 884 votes against prohibition. The total vote cast was 15,110; for prohibition, 7113, against prohibition, 7997.

While the prohibitionists went down in defeat, nevertheless they had a great victory. In the local option election of 1907 the anti vote carried the county by a majority of 2815. This time by a majority of only 884. Quite a drop in the temperature. At the same time there has been a big increase of population. In 1907 the total vote cast was 5225, of which the anti vote had 6170 votes, and the pro only 3355. In the last election the total vote was 15,110, of which the anti had 7997, and the pro 7113 votes. From these figures it is seen the anti vote from 1907 to 1916 increased with the population only 1827, while the pro vote for the same time increased 3758. In other words, while the anti vote increased only 28 per cent, the pro vote increased 112 per cent.

Since 1907 there has been a tremendous change of public sentiment. The pro vote has increased with the population, while the anti vote has fallen down. The saloon in Fort Worth is doomed. Had not the issue been clouded it would have been driven out this time. Next time it is sure to go. There is every reason to believe that a majority of the voters of Tarrant County are today prohibitionists and whenever there can be had an election on the naked issue of saloon or no saloon, whisky or no whisky, Tarrant County will go dry. The appointed time draws near. The handwriting is on the wall. None realize this more than the anti who became so frantic on the eve of the election and resorted to such desperate means to carry the county. The pro majority in county boxes is highly significant. Tarrant County, outside of the city, like Fort Worth's other dry tributary territory, is getting tired of supporting the liquor business.

The prohibitionists accept the results with malice toward none and charity for all. They reserve the right to renew the struggle to drive the saloons out of this great city at such a time as the law will permit and in the way their own judgment approves. Nothing is settled that is not settled right. There will never be any peace in Fort Worth as long as the saloon remains a disturbing element and a home of contention.

The Church and moral people, together with a large number of law-abiding citizens not identified with any Church, will never submit without protest to the legalized saloon and other high-handed measures of vice and crime in Fort Worth. They have a conscience upon these things and fight because right is right and wrong is wrong.

The election was worth while because of the campaign of education on the nefarious liquor traffic. The discussion of the issue attracted State-wide interest. The election in Tarrant County is vitally related to the bigger proposition of Texas going dry. Prohibitionists and the friends of law and good government throughout this broad State are fired as they have not been in years because of the intense, relentless and heroic fight of prohibitionists of Tarrant County to drive the entrenched liquor traffic from their midst.

During the campaign on every hand was heard the remark, "I am against local option, but I am for State-wide prohibition." Now these gentlemen have a fine opportunity to join the pros; indeed, to take the lead in insisting on the Legislature submitting the amendment for State-wide prohibition to the voters of Texas, as ordered by the people. The measure is pending and we are anxious to hear from these same anti-county local optionists on State-wide prohibition.

Too much cannot be said in praise of the brave men and women who toiled and struggled on the platform, along the streets, in the home, everywhere, to enlighten the people on the issue and to win votes for prohibition. On election day the good women were in bands standing in a hundred feet of the polls, singing hymns, serving lunch, handing out literature, pleading, sometimes praying, to the men who alone had the ballot to remove the open saloon and thus remove the temptation from the young men and men addicted to strong drink. All day long they stood in the boiling sun to the closing of the polls hoping that they might win at least one vote for the cause so dear to their hearts. Better, grander women are not found beneath the stars than the women of Fort Worth and Tarrant County.

The Prohibition Committee hereby makes its grateful acknowledgment to the gallant leaders, who led the fight, the rank and file, who grappled with the enemy down in the trenches and the noble women who stayed with the cause to the going down of the sun.

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Remembered or Forgotten--WHICH?

By REV. W. J. SNYDER.

Of the Upper South Carolina Conference.

"Shall I be remembered after I am gone?" is a question that comes to every man. That it comes often and clamors for an answer is evidenced by the many ways in which men have ever endeavored to perpetuate the memory that once they lived and labored and loved.

The age-old query of Job, "If a man die shall he live again?" finds its counterpart in the question, "If a man die shall he be forgotten?"

The fear of sinking forever into oblivion has its foundation in the fact that the departure of even the great leaves hardly a ripple on the ocean of time. The grave is banked with flowers, soon to fade and crumble into dust; the mourners and friends turn away and return to the old paths of life; the world moves on and forgets. True, in the fond heart of parent or child there will linger for years a memory of the face and form, but ere long that heart, too, will be stilled and—who remembers then?

This longing for an earthly immortality finds expression in many ways. Each of us would be remembered for the virtues we possessed and for the good we may have done. The polished shaft or simple slab in every cemetery attests this fact. Over faults and frailties the mantle of charity gently falls, while virtues are carved in the rock.

A world conqueror desires to be remembered not for the blood he shed, but the good he did, and so with means gathered at the point of the sword he builds a city and gives it his name. A Carnegie carves his name in stone over the doors of the many libraries his wealth makes possible. A Lawson pays a florist \$50,000 to name a carnation for his wife, and whenever a Mrs. Thos. W. Lawson Pink decorates a bride or a bier, its marvelous beauty recalls her for whom it was named. Lord Raglan would long ago have been a memory as evanescent as the cloud that floated in last year's sky were it not for the garment which bears his name. Who could have told in a year's time that the name of the hero, for hero he was, who gave his life that the Atlantic might be wedded to the Pacific, if our President had not changed the name of Culebra to Gaillard Cut? And thus it goes, man longing for his name to live and striving to find some way in which to perpetuate it.

Another desire of the human heart is, that the good which a man does shall live after he is gone. Of course, it is known in a general way that influence never dies, but the mind yearns for something tangible with which to continue that influence. In order to gratify this commendable desire men have endowed charitable and other institutions so that their money will continue to work after they have passed to the great beyond. That the gratifying of both these desires was within the range of possibility for every one who wished to make them a reality seemed almost too good to be true till the thought found expression in one of the great enterprises of our own Church. Your name or the names of your loved ones need never be forgotten and untold thousands will rise up and call you blessed for the good you do even to the end of time. This desirable combination is to be found in the Memorial Loan Fund of the Methodist Episcopal Church, South.

Would you fittingly memorialize your departed loved one and also mark the resting place of that body so dear? A simple slab will designate the spot as well as a magnificent mausoleum, while the difference in cost, invested in a Memorial Loan Fund bearing the name of the one dear to you, will from year to year be speeding on its mission of building churches and blessing humanity. Moreover, in the archives of the church and in every annual issue of the book which tells of the work will appear the name of the one whose memory made the loan possible.

Each year the memorial, increased by the interest, becomes more efficient and productive of greater good till in a hundred or a thousand years no one could estimate the amount of work accomplished. The territory in which the loan shall be placed may be designated by the donor, who has the privilege of saying whether it is to be administered throughout the entire Connection or within the bounds of a certain Annual Conference or even in the district where the one memorialized lived and labored.

Thus at home or in distant lands the ministry of a life will continue to bless mankind till the time when the redeemed turn away from temples built with hands to worship in the city of our God, the Holy Jerusalem, which has "no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

Would you like to invest in a memorial of this kind? Then write to the BOARD OF CHURCH EXTENSION, Louisville, Ky., and all necessary information will be gladly furnished.

Here is a wonderful ideal for the Christian: "Ye therefore shall be perfect, as your Heavenly Father is perfect." Whether these words express a command or a prophecy, they express the aim of every true Christian. We are to be imitators of God and to grow from more to more in our likeness to Him. We may not plead the frailty of our natures in excess for lazy indifference. We are summoned to the heights of perfect character in the Christian life and equipped for increasing attainment. In Christ we are brought into such a relation with God that we become partakers of the divine nature. No limits are set to a Christian's possibilities. His sufficiency is of God.—The Christian Intelligencer.

Sept... New M... W. R. L... Texas... Bishop H... German... C. Morris... West T... D. Moutz... West C... Bishop J... North J... J. H. Mc... Northw... Mouson... Texas... McCoy, N... Central... Bishop J... East C... Bishop E... ANNUA

To the West Ok... ning to p... fort during... want each... and to as... arrange... of you to... whether o... have any... whether c... Let me... night trait... in the mo... ber of the... on Tuesda... may have... roll call!

AN OKI... But th... hand rail... the Chu... prised a... the resu... is not a... tion i... the logic... Church i... tempt an... tianity s... defeat in... But an... an orpha... of handli... children... poetic, b... "A home... home."... of perso... convinced... earth qui... child as... Home, a... more tha... But th... that the... an enter... the confe... potency, ... ma, of w... heartily... it is an... our peop... enthusiastic... prise. T... not resp... leaders i... Program... a vague i... gram) do... not resp... an open... pendent... ment is... of our fa... who hav... the cause... tion. It... they have... bination... they had... By reat... it is true... tate to in... the enter... they see... properly... it ought... schemes... visions o... share the... opportune... ma to lay... ation for... mer defea... opportunity... ticle, and... either by... umns of... Bradfield... for the p... to say. Y

OUR CONFERENCES, (Revised)

New Mexico, Clovis, New Mexico, Bishop W. R. Lambuth, October 4. Texas Mexican Mission, San Antonio, Bishop H. C. Morrison, October 11. German Mission, East Bernard, Bishop H. C. Morrison, October 18. 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, Wazahachie, Bishop J. H. McCoy, November 15. East Oklahoma Conference, Muskogee, Bishop E. D. Mouzon, November 22.

ANNUAL CONFERENCE NOTICES.

NOTICE. To the Preachers and Delegates of the West Oklahoma Conference: We are beginning to plan for your convenience and comfort during the session of the conference. We want each of you to enjoy your stay with us and to assist us in making the best possible arrangement for you. I am going to ask each of you to write me a card at once, stating whether or not you are coming, whether you have any preference as to your roommate, whether or not you will bring your wife. Let me also ask you not to come on the night trains. They arrive here about 2 o'clock in the morning. It is hoped that every member of the conference will reach Wynnewood on Tuesday, the last day of October, so you may have your home assigned and be at the roll call Wednesday morning, November 1. B. T. LANNOM.

AN OKLAHOMA METHODIST ORPHANAGE.

But the objector already has his hand raised, with the protest that the Church in Oklahoma has entered a number of institutions, with the result that the success attained is not an enviable record. This contention is all too well grounded, but the logic is not good. Shall the Church in Oklahoma never again attempt any enterprise of applied Christianity simply because she has met defeat in some of her former efforts?

But another objector protests that an orphanage is not the best method of handling and caring for orphan children. He is fascinated with the poetic, but often senseless phrase, "A homeless child for every childless home." After more than three years of personal experience I am fully convinced that there is no place on earth quite so good for an orphan child as a real Christian Orphan's Home, and especially if the child is more than five years of age.

But the loudest objector protests that the Church cannot finance such an enterprise. Such an objection is the confession of a weakness and impotency, for our Church in Oklahoma, of which any man ought to feel heartily ashamed. On the contrary, it is an open secret in Oklahoma that our people would welcome and enthusiastically support such an enterprise. The fact that the Church has not responded to the appeals of our leaders in behalf of our Educational Program (when in fact we had such a vague and chaotic Educational Program) does not argue that they would not respond to an appeal for making an open door for helpless and dependent orphan children. This statement is not intended as a criticism of our faithful leaders in this State who have labored so diligently for the cause of higher Christian education. It is known to all men that they have been the victims of a combination of circumstances over which they had little or no control.

By reason of these former failures, it is true, that our people will hesitate to invest their money in any of the enterprises of the Church until they see that their investments are properly safeguarded, and this is as it ought to be. We need no wildcat schemes. We need no irresponsible visions of the dreamer. But many share the opinion that the time is opportune for the Church in Oklahoma to lay hold of a providential situation for bringing success out of former defeat. Of this providential opportunity I will write in another article, and in the meantime let us hear, either by mail or through the columns of the Advocate, which Dr. Bradfield has so generously opened for the purpose, just what you have to say. Yours for "the least of His." C. A. CLARK.

LATEST BULLETIN FROM SOUTHERN METHODIST UNIVERSITY.

Matriculation at Southern Methodist University was scheduled to begin on September 20, but on Monday morning, the 18th, there were a number of students on hand begging to sign up their cards. More appeared on the 19th and from then to the end of the week it demanded every available shoulder in the faculty and office to keep the good work running smoothly. While the matriculation is not yet complete and the classification of students hardly started, the University now has enrolled approximately 600 students. This number was not reached last year until well into the second term of the school year. Classes were called on Friday, September 22, and have been meeting steadily ever since—the regular "grind," however, did not begin until this present week. On Sunday the formal opening of the University Church and Sunday School was held. The Sunday School services were arranged in honor of the 78th birthday of Dr. John H. McLean, once Regent of Southwestern University, and the pastor of Southwestern University. The Sunday School was forced to abandon its usual auditorium for the main Church auditorium in order to accommodate the great number of visitors. On the program were talks from Dr. McLean, Dr. Hyer and Bishop Mouzon.

At the regular 11 o'clock preaching service Bishop E. D. Mouzon delivered a magnificent sermon upon the text, "Blessed are the pure in heart, for they shall see God." He elaborated the fact that one's conception of what he sees and hears is determined by what he himself is. The auditorium was completely filled and the Bishop carried his audience with him from beginning to end. Services were conducted in the chapel Sunday night under the auspices of the Y. W. C. A. and the Y. M. C. A.

CONCERNING YOUNG PREACHERS AT SOUTHERN METHODIST UNIVERSITY

It is not necessary to mention to the Methodist preachers who read the Texas Christian Advocate any one of the details of the problem of educating and equipping young preachers. The observation, and in many cases the experience, of the preachers of the entire section of the country bears out the fact that if we are to have a trained and educated ministry some very decided help must be offered to the young men who are willing and anxious to enter the work. It is not necessary to discuss the fact that the majority of the young preachers are without financial resources; but it is necessary for us to come to their assistance if we would save them. And there is another consideration: The non-sectarian, to say nothing of the non-Methodist, schools of the Nation are offering loan funds and scholarships and other inducements that cannot fail to be attractive to our young preachers. They are leaving our junior colleges and high schools and accepting these loan funds and scholarships in distant institutions and we are suffering the loss.

Before matriculation is complete there will be 75 to 100 young preachers in Southern Methodist University eager and anxious for the equipment that will make them acceptable as pastors, but they have not the resources and they cannot obtain them at their homes. These young men should not be compelled to work their way through school—they should devote every moment of their time to the untold number of opportunities which are here—opportunities for study, observation and practical application. If Methodism would be wise financially she should see to it that the young preachers are able to avail themselves of every one of these opportunities.

To meet this issue the Theological Department of the University visited the majority of the District Conferences of the Southwest during the past spring and summer and asked each for a contribution of at least \$125 for loan and scholarship funds for these young preachers. Almost without exception, a scholarship was raised in each district—the people knew it was a good investment.

It was believed that the best way to raise this money was by means of "future dated checks"—that is, the brethren gave to the department checks dated September 15, and these checks were not to be deposited at the bank until that date. We have been sending out these checks, and the purpose of this letter is to earnestly beg our pastors to give them careful attention. We simply must have help for these young preachers and this is the total dependence for this year.

Brethren, please honor the drafts immediately if possible. We believe your people will be glad to assist if the subject is presented. It was expected that the people should help—the very mention of it from the pulpits is a great advantage to the department. The more the people consider this cause, the more rapidly they will respond. Please save time by sending all remittances direct to the business office. Let us hear from you at once. FRANK REEDY, Bursar.

OPEN LETTER.

Rev. W. D. Bradfield, D. D., Editor Texas Christian Advocate. Dear Doctor: I congratulate you on the Blaylock Number of the Advocate. Blaylock deserves it, and (except one article) you have done the work well. I am delighted that the Board of Publication re-elected you. I wrote you an open letter when you were first elected. You have not disappointed me. You stepped into your place soon after it was made vacant by the death of an experienced, skillful and successful journalist, one who kept in touch with the Church and with all the people; one whose work will live through the coming years. You brought into your office a trained intellect, scholarly tastes, untiring energy and, in fact, every equipment save one—you had no experience. You have done remarkably well. You have maintained the high standard; you have shown as much courage as your great predecessor. You have become at home in the sanctum, and I trust you will long live and serve the Church in this sphere. HORACE BISHOP.

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. NEARLY everybody suffers with their feet. Send me 10c and I will send you a package of Rush's Foot Powder that sells for 25c. Full particulars to agents. S. RUSH WEAVER, 1112 Chestnut Street, Philadelphia, Pa.

CHURCH FURNITURE. FOR SALE at a bargain, 325 feet straight ash pews, average length, eleven feet. One brass church bell. F. L. MEADOW, Glen Rose, Texas.

HELP WANTED. MEN-WOMEN WANTED EVERYWHERE. U. S. Government Jobs. \$75.00 to \$150.00 month. Vacations. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dep't O174, Rochester, N. Y.

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. RED 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.

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

MRS. LUCY A. KEY. She lies now at rest in the grave. Her race has been gloriously run. How still is the strong heart and brain! But the stars in her crown have been won! How oft to the thoughtless she cried And bade them for right to declare; How often herself she denied Some other heart's burden to share. She spoke with the strong words of power When she thought it was right to reprove, And she wept—'tis the good woman's dower To weep in the fullness of love. It is night where her body abides In the darkness and damp of the tomb; It is day where her spirit resides And flowers eternally bloom. Sleep on, wondrous woman, sleep on, Till the waves cease to beat on the shore, Till the sun from the heavens is gone, Till the moon and the stars are no more. F. E. BUTLER. Jacksonville, Texas.

MANGUM DISTRICT—SPECIAL SESSION QUARTERLY CONFERENCE. I will be at the following places for special session of Quarterly Conference and closing up the year's work as follows: Elmer, 10 a. m., Oct. 23. Olustee, 3 p. m., Oct. 23. Martha, 7 p. m., Oct. 23. Mangum Circuit, 10 a. m., at North Mangum, Oct. 24. Vinson, 3 p. m., at Union, Oct. 24. Lonewolf, 10 a. m., at Lonewolf, Oct. 26. Elk City Cir. 3 p. m., at Hefner, Oct. 26. Granite, 7 p. m., Oct. 26. Granite, 9 a. m., at Willow, Oct. 27. Brinkman, 11 a. m., at B., Oct. 27. Altus, 4 p. m., Oct. 27. Blair, 7 p. m., Oct. 27. Pr. Hill and Victory, 10 a. m., at Victory, Oct. 28. Eldorado, 7 p. m., Oct. 28. MOSS WEAVER, P. E.

POSTOFFICE ADDRESS. Rev. W. M. Bowden, 1512 Boulevard, Fort Worth, Texas. Arrange to be alone with God, heart to heart, ten minutes in the morning, and again for as many every evening. Surely this is not too much to give up to secure eternal life.—Fenelon.

"16 DAYS OF PLEASURE AND PROFIT" State Fair of Texas R. E. L. Knight, President AT DALLAS W. H. Stratton, Secretary OCTOBER 14 to 29 This year's big exposition at Dallas will undoubtedly be the largest, most interesting and most valuable agricultural and educational event of 1916. A wonderful program of combined amusement and instruction has been prepared. Every one of the 16 days will be a feature day. MAKE UP YOUR MIND NOW TO COME. POPULAR RATES ON ALL RAILROADS

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.

DUNCAN—William Abernathy, son of Stanley and Lula A. Duncan, was born January 31, 1915; died December 29, 1915. Only a few months of life here, but enough to be the light and joy of the home. Perhaps no child was ever more gladly welcomed or more tenderly cared for. But he who said "Suffer the little children to come unto me" has taken him to himself. His little bed is empty and his arms no longer cling. But the parents wait the resurrection morning when they shall greet him again, love him and know him once more—not the helpless child, but the splendid personality coming to perfection. R. T. BLACKBURN.

HOLLAND—Mrs. W. Holland (nee Roberta Lula Curtis) was born October 8, 1870; died September 19, 1916. She professed religion when about twelve years old at Mt. Zion Church, at Red Bud, and joined the M. E. Church, South, where she had lived a consistent Christian ever since. Mr. and Mrs. W. Holland were married twenty-eight years last December 23. To their union were born four girls, two of whom died at the ages of three weeks and fifteen years respectively—Roberta and Ruth—while Bertha and Wilsa, the oldest and youngest, survive their parents. There was just six weeks to a day between Mr. and Mrs. W. Holland's death. J. E. HENDERSON.

SCHRODER—Mrs. Janet Elvora Schroder, wife of Charles A. Schroder, departed this life July 15, 1916. She was born in Fort Scott, Kansas, January 5, 1879; married to Charles A. Schroder June 12, 1913, in Galveston, Texas. She professed faith in Jesus Christ and joined the Trinity Methodist Episcopal Church, South, April 23, 1916. During her illness she suffered much, yet she was thankful to all for the kind things shown. After all that could be done was told her she became perfectly reconciled. Her husband and Charles Bunce, her son, survive her. After services conducted at Trinity Methodist Episcopal Church, South, Denison, Texas, by the pastor, she was laid to rest in Maple Grove Cemetery. Our prayers are for husband and son. L. D. SHAWVER, P. C.

HOLLAND—W. Holland was born September 26, 1865; died August 8, 1916. Brother Holland was, about two years ago, stricken with what is known as muscular atrophy, or creeping paralysis. He first noticed a numbness in his right thumb, which slowly made its way over the entire body. While he realized his condition, yet he was patient, with a strong faith in Jesus Christ that better things awaited him over the river. He was converted and joined the M. E. Church, South, when a young man, and served the Church faithfully as trustee and steward. He leaves a wife and two daughters. His wife at this writing is in a sanitarium in Fort Worth not expected to live. May the God of all grace sustain the two daughters in their sad bereavement and sore trial they are passing through. J. E. HENDERSON.

FORD—Miss Lee Ford died at her home in Jefferson, Texas, June 25, 1916. Her body was brought to Kirbyville and laid to rest in Kirbyville Cemetery June 27, there to await the resurrection. She was born in Newton County, Texas, December 2, 1879. Her age at the time of her death was 36 years, 6 months and 23 days. She was converted and joined the Methodist Episcopal Church, South, in 1898, during a revival held by Brother Pledger, at Ford's Schoolhouse, in Newton County, Texas. She lived a consistent Christian life and died a triumphant death. The only way to die well is to live well. Her mother, one brother and two sisters preceded her to the spirit-world some years since. Her father, three brothers, two sisters and a host of relatives and friends are left to mourn her departure. Be faithful, relatives and friends, and you may meet her again in the glory-world, where you will never part any more. L. E. GREEN, P. C.

COPENHAVER—Mrs. Effie Lee Copenhaver, daughter of William and Cornelia Balenger, was born in Church Hill community, Fusk County, Texas, December 13, 1870, at the home where her mother was born. She departed this life August 27, 1916, at Henderson, Texas. She joined the Methodist Church at about sixteen years of age and remained a faithful member as long as she lived. For a number of years her health had prevented her taking the active part in Church work that she desired, but her interest continued. She was confined to her bed for some ten months and knew that the end was not far. She talked of it and said she was not afraid. June 1, 1890, she was happily married to Samuel E. Copenhaver. He and the boy, Alfred, whom they had taken to raise, her mother, grandmother and one brother remain to mourn their loss. Other relatives and friends greatly miss this good woman, but they know where to look for her. E. L. INGRUM, Pastor.

SADLER—The company of the shining ones grows by the loss of friends below. July 10, 1916, Augustus David Sadler passed from this life, the large company of his friends and the nearer circle of his own loved ones, into the larger life above. At Booneville, Mississippi, I knew him—first a Sunday School teacher, remarkable for grasp and knowledge of the Word. Time heightened my appreciation of the powerful mind, the iron purpose, the tender heart and the high, clean soul that, in his deeply pious nature, har-

monized into the man of God he was. He was born August 12, 1842, in Alabama, of Augustus and Lucretia Owen Sadler. His parents removed to Madison County, Mississippi, where he grew to manhood. In 1860 he was among the first to heed the call of the South, entering the Madison Guards Twenty-First Mississippi Volunteers. At Fredericksburg he was terribly wounded, losing both feet. Thus maimed, with a widowed mother and two small sisters, and earthly possessions swept away, he faced the stormy times of reconstruction, and, by dauntless energy and courage, won for his loved ones and himself a place in the sun. He married, in 1868, Mrs. Lucie Tarrant Owen, who, with two daughters and two sons (one of the latter a preacher in the Kentucky Conference) survives him. Between 1874 and 1891 he lived in Galveston and Austin, Texas, but he was always at heart a Mississippian and died a citizen of that State. The end came quietly, after a long illness, in the 73th year of his age, in the home of W. D. Crockett, Chappell Hill, Texas, husband of his oldest child. His friends rejoice in the memory of his virtues and noble parts, in certain hope of meeting him above. His children rise up within the gate and call him blessed. WALLER G. HARBIN. Houston Heights, Texas.

RICHARDSON—Mrs. Hettie Richardson (nee Lemons) was born December 28, 1874; died September 3, 1916. Professed religion and joined the Church in childhood. Married to Newbern Richardson January 23, 1895. Four children, one girl now married, and three younger sons, result of this union. Mrs. Richardson had been sick for some time and was taken from her home in Stephens County to sanitarium in Dallas, where it was decided she had internal cancer with no prospect of recovery. Later she was brought to Parker County, her childhood neighborhood. She was tenderly cared for nearly three months, gradually growing weaker until one Sunday afternoon she quietly passed on to the better land. Her sufferings were great. She took no nourishment for more than forty days, but was patient, cheerful and happy. She was buried in cemetery near Bethesda Church, the Church of her childhood. May the devoted husband, who was so constantly at her side, and other bereft ones, press faithfully on and have a glad reunion with her in the beautiful home of the soul. A FRIEND.

BOWIE—Robert Edgerbert Bowie, youngest child and son of Mr. and Mrs. M. E. Bowie, was born at Port, Oklahoma, April 13, 1903, and died in the hospital at Clinton, Oklahoma, Tuesday, August 29, 1916, after being run down by an auto Sunday before, while on his way to Sunday School. Funeral services were held in the Church at Port, Oklahoma, by this writer, and the body laid to rest on Thursday, August 31, 4 p. m. Bert was a good boy. He was exceptionally bright in his school work. He will be missed from the home circle, his class in school, his Church and Sunday School. Earthly ties are broken. Friends have had to say good-bye for a while. But, glory be to God, we shall see the baby boy again. Weep not, dear parents, brothers, sister and friends, as those who have no hope. Bert has outstripped us in the race of life, but he will stand at the portals above to welcome us home. We cannot bring the child back, but we can go to where he now abides. Let us take hope and fresh courage and press on. God bless and sustain the bereaved. MOSS WEAVER.

MOORE—Brother T. H. Moore had been a consistent member of the Methodist Church for seventy-five years. He was born in Hershman County, Georgia April 2, 1826; was married to Miss Cinderella Lynch in 1846, and to this union were born thirteen children, of which eight are living. In 1855 he moved from Georgia to Calhoun County, Alabama. In 1861 he volunteered in the Civil War and served four years. Was wounded twice during the last year. In 1869 he moved to Johnson County, Texas, locating at Alvarado. After an illness of eight weeks he passed away at the home of his daughter, Mrs. Wilbanks, in Alvarado, on September 5, 1916. He was a gentleman of the old school, ever ready to assist in the upbuilding of the country socially and morally. He turned away no one in need if he was able to help them. For a number of years he was a class leader in his Church. He had a talent for singing and used it to the praise of his Maker and to the inspiration of those who heard him. He had a deep and conscious experience of divine grace. He is gone, but we know where to find him. Weep not, loved ones. J. H. BRASWELL.

SHOEMAKER—Adolphus Young Shoemaker was born in Cherokee County, Texas, near Jacksonville, Feb. 12, 1857. He was converted and joined the Methodist Church at about thirteen years of age, and lived consistently until his death, which occurred at Laredo, Texas, April 28, 1916. He was twice married. First to Miss Rebecca Starkey, deceased, and second time to Miss Effie Starkey, who survives him. His two companions were cousins. From the first marriage five children were born, three of whom are dead and two living; and from the second marriage two—one living and one dead. Besides these loved ones to mourn their loss he leaves three brothers and two sisters and a devoted mother who is now eighty-eight years of age. From his youth he was generous, genial and kind, being loved and respected by all who knew him. In his early life schools in the rural districts were irregular and poorly equipped, and consequently his educational advantages were limited, and yet, by determined personal effort and untiring and commendable application he developed into a man of more than ordinary intellectual resources and business ability. For a number of years he was sales agent for the Fruit and Truck Association of East Texas and was engaged in marketing the onion crop at Laredo when he died. At times he filled responsible positions in the Church, and occupied a position in the social and business world that will be difficult to fill. He was a man of strong and decided convictions, and when he took a stand on any issue he was not easily moved. The entire community, individually and collectively, feels a personal loss in his removal. His interest and efforts in the welfare of his fellows will live to bless us for years to come and his loved ones find comfort in the realization that his work was well done and that he has entered upon his eternal reward. B. R. BOLTON.

HENRY—James Allen Henry was born in Madison County, Missouri, July 21, 1890. He was the son of B. A. and M. P. Henry. He has lived in Denison for six years. Professed faith in Christ at the age of fourteen and joined the Christian Church, afterward uniting with the Baptist Church, of which he was a member at death, which occurred August 14, 1916. He was a real devoted husband and had many friends. How often he called for the reading of the fifth chapter of James, with several other passages as important. He was patient, kind and true even in his afflictions. He was married to Miss Grace Sandlin, of Denison, Texas, October 18, 1914. His wife, with father and mother, brothers and sisters (C. R. Henry, J. W. Meek, Mrs. Maud McCoy and Mrs. Maud Koefelt) survive him. After funeral services, conducted at the home by L. D. Shawver, he was laid to rest in the Maple Grove Cemetery, the Woodmen in charge at the grave. Our prayers are for the family. L. D. SHAWVER.

PHIFER—Mr. Lewis Edward Phifer was born at Springfield, Limestone County, Texas, August 5, 1853, and died at his home in Flynn, Texas, August 10, 1916. He was converted under the ministry of Dr. Horace Bishop in 1875, and has ever since lived a consistent member of the M. E. Church, South. He told one of his friends a few days before his death that he was ready for the last hour, but would like to live for the good of his home. He died in the triumph of faith. He has been a reader of the Advocate about thirty-five years. He loved his home, his Church and his country. No truer man ever lived in Leon County. He was married to Miss Ruth Estelle Platt December 24, 1891. God had given them five precious children, one of whom, I believe, the only son, has preceded his father to the better land. His wife, four girls and many friends mourn his departure. Our loss is his gain. He was true to his home and his Church, and faithful to his friends. May God's blessing abide with his good wife and children and may his grace sustain them in this sore trial. We have said farewell, but not forever. We hope to meet again. We have laid his body to rest amid his friends at Evan's Chapel, but we believe his spirit is with God and the redeemed and we will meet him again. His friend, J. W. TREADWELL.

SPILLMAN—Prof. W. J. Spillman was born in Columbus, Mississippi, August 17, 1841, and died at San Antonio, Texas, on the third of September, 1916, in his 76th year. He was educated at Southern University, and having arrived at manhood about the breaking out of the Civil War, he enlisted in the Second Alabama Infantry and served the time for which he was sworn in—one year—then enlisted anew at his boyhood home in the Thirty-Fifth Mississippi and served faithfully through the Corinth, Vicksburg, Georgia and Tennessee campaign. In the charge of Maury's Division, at the battle of Corinth, he was wounded in the arm, from which he was awhile disabled. Was captured at Vicksburg and exchanged. After peace, Mr. Spillman chose teaching for his vocation, and followed it lovingly to nearly the end of his life. Filled chairs in several colleges. Prof. Spillman was a consistent member of the Methodist Church. He leaves a devoted wife, a son, two daughters and a host of friends in Texas to mourn their loss. Victor Hugo, in his immortal fiction, "Les Miserables," speaks of one of his characters, Col. Pontmercy, as "a lion-lamb" in disposition. The expression would fitly apply to Prof. Spillman. With the physiognomy of an eagle, he united the courage of a lion in war and of a lamb in peace. Hail and farewell, old friend! We shall meet again. JAS. A. STEVENS. Burnet, Texas.

RIDGILL—John W. Ridgill was born in Eufaula, Alabama, in 1843; died August 30, 1915, aged 72 years. He married Mary F. Miles May 15, 1866. Came to Texas in the January following, where he resided the rest of his life. He passed away at his home in Bruceville from a stroke of paralysis and lasted only a few hours. The end was peaceful and triumphant; it was in keeping with his life. For 57 years he lived a beautiful, consecrated Christian life. The greatest burden that rested on his heart was the salvation of the unsaved, this being his last utterance before death came. The prayers of his life were, when the end came, he should pass away quickly and the other was that his dear wife should not die and leave him. As a husband and father he was loving and true. His thoughts were always of others and he ever had the mantle of charity to cover the imperfections of his fellowman. He was conscious within a short time of his death and begged his dear wife not to grieve for him, but to try and bear up as bravely as she could. Said God would take care of her. He left sweet messages for his daughter, who was not permitted to be with him. His heart was full of love for every one, which was exhibited in his daily life. The last words spoken to his faithful wife, as he looked into her face, were that he had always loved her so tenderly, even dearer than his own life. What a sweet comfort to know that we can live so as to be reunited with our dear ones in the home above. In his last hour he repeated the twenty-third Psalm taught him by his mother in infancy and said, "O Lord Jesus help me to live closer to thee day by day." How blest is the righteous when he dies. The surviving ones are a wife and daughter, Mrs. Valeria Pitts, of Corpus Christi. GEO. F. CAMPBELL.

BATES—Dr. J. Knox Bates was born near Geensboro, Alabama, April 6, 1850. He moved with his parents to Texas in 1867, and settled in Uphur County, where he remained continuously until the day of his death. In 1887 he was married to Miss Belle Cole. To this union was born one son, Sammie, who was the pride of his father's heart. And Dr. Bates was fairly idolized by his boy. How pathetic to hear him exclaim as he turned away from the grave, "Good-bye, papa! I know you can't come back to me, but, thank God, I can go to you!" Dr. Bates was a kind husband, a loving father, a true friend, and as a physician, he was so sympathetic, gentle and kind that all classes and races revered him most highly. Everybody loved him and honored him, and the largest crowd attended his funeral the writer has ever witnessed, there being more than a thousand people in attendance. After fully a thousand white friends had viewed the remains, at least seventy-five negroes filed by, sobbing over the loss of a man who cared for and sympa-

HOW I CURED MY CATARRH

TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

Heals Day and Night

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer, or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house.



Nothing of that kind at all. Something new and different, something delightful and healthful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it over night—and I will gladly tell you how—FREE. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your suffering will stop at once like magic.

I AM FREE--YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality. But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say. I will understand, and I will write to you with complete information, FREE, at once. Do not delay. Send postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can do for you what it has done for me.

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This is volume I. He died before he wrote Volume II. If this book is not in your home, send today to G. C. RANKIN, JR., 1620 Bryan Street, Dallas, Texas. \$1.00 POSTPAID.

thized with the M. E. Ridge who later became a gregation death. H. Stewards man. His irreparable, the commu walk with but his Cl benediction his earthly heart faint calls that down to awake in for he has ty and we have rolled the hills e part no me ant Hill C Morgan, W ing. His p Pittsburg

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Stoma GALLS and all who Back, Under Colic, Gas, In Spells, Nervot tiveness, Yell Have you ene ness not to t down as fake valuable book we have to s or our rema yourselves, fa our honor and address Gallst B-8, 219 S. D

thized with even a negro. He united with the M. E. Church, South, in 1878, at Union Ridge when that Church was organized, but later became a member of the Lafayette congregation where he lived at the time of his death. He was a member of the Board of Stewards and a consistent Christian gentleman. His loss to the Church and country is irreparable. The shadows have fallen upon the community and his friends and loved ones walk with bowed heads and saddened hearts, but his Christian influence still abides as a benediction upon those who loved him during his earthly life. He died July 4, 1916, of heart failure. He had made two professional calls that morning, and on returning lay down to rest and fell asleep on earth to awake in heaven. Weep not, dear friends, for he has gone to the city of nightless beauty and we shall find him there when the mists have rolled in splendor from the beauty of the hills eternal, and we shall meet him to part no more. He was laid to rest in Pleasant Hill Cemetery July 5, 1916, Revs. J. Ed Morgan, W. H. Vance and the writer officiating. His pastor, D. A. WILLIAMS, Pittsburg, Texas.

McMAHAN—Rev. John Wesley McMahan, son of Thompson Hardin and Eliza Jane McMahan, was born in Richmond, Texas, September 3, 1844. He was married to Miss Fannie Lewis June 4, 1866, in Galveston, Texas. To this marriage were born seven children, four of whom survive him. His first wife having died he was again married to Mrs. Fannie Thomas, daughter of Rev. J. M. Wesson, December 16, 1892, in Navasota, Texas. To this marriage were born two sons who, with the devoted wife, still survive him. Brother McMahan was licensed to preach in 1886 at West End, Galveston, and joined the conference the same year at Brenham, Texas. He was ordained deacon by Bishop Key at Lagrange, Texas, 1889, and ordained elder by Bishop Hendrix at Navasota, Texas, 1893. His was a clear, definite call to the ministry. He was above an average preacher, strong, forceful and true to his convictions. He served the following churches: Wharton, 1887-8; Eagle Lake, 1889; Navasota, 1890-1; Rockdale, 1892-4; Columbia and Brazoria, 1895-6; Franklin, 1897; McKee Street, Houston, 1898; Columbus, 1899-1900; Lagrange, 1901-2. Here, at his own request, he was honorably located and moved to Navasota where he lived a quiet, peaceable life with his family until 1908, when he again took work as a supply, serving the following churches: Winnsboro Circuit, 1909-10; Bay City Mission, 1911, and served that charge until he was stricken with apoplexy from which he never fully recovered. He died triumphantly at his home in Bay City, surrounded by all his loved ones, May 22, 1916, and was laid to rest in Cedarvale Cemetery in the presence of his family and hosts of loving friends. The writer was his pastor and preached his funeral. He counts it a blessing to have known him. He was in his home frequently and with him a little while before he passed to the great beyond. The way was clear and bright with him, for he was ready and ripe. He could say with the veteran Apostle Paul, "I have run the great race; I have finished the course; I have kept the faith. And the crown of righteousness awaits me, which the Lord, the just judge, will give me on that day, and not only to me, but to all who have loved his appearing." JAS. F. CARTER.

POOLE—Mrs. A. J. Poole (nee Sallie Morris) was born in Lawrence County, Alabama, September 9, 1849. When only four years old she moved to Texas with her parents, who settled in Crockett. On February 4, 1869, she was married to Mr. A. J. Poole. The year after their marriage they moved to McLennan County and settled near Lorena. They built the first house in Lorena in 1881. Sister Poole was converted and joined the Methodist Episcopal Church, South, at Cedar Bridge, on the Waco Circuit, in 1870. In 1899 she, with her family, moved to Waco, where she continuously resided until the day of her death, June 27, 1916. The last ten years of her life she was a devoted and enthusiastic member of Austin Avenue Church, where she had a host of loving friends. She left a devoted husband, four gifted daughters and three splendid sons—Mrs. W. H. Matthews, Corsicana; Mrs. Henry Lange, Dallas; Mrs. R. L. Abbott, Mrs. W. A. Appell, Miss Beryl D. Waco; E. C. Poole, Tulsa, Oklahoma; J. T. Poole, Midland, Texas, and J. H. Poole, Los Angeles, California. In the last years of her life she was a great sufferer, but so uncomplaining was she that no one knew of it except those who were close to her. In sixteen years she had four capital operations, yet she bore with meekness and cheerfulness all the ills from which she suffered through the years. Her attitude toward the austere things of life was not one of worry and fretfulness, but rather of patience and submission. Suffering left no mark or cloud upon her face—it was always illumined with a smile and her eyes reflected the light of a merry heart. She radiated good cheer. All who came in touch with the spell of her life were put at ease and made to feel happy. She was a most devoted and useful member of the Church. Her duty to God did not occupy second place in her plans or thoughts—it was chief. To the call of the Church she kept an open ear; to its demands she gave her best. To her religion was not a profession to be made, but a life to be lived, not a sentiment in the air, but feet on the ground going God's way. The service she rendered "in her day and to her generation" would adorn with dignity and beauty the noblest life. Her life was beautiful because it was unmarked and unmarred by selfishness. She lived not for self. Upon the spotless altar

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and all who suffer from pains in Right Side, Back, Under Shoulders, in Pit of Stomach, Colic, Gas, Indigestion, Sick Headache, Dizziness, Nervousness, Bad Color, Blues, Constipation, Yellow Jaundice, Torpid Liver, etc. Have you enough confidence in us and fairness not to take snap judgment and put us down as fakes, but to write for a copy of our valuable book of information and hear what we have to say, and what others knowing us or our remedy have to say, and decide for yourselves, fairly and without prejudice as to our honor and the merit of our remedy? Then address Gallstone Remedy Company, Dept. B-8, 219 S. Dearborn St., Chicago, Ill.

of service she laid her life as a daily sacrifice for the blessing of others. Like her Master, she "went about doing good." In her home was she at her best. Here she shown with those finer graces and elegances of character which marked her as one nobly born and gently reared. In the old-fashioned Southern home, into which she was born, pervaded by hospitality and culture, she early received the stamp of gentle manners and a cultured mind which placed her among that company of queenly women who have blessed every home in which they have lived and every social circle in which they have moved. And this same touch of grace and spirit of culture she gave to her own home. She filled it with happiness and good cheer as well as made it a center of those forces and graces that uplift and refine life. She was a model wife, a devoted mother and a true friend. In none of the relations of life was she found wanting, but always shown with queenly strength and beauty. Her children praise her. Their life and character eloquently attest that she has not lived in vain. The beauty and glory of motherhood shines brightest in her children. It is the child that praises or condemns the mother. So Sister Poole is glorified in the life of her children; their splendid lives being a sublime testimony to her worth and work. She has wrought well; she has finished her course in triumph and her works do follow her. Waco, Texas. F. P. CULVER.

ROGERS—On December 18, 1834, Beverly Leontidas Rogers was born. At seventeen years of age he came to Texas with his parents and settled in Collin County. There this true and good man lived the remainder of his useful life. In 1854 he married Miss Elizabeth Ware. To this union were born three sons and nine daughters. At the time of Brother Rogers' death he could number sixty-five grandchildren and twenty-eight great grandchildren among his descendants. Uncle Beverly Rogers was an honored citizen in his community. He championed the cause of righteousness and moral questions. Those who knew him ever knew where to place him. There was no fickleness, no compromising principles, no hypocrisy in him. It was as a loyal Methodist and a consistent Christian that he was best known to the writer of this sketch. From the time of his conversion: early young manhood to the day of his death he was never indifferent to the work of the Church. The records of the Quarterly Conference indicate his loyalty. He was always present. He died an active member of the Quarterly Conference, and though nearly eighty-two years of age he was ready to go. On the night of his death he called for his pastor and worshipped his Heavenly Father in prayer around the family altar. His was a beautiful death. He is gone and we miss him in our services, but we know where to find him. IRA C. KIKER.

REV. ISAAC WESLEY CLARK, A. M.
In the death of I. W. Clark a strong man in our Israel has fallen. He was well equipped mentally, physically and religiously for his life work, and took rank with the foremost of the State as a preacher and educator. He was twice a member of the General Conference, a curator of the Southwestern University, a member of the Joint Board of Publication of the Texas Christian Advocate, presiding elder of five different districts, filled prominent stations, for thirteen years was President of Honey Grove High School, was a revivalist of great power and success and in his varied services has left his impress for good upon many lives. He was the son of Rev. Joshua J. and Mary E. Clark. Born in Tipton County, Tennessee, July 16, 1840. His father was a preacher and teacher of note who moved to Texas in 1853 and established in Upham County the Murray League Institute, which, for a number of years was a popular and prosperous institution of learning. At this school Brother Clark received his preparation for college and in his seventeenth year entered the University of North Carolina and a few months before graduation joined the Confederate Army and served under that gallant commander, General W. P. Lane, of Marshall, Texas. In 1866 he was happily married to Miss Mary C. Dubose, whose father, Colonel Virgil M. Dubose, was a prominent teacher in his day and member of the faculty of the Murray League Institute, but prior to this, in 1849 and 1850, was co-principal with Prof. A. W. Tarleton, of the Republican Academy, of Marshall, and a pupil, a boy of eleven years, was a pupil, as was Mrs. Clark, then a child of tender years, just learning to spell and read. Brother and Sister Clark reared a family of nine children and two grandchildren. Two children, a son and daughter of mature age, have died. Seven children survive—Rev. Joshua J., Milton, Wesley, Joseph and three daughters, Mrs. Carey, Mrs. C. E. and Mrs. A. B. Carter. He professed religion September, 1869, and was licensed to preach three days later, and served as a local preacher and teacher until 1891, when he joined the North Texas Conference, and continued in its active service until 1913, when failing health compelled him to surrender the pastorate. Whilst in the local ranks he practiced law at Mt. Pleasant, but finding it incompatible with his duties as a preacher, he abandoned the law at the end of one year. He taught for a short time at Leesburg, Mt. Pleasant and Sulphur Springs, but his chief work as a teacher was at Honey Grove. A number of his pupils are filling important positions in Church and State. It was a great pleasure to have a son succeed him in the ministry and carry forward the great work in which he so much delighted. Brother Clark was a modest, not to say timid, man—underrating his abilities. He seldom engaged in conference discussions. He was a thoughtful, logical, forceful preacher and many of his sermons were masterpieces. His was a fruitful ministry. Many in the great day of accounts will own him as their spiritual father. He will carry many sheaves with him to the heavenly garner. "He that winneth souls is wise." He was of a mercurial temperament, and whilst he was hopeful in the main, he was at times greatly

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I am a woman. I know a woman's trials. 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, catarrhal conditions and discharges, 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.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT 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. To Mothers of Daughters, 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. Remedy it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If possible to 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.**

depressed, adversity bore heavily upon him. "Lo, the prisoner is released, lighten'd of his fleshly load; where the weary are at rest, he is gather'd into God." In the order given, he served the following appointments: Greenville, Paris, Sulphur Springs District, Bonham District, Terrell District, Sherman, Dallas District, McKinney District, Paris, Pilot Point, Grand Prairie. A short time before his death he was brought from his home at Grand Prairie to the home of his son-in-law and daughter, Mr. and Mrs. C. E. Carter, of Dallas, where he died August 14, 1916. He was buried from the Oak Cliff Methodist Church. Rev. J. A. Old conducted the services, and paid a just tribute to the life and labors of the honored dead that lay cofined before him, and the large, sympathetic audience. All but two of the children were present. The body was interred in the Oak Cliff Cemetery. Whilst the deceased bequeathed but little of earthly goods to his family he has left them what is far better—a good name—the heritage of a life well spent in the service of God and humanity, in trying to brighten and better the lives of others as well as in the perfection of his own. Blessings on the bereaved wife and children! May all profit by his godly life and counsel, emulate his virtues and meet him in heaven. JNO. H. McLEAN.

REV. EDGAR DAVID WATSON.
Rev. Edgar David Watson, grandson of David Watson, who was a charter member of the first class formed in Pike County, Missouri, about 1816, and who served as class leader, steward, trustee, or Sunday School Superintendent for forty years, and son of Rev. Henry Bascom Watson, an honored and able member of the Missouri Conference for many years, fell asleep at his home in Center, Texas, where he was serving as pastor, on the evening of August 29, 1916. Brother Watson was born in St. Charles, Missouri, September 30, 1865, and was dedicated to God from infancy and thoroughly trained in religious matters by his parents. He was brought up in the Church and knew nothing from childhood but obedience to the claims of the gospel. Speaking of his own experience, he recounts that he became a backslider in his early teens, from which prodigal state he was reclaimed under the ministry of his father and joined the Church at Comum'ta, Missouri, in the spring of 1882. He graduated from Missouri State University, A. B., 1886; A. M., 1889, and taught school for twelve years, serving in this capacity at Shelby, Missouri; Louisville, Kentucky, and Palmyra, Richmond and Lexington, Missouri. Nearly all of his work as a teacher was in connection with Church schools. On September 5, 1895, he was married to Miss Bertie Spencer, daughter of the lamented B. H. Spencer, long of the Missouri Conference. He was licensed to preach by the Palmyra (Mo.) Quarterly Conference March 9, 1892, Rev. Thompson Penn, preacher in charge, and Rev. John Anderson, D. D., presiding elder; ordained local deacon by Bishop C. B. Galoway, Hannibal, Missouri, September 6, 1896, and local elder by Bishop A. W. Wilson, September 7, 1902. As a local preacher he supplied Parkville Circuit from January to September, 1897, and Salisbury Station from March to September, 1898. He was recommended for admission on trial by the Fayette District Conference in April, 1898, Rev. J. R. A. Vaughan, presiding elder, and received on trial into the Missouri Conference at Memphis on September 2, 1898. His appointments have been as follows: Elmo, Missouri, where he served three years; Kirksville, Missouri, where he served two years; Glasgow, Missouri, where he served two years; Louisiana, Missouri, where he served two years, and Vandalia, Missouri, where he served one year. In the fall of 1908 he accepted a position in the office of the Board of Church Extension, Louisville, Kentucky, where he faithfully labored four years. In the fall of 1912 his health being somewhat impaired and with the hope that work which would take him more into the out-of-doors would restore his health he resigned his position in the office of the Board of Church Extension and was transferred by Bishop Mouzon to the Texas Conference and stationed at Atlanta, Texas, where he labored from 1912 to 1914. He was then stationed at Willis Point for one year, and in the fall of 1915 was appointed to Center, Texas, where he continued to labor until called to his reward. Brother Watson is survived by his venerable mother, who mourns the going away of her only living son, upon whom she had come to depend in the loneliness of her declining years, and by a devoted wife and son, Bascom, and one daughter, Bernice. His summons was without warning, but he was ready for it. Accompanied by his wife, he was making a pastoral call, and having concluded the visit, was about to take his departure when, without a moment's warning, the end came. None who knew him have any question as to his preparation for that hour. Rev. O. T. Hotchkiss, together

with Brother Watson's family, brought the sacred dust for interment to his old home in Palmyra, Missouri. The funeral services were held in the Methodist Church at Palmyra at 3 o'clock, Friday afternoon, September 1, and were conducted by Rev. O. T. Hotchkiss, of the Texas Conference, Rev. J. A. Mumpower and Rev. J. A. Frazier, of the Missouri Conference, and myself. Brother Watson leaves behind him a spotless life. He was a good preacher, a faithful pastor, a devoted friend and has entered upon his reward. The sympathy and prayers of his brethren will go out to his kindred and loved ones who are left behind. W. F. McMURRY.

There must be moments of solitary communion, if there are to be hours of strenuous service and a life of continual consecration.—Alexander Maclaren.

"Beware of making excuses! It is an indication that we are on the wrong road, if we are constantly put to it to find an excuse for being there. Some one has said that an excuse is but the reason which one gives for not having done his duty. Your life should be so true that you will have no need for excuses."

One lesson in life that is hard to learn is the value of little things. Every Christian needs to learn how to consecrate the trivial. If we would make each moment light with the presence of God, if we would glorify the day by remembering him every minute of time, our lives would be more fruitful and more joyous. We need to pray constantly. "Lord, help me to consecrate my moments."—Christian Observer.

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 unalotted 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 unalotted 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 unalotted 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 SELLS, Commissioner of Indian Affairs.

A Distinctive Reason

What is the chief reason for the superiority of Dr. Price's Cream Baking Powder?

There are several good reasons, but there is one which distinguishes Dr. Price's from other baking powders.

This reason, which every woman should know, is that Dr. Price's Baking Powder is made from cream of tartar, which comes from grapes. This means a healthful fruit origin. It means natural food as distinguished from mineral substitutes used in other baking powders.

There is no alum nor phosphate in

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR DERIVED FROM GRAPES

PERSONALS

Rev. R. B. Curry, of Bellevue, writes in appreciation of our work. Thanks!

Rev. R. B. Bonner, of Shamrock, writes us an appreciative letter. His health has improved.

President V. A. Godbey, of Coronado, called last week. He is happy in his new work and hopeful.

Rev. W. E. Hawkins, Jr., has been traveling with Evangelist D. L. Coale through the summer.

Dr. Horace Bishop called to see us last week and left us his blessings. He is always a welcome guest in our office.

Rev. Gaston Hartsfield, of San Antonio, remembered us while in Dallas last week. He is one of our hard-working pastors.

Rev. H. P. Clarke, of Oklahoma, remembered us last week while in Dallas. The Oklahomans are always welcome.

Rev. C. A. Spragins, of Greenville, represents his conference on the Joint Board of Publication. And he is a good one.

Rev. E. Y. S. Hubbard, of Rockport, writes us of a recent prohibition victory at Rockport. Majority for pros about fifty. Good!

Rev. W. H. Baker, of Celeste, did not forget us upon his recent visit to Dalals. Bro. Baker is having a good year. Come again.

Rev. Leonard Rea, of Jones-Bethel, Greenville District, that tireless worker, is happy in a good report of his year's work.

Rev. L. A. Hanson, of Princeton, will report a good year. He is welcomed by the Advocate force when he calls to see us.

Rev. C. L. Bounds, of Wolfe City, called the past week. He has a good charge and a good parsonage with no use for a kitchen.

Rev. W. H. (Uncle Buck) Hughes is very feeble. He is confined to his room. Brethren will remember the old hero in their prayers.

Bishop E. E. Hoss visited our office last week. We regret our absence. Bishop Hoss is a great favorite with the Advocate force.

Rev. H. B. Henry, of Polytechnic, did not forget us upon his visit to Dallas last week. We have known and loved him for many years.

Rev. G. H. Collins, of Dayton, lacks forty dollars of having enough money to send a worthy young man to A. C. I. Who will help him?

Rev. C. L. McDonald, president of Cherokee College, is rejoicing over the fine opening of that school. He is in the second of his presidency.

Rev. L. B. Saxon, of Grace Church, Palestine, is busy with affairs for his new church. It is a great achievement for both pastor and people.

Rev. G. H. Bryant, of Estelline, called to see us the past week. He makes a good report of his section and of Methodism in his charge.

Rev. Ben Crow's address is now Itasca, Texas. He has not changed his charge. The parsonage has just been moved from Loveless to Itasca.

Rev. H. F. Brooks, of Mineral Wells, makes a good report from his charge, as usual. He is not only a good preacher, but a good pastor.

Rev. J. T. H. Miller, of Brady, called last week. He is a member of the Joint Board of Publication and has always been the Advocate's friend.

Rev. H. B. Henry, of Polytechnic, now a supernannate, is growing old sweetly and graciously. We were glad to see his good face in our office.

Rev. T. H. Morris, of Greenville, is an old newspaper man and knows how a paper should be run. He is a valuable member of the Joint Board of Publication.

Rev. J. A. Whitehurst, presiding elder of the Waco District, is a useful member of the Joint Board of Publication. We were happy to see him last week.

Brother S. E. Green, president of Wesley College, Greenville, is happy over the fine opening of his school. The new administration building is now occupied.

Rev. J. A. Dosier, of Ranger, called on the Advocate and brought us a good report on his work for the Advocate. He is one of the Advocate's good friends.

Rev. S. P. Nevill, of Brazos Avenue, Cleburne, brought us a large list, almost in full, from his charge and he will get the rest.

Brother Nevill always has a good report for the Advocate as well as other Church interests.

Rev. D. H. Hotchkiss, of Palestine, called to see us last week. He attended the meeting of the Joint Board of Publication. He is one of its forward-looking members.

Rev. T. S. Armstrong, presiding elder of the Georgetown District, remembered us last week. He is an interested and useful member of our Joint Board of Publication.

Rev. J. T. Griswold, presiding elder of the Sweetwater District, attended the meeting of the Joint Board of Publication last week. We enjoyed his visit to our office.

Rev. J. F. Archer, of Whitesboro, called on us the past week. He is a diligent pastor who looks after every interest committed to his hands—the Advocate not excepted.

Dr. F. P. Culver, pastor of Austin Avenue, Waco, is in a local hospital of his city to an operation. He will be remembered in earnest prayer by many friends.

A seven-pound girl arrived at the parsonage home of Rev. and Mrs. D. Macune, Corpus Christi, Texas, Tuesday, September 19, 1916. We congratulate the happy parents.

Rev. J. H. Groselose, presiding elder of the San Antonio District, and president of the Joint Board of Publication, made the Advocate office a delightful visit last week.

Rev. M. L. Hamilton, of Paris, did not forget us last week when in Dallas. His conference has in him a valuable representative on the Joint Board of Publication.

Rev. C. M. Simpson, of Oak Lawn, called last week. We had the pleasure of preaching to his fine congregation last Sunday. What a magnificent Church is Oak Lawn!

Mrs. Jennie Davis, of Brownwood, was a pleasant caller at the Advocate office. She has been a reader of the Advocate many years and we enjoyed meeting her personally.

Rev. H. M. Long, of Vernon, one of the strong young men of the Northwest, smiled on us the past week. He is in love with Vernon and we can safely say it is mutual.

Rev. R. B. Moreland, of Decatur, will have a good report at conference. He did not neglect the Advocate during September and we expect to receive a full report from him.

Rev. J. J. Creed, of Taylor, is one we always count on. He is working for a full report on the Advocate and some new subscribers. We were glad to see him in our office.

Rev. F. B. Buchanan, presiding elder of the San Angelo District, is one of the West Texas representatives on the Joint Board of Publication. The Advocate has in him a staunch friend.

Rev. J. L. Leonard and family, of Leola, Arkansas, have been visiting relatives at Kemp and Kaufman. He intends to enter S. M. U. We wish him a happy residence in Texas.

Rev. C. C. Barnhardt, of Oklahoma City, a member of the Joint Board of Publication, is deeply interested in the success of the Advocate. He graced our office last week with his presence.

Rev. S. J. Vaughn, presiding elder of the Dublin District, was among our callers last week. As a member of the Joint Board of Publication, he is deeply interested in the Advocate.

Dr. John H. McLean was honored at the Sunday services of the Southern Methodist University last Sunday. He was felicitated upon reaching another milestone in his long and useful life.

Rev. R. P. Buck, of Collinsville, called on us while in Dallas. Being a pastor who does his whole duty, he observed September as Advocate month and we will have a good report from him.

Rev. J. G. Forester, of Goldthwaite, was among the pleasant visitors the past week. He feels at home back in North Texas and his brethren of that conference are always glad to see him.

Rev. C. A. Clark, of Wewoka, Oklahoma, was welcomed in our office the past week. Wherever Brother Clark is pastor the Advocate is well circulated. His people know what is going on in Methodism.

Rev. J. G. Miller, presiding elder of the Stamford District, is a representative of the Northwest Texas Conference on the Joint Board of Publication. We enjoyed his fellowship in our office last week.

Rev. R. C. Hicks, of Clarksville, is in the section where the old-time hospitality abounds, and the preacher fares well. He thinks there

are no better people on the face of the earth. Methodism is to the front. Brother Hicks is one of our strong men and his charge has a good pastor.

Rev. J. B. Turrentine, presiding elder of the Marshall District and a member of the Joint Board of Publication, called to see us last week. He and the editor were boys together. And neither tells on the other.

Rev. J. B. Gober is still gathering shekels for Wesley College, Greenville, though his call at the Advocate office was not for that purpose. We were glad to see him, as we all ways are under any and all circumstances.

Rev. N. R. Stone, our pastor at Lewisville, had the misfortune to fall and break his right arm last week. He is doing as well as could be expected and we hope will regain the use of his arm with no serious results.

Rev. Z. V. Liles, of San Saba, is finishing up his magnificent new marble church. He has had a great year at San Saba. In his ability to collect money and gather in members he has few superiors in the West Texas Conference.

Rev. Alex Hubbard, of Yowell Circuit, called on us. He has a new six-room parsonage all paid for. He has had 81 conversions and 64 additions. A good year. He brought in a big list of Advocate subscribers and will have the rest soon.

Rev. T. F. Roberts, of Creek District, East Oklahoma, is one of the progressive men of the conference. His work for his Church paper, though a P. E., looks like that of a live pastor of a good charge. We were glad to see him when he was in Dallas.

Dr. O. E. Goddard, of First Church, Galveston, called on the Advocate, bringing sheaves—a check for seven new subscribers secured by a talk from the pulpit on the preceding Sunday. He already had a good list, having made several canvasses during his pastorate.

Dr. A. C. Millar, editor of the Arkansas Methodist, writing of his intended visit to the New Mexico Conference, says: "If our host will arrange for us to eat and sleep together, I think that we will have the same point of view." We are willing to try it. Anyway, isn't it a beautiful thing for brethren to dwell together in unity? We love Dr. Millar—with all his faults.

The protracted meeting at the Mill Creek Church closed Sunday night. The preaching was done by the pastor, Rev. R. E. Parker; good music, vocal and instrumental, was furnished by the congregation and the Govett orchestra. Much interest was shown in the services, and six members, by vows, added to the Church.—Saginaw Enterprise. We rejoice in this good news.

Rev. R. L. Ely, of Prosper, is rounding up his fourth year with a decided increase on all lines. Brother Ely is a four-year man and his people give him up reluctantly, even then. He always leaves a splendid charge for his successor. He has a full report for the Advocate every year, hence this will be no exception, only it will be earlier.

A number of brethren called whose names we failed to record, hence have slipped us at this writing. We were nonetheless glad to see them. We appreciated their kind words and their interest in the Advocate. We are counting on the earnest co-operation of every preacher and subscriber to make the Advocate helpful to the Church.

Brother B. G. Myers, of San Antonio, died very suddenly at his home September 15. He was the father of Rev. B. A. Myers, our pastor at Palacios, Texas, and Rev. L. N. Myers, West Point, Texas. His wife and twelve children survive him. A suitable obituary will appear later. The family have our sincere sympathy in their bereavement.

Dr. C. B. Spencer, editor of the Central Christian Advocate (Kansas City) writes: "I have long had it in mind to write you a letter telling you how highly I appreciate the ability of the discussions which you are putting in the Texas Christian Advocate concerning the pending questions involved in Organic Union. I do not know who has spoken with greater clarity." Thank you, Dr. Spencer. Will unite with you.

A GOOD FRIEND IN OKLAHOMA.

Enclosed find \$4, two years in advance to October, 1918. The Advocate is always a welcome visitor in our home. We were glad to read the writup in September 14 issue. It took us back to our boyhood days when my father used to read the Advocate to us. We are with you and will be a subscriber till we are called home. H. K. PRICE, Addington, Oklahoma.

My father was a reader of the Advocate for over forty years, and as long as I can give the subscription price I will never be without the Advocate, for I enjoy reading it and long for the time to get a new one. MRS. L. H. MICENHEIMER, Lockhart, Texas.

On Being Human

The Advocate has done me more good than any other paper that ever came into my home. M. A. GROSS, Bartlett, Texas.

I appreciate the Advocate more than any other periodical that comes to our home. MRS. C. E. FROST, Duncan, Okla.

We appreciate very highly the kindness of subscribers like Brothers W. P. Lash, of Plainview; E. R. Poole, of Kilgore; J. G. Holcomb, of Cookville, and J. O. McCall, of Wichita Falls, who not only sent amount due on subscription, but also added an additional amount to carry their subscriptions to 1918. There were others who did likewise. These happened to come in the same mail and we cannot refrain from making special mention of them. The next mail brought like responses from Brothers T. M. Brown, Murchison; H. K. Price, Addington, Okla.; H. S. Bishop, Ardmore, Okla.; J. T. Pollard, Sr., Duncan, Okla.; Mrs. F. P. Nettles, Dallas, Texas; Mrs. V. B. Hayes, Durant, Okla., and still they come. As the pastors say, "We serve a good people."

The Advocate has been coming to our home since we were married—oftry-five years. I wait, not very patiently, each Friday for it to come and it is read through before anything else. It seems it gets better every time. MRS. W. A. WHITTENBERG, Pecos, Texas.

HONOR ROLL.

Cotulla Station, Uvalde Station, Uvalde District, West Texas Conference, Dow B. Beene, P. C., reports all benevolences paid in full for the year. And this record has been made in spite of a long continued drought, and then a destructive storm. A good revival during the summer, and some repairs on both church and parsonage. Salary will be paid in full.

Rev. J. W. Wardlow, Gause, and Rev. H. C. Willis, Cameron, have each already reported all conference collections paid in full. Needless to say salaries will be paid. We hope to have a half dozen others to report next week. GEO. W. DAVIS, P. E.

Rev. J. T. Brown, pastor at Woodward, Clinton District, West Oklahoma Conference, is the first pastor in this conference to report all his benevolent collections in full for this conference year. He sends check today to cover the whole. W. L. ANDERSON, Teller. El Reno, Okla., Sept. 19.

Rev. J. U. McAfee reports that he has this day paid to the Treasurer of the Conference the conference collections of Barry and Emhouse in full. This is the first charge in the district to pay in full. Pastors and committees are hard at work and a number of charges are expected to report out in full at our Pastors' Conference Tuesday, October 3. McAfee wears the blue ribbon. W. H. MATTHEWS, P. E. Corsicana, Texas, Sept. 25.

At a recent Quarterly Conference our Nixon* stewards reported salaries paid in full and the pastor, Rev. F. M. Jackson, had collected the benevolences. All this nearly a month before the Annual Conference. We are glad to announce Nixon on the "Honor Roll" and are expecting similar reports from other charges in the district at an early date. A. W. WILSON, P. E. Cuero District, Sept. 25.

C. M. Dunslette, pastor of the Victoria Mission, has collected conference assessments in full and sent to Treasurer. This is a new charge, but the pastor and his people are bringing things to pass. A. W. Wilson, P. E. Cuero District, Sept. 25.

ANNUAL HOME-COMING

We will have an Annual Home-Coming at the Jones-Bethel Church Sunday, October 8. A splendid program has been arranged. Rev. F. F. Boone, of Fort Worth, will preach the sermon. All former pastors, members and friends cordially invited. J. LEONARD REA, Pastor.

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