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SHALL THE NATION LOSE ITS SOUL?

Comparatively few people realize the fabulous increase of wealth in this country. The Comptroller of Currency, in a recent speech before the American Bankers' Association, declared that the Nation's bank deposits are so huge that, if there should be withdrawn from our banks an amount equal to the combined resources of the Bank of England, the Bank of France, the Bank of Spain, the Bank of The Netherlands, the Bank of Norway, the Bank of Sweden, the National Bank of Switzerland and the Imperial Bank of Japan, our deposits in the United States would still be as great as they were three years ago. If the annual increase of our wealth, said the Comptroller, should be divided among all the men, women and children engaged in industrial occupations in this country, each would be nearly a thousand dollars richer per year.

The Comptroller, however, did not stop with a mere recital of the staggering increase in the Nation's wealth. He turned prophet and spoke words of solemn warning to his hearers. He quoted with telling effect the words of the English Litany: "In all times of our adversity, in all times of our prosperity, in the hour of death and the day of judgment, Good Lord, deliver us." He reminded the bankers of the Nation that the dangers of prosperity are as deadly as those of adversity, death and judgment. He argued that the Nation could fulfill "the loftiest and noblest conceptions of the centuries" only as we "put the souls of people in the use and application" of our abounding wealth.

Words more solemn have not been spoken to the American people within a generation. These words are all the more pregnant with meaning because they come, not from the pulpit, but from the pew. They should challenge the attention of all classes of our people.

The test of prosperity is the supreme test in the life both of the individual and the Nation. If adversity has slain its thousands, prosperity has slain its tens of thousands. The peril of America in the hour of her prosperity is vastly more serious than that of Europe in the hour of her adversity. More deadly than the peril of death and judgment is the peril of material prosperity.

Jesus never seemed so serious as when warning against the peril of wealth. No trickery is so subtle as the trickery of riches. Men are tricked into believing that their wealth is their own. They mistake stewardship for ownership. They mistake tenantry for proprietorship. Mere agents, they imagine that they are proprietors. They ask, Shall I not do what I will with mine own?

Wealth tricks men into a false feeling of security. "Soul, thou hast much goods laid up for many years" is the cry of the foolish

rich. Money tricks men into believing that they can satisfy their souls with material things. "Take thine ease, eat, drink and be merry" are the words of the complacent rich. Money eliminates God from life's program and humanity from life's plan. Egoism, sensualism and commercialism characterize all who trust in their riches. The most deadly peril in the life of any man, therefore, or of any nation, is the hour of material prosperity. And it argues well for our future as a people when men like our Comptroller of the Currency dare to tell us so.

The obligation of the American people at this moment is measured not only by their ability but by the call of the needy world as well. If we shall play the Priest and Levite who passed by the man both robbed and wounded; if we shall be as the rich man at whose gate a helpless beggar lay; if we shall act the part of the servant who hid his lord's money in a napkin—in a word, if we shall refuse to open our bowels of compassion to the bodily, mental and spiritual needs of the stricken world, then the Nation has lost its soul and what shall it profit though we hold a mortgage on the whole world?

A MATERIAL SYMBOL OF THE SPIRITUAL LIFE.

Francis Greenwood Peabody, professor of Christian Morals in Harvard University, declares that money is a material symbol of the spiritual life.

We long have thought of money as the symbol of human energy. Money is stored industry, sagacity, prudence and foresight. As the bit of coal is only so much stored sunshine, so the dollar represents only so much stored human energy. A man's money is his stored self.

More than this, however, is true. Money is more than the symbol of physical energy; it is the symbol of a man's spiritual life. How a man acquires and uses his money is a certain test of his character. And this test the whole world rigidly applies to the lives of men.

If a man acquires money by chance and without giving its equivalent he is a gambler; if he takes another's money without his knowledge or consent, he is a thief; if he gets money under false pretenses, he is a swindler; if he takes another's property by force, he is a robber; if he comes into possession of another's property by passing false instruments, he is a forger. The whole world judges a man's character by the manner in which he acquires his money. The way in which a man's money is acquired, or used, is accepted the world over as an infallible symbol of his hidden, inner life. Protest as we may, the world will not be swerved from this standard of judgment.

We cannot resist the conviction that the

teachings of the Master himself justify us in saying that the manner in which money is acquired or used reveals the inward character of men. Men who trust in riches, Jesus said, disqualify themselves for the Kingdom of Heaven. Jesus judged men by their concern for money. An excessive love of money, one of Jesus' apostles said, constitutes a man an idolater. Unless men shall be willing to use money as a sacred trust, the whole New Testament teaches, they would do well to flee from it as a deadly peril. Money indeed is a material symbol of what men are in their inner, hidden selves.

Our branch of the Christian Church just now is calling for money. The annual accounting is at hand. The conferences are soon to assemble. The Church is in arrears to the pastor; the orphans are to be fed and clothed through the winter; the retired veteran preachers and their families are to be provided for; the salaries of heroic men and women on the mission fields are to be collected; collections are to be taken in behalf of schools and colleges which are educating our children; struggling congregations are to be assisted in the erection of churches; provision is to be made for the distribution of God's Holy Word. In brief, the great enterprises of the Church are now being presented to our people by faithful pastors.

What a fine opportunity, therefore, is afforded us each to judge himself by the Master's test of character, namely, the way in which each acquires and uses his money! Let us not judge each other; God forbid! Let each judge himself. Let each test the wealth of his spiritual life by his response to the calls of heroic and Christian enterprises. Can the love of God dwell in us if we shut up our bowels of compassion when opportunity is afforded us to advance by gifts of money the Kingdom of God? Shall we not judge of our spiritual estate by our willingness or unwillingness to use our money in extending the enterprises of the Kingdom of Heaven? Is not the money withholden now a material symbol of an impoverished spiritual life?

On the other hand, is not the money freely and heartily given in response to the varied calls of the kingdom a material symbol of an abounding spiritual life? If one is in doubt as to his spiritual condition, may he not find a certain test of that condition by the manner in which he uses his Lord's money? By this test may not one very easily discover whether Mammon is God? And by this test may not one as easily discover whether or not he loves the Lord Jesus in sincerity? For the money in our pockets, Jesus and the whole world being judges, is a veritable material symbol of what we really are in our inner, hidden selves.

The Proposed Union Of Methodisms

CHURCH AMALGAMATION.

I had thought to be silent on the subject of Church amalgamation, as we have a Commission of wise men carefully chosen to represent us. But it seems now that it is destined for the next two years to "disintegrate and absorb" all important questions, so therefore "I will show mine opinion."

When the Saratoga General Conference showed such a fine spirit, and made such an earnest plea for union, I was deeply moved and felt like it would be a good thing. I still think it may be, but I am not so sure.

When I was a boy I read Doctor McFerrin's history of the origin of the M. E. Church, South (I have forgotten what he called his book), and I thought that the debates of forty-four were the greatest ever. Demosthenes was a tyro by the side of George F. Pierce. Subsequently I read the Oration on the Crown, and my opinion was changed. Later on I read "The Disruption" by Doctor Myers. It was a fine book. Still later I read Redford's history of "The Organization of the M. E. Church, South." Redford didn't plagiarize, but he said the same things that McFerrin had said before him. By and by I worried through McTyeire's history of the matter. I was satisfied but not edified. Now I say to Bishop Hoss, Doctor Harrison and H. G. H., all and sundry, I am not going to read another line of that stuff. You can crowd your paper with it if you want to, but not many are reading it. If a man doesn't know by this time that Doctor Peck was haldheaded, he is hard to learn. That history doesn't bother me.

Neither does the question of a constitution. Church governments are conventional, though no doubt often providential. I don't care whether the veto power is lodged in the Episcopal bench or some other authority.

I have as much respect for that bench as any one. They are not infallible. It may be that the Episcopal prerogative should be modified. If so, no harm will result. It may be that the tenure of the office should be limited to a term of years. I don't think so, but if you do, limit it, the old ship of Zion will not be wrecked. None of these things move me. I have heard of Bishops who would do well to resign, but none do so.

What pesters me is, firstly, "The nigger in the wood pile." And I tell you right now, if Aunt Dinah is a delegate to the supreme General Conference, you needn't elect me, for I won't go. No, not if it is unanimous. "You may break, you may shatter the vase if you will, but the scent," etc.

Secondly, I don't want to be tangled up with a set of political preachers. Right now, a pastor of one of their city Churches is a candidate for Governor. Yes, on a political platform. Even now, Sunday after Sunday up North, they are preaching a political propaganda and praying publicly on Sunday morning for the election of Hughes. Personally speaking, not clerically, I hope the Lord will turn down their prayers, and that a better man will be elected. If I had been in a certain Northern city three Sundays ago, when they prayed the Lord to have Hughes elected, I would have cried out, "God forbid!" No, I don't want to unite with that bunch of preachers until the Joint Commission agrees that preachers must keep party politics out of the Methodist pulpits. You may do like they did in forty-four; make false issues and spend time in special pleading, but the Negro and a political ministry are the great obstacles in the way of Church union.

An old mammy taught me to speculate thus:

"If all the trees in the world was one tree what a great big tree that would be. If all the cows in the world was one big cow what a great big cow that would be. If all the rivers in the world was one river, what a great big river that would be. If all the people in the world was one big man what a great big man that would be."

We might add, "If all the Churches in the world was one big Church, what a great big Church that would be." And the imagination is what there is to it.

HORACE BISHOP.

UNIFICATION AS VIEWED FROM THE FAR WEST.

Of all the articles that have appeared in connection with Methodist unification none have seemed to the writer so ably expressed and developed as the one contributed some weeks ago by Bishop Candler, of Atlanta. What sensible man can dispute that unification, if it comes, must come, with unanimous mutual consent of the Methodist bodies included in the large organization? Who cannot discern that it would be folly to rush with undue haste, for whatever reason, into an agreement which would, in the future, be bitterly regretted? The chance of dissension, litigation and ecclesiastical strife must be eliminated. Nor should the Southern Church by any concession or compromise destroy or unduly hamper its effectiveness among its own people. Let us premise all discussion with these admissions.

Bishop Candler in uttering a warning against the glittering slogan of a world Church—in discouraging ecclesiastical ambition has shown himself a prophet and spiritual leader. In asserting, as he has so ably, that the Church is spiritual and immaterial, that its chief work is to save the lost and advance the spiritual unity of the kingdom of God—he has secured the claim of all men devoted to truth and its proper utterance.

But I would now state as briefly and succinctly as possible my sentiments on Methodist unification from the viewpoint of a far Western Southern Methodist layman. As we view it, there is every advantage to accrue from uniting with the sister Church, nor do we apprehend thereby any loss of principle or religious efficiency. Mixing with members of the sister Church as we do daily, we find them like ourselves and their Church in its organization, detail and tendency similar in almost every respect to our own. There is no ostensible difference worthy of mention.

But we can plainly perceive that our Church, disunited and separate, is now and must ever remain at a distinct disadvantage in every section outside the immediate South. It is manifest that the Church in this and all other neutral sections will contend with odds heavily against her. This is incontestable and should be plain to the whole Church. If unification fails the Southern Church will be limited and hampered in its work. It must remain distinctly a Church for Southern territory and Southern people. A great effort should be made to avoid this—it will hurt the South politically as well as the Church itself religiously. But, united with the sister Church, what will our Church lose that is essential and necessary? Can any man suppose that we will have Negro Bishops imposed on us or that we will be otherwise dominated and harassed contrary to our interests and wishes? Can we not believe, can we not expectantly strive for a unification wherein the South will have her own choice of leaders and local government? But in matters of general and foreign policy the majority should and must prevail.

I advert to the question of the court of last resort: whether it should be the General Conference or the College of Bishops. This is held by some to be an insuperable obstacle to unification. I cannot regard it so. As long as a General Conference can carry any measure by a two-thirds majority it will differ only in degree—as it were—not essentially from a General Conference that can carry any measure by a simple majority. The parallel between the College of Bishops and the Supreme Court is not exact and cannot be unless the Bishops have an absolute veto.

It is objected by some that unification would require a sacrifice of principle that after it was done we would have to falsely admit, "Well, we have gone back to the M. E. Church." To me it does not seem a question of surrender or abandonment of principle. Why cannot we all admit that the real, the compelling reason in the first place for separation, has long since vanished. Surely it was slavery. Such an institution alone could have severed or rived asunder great States and great Churches, otherwise so closely held together by common

interests, racial ties, and religious communion. If it is a question of surrender, the surrender has already been made. Honor and principle, if they are lost, were lost many years ago.

Can we never clear the mists from our eyes and see things in their true light and just proportions? Can we not, by this time, know that our fathers and grandfathers—honest, patriotic and pious—had they lived in the North would have taken the Northern side, while ardent Northern men, had they lived in the South, would have taken the Southern side. Individuals counted nothing, nor personal honesty or enlightenment. People thought and moved in the mass and great sections were arrayed against one another, at last, in mortal combat. And now, when there has been a unification of the States politically, why can there not be a unification in the Methodisms ecclesiastically? Men ask for the motive in unification. I retort and ask for the motive and reason for continued separation. Surely, if we will be frank and admit it, there is no more reason for two Methodisms in America than there is reason today for a United States of America and a Confederate States of America.

Besides, there is no religious question at stake. Religion does not enter it at all, and none admit this more frankly than a vivacious correspondent to your paper, who says: "These are not questions of love, old-time religion, emotion, weeping, handshaking or calling sinners to repentance." No, he says, "but great questions concerning the Church of God, its historic past, its immense present and its glorious future." Too many of us it is apparent that a greater Church of God (in the sense that he means as well as in the spiritual sense) would be advanced by a united Methodism.

But let us survey the great world outside. It is the pressure from this world that forces the Methodist bodies on this continent into one organization. The prospects that lie out there are great, the fields are immense, the opportunities for Christians and religious service, in every quarter, unnumbered. Methodism, therefore, ecclesiastically, even as America today does politically, should present a united front—the breach in the wall should be repaired, as the agency that made it has now departed forever. It is the demand of the times—the spirit of the age, that all Methodists in America from now on should "in mutual well-beseeming ranks march all one way."

Therefore, I, speaking as a Western Southern Methodist, the son of a Southern Methodist preacher, the grandson of a Confederate soldier, proud of my section, its character and history, would ask other Southern Methodists to approach unification with an earnest desire to achieve it—not with a half-hearted, indifferent or hostile attitude. And if they are met with a right spirit from other quarters, who can doubt that unification will be accomplished, neither will there be any sacrifice of principle nor surrender of anything of value.

W. MOFFATT CURRY.
Banning, Calif.

"A LAME CRITICISM," ANSWERED.

It seems that in my article recently published in the Advocate concerning the proposed constitution to be adopted under Methodist unification, I aroused the ire of Judge Reeves, who proceeds to deliver himself in your issue of September 7, and with "much ado about nothing," discovers a mountain in a mole hill.

I have hurt the Judge's dignity by merely using a small part of his article, to illustrate what might happen to the Southern Church, if it threw away certain protective agencies upon entering the alliance, as proposed by the Northern Church. I had no quarrel to pick with the Judge. There was no issue between us. The chip was on his shoulder, not mine. I said then and I say now that under the power that the General Conference of 1844 possessed, it could have pre-emptorily set off the membership in the Southern States, without their consent and over their protest, and the right to do this would have been upheld by the courts of the land. Does any one doubt it? Will Judge Reeves say that he does not believe that such action

would have been sustained by the Supreme Court? It was an "all powerful" body. There was no appeal from its action. I did not intimate that Judge Reeves was not familiar with the decision of the court named and neither did I say that any one could be forced into a Church connection against his will, but I did contend that the General Conference could set him off by himself, provided it possessed the power of the conference of '44. The Judge says he was familiar with the decision named before I was born. That may be so, and if it is, it might be well for the Judge to go into his private room and calmly and meditatively read and digest the famous reply that Pitt made to Walpole, when the latter charged him with the "audacious crime of being a young man." There is food for thought in that production.

It would be absurd to contend, as the Judge intimates that I did, that any court or convention in the land in which we live could take a man by the scruff of the neck and chug him headforemost into any Church organization. That is an attempt to strain the construction of my article to the breaking point. The Judge is a modern Don Quixote, who is riding, booted and spurred, to break his lance against everyone and everything who even seemingly take issue with him.

A tilt at an imaginary foe may be good physical exercise, but usually no harm results. Windmills may fall before him but calm reason and uncontrovertible facts have nothing to fear.

Having ventured as I thought, in a becoming manner, to discuss some of the vital issues, as they occurred to me, pertaining to the coming together of the great Methodist bodies in America, I never dreamed of stirring the choleric temperament of our good friend from Tennessee, who has charged me with deliberate misconstruction of the opinion of the Supreme Court. That was a serious charge and he ought to be able to prove it by the facts, not inuendo or mere assertion.

If he was familiar with the law, with the decision of the court, even when the writer was an infant, then he was bound to know that I was following the reason of the court, which was dealing in the aggregate, and the individual Church member, as such, was without the contemplation of the court. Then it was the Judge who distorted the opinion of the court so "that it would put to shame a Justice of the Peace," so as to make it say that the General Conference could by an ipse dixit, slap me into a Church connection whether or no. Oh, the Judge was evidently looking through green goggles then. He was "seeing things." There was another mirage floating before his distorted vision.

Let us keep the record straight, Judge; because we are dealing with big subjects, no carping criticism ought to be indulged in.

When we are all trying honestly to evolve a great system of Church government, let us overlook the little things, which only detract from the main issue, and are harmful only and take our minds off the great fundamental principles.

Now, Judge, it appears to me that I have touched upon the matters raised by you and after going over them I am unable to find that I have any quarrel with you; if so, it is your own making not mine, for if you will permit me to say it, I have nothing but the best wishes for you. It might be well for you and I to take to ourselves the good advice that the books tell us a certain preacher gave to his flock. His name was Maister Pittendreigh, and on one occasion he preached in the Free Kirk of Drumtochty, same being a fast day and after preaching for one hour and fifty minutes he closed with these words:

"Noo, ma freends, a'wull no be keeping ye ony longer, and ye 'll a' gae hame tae yir ain hooses, and mind yir ain business. And as sune as ye get hame lika man 'll gae tae his closet and shut the door, and stand for five meenutes, and ask himsel' this solemm question, 'Am I a goat? Amen.'"

JAMES A. KING.

"Infidelity inspires no hymns of divine praise and prayer. We are not surprised, therefore, when a man like Col. Ingersoll is buried that no hymn is sung at his funeral. Atheism knows no object of praise. It offers no prayer. It gives birth to no hymn."

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LAY LEADERS AND THE ANNUAL CONFERENCE.

Rev. W. W. Pinson.

Why should the District Lay Leaders be members of the Annual Conferences?

1. Because the laymen are not adequately represented. The preachers of the Church number only one to 300 of our membership, yet they make up six-sevenths of the voting strength of the conference. It is in accord with the hour in which we live, with the growing sense of the worth and capacity of the laymen, and with a sense of fairness in the division of responsibility that laymen should have a larger share in the affairs of the kingdom.

2. Because these lay leaders are truly representatives of the Church. They do not represent a class or a special interest. They are elected by the same body that elects other lay delegates except one who is elected by the Annual Conference. We trust the District Conference to elect four. Can we not also trust the same body to elect a fifth? When elected will the fifth man be any less representative than the other four? In addition to the fact that this electoral body will be choosing a lay leader they will be conscious at the same time that they are electing a member of the Annual Conference also, and will make their selection accordingly.

This has been called class legislation. Surely this is using words without thinking of their meaning. In what sense is it class legislation? There is not a layman in the Church who is excluded from the benefit of this legislation. There is not a voter who is excluded from his electoral right. These men have no special interests to serve. What are the duties assigned these men composing the Board of Lay Activities in the Annual Conference? "The duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of the laymen in evangelistic work and co-operation with other conference boards in executing their plans for larger service in all Church work." Par. 413. No one of these duties is a "special interest," and there is nothing here to be dreaded. These men have no salary; no position of honor open to them; no temptation to protect a class.

3. They represent the entire lay activities of the Church. The same General Conference that originated this legislation gave to the laymen's work in the Church organic form and legal recognition. The Committee on Lay Activities in the Annual Conference was formed. These activities are represented under three heads, Missions, Social Service, Evangelism. These three departments of lay activity are meant to include all the forms of lay service in the Church. When a lay leader is admitted to the Annual Conference he is there not only as representative of the great body of laymen in the Church but as one who has knowledge, skill and interest in the lines of work committed to laymen by act of the General Conference. The preacher properly has a predominant place in the Annual Conference because he has special knowledge and skill and interest in the affairs of the body. For the same reason these laymen, whose office puts them in a similar relation to laymen's work, should by all reason have a place in the councils of the Church. The purpose of representation in a delegated body is to secure two things, viz: (1) The representation of the interests and desires of those represented. (2) A knowledge of and devotion to the interests to be represented. These lay leaders fulfill these requirements. They are elected by the people they are to represent and not by any special class or organization, and they are chosen because of their special fitness to represent the great trunk line interests of the kingdom.

The suggestion that laymen of other boards should bear the same relation to the Annual Conference as these leaders is a curious mode of reasoning. In the first place, the lay members of other boards are not chosen in the same way. They are nominated by the presiding elders and elected by the conference. They are, therefore, not representative in any general sense. They are not delegates by any tributary body. Such a form of ex-officio membership would make it possible for the Annual Conferences, on nomination of the presiding elders to double their lay membership at will, and would open the way for danger-

ous manipulation. Those who, like myself, would like to see the lay representation increased would naturally hesitate to increase it in that way.

In the next place, the members of other boards are appointed to represent definite interests. Their duties are not to look after general interests, but specific. The cry of "special interests" could be raised against them with some show of reason.

4. Not only does the Church need these men, but they deserve this recognition. I have for ten years been drawn in the most intimate official and personal relations with leading laymen of the Church. My deliberate judgment is that they are as devoted, as self-denying, and as competent as the average preacher. They love the Church and can be trusted with its interests. They labor and travel and spend their own money, asking nothing in return. Sometimes they have to face discouragement and, sad to say, even scant courtesy at the hands of those they are trying to serve, but they keep right on. Their names are on high. We can afford to record them on our membership rolls. "He that will be great among you let him be servant of all." This badge of honor these men as a class have won. We should recognize it and give them and their fellow-workers the encouragement and the confidence they deserve.

I cannot conceive that the Church will negative this legislation. It is in the interest of progress, and is in recognition of the most significant and most hopeful movement of the last half century. To veto this reasonable and logical legislation would be to discourage and to hurt the movement.

If defeated this defeat will be due to the votes of preachers. Will it be quite considerate and generous for the preachers who already have a lifetime tenure as members of the Annual Conference to close the door on these men who like themselves are set apart to a definite official relation and work in the Church?

JUST ONE THING AFTER ANOTHER.

Gulliver.

The picture show has come to stay. Contest it as you may, fight it as you will, when the smoke of battle has cleared away the show which has been running all along will continue with no visible marks of injury. It is one of the greatest agencies of evil and of good that has ever been set to work among men. In case of the most elaborate and scientific productions both the eye and the ear are appealed to. The music of the organ is suited and adapted to the action as displayed on the screen. It gets perfect attention; and having "eliminated the supermind," as the scientists say, it is free to impress the subconsciousness without let or hindrance. And although the listener and spectator knows that the whole performance is a play—a make-believe—he is nevertheless impressed for or against what he hears and sees. It is wonderful and it is powerful!

Seeing then that this mighty force is at work among us, and will continue, the question arises, "What are we going to do about it?" In my judgment there is only one answer— censor it and use its great power for good. It is, in a measure, on a par with the novel. In fact it is the novel visualized. What the individual imagination is left alone to do, in the case of the printed novel, is accomplished by the director of the moving picture. We read about how the lady shot the burglar, or how the Rev. Mr. Bugle preached to the people in the mining camp. In the case of the moving picture we see the preacher, the congregation, hear the singing of the people; we see the burglar and the lady, and, in the most realistic portrayals, we hear the shot she fires as well as see the results of her marksmanship. All this we have been reading about since the first advent of that department of literature which we denominate fiction. And all intelligent people are agreed that fiction has been both hurtful and helpful. Dickens, Scott, Victor Hugo, Thackeray, Cooper, Washington Irving and other great fiction writers have been recognized and dubbed as mighty and worthy builders in the pyramid of the best literature of the most cultured and civilized nations and peoples. The same is true of Shakespeare and other great poets and dramatists. Though in most cases their characters have been "created," the creations are so true to nature that they are recognized as powerful

portrayers and illustrators of men and things, and have helped the teacher and the student at the same time.

On the other hand the "dime novel," the "blood-and-thunder" production of men and women who appeal to the lower natures of men, have been correspondingly hurtful; and it has been the part of parents and teachers to censor these works of fiction, and to guide, as far as possible, the reading of "the rising generation" in the choice of the best rather than the worst of these productions. Every parent and teacher knows what this means.

Now the same course must finally be followed with reference to the illustrated novel as it is seen and heard in the moving picture theater. Those scenes that debase and demoralize must be tabooed. The wheat must be separated from the tares. Those suggestive and hurtful pictures must be howled down. In every community the managers of the picture houses must be given to understand that the parents and teachers will not put up with hurtful pictures. This popular protest will be heeded, even by those managers who are so sordid and mean as to care nothing about the moral effects of their pictures, and who look only to the money taken at the ticket window. A wise censorship is the only solution of the new problem which confronts us today.

Quite a number of brethren and sisters have written me from various places asking about the particulars of the fire that recently destroyed the parsonage at Commerce, and come very nearly destroying the lives of my wife and her little granddaughter, Marie. Both escaped by the "skin of the teeth" as it were. The explosion of a coal oil stove was responsible for the disaster. We lost nearly all—except the best part of my library, which was in the study at the church. Many things, of course, can never be replaced. But we are so thankful that we all escaped with our lives that we are rapidly being reconciled to the loss we incurred. "All that a man hath will he give for his life." Is it not true?

One book was saved from the wreck which I valued more than all the others put together. It is an old volume, two hundred and twenty-five years old, in fact, and one that is not only out of print, but so far as its sale to Protestants is concerned, is impossible to procure. It is the "Lucerna Mystica" by Rev. Dr. Josepho Lopez of Cantabria, Spain, a learned Jesuit, and one of the last and most learned of the "school-men." It is private instruction to priests, and contains not only the theology of the Jesuits, but sets forth their practices as well. Moreover, it is a perfect illustration of the "scholastic" style. It ought to be in the hands of every preacher in the world. It is written in Mediaeval Latin; but the writer, being a very learned man, the Latin is almost as pure as that of Cicero or of Suetonius. I have not found more than a dozen words in the whole book which are not in the average Latin dictionary. If the Book Committee of our Church knew about this volume, I feel sure they would order its translation and publication by our House for the use and benefit of our preachers. I would like to get the job of turning it into English; and when I get to it, I mean to take it up with those mighty "high-brows" of our Church. It may be that I will offer to our Texas Advocate a specimen chapter or two, in order that our Texas, New Mexico and Oklahoma preachers may get an idea of what the book really is. In such an event I will print the original and the translation side by side, so that the reader may see that it is "good and square work." Get me?

MINISTERIAL PROBATION IN BRITISH METHODISM.

Rev. Thos. Gregory.

The following lines appeared in an English Methodist publication during my ministerial probation. They will be understood by those who had to pass the rigid tests of British Methodism as candidates and probationers. Others should understand that a candidate for the ministry had to pledge himself to remain single until he had passed his four years' course of study.

What hardships such a law imposed! One young man was engaged to be married when he started and was seven years getting through. Presumably he was encouraged by the thought that one before him had

to wait twice that number of years for his Rachel.

An examination was being held. If a certain young man passed he would be married in a week or ten days. If he failed he could not enter the matrimonial relation in less than twelve months and remain in the ministry of the Methodist Church. As the examination continued, the young man was considerably perturbed. In a fit of desperation he drew something from his breast pocket; it evidently inspired and helped him. The examiner believing he was acting dishonestly, bided his time, and when the student withdrew his hand from his pocket a third time he was caught by the wrist. He had in his hand, not a list of dates or notes of study, but the photograph of his best girl. He was allowed to proceed. He passed the examination, got married and they lived happily ever afterwards.

Memory brings back those strenuous days. Many times as an examiner and presiding elder I have felt that more rigid tests might be imposed upon our candidates to their advantage and to the profit of the Church.

But here are the lines:

THE NIGHT BEFORE THE EXAMINATION.

A Dream Dedicated to Young Ministers, Without Permission.

In ghostly visions of the night,
A preacher saw a dreadful sight:
A vast heap of papers as high as a mountain,
At whose base there arose a black, inky fountain;
While right on its summit, like massive old rocks,
Whole cartloads of books were piled up in blocks.
A forest of penholders stood perpendicular,
From whence owls seemed to hoot, "Universal! Particular!"
Then a Bishop named Butler called to one Green,
"It must be illative conversion you mean!"
A professor named Nevin the hill seemed to climb,
Shouting, "Give a good sketch of Queen Bess and her time."
Then a doctor named Whately appeared on the slope,
Cried, "Explain the term Christian according to Pope!"
Then, as gentle as dew on the mountains of Hermon,
One Morrell requested the plan of a sermon.
One Kidder bawled out, "Explain allegorical,
And illustrate, by giving a pure categorical;
Between modal and moral the difference show,
And indicate each by A, E, I, and O;
Say how you convert them by simple negation,
And how you perform it by just limitation;"
Doctor Pope wants a paper on Bible antiquity,
And the logical way to escape from iniquity;
While Butler requires in elegant prose
A description of how English Grammar arose.
There by plain rule of three make up the totality
Of arguments proving the soul's immortality,
Then work out by subtraction the sum of Theology,
And find what is left of nature's analogy.
Divide "tree" into "man" and "bird" into "horse;"
Then show what conversion is (illative, of course).
Confusion confounded at length makes him wake,
Though the dream was illusive it made his head ache;
And he thought upon one who was far away,
And hoped she would pray for him all through the day.
Oh the mental perturbation at the dread examination!
And the joyous exaltation, at the end of the probation,
And the vision of the future, and the cheerful tale it tells,
Finds its blissful consummation in a peal of wedding bells.

"If I live as if there were no God—no God to protest, no God to console, no God to punish—what am I but the fool that said in his heart, 'There is no God?' What is the theism of the lips compared with the atheism of the life?"—A. R. Wells.

NOTES FROM THE FIELD

INOLA, OKLAHOMA.

Our meeting here is taking on larger proportions each day. Yesterday was great. About twenty professions last night and many happy. We have had them converted from eight years old up to seventy. To God be all praise forever.—W. H. Brown.

NIXON.

We are closing out a very successful year at Nixon. All departments of the Church are in good condition. The Woman's Missionary Society has done a fine work, the prayer meeting is well attended, have organized Junior League with twenty-two members, the Sunday School is one of the most aggressive in the conference. Salaries of the presiding elder and pastor have been paid in full. All benevolences are in the hands of the Conference Secretary. No Church ever had a more loyal and efficient Board of Stewards than Nixon. Through the loyalty and consecration of her membership Nixon is rapidly developing into one of the best charges in Cuero District.—F. M. Jackson.

McCAULLEY.

This is to say that McCaulley is still on the map. Our revival campaign extended from the middle of July to the last of August, embracing three meetings with following visible results: 42 professions and 37 additions to the Church, and the Church strengthened. Revs. R. F. Brown, J. H. Hamblen and S. L. Culwell did the preaching for us and it was well done. They are all excellent help. The congregation at one point, Boyd's Chapel, has built a nice little church this year without any debt. Our Sunday Schools and prayer meetings are live and interesting. As every other charge we have many who are loyal and some who are not. This is a good charge. We are on the general "round-up," and hope to make a full report.—F. T. Johnson, P. C.

OAKVILLE CHARGE.

We have just closed a two weeks' meeting at Oakville. We secured the help of our Conference Evangelist, Rev. J. C. Wilson. No better preaching of the old-time gospel was ever done than the forceful sermons of Brother Wilson. He was also with us one week in Three Rivers, and as a result of our efforts we had eight additions in membership. Conditions were not favorable for a great awakening; it takes more time to reach men's souls than one or two weeks' these days. Brother Wilson should not be allowed to go outside of our conference for want of places to hold meetings. We gladly recommend him to any brother pastor who has never tried him, and who needs help in his meetings. However, he is no doubt so well-known that my recommendation is hardly necessary.—J. H. Stuckey, P. C.

OAK DALE.

Our meeting at Oak Dale, in the Huckabay Circuit, Dublin District, began on Friday night before the first Sunday in August and continued twelve days. Brother S. B. Knowles, of Stephenville, did the preaching. Too much cannot be said of Brother Knowles and his preaching. Every one was delighted with his work. The choir was led by W. C. Kenny and Mrs. Lena Lidia presided at the organ. There were twenty-eight conversions and reclamations and seventeen united with the Church, three infants were baptized. Our pastor, Brother W. L. Connell and wife, were with us and their services were a benediction to us. If they are returned to Oak Dale Church will give them a hearty welcome. The Lord was with us and heard our prayers by giving us the salvation of these souls. We feel greatly encouraged.—Rookh Kenny, Sept. 28.

ALEDO.

We are moving along splendidly on the Aledo Circuit this year. Have had about eighty conversions and seventy-four additions to the Church, thirty-six at Aledo. I have held most of my meetings, doing the preaching mostly, but having with me in two meetings my brothers, Fred L., of Mineral Wells, and Joseph L., who has been with me all the year. Both of them are planning to be up for admission on trial at Waxahachie this year. My father, of Gasoline, Texas, an exhorter, was with his boys in one of the best meetings of the year at Annetta. These are some of the accomplishments of the year. A splendid church erected at Aledo, two new Sunday Schools, an overwhelming increase in the old ones, two Al Senior Epworth Leagues, a good spirit of brotherhood over the entire circuit and of course everything will be in full at conference. God has certainly wrought wonders on this circuit this year. A nice, roomy and equipped parsonage for rent.—Marcus M. Chunn.

STAMFORD, ST. JOHN'S.

For fifteen days the people of Stamford have had a most blessed opportunity to hear Rev. W. M. McIntosh preach the gospel. It is a very rare thing that people have the privilege of hearing the gospel preached as he preaches it. He has no claptrap methods. He pours upon the minds and hearts of the hearers in one continuous stream the great truths of God's word, sin in all of its heinousness, the necessity of deep conviction, of genuine repentance, of faith in Christ, of regeneration, of a holy, consecrated life, without any apology for doing it. He preaches a real hell and a real heaven to one of which men and women must go. He is deeply religious, thoroughly consecrated, splendidly educated, a fine reasoner, loves God and men, and his great big heart appears in all of his utterances. It is a feast to any soul that is at all inclined to be religious to hear him for fifteen days as he magnifies the grace of our blessed Christ. It was a very busy time with all of the people in field and in the store, and he did not have the crowds that he would otherwise have had, but it was the universal opinion that we had a great meeting. The people said that God was present at every service, the Church was largely revived and many souls were saved, some thirty-five by letter and on profession of faith were received into the Church during the meeting, with others to follow. Mrs. McIntosh did fine work among the women and children during the meeting, and Mrs. Ella Bass Smith is a power as the leader of the singing. She



OUR NEW CHURCH AT GLEN ROSE

The foundation of this modern little church was laid about two years ago, Rev. W. M. Bowden, preacher in charge. It is now complete, elegantly furnished, and most of the money subscribed to pay for it. We are hoping to dedicate it before Annual Conference. It will stand for years as a monument to the fidelity and sacrifices of Glen Rose Methodists.

F. L. MEADOW, PASTOR.

GLEN ROSE STATION.

One of the wonders that has been seen in the work on this charge during the year is the absence of any notoriety given our movements. Not a word has been sent to the Advocate prior to this squib. Although we have had several red letter days, no one has given it any prominence outside the Church walls. No blast of trumpets has been heard in our own village about our work; we have all gone quietly, peacefully, happily and determinedly about our work and the objective has been reached. About eleven months ago we began work on the walls of our new church building. Slowly, but surely, the structure rose and on the first Sunday in

August the building was formally opened for divine worship. Dr. H. A. Boaz preached the opening sermon to a large and appreciative congregation. On Sunday, Sept. 24, we observed Children's Day, Rally Day and Promotion Day and at the evening hour enjoyed a most helpful and elevating message from our presiding elder, Brother Moss. Our new house of worship is the wonder and admiration of all who see it. Not an inch of wasted space in the building. It has eleven Sunday School rooms, several of these large department rooms, besides a commodious pastor's study with fireplace. The seating capacity is easily 750 when Sunday School rooms are thrown into auditorium. It is scientifically and pleasantly arranged, being

a veritable workshop with all possible conveniences attached. Wonder of wonders, every dollar of the indebtedness is subscribed and closed up with good notes. A monument it stands to the loyalty and fidelity of the most devout, intelligent and consecrated little band of Methodists to be found in all our Southland. Happy the pastor who finds himself this fall at Waxahachie read out by the good Bishop to serve Glen Rose Station. In my eagerness to make that last statement I failed to say that souls have been saved during the year and added to the Church, conference collections largely provided for, and Glen Rose will send their pastor to conference this fall, as they always do, with everything in full.—F. L. Meadow, Pastor.

takes hold with a firm grip, and gets the best that her helpers can do. She is also mistress of the situation when it comes to solo work. I thought when McIntosh wrote me that the leader of the singing was a woman, "Well we are in for it now," but I was never more mistaken. She has a strong, well-trained voice, and a most beautiful Christian spirit. My people were pleased with the trio and was sorry when the time came that they had to leave. We follow them in our prayers and best wishes to Quannah, where they go to be with Bro. R. A. Clements in a meeting. My people showed their further appreciation by giving them a good freewill offering. God bless them.—G. S. Wyatt.

ATOKA, OKLAHOMA.

Our meeting, which has been conducted by Evangelist Lovick P. Law and wife, of Siloam Springs, Arkansas, has come to a close. The work was approved of God and numbers came and surrendered to Christ and the Church was built up and strengthened by these workers in the Lord's vineyard. We have heard nothing but the highest approval from our membership and friends of the work done by Brother Law in the town. He has preached faithfully the gospel of Christ and in a sane sensible way. He is the pastor's friend and leaves the work so that we can follow it up with pleasure. Mrs. Law is certainly a great helpmate to her husband, having one of the most remarkable voices we have ever heard. It is great in volume and full of melody. She captured the people with her voice. After years of acquaintance with these workers I say that no pastor need hesitate in asking them into their fields. Bishop Mouzon was with us on last Sunday night and preached a remarkable sermon to a full house. People this morning are talking everywhere on the streets of the masterly address of last night. He certainly captured our folks. Our work moves hopefully toward the close of the conference year.—J. C. Curry, Pastor.

FORRESTON CIRCUIT.

We are nearing the end of our first year as preacher on the Forreston charge. We had lived here before joining the conference. Here we served as Sunday School teacher and steward under Brother C. B. Smith. We were licensed to preach, having been recommended by the Quarterly Conference of this work, and made our first efforts at preaching. While there have been many that have died or moved away, yet there remain many that we once knew. Though we left as good people as a preacher ever served, on the Harmony charge of Corsicana District, we have found many good folks here. On arriving Brothers J. T. Bruce and J. W. L. Shull came with their wagons and teams to help move our household goods from depot to parsonage. Soon a good pounding came from the good people of Nash. Later the ladies of Forreston gave us a chicken shower. The salary was set at a liberal amount and the stewards say it will be paid. In fact one point has already paid out and a little over. The Sunday School interests and attendance have been splendid, and congregations at preaching services good. Have had a slight decline since the rush of cotton picking set in. We have remembered our Orphanage with a \$24 contribution, also the Supernatural Home fund with a little special, also Brother W. E. Hawkins, Sunday School Field Secretary, with a mite. We have installed two pulpit chairs, new windows with cathedral glass, and a splendid piano. Have also built a tabernacle. While the tabernacle is owned by the town, our people did the larger part toward its construction. Of course our

revival meetings are over. They lasted six weeks and one day with two days' intermission. Rev. Jno. A. Walkup, a student of Meridian College, was with us in three meetings. The very fewest can equal him with children and young people. My boy, Z. L., Jr., led the singing in three meetings. His service was truly appreciated. Two of our meetings being near Waxahachie, and at the time Rev. T. S. Armstrong, presiding elder of Georgetown District, was there visiting, he came out and preached a number of very splendid and highly appreciated sermons. We were also fortunate in having Prof. Oliver, of Fort Worth, with us in one meeting. He is a splendid song leader and a fine altar worker. Brother R. O. Sory, of Bethel Station, preached one time with a result of three conversions. In all we had somewhere from sixty-five to seventy-five professions and reclamations. While we are happy at what was done, we are more sorrowful at the greater things that might have been done. We are now on the run for conference collections and hope to see a Jubilee Conference, as we have never seen one. Neither are we forgetting the Advocate.—Z. L. Howell, P. C.

REVIVAL AT LOCUST GROVE.

We have just closed a very successful meeting at this place. Locust Grove is on the M. O. & G. Railroad and is a place of a thousand inhabitants. This is a new town and all missionary territory. This is about the first revival we have had in the Methodist Church here. Rev. T. E. Porter, from Miami, did the preaching and did it well. Brother Porter preaches Methodist doctrines and his sermons arouse the Church people as well as reaches the sinner. In ten years of my ministry I have not seen a man work harder in a revival or a man who is more pleasant in the home than Brother Porter. We feel that he has done our town and community a great deal of good, and he will have a hearty welcome back any time that he wants to come. One noticeable thing about the meeting was the spirit of unanimity that prevailed among the different denominations of the town. All denominations of the town came and worked in the meeting. The superintendent of public Schools, Prof. Stead, was an important factor in the meeting, coming to the Church with the school children immediately after the school closed each evening. Only three have joined the Church as the result of the meeting, but several others have promised to put in their letters with us. Also there has been much good come by the revival in stimulating the Church members to duty and creating a good feeling in the community towards the Church. Many expressed themselves as regretting that the meeting had to close so soon. We are grateful to the Master for the meeting and hope to have Brother Porter with us again.—K. K. Anderson, Pastor.

TALPA CHARGE.

We are closing out our third year on the Talpa charge. Each of these has been a successful year. But this one the most successful of the three. God has graciously blessed us in many ways and to him be all the praise. In the revival season six great meetings were conducted. Two of these were in the bounds of the charge and four were with the brethren in other charges. The visible results of the six meetings were ninety-one conversions and almost as many additions to the various Churches. The Talpa Sunday School has more than doubled its membership this year. We have four organized classes. The average prayer meeting attendance has been about thirty-five. Some times we have had about seventy-five. Our fourth Quarterly Conference convened the second Saturday and Sunday in September and to us it was a great occasion. The financial reports were good and every-

thing points to full collections on salaries and benevolences before the convening of the jubilee conference at Waxahachie this fall. However those were not the things that made this a great occasion to us. Because that was as usual. But the secret of this occasion lies in the fact that it was the time of the formal opening of our new church building at Talpa. The Church is a splendid frame structure and is a credit to the town in which it was built. Since coming to the charge three years ago, the old church lot's debt to the amount of three hundred and sixty dollars, of seven or eight years' standing, has been liquidated in full. The parsonage has been added to, weatherboarded on the outside and repapered on the inside and this year the new church has been constructed. The Talpa charge is now in fine shape with her face to the future and a fine opportunity before her. But to the fellows who might be covetous I want to say that this scribe is entitled to one more year. Yes, we are doing our best for the Advocate, too, and hope to bring up a good report.—H. C. Bowman.

COLORADO, TEXAS.

An unusually interesting Sunday School Rally Day and two most excellent sermons on September 24 calls for a short write-up from Colorado Station. Our Rally Day planning was begun two weeks in advance. Committees were appointed to plan and work for a successful day and all the expressions so far go to prove the success of our undertaking. Many autos were offered and used in the service of bringing the old people and others who lived at a distance to enjoy the pleasures and profits of the day. Our Sunday School took some extra time and besides the time spent in regular Sunday School work about forty minutes were spent in the rendition of a splendid program engaged in by all departments assembled in the main auditorium of our splendid church. The object of this program was to show and impress the great importance of Sunday School work and create an enthusiasm that will not only increase our numbers, but will improve the efficiency of our teachers and all other workers. Our regular attendance has been less than 200, but Rally Day brought us to the highwater mark of 361. We trust and pray that this Rally Day may be the beginning of a greater Sunday School for Colorado Methodism. But I must say a good word for our pastor, Rev. D. B. Doak. He has been with us less than three months, but has already found a warm place in the hearts of his people. On account of ill health Brother Shaw was forced to give up his work at Triangle. The Methodist powers that be took from us our beloved and popular pastor, Brother R. A. Clements, who had so acceptably labored with us for almost three years and sent him to Quannah. Brother D. B. Doak was by the same powers that be taken from our Church at Grand Prairie and sent to us. Grand Prairie's loss has proved our gain. As loyal Methodists we gave up Brother Clements, but with sorrow, and received Brother Doak with joy. Brother Doak's first sermon gave him a warm place in the hearts of our people. He said it was a sample sermon and others would probably not measure up to the standard of that one. But we find he is well stocked with those sample ones. So far he reached the climax on Rally Day when he used as his theme, "Mother, Home and Heaven." He had the inspiration of a fine congregation of attentive listeners. His message was divine—for the unction of the Holy Spirit was upon him. A responsive choir was touched in the hearts of his hearers and the blessings of God attended the service. The conclusion was an invitation for a good old Methodist handshaking, to which practically the whole

audience re Church by c were present Day. We a Doak, his go and Evelyn. about them, be after him with us.—J.

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BISHOP

Friday an ber, were ra trict. Bisho and presid gathering of cordiality w men when afternoon th devotional Bishop Mon cussed the Conference

audience responded. Several joined the Church by certificate, the majority of whom were present through the influence of Rally Day. We are highly pleased with Brother Doak, his good wife and the children, Wesley and Evelyn. We would say more good things about them, but fear some other charge would be after him before his four years are out with us.—J. H. Basden, Sunday School Supt.

WEST OKLAHOMA CONFERENCE NOTES.

Rev. E. R. Welch, Correspondent.
Bishop Morrison spent several days last week within the bounds of the conference studying conditions. It has been quite a while since he held our conference and doubtless will find conditions wonderfully changed. Now he finds a young and robust Common-wealth, big with possibilities of every sort, with an aggressive Methodism trying hard to measure up to the demands, and as fine a bunch of royal, loyal Methodist preachers as the sun shines upon. Our laymen are on a par with our preachers. There are some sad chapters in our history, some grievous mistakes have been made, of course, but our faces are now to the sunrise, our trust being in God we fear no ill.

On the 26th inst. Rev. Jno. D. Salter called his pastors to meet at Broadway, Ardmore, for a two days round-up conference. Conditions showed that to date this year there have been 604 conversions, 636 additions, \$8407 paid on salaries, \$2769 on the collections and the prospect is good for a grand ending. These two years of Brother Salter's presidency on the Ardmore District have accomplished wonders. He has made good from every standpoint. Wise, religious, enthusiastic, brotherly, he has reproduced his zeal and enthusiasm in his pastors and laymen until the word failure has been blotted out of the vocabulary.

Rev. T. G. Peterson, in a private letter, says that everything is harmonious and encouraging at Purcell. He expects a clean report at Wynnewood. We understand this to be a habit of his. Through him we learn that Mrs. W. M. Wilson has been ill. We hope that ere this this excellent woman is recovered. May the blessings of a kind Providence abide in this presiding elder's home and his "Hub" District.

Rev. Raymond Browning, of North Carolina, in conducting a great union revival at Lawton. This is one evangelist that we know a little better than any other. To know him also is to love him. Without hesitation or equivocation we recommend him to all Methodism as a safe and sane and truly called evangelist. He leaves no sore spot anywhere. He carries none away. He is a success. He is usually dated months in advance, but it will pay all our brethren who expect to use an evangelist to get in touch with Browning. He does not know of this reference.

Mrs. Marion M. Monk, of Darlington, has recently undergone a severe operation, but has returned from the hospital and is rapidly recovering. Brother Monk is Chaplain of the State Masonic Orphanage at Darlington and enjoys his work and is making good.

The brethren, without exception, will regret to learn that Rev. C. K. Proctor has decided to return by transfer to the North Carolina Conference. Our love, as well as our regrets, goes with him. Proctor is one of the best equipped men in our ranks. Trinity, Vanderbilt, Columbia—the stamp of these schools are upon him and nature has also done much, grace more still. He knows how to succeed and can be depended upon. Should any of the old Tar Heel friends read this know ye that Proctor has made good in Oklahoma. God's blessings attend him!

Mrs. H. P. Robinson, wife of our Overbrook pastor, is ill and has been for some time with signs at present of improvement. With all this handicap in his work for months this brave brother has gone forth in his work and will round out at conference with everything in full and gracious revivals at every point. The heroes are not all dead.

At Stillwater Rev. J. S. Lamar has been doing a man's job. This is a most strategic position on account of hundreds of our choice young people attending the State Agricultural College located there. Brother Lamar was sent there at the last conference, we believe, because of his wise executive ability in managing delicate situations and building up the Church. He has measured up in every respect. The situation is this. Our total membership does not exceed 100, numbering, however, some of the best families in the city. President Cantrell and several members of the faculty are members. Forty of the student body are Southern Methodists and twenty-five others express a preference for our Church. This makes sixty-five students who belong by rights to us and they and more would be reached had we an adequate church building. The local Church will pay this year an average of \$10 per member. As is well known they have on hand the building of a new church. The old church and parsonage, with lots, are worth \$3000, with \$850 encumbrance. Subscriptions and cash on hand amount to \$3500, which, after paying the debt, leaves \$2650. The General Church Extension Board has donated \$5000 and the Church there is asking the Conference Board for donation of \$250. Dr. McMurry agrees to loan the Conference Board this amount for five years, making it immediately available. This will give \$10,150, which will build a church sufficient for some time to come and will help us meet the situation that is upon us. If we mean to stay on the field, the pastor thinks the building absolutely necessary. If we fail to assist, he thinks it unnecessary to maintain our work there longer than this conference year. He kindly submits the above facts for this column in order that all the brethren may thoroughly understand the situation. Brother Lamar can be depended on to handle the matter carefully and sanely.

BISHOP MOUZON AT McALESTER, OKLAHOMA.

Friday and Saturday, the last of September, were rally days for the McAlester District. Bishop Edwin D. Mouzon was present and presided in his usual happy manner. The gathering of the pastors was marked by a cordiality which is always a delight among men when Christ reigns supreme. Friday afternoon the first event of the program, the devotional half hour, was conducted by Bishop Mouzon. Rev. A. P. Johnson discussed the topic, "My Method of Getting Conference Collections." Rev. J. C. Curry

discussed "Difficulties I Meet in Getting Conference Collections," after which the Bishop conducted the round table. At the close of this, Dr. Peterson, presiding elder of the district, notified the preachers that he had received instructions from Mrs. Peterson, to bring the entire crowd in a body home with him for dinner. The invitation was gladly accepted, and for a second time this year the pastors of the district, at 6 o'clock, sat at the bountiful table of their beloved presiding elder. A delightful four-course dinner was served. Mrs. Peterson is greatly admired by the district for her Christian graces and noble womanhood. She was assisted in the social features by Mrs. J. C. Parks, Mrs. Frank Naylor, Mrs. C. L. Coppege and the Misses Marion Naylor and Gertrude Coppege, of McAlester, and Mrs. R. M. C. Hill, of Hartshorne. All but two of the pastors were present. The guests were Bishop Mouzon, of Dallas; J. C. Abernathy, Okmulgee; Evangelist L. P. Law, Siloam Springs, Arkansas; T. F. Brewer, D. D., Eufala; A. P. Johnson, Caddo; J. C. Curry, Atoka; J. C. Parks and Frank Naylor, McAlester; M. L. Sims, Coalgate; L. C. Craig, Spiro; H. P. Clarke, Stigler; J. W. White, Wilburton; G. L. Crow, Allen; A. G. Martin, Kiowa; J. C. Vick, Dustin; Orlando Shay, Kinta; A. G. Grimes, Quinton; R. M. C. Hill, Hartshorne; J. D. Cunningham, Calvin; J. B. Richie, Canadian; J. H. Miller, Ashland; W. H. Aston, Lenna; C. B. Davis, Caney. The decorations of the rooms and table were in the color scheme of pink and white, in which roses and ferns were blended. At 8 o'clock Bishop Mouzon preached one of his great sermons to a large and appreciative audience.

Saturday morning, after a devotional service, conducted by J. W. White, "Shall My Charge Pay the Assessments in Full, If Not, Why Not?" was discussed by L. C. Craig, formerly field editor of the Western Methodist.

H. P. Clarke had a slight change of the same topic, "Shall My Charge Pay the Assessments in Full, If Not, What?" Again the round table was conducted by the Bishop. At the close of the program the Bishop gave a serious talk on the preparation for the approaching Annual Conference. A resolution was then offered by C. L. Craig and Dr. T. F. Brewer, and unanimously passed, that we, the preachers of this district, appreciate the coming of Bishop E. D. Mouzon among us; for his helpful talks, his counsel, his great sermon and his brotherly kindness. Also that we appreciate the masterful leadership, the Christian fellowship and brotherly kindness of our beloved presiding elder, Dr. J. M. Peterson, who has assisted us in the problems of this field; and that we approach the coming conference under his wise direction with confidence and a determination to do our best for the work in our hands. That we remember with a deep sense of appreciation the thoughtful kindness of our leader, and his estimable wife, which has been re-

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should study to know the direction in which God is moving in our own age, and then resolve to move with God so that his life might bear a part in accomplishing God's purpose for our generation. Third, let one be sure he is right with God, and so fear nothing in all the Universe save God himself and the danger of doing wrong. That was our Bishop's message to the multitude of young men and women who are preparing for the work of the public school teacher in Southwestern Normal. It was so simple and clear that it laid hold on the memory with an enduring tenacity.

But greater than the message was the messenger, with his kindly face touched with a Christlike purity, and his voice, whose every accent was pregnant with a mighty earnestness which sent each word he spoke deep into the listener's heart. Shall we ever forget how he said, as he bade us goodbye, "I have spoken but a few words, but I shall not fear to meet them at the Judgment; for they are the words God would have me say

to you. When we meet at the Judgment, will you have used the message as conscientiously as I have delivered it?" With that burning call to intensity of devotion to all that is worth while in life, he passed from among us. But the memory of his presence and the influence of his God-given sentences lingers in our hearts like a benediction. We need in Oklahoma, particularly for the young life of Oklahoma, the deeply spiritual touch that Bishop Morrison brings. We feel indeed that he comes to us through the gracious providence of God.—Willmore Kendall.

GREETING.

Well Beloved: Have been home a week today; the ways of the summer's perambulations were pleasant and healthful. That wicked eye, however, like the great war, holds steadily on, much to my discomfort. It will interfere with my intended literary performances the coming months, I fear. But Helen Keller does wonders without any eyes at all. Why not a stalwart Texan do something akin to success with only impaired vision? We shall see about it as time rolls on.

I anticipated, of course, your being continued on the tripod and appreciate it. The twain folks in this shebang, on this plantation, are fast and steady friends of the occupant of that high seat in the sanctum sanctorum department of the Texas Christian Advocate.

If a disgruntled eye and timidity do not frustrate some hopes and plans, you may have to contend with a few items from this hub of East Texas now and then. Our A. C. I. opens with hitherto unequalled conditions. The grounds are now beautifully laid off ornamented as never before. It is attractive indeed. Both faculty and student body extra fine. So long, J. HARALSON.

MERIDIAN COLLEGE MINISTERIAL ASSOCIATION.

The ministerial students of Meridian College met September 14, 1916, and organized a Ministerial Association. The following were elected officers for the first quarter: Rev. Aubrey Haynes, Pres.; Rev. Herbert Cunningham, Vice-President; Rev. Ural Sherrill, Secretary-Treasurer. There are fourteen preacher-boys, and several others looking to the ministry and mission work in school. The pastors and local preachers of the town were elected honorary members, which brings our enrollment up to more than twenty.

The Association meets every Monday at 11 a. m., and topics of vital interest are discussed. These meetings are real spiritual feasts so necessary to the life of a boy in college.

The Association, together with the Y. M. C. A., is planning a systematic campaign for our coming revival, which is to begin on the first Sunday in October and continue eight days. Our goal is, "Every student in Meridian College a Christian."

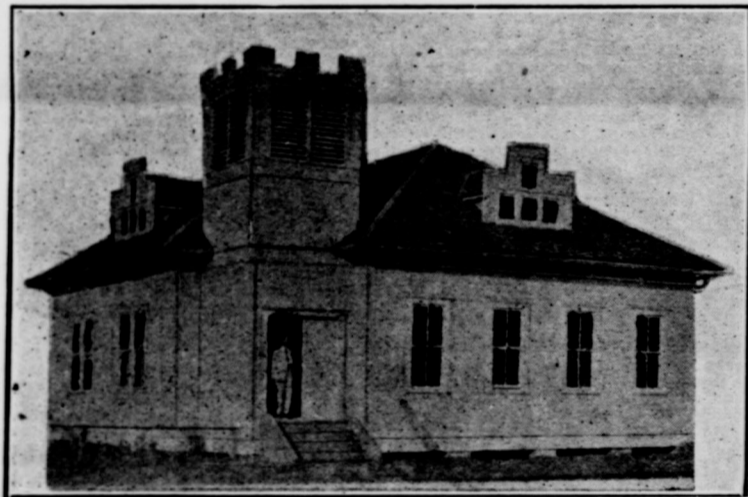
Pray for us that we may be useful in the Master's service. U. S. SHERRILL, Sec. Meridian, Texas.

OUR CHURCH—A RETROSPECT.

(The history of the first Church in the State, Tahlequah, Oklahoma, fittingly read September 17, 1916, by one of the oldest members of the Annual Conference, Rev. J. F. Thompson, now a superannuate, and one of the main factors in projecting and carrying to completion their last church building enterprise.)

The student of Methodist history in Oklahoma will irresistibly turn to Riley's Chapel, where Methodism in this State first found a "local habitation and a name." During the conference year 1842-43, on a beautiful eminence about one and one-half miles south of Tahlequah, a building 30x60 feet, one story, was erected and set apart for the worship of Almighty God. This spot at once became a favorite meeting place for the Indian Mission Conference in the years before the Civil War. Here was held in 1844 the first Annual Conference within the territorial limits of the State of Oklahoma, Bishop T. A. Morris presiding and W. H. Goode, Secretary. Again in 1849 the Annual Conference of the Methodist Episcopal Church, South, was held at Riley's Chapel, Robert Paine, Bishop, and W. L. McAlester, Secretary. Here were also held the following Annual Conferences: That of 1854, H. H. Kavanaugh, Bishop, and W. L. McAlester, Secretary, and that of 1857, John Harrell, President, and J. H. Carr, Secretary. The conference of 1860, Bishop H. H. Kavanaugh, presiding, and J. H. Carr, Secretary, was held at the Cherokee Female Seminary, near Riley's Chapel.

After this year, 1860, an elegant two-story (Continued on Page 12)



M. E. CHURCH, SOUTH, BUCKHOLTS, TEXAS. J. M. GORDON, PASTOR.

Our church is a frame structure, covering a space of 40x48 feet with five Sunday School rooms and pastor's study. Our membership is small but plucky and we are nearly out of debt on our church. Brother Knight is one of our most beloved members, the most powerful man in prayer I have ever met, a constant reader of the Advocate, having read same since its beginning. When the Publisher's Number came out he told me how it brought back memories of the past when he would look at the pictures of the noble characters found in that issue. At this writing our dear brother is passing through a great deal of anxiety and worry as his dear wife, another saint and true follower of Christ, is hourly expected to pass to her great reward. Speaking to him about these things he calmly, and with the faith of Job, replied, "God hath given and God hath the right to take away, blessed be the name of the Lord." He looks forward to the coming of the Advocate as he would to the coming of a friend and has always something to mention to me that he read in the Advocate. May it be his privilege to read the paper many more years and then in the end may he read his name on the page white and fair.

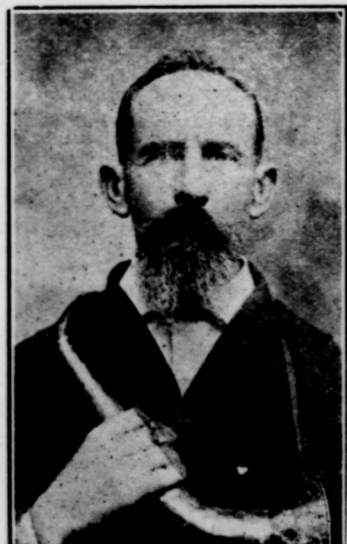
peatedly evidenced during the conference year.

Rev. N. L. Linebaugh, D. D., of Madill District, and Mrs. Crowell, Secretary of the W. M. S. for McAlester District, were presented to the conference.
R. M. C. HILL.

Hartshorne, Okla.

BISHOP MORRISON AT WEATHERFORD, OKLAHOMA.

For many years the writer of this note has been listening to addresses to large bodies of students in college and university chapels. But on no occasion has he heard a message of this character so telling and unforgettable as the address delivered by our own Bishop Morrison in the auditorium of Southwestern State Normal at Weatherford, Oklahoma. The audience which had gathered to greet our honored and venerable guest numbered not less than one thousand. As the Bishop rose to speak, the inspiration from the sea of young and eager faces before him met and blended with the inspiration from above, already glowing in his heart, and his face shown with a divine light. Addressing himself particularly to the younger people in his audience, he suggested simply and forcefully three great principles by which they should do well to shape their future lives. First, they were to remember that God has a plan for every life, and to make the best of life one must find out God's plan and purpose for him, and resolve to follow that divine plan at every cost. Second, one



MR. J. F. KNIGHT, Buckholts, Texas.

SUPERANNUATE ENDOWMENT FUND.

To Hon. Joseph E. Cockrell, Chairman:

Your committee beg to report as follows:

We believe that the time is ripe for a concerted movement by Texas Methodists looking to adequate provision for our superannuate preachers and their families, and for the widows and dependent minor children of deceased preachers.

We believe that this proposed result can best be accomplished by raising an adequate and permanent endowment fund, to be administered upon the most modern and businesslike basis.

We believe that a great part of the work of raising such fund, especially the educational and publicity features of that work, can best and most economically and most expeditiously be done through a commission representing each of the Texas Conferences and Methodism in Texas as a whole, but that each Annual Conference should have potential and actual control of the portion of such fund raised within the boundaries of such conference.

Accordingly, we make the following recommendations in the premises:

I.

Plan of Organization and Work.

A. A State Commission. There should be a State Commission, consisting of the two presiding Bishops of the Texas Annual Conferences, together with the following from each conference:

Two ministers, one of whom shall be the General Agent, and two laymen, one of whom shall be the Conference Lay Leader.

Work of State Commission.

The State Commission should have general oversight and direction of the campaign. It should see, specially, to the creation and distribution of literature on the subject, and should give same general and thorough publicity, through our Advocate, and other newspapers, daily and weekly, etc.

B. Conference Organization.

Each Conference Organization should consist of the presiding elders, the Conference Lay Leader, one additional layman for each district and the Conference Agent. Its duty should be to see that the campaign shall be pushed throughout every charge in the conference.

District Organization.

The District Organization should consist of the presiding elder, the District Lay Leader and three pastors and three laymen to be appointed by the Bishop on recommendation of the presiding elder.

Its duty should be to organize and press an active and thorough campaign in each pastoral charge in the district.

Campaign Methods.

A Publicity Committee, to be designated by the State Commission, should use the Advocate, and other news mediums, both secular and religious, as may be permitted upon request, and should prepare and have prepared and printed appropriate literature dealing with the various phases of the subject and movement, and have same mailed upon request, and furnish same for free distribution in all our Churches, as may be required.

To produce a cumulative effect, one month should be designated by the State Commission, to be given to this special work throughout all the conferences, thus covering the following order is recommended:

First Sunday.

Distribution of literature on the needs of our old preachers and the other beneficiaries and the obligation of the Church to them; also a brief statement by the pastor outlining the campaign, embracing both its work and its plan. This may precede the regular services, or, if the pastor shall deem it advisable, let him preach a sermon on those phases of the subject.

Second Sunday.

Let there be a general exchange of pulpits, as far as practicable, that each pastor may preach to different congregations on the general subject.

Third Sunday.

Let the third Sunday be known as "Laymen's Sunday." On that day, so far as may be practicable, laymen should speak on the subject from every pulpit in our Church in Texas.

Fourth Sunday.

Every pastor, with the assistance of the most effective layman available, should make the whole matter perfectly plain to his congregation, presenting it as forcibly as possible, and taking subscriptions on the deferred annual payment plan, the pastor and such assistants as he shall designate to canvass that afternoon, and through the following week, taking care that everyone so inclined shall have opportunity to subscribe. Where a pastoral charge embraces more than one congregation the foregoing may be varied to meet the conditions.

Goal.

Let our goal be: An Endowment and Home Fund of one million dollars to be raised in five years.

The amount to be called for in each conference should be equal to the assessed salaries of the presiding elders and pastors for the Annual Conference year, such amount to constitute a freewill offering and not an assessment. Donations in property should also be received.

Koll of Honor.

Each charge which shall raise the amount stated should be placed on an Honor Roll and due publicity of the fact given.

Corporate Security and Permanency.

The undertaking should be chartered under Title 25, Chapter 21, Art. 1121, subdivision 2, of the Revised Statutes of Texas.

The Articles of Incorporation should set out:

- 1. The name of the corporation.
2. Its purpose.
3. Its domicile.
4. The term of its corporate existence.
5. The number of its trustees and the names and postoffice addresses of those for the first year, coupled with provisions to the following effects:

A. All trustees, except those for the first year, shall be elected by the Annual Conference within whose boundaries such domicile shall lie, two to serve two years, two to serve three years and one to serve five years, three to be laymen and two to be ministers.
B. That in the accomplishment of said pur-

pose and in the performance of their duties, and except as is now or may be provided by law, said trustees shall be governed and controlled by said Annual Conference, and be subject in all respects to applicable provisions of the Discipline of the Methodist Episcopal Church, South, as from time to time duly ordained.

a. The Articles of Incorporation should be executed by not less than three citizens of the State of Texas, residing within the boundaries of such Annual Conference.

b. The name may be ——— Texas Conference Endowment Association.

c. The purpose may be stated thus: The purpose of this corporation shall be to maintain, provide and care for the superannuate preachers of the ——— Texas Annual Conference of the Methodist Episcopal Church, South, and its successors, and their families; to maintain, provide and care for the widows and dependent minor children of deceased preachers of such conference, and, accordingly, to solicit, provide and acquire, by donation, conveyance, will, or otherwise, absolutely, or upon condition, which may embrace payments of annuities, or any other acceptable condition, moneys, notes, bonds, stocks, securities, choses in action, and personal property, real property and rights and funds of any and every nature, kind and character, and to invest, reinvest, encumber, rent, lease and release, lend and relend, sell, deliver, dispose of and convey same. All loans should be made as first liens on real estate upon the standard basis of valuation, under oath.

d. As a domicile some accessible city should be designated.

e. The term should be fixed at fifty years; but the statute authorizes revivals of such charters.

f. The number of trustees should be five, and they should be located with a view to convenience and economy.

g. All notes, transfers, conveyances, wills, etc., through which any such acquisition may be made should embody a corresponding trust clause, and should be to the corporation.

h. Everything so acquired should be held, used and applied in trust, rigidly, for said purpose only.

i. The legal powers of the Association should vest in and be exercised by the Trustees only, acting through a majority; but the presiding elders of the Annual Conference should constitute an Advisory Board, which Board, or an Executive Committee of three or five thereof, as the Annual Conference may direct, should determine, under direction of such conference, and recommend in detail, in writing, to said trustees such temporary use by beneficiaries of any and all real estate which may be under control of the Association and such allowances of interest as such Advisory Board or Executive Committee may deem advisable.

j. All moneys of the Association, from any and all sources whatsoever, should be paid over promptly to the Treasurer of said Board of Trustees, to be selected by that Board from among its members. Said Treasurer should be required to execute and deliver to the Secretary of such Annual Conference and his successors, for the use and benefit of such conference and its successors, a good and valid bond, with some solvent surety company then duly authorized to do business in Texas as his surety thereon, in double the probable amount of money which will come into or be in his hands as such Treasurer during the life of such bond, such amount to be estimated by said Board of Trustees by a resolution duly entered of record in its minutes, such bond to be conditioned, in apt terms, for the faithful performance of the duties of such Treasurer, and the safekeeping and forthcoming of all such funds, etc.

k. All books, papers and moneys of such Association, and all of its affairs and transactions should be declared by such Annual Conference and such Board of Trustees, and should be held, subject at all reasonable times to inspection and audit by said Advisory Board, or a committee therefrom, or by an expert accountant to be selected by a majority of that Board, or by such committee, for report to such Annual Conference.

l. Such Annual Conference should designate and send into the field, annually, a general agent of such conference, charged with the duty of soliciting and collecting funds for the purpose mentioned in such charter. He should be paid a salary to be fixed in advance by such conference, and to be raised in such manner as it may direct, and turned over to such Treasurer to be applied accordingly, in monthly payments. Such General Agent should work under directions of said Advisory Board.

Respectfully submitted,

H. E. DRAPER.

CHAS. A. SPRAGINS.

L. B. ELROD.

GEO. T. JESTER.

T. S. ARMSTRONG.

R. C. DIAL.

WM. E. HAWKINS.

Executive Committee.

RESOLUTIONS TOUCHING THE DEATH OF MRS. LUCY A. KIDD-KEY. UNANIMOUSLY ADOPTED BY THE SOUTHWESTERN PRESIDING ELDERS' ASSOCIATION, AT DALLAS, SEPT. 26, 1916.

In the death of Mrs. Lucy A. Kidd-Key, the wife of our dearly beloved Bishop Joseph S. Key, and President of the North Texas College, the Church in Texas has suffered what seems to be an irreparable loss, and to Bishop Key there has come a great sorrow.

Therefore, be it resolved by the presiding elders of Texas, Oklahoma and New Mexico, in session at Dallas, that we hereby record our great appreciation of the splendid life and services of Mrs. Key, and express our great sorrow in the loss which has come to the Church and the entire Southwest in her death.

Second, That we extend to Bishop Key and his family our deep and sincere love and sympathy, and that the Secretary be instructed to convey to Bishop Key this action.

Third, That a copy of these resolutions be spread on our minutes, a copy be sent to the family and a copy to the Texas Christian Advocate for publication.

D. K. PORTER.

J. A. WHITEHURST.

R. G. MOOD.

THE COLUMBIA CONFERENCE AND ELSE.

From Walla Walla to Pasco is about three hours' ride through the finest wheat fields in Southeastern Washington. One never tires looking at the immense fields of golden grain, some of it still standing, awaiting the arrival of a big "combine." At Pasco I took a "North Bank" train and followed Columbia River 254 miles to the City of Portland. The last half of the journey is one of the most beautiful scenic trips in the entire country. The railroad follows the north bank all the way, the river continually increasing in size and beauty and the towering mountains on either side becoming more stately and grand with every additional mile until the train nears Portland. I think I have never sat for hours at a time so entranced and overwhelmed with the magnificence of the scenery. Another railroad followed the south bank and occasional trains were seen winding in and out along the bank of the beautiful Columbia River, and at intervals a steamboat plowing and churning along in the crystal waters of that most unusual river added variety and interest to the ever-shifting scene. As the sun sank behind the mountains and their rugged outlines were mirrored on the bosom of the river and streams of melted snow tapping from dizzy heights, making waterfalls of surpassing beauty made altogether a picture that will live in my memory for a long, long time.

Portland is a progressive, interesting city of near 300,000 inhabitants. It is substantially built and boasts a larger number of skyscrapers than one usually sees in a city of that size. A street car ride in the heights just out of the city limits affords a variety of views of the city and vicinity that is worth traveling many miles to see. The big hills in and around Portland afford building sites and admit of landscape treatment that enhance the attractiveness of the city and make it a most interesting city. The streets and everything about the city seemed to look clean and fresh, and the abundance of richly colored flowers and foliage added a pleasing touch to the entire city. While there I spent an afternoon in the Portland public library. It covers an entire block, is a roomy, stately building and cost \$825,000. It has sixteen branches scattered over the city, and the entire plant was built by the city without outside help. Portland looks good to me.

I was joined here by Dr. D. B. Price, of the Montana Conference, on his way to the Columbia Conference to present the work of the Board of Church Extension in place of Dr. McMurtry, who could not attend. It was my pleasure to meet Dr. Price at the Montana Conference and to spend a little time with him at the East Columbia Conference. He is one of the leaders out that way and knows Church Extension "like a book" and speaks it right straight from the shoulder like one who had studied it all his life. I greatly enjoyed my fellowship with him at these conferences and hope our paths will cross again.

We took an interurban car and greatly enjoyed the ride up the Willamette Valley, much of the way alongside the Willamette River. I would like to describe this river and the valley and the alternating fields of ripe grain and the mountains in the background, but I am out of adjectives. The few that I know are inadequate. They are overworked anyway and I must leave this to the reader's imagination.

When I arrived, the preachers institute conducted by Dr. J. M. Moore, was in full swing. Dr. Moore is peculiarly apt in work of this kind, and his institute was interesting and profitable.

The conference assembled in due and ancient form on Thursday morning. Bishop Lambuth was considerate and patient in his dealings with the brethren who had been hurried rapidly. He is a master of detail and thorough in his analysis of every situation. When he gets to the bottom of a situation he has all the facts and is in position to do the very best thing possible. I like the way he handles a conference, and especially the way he handles delicate situations. When he gets through one always has a feeling that he has done his best. The reports of the preachers indicated progress, though this is a hard field to cultivate. Our Church is one of the strongest in Corvallis and occupies probably the best corner in the city for that purpose. Adjoining the church is the parsonage, a neat two-story building, with spacious grounds and next to it is the district parsonage, very similar in building and grounds to the church parsonage. There is only one other residence in this half block, a residence on the corner adjoining the district parsonage.

The conference was well attended by the membership of the Church and the citizens of the town. The work of the conference was moving along smoothly and without unusual incident up to the time I left on Friday afternoon. My reception by the brethren and my treatment in the conference were all that I could wish and I brought away the most pleasant recollections of my visit there. One feature should be mentioned and that is the custom of serving meals in the church. The Corvallis Church has a large and comfortable basement with a large and well-furnished kitchen. Dinner and supper were served to the entire conference and visitors visitors. The menu and cooking and service were way out of the ordinary and heartily enjoyed by all. Those Corvallis ladies know how to do the right thing and to reach the hearts of the men. The dinner at noon on Friday of the conference was turned into a speech-making occasion and every one called upon had good things to say about our Church there and its splendid people. I was paying my respects to a big ear of boiled corn (and there is no roasting ears on earth like these in Oregon) when I heard my name called. The situation he caught me in reminded me of the negro picnic in Tennessee. Joe, a negro dude, was all dolled up and took no interest in the watermelon feast. Being pressed for reason he said he could not eat watermelon because he was "all dressed up," holding his chin haughtily above a high collar as he spoke. Being still pressed for better reasons, as the crowd could not see why being dressed up had anything to do with eating watermelon he said: "Well, don't you see, I don't want to get my ears dirty." That story helped me to square myself with the crowd of feasters for being caught as I was.

Brother Moses, our Sunday School Superintendent there and a most useful layman, gave Bishop Lambuth, Dr. Moore, Dr. Price and myself a greatly appreciated automobile ride. He took us to a 150-acre hop field, something brand-new to me. Hop picking was in full swing. Some 300 pickers, most of them Indians, were picking in this field. They came from a distance and were camped in a ravine near the field. The hop vine is an annual vine and grows up something like a grapevine. Stout posts are put up at the end of each row and wires connect them, supported by smaller posts at regular intervals. These vines are about eight feet high and the hop vines are trained to them by the aid of a net work of

smaller wires. Training these hop vines in the spring is an interesting part of the work of hop culture. The vines grow in great masses on the top wire and when picking time comes the wires are cut and the whole mass falls on the ground, so the pickers can get at them. The vines are green and the hops look like little puffs we used to find in certain kinds of wild vines in cornfields back in Tennessee. Picking hops is light, easy work, and men, women and children all work at it. They pick them off and throw them in canvas baskets holding seven bushels each and supported by a wire frame. When a picker has a basket filled the foreman accepts it and gives the picker a ticket good for the price paid for picking it, ranging from 40 to 50 cents per basket. These tickets are cashed by the paymaster. One Indian man with whom I talked said he and his two little boys, aged probably 8 and 10 years, had picked eight baskets that day, and it was still an hour or so until quitting time. The big barn in which these hops were dried and made ready for shipment was also interesting, though the constant smell of sulphur used in the process would soon get monotonous. Since these hops are used in making beer probably the sulphur is significant and is a foretaste of what beer will do for those who indulge.

On our way back to the city we stopped at a blackberry farm, not a patch, but a farm mind you of probably one hundred or more acres. Picking was in full blast. We all alighted and took a hand, but like the average boys we ate all we picked. I never saw such large, luscious, sweet blackberries. The way we all laid our ears back and showed our teeth and went after them was interesting to the regular pickers who were watching us. The entire blackberry field was saved from complete destruction by an announcement from our host that we must go or we would be late for an important engagement.

Corvallis is a neat, enterprising little city of seven or eight thousand people. The homes and business houses reflect the civic pride and good taste of a progressive, contented citizenship. The Oregon Agricultural College is located here. The grounds are spacious, well laid out and beautifully kept. There are a dozen or more buildings and some new ones are in course of erection. There were nearly thirty-five hundred students enrolled last year and there are about one hundred and fifty professors. It ranks third in the United States as a State Agricultural College. Our church is located only two blocks from the main entrance and "right in the road to town." Corvallis was the first city in Oregon to vote dry under the State local option laws. Since 1902 there has not been an open saloon. Being the first to vote booze out the neighboring cities and towns gave themselves more or less trouble until one-by-one they got in line, and since the State as a whole has voted dry their troubles on that line have ceased. The city jail is a little one or two-room, concrete building under a big tree in the courthouse yard. It is not unusual for a year or more to elapse without having a single inmate. For a man to be put in jail is to stir up every one's interest and set them all to talking. For a man to be put in jail there creates as much excitement as a fire that would consume a large part of the town.

I cannot leave Corvallis without a word about Rev. P. I. Moses, a superannuate living there. He is well on in his eighty-ninth year, but is as active and spry as a man of forty. A Virginian and a graduate of Randolph-Macon in the early fifties, a college president for seventeen years, a preacher that has filled every grade of appointment, a Chaplain in the Confederate Army and now living in peaceful, contented retirement, next door to his son mentioned above, makes him altogether one of the most interesting men I have met in a long time. His Church and the community and the college referred to above all honor him and esteem him as one of the foremost citizens.

After he was well beyond his eightieth year he took a special course in the college and kept pace with the brightest and swiftest among the students. He said in reviewing his long life he was often saddened with the thought that he might have been so much more useful but it was a pleasure to reflect that on one notable occasion he did his best. While there was only one isolated instance in which he was thoroughly satisfied with his performance it was a pleasure to know that he had had this experience at least once. He said when a Chaplain in the Confederate Army one very hot day a bunch of Federal soldiers got after him and for seven miles down a dusty road he did his dead level best. He called in every particle of his reserve strength and he knew it was impossible for him to get over the ground any faster. He got away.

Leaving the conference on Friday afternoon I turned up in Seattle the next morning. This is one of the most interesting cities I have seen. Built in a series of hills that rise higher and higher as one recedes from the water's edge. The harbor seems to be one of the finest in the world, while fresh water lakes are on practically all other sides of the city. Some friends drove me over the city and placed me under obligation to them. The ride around the rim of Queen Ann's Hill at night with the city below and all around and brilliantly lighted is a sight never to be forgotten. The public market is one of the show places of the city and is worth taking a long journey to see. The quantity and quality of every kind of fruits and vegetables and berries and everything else under the sun, as well as the remarkable cheapness of it all, make it the greatest market I have ever seen. I saw it on Saturday night when it was in full flower. I was much interested in visiting some of the leading churches in the city.

The First Presbyterian Church is the largest there. January 1, of this year, the membership numbered exactly 5860. The seating capacity is 2800 and the Sunday morning audience numbers probably from 2000 to 2500. They pay their pastor \$7500 a year and a manse. They have four assistants, all preachers, whose salaries are \$1500 per year each. In addition they have a salaried secretary and a treasurer also on salary, two stenographers and several janitors. Some Church!

Unification.

It is in the air out this way. Every one talks it. In Corvallis they have it all figured out. Both Churches are to sell all their property and they are about equal in membership and property, except the corner in which our church is located, and in that they expect to build the finest church in the town. All parties seem to have agreed to it. This is a sample of the talk one hears everywhere. In Stevensville, Montana, the two Churches agreed to go together and worked out a plan to utilize both properties and have one congregational worth while, but the powers that be, higher up, kept them apart. In Missoula, Montana, I saw these words in a cornerstone of a beautiful new brick church, costing probably \$75,000: "First Presbyterian and First Congregational Churches United." It is not uncommon for three or four congregations in small-

(Continued on page 11)

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MY CONNECTION WITH THE ADVOCATE.

I have read with peculiar interest the racy account my brother, Louis Blaylock, gives of his half century with the Texas Christian Advocate.

The complimentary notice of myself in Brother Louis' write-up was beyond my deserts. I certainly appreciate the motive which prompted it.

I have many old-time friends among the preachers and laymen of the Methodist Church. From 1875 to 1884 I represented the business department of the Advocate at every Annual Conference held in Texas.

I have had in my desk, for I do not know how long, because I neglected to put the year with the date, the following extract from an article, "New Year Meditations," dated January 9, by my old-time friend, Rev. Horace Bishop—now Dr. Bishop.

"Shaw dropped out. . . . He works in other realms and sees things differently now. He did a great work for the Church."

I feel sure Brother Horace will be surprised to find out how deeply mixed he honestly was with the cause that "dropped me out."

After spending about four years in the foolishness that characterized "boys in blue" and "boys in gray" (or tags)—that is, shooting to kill—I arrived at home in Austin, slightly past 19 and weighing a full hundred pounds.

Taking up the story where Brother Louis tells of selling out to Veal & John: Having a good job printing business, among our jobs being the Advocate, and by the two causes coming in contact with preachers, lawyers, business men and other well-posted and educated people, superinduced the violent realization that I had accumulated a phenomenal package of ignorance.

It was during my college sojourn that the great heavily capitalized Advocate Publishing Company was organized. Business men—capitalists—men who knew what they were doing, you know, were at the helm now. Optimism in Texas Methodism was at tiptoe.

It was during my college sojourn that the great heavily capitalized Advocate Publishing Company was organized. Business men—capitalists—men who knew what they were doing, you know, were at the helm now. Optimism in Texas Methodism was at tiptoe.

ter of fact, the greater the number of subscribers for the great paper the greater would have been the loss.

But the time came when some people thought a change in editors should be made. Dr. John's health was not good, and, while I would have made any sacrifice as his friend, I felt that in his own interest he should take other work.

I think it was in 1885, at a meeting in Galveston, the Board of Publication chose a new editor, and I believe it was at the next General Conference Dr. John was made Missionary Secretary.

After the new editor had been chosen two good friends, Rev. Sam P. Wright and Rev. Horace Bishop, members of the Board, called me for an interview. It is too long ago to remember exact language, but, in substance, I was informed that the Board of Publication demanded a promise that I would thereafter have nothing to do or say with regard to the editorial conduct of the paper.

I told but one person, my wife, what it meant. Although my business connection was not severed until 1894, my heart and mind were eased of the Advocate burden in 1885.

Why should I have changed my life plans? I firmly believe not only in a call to the ministry, but to many other callings. I felt as much called to journalism. While I never felt that I was competent or sufficiently religious to be a religious journalist, I was fully satisfied as to duty by the associations and conditions existing while actively on the Advocate.

In 1885 I became editor of the Texas Farmer, and until about 1912 I had a weekly hearing by from 5000 to 50,000 people. How much good I have done, or how much harm, I do not know.

As a conclusion, I want to mention the strongest point of the Advocate's merit beginning soon after our purchase of the paper. Dr. John was for much of the time in the field. We could handle and correct the correspondence, get out news and commercial. Dr. John had entertaining editorial correspondence, but we were short on editorial.

Superstitious people sometimes carry a talisman or charm, which they believe keeps away harm. Midget is carrying through school the best talisman against evil—"telling mother."—Selected.

ton), Rev. E. S. Smith, Rev. R. S. Finley, H. S. Thrall, and many others. In fact, on questions of general public moment, though not religious, we often went outside the clergy and secured editorials from some of the brightest newspaper men, lawyers and commercial writers to be found.

In conclusion, Mr. Editor, allow me to say God bless the Advocate and all its force, from the editor to the apprentices, and to cordially greet all my old acquaintances among the preachers and laity with hearty, though imaginary, handshakes.

Dallas, Texas. W. A. SHAW.

A BOOMERANG. H. G. H.

That is, something that flies back and gives the thrower a "sockdolager"—sits him flat down.

J. A. Phillips is fully able to take care of himself in argument on either missions or the "true inwardness" of Roman Catholicism.

So, when I read Seth Gunter's effort to reply to Phillips' review of the authority and practice of Catholicism it was to me a circus. I had to stop and laugh, especially where he accused Phillips of being "prejudiced"—judging without knowledge—and not knowing the things he was talking about.

I laughed so heartily at Gunter's stuff that a touch of rheumatism took flight. Thanks! Brother Gunter.

Gunter first assumed to expose the ignorance of Phillips and in the midst of the work jumps right onto Dr. Lee and says still worse things about him. Did you see it?

It is very evident that Gunter does not know Dr. Lee, does not know J. A. Phillips, does not know the Roman Catholic Church, does not know the difference between facts and bald statements—but still the good brother has been reading the Advocate for twenty years. Twenty years of solid reading! Shades of great editors!

Why Hardon's pieces, Horace Bishop's reminiscences, J. W. Hill's mellow grace and "H. G. H.'s" slap and bang stuff ought by this time to have filled him full. Discouraging!

But Bradford—yes, Bradford—caught it right and left when Gunter said: "We think the Christian Advocate one of the best religious publications in the United States, and we regret to see slanders, vilification unjust accusations and misleading statements in her columns." Was it Blaylock did it?

Now, Mr. Editor, you know where you stand, and yet you will come up to conference smiling and say, "This is a good paper—take it." Bishop, Texas.

HER TALISMAN.

Red-haired Midget was solemnly plodding her way to school when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, "and you couldn't guess it if you guessed a thousand years."

Midget surveyed them with an engaging smile and they relented. "Will you promise never to tell any one, live or die, black or blue?" demanded the older child.

Midget looked at her with tranquil eyes. "I'll just tell my mother," she said.

"No! no!" shouted the other two, with scorn. "You can't tell anybody."

Midget stiffened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said firmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute, and then rushed after her, and it was plain from Midget's radiant face that her mother was to share "the loveliest secret."

Superstitious people sometimes carry a talisman or charm, which they believe keeps away harm. Midget is carrying through school the best talisman against evil—"telling mother."—Selected.

Advertisement for Acousticon hearing aid. Includes a portrait of a man and text: "DEAF? 'I Now Hear Clearly' You, Too, Can Hear! Inasmuch as 200,000 users of the 'ACOUSTICON' have had the same results from it as Mr. Garrett Brown, whose photo appears above, we feel perfectly safe in urging every deaf person, without a penny of expense, solely and entirely at our risk, to accept a thorough trial of the 1917 Acousticon. No Deposit - No Expense. All you need to do is to write saying that you are deaf and will try the 'ACOUSTICON.' The trial will not cost you one cent, for we even pay delivery charges. WARNING! There is no good reason why everyone should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it. The 'ACOUSTICON' has improvements and patented features which cannot be duplicated, so no matter what you have tried in the past, send for your free trial of the 'ACOUSTICON' today and convince yourself—you alone to decide. Address GENERAL ACOUSTIC CO., 1365 Cantler Bldg., New York Toronto, Ont. Office, Royal Bank Bldg.

A PICTURE OF THE PESSIMIST, THE OPTIMIST AND THE HEPTIMIST.

The first named is so well known to the public that we will not spend much time with him; in fact, it is a very rare thing to find any one who will boast of being a pessimist, but his gloomy view of life brands him so plainly that he is known as such.

Hardly any one will hunt him up to spend many hours in his company; we fear his mental trouble is catching, and give him a wide berth. He paints everything black; no rainbow, no star of hope, but all a hopeless mass bound for perdition—except himself.

But an optimist is so different he is not often thought of as an extremist. He is often praised in public, and we have reached the time when a large per cent of mankind take pride in saying, "I am an optimist."

Jesus tells us of a man robbed, wounded and left half dead by the roadside; first, a pessimist comes along, he sees the poor fellow, but reasons thus, "what is the use of my helping this man? Very likely the robbers are lying in wait for me, and no doubt they will treat me as they have treated this fellow, and they will soon take the country. I will go on." Next comes an optimist. To him all the year is May, he has enjoyed all nature, he wonders why every one does not look on the pleasant side of life, as life has but one side, and it is always bright. He soon reaches the spot where the helpless and half-dead man is. He hears his groans, but he says he is just snoring and taking life easy; as there are no poor, sick or needy in the world, why allow ourselves to think such painful thoughts? and passes on.

But hold on, here comes a real man in the person of the good Samaritan. He is an heptimist; he has no sugary philosophy to dream of, he has eyes to see with, the groans of the wounded are heard, his heart is touched, no matter if the birds are singing their spring song, some one is down and out; it does not take that Samaritan heptimist long to decide what to do. No time to paint dark pictures, no time to deliberately close one's eyes to the realities of life; he is soon down by the side of the poor helpless man, and with his oil and wine he soon has the wounded able to sit up, and with the aid of the good heptimist, they are soon on the way to an inn, the wounded man's expenses are paid by the heptimist, until he can care for himself. The song of the optimist, with an empty and useless life, has grated on our nerves, that we have coined what we believe a better word or term. An heptimist, is one who does not refuse to look things fairly, frankly and fully in the face, good or bad. J. H. STUCKEY.

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BLAYLOCK PUB. CO., Dallas, Texas

THE FORTY-THIRD OPENING OF SOUTHWESTERN UNIVERSITY.

Southwestern University opened her doors for registration of students Tuesday, September 26. This is the forty-third opening of this great institution. The formal opening was had the following Thursday morning. Dr. Thos. E. Clyce, President of Austin College, delivered the address. The local paper spoke in high praise of the address. Friday and Saturday examinations were given to many students who had come from unaffiliated schools. It is not possible to give at this writing the total number of matriculations, but indications point to one of the largest openings in the entire forty-three years.

Southwestern now has the largest endowment in her history. Seventy thousand dollars have been added this year. This is a remarkable achievement and President Bishop has been as unobtrusive in it all as he has been effective. There was no blowing of trumpets, but he and his forces went after the money and they got it.

The new Williamson County Science Building is about ready for use. This adds vastly to the equipment. Indeed, it makes Southwestern one of the best equipped colleges in the South.

The abolishment of the preparatory school is another mark of Southwestern's progress. The old "prep" property has been converted into college endowment. The sale of this property removes all competition with our preparatory schools.

In these recent years we have thought that our choice of a college, were we choosing one now, would be influenced by the history of the institution chosen. We certainly should choose an institution with a history. And what institution in the entire South has a nobler history than Southwestern University? The entrance into the old institution immediately introduces one into the sympathy and comradeship of ten thousand sons and daughters who call Southwestern Alma Mater.

THE NEW MEXICO CONFERENCE.

Bishop Walter R. Lambuth called to order the New Mexico Conference in its twenty-seventh session at Clovis, New Mexico, last Wednesday morning, October 4. The conference is composed of three presiding elders' districts and fifty-one pastoral charges. The total membership last year was \$164. The grand total of all collections last year was \$103,656. In nearly every particular, the work of last year showed an increase over that of the previous year.

The New Mexico Conference is composed of a band of heroic men. Some of these were contributed by our conferences in Texas. Ellis Smith, J. J. Kelley, G. H. McAnally, W. F. Packard, J. B. Cochran, J. T. McClure and E. W. Morton are among the men in New Mexico whose faces are familiar and loved in Texas.

The New Mexico Conference is one of the patronizing conferences of the Texas Christian Advocate and the editor is now with the brethren in Clovis. The Advocate visits each week nearly four hundred homes in the conference.

Dr. W. F. Packard, pastor of Trinity Church, El Paso, is sick at Marlin and will be greatly missed at Clovis. We pray for his speedy recovery.

To Bishop Lambuth and the entire conference the Advocate extends greetings and prays that the twenty-seventh session of this growing body may be the best in its entire history.

THE LAMAR SCHOOL OF LAW.

In other columns will be found a truly thrilling account of the opening of the Lamar School of Law of Emory University. Dr. John M. Moore was present at the opening and the Advocate appreciates his thoughtfulness in furnishing it with his glowing account of that great occasion.

We are deeply impressed with the hearty way in which the city of Atlanta welcomes this great enterprise of Southern Methodism. The courts of Atlanta, from the lowest to the highest, adjourned their sessions and went in a body to the beautiful campus on Druid Hills. The whole of Southern Methodism feels honored by this distinguished courtesy. Hon. Cone Johnson, of Texas, was the orator of the occasion. Texans will not marvel that Bishop Candler says, "Texas, Georgia and Southern Methodism may well be proud of his superb oration." "I was particularly pleased," adds the Chancellor, "with the emphasis he put upon Christian education and the approval he gave to denominational schools of learning."

The Atlanta Journal devoted a column to the opening, in its issue of September 27. We can not refrain from quoting a single paragraph of the editorial:

It was barely two years ago that the movement to establish Emory University was projected, and only eight months ago that work on the plant itself was begun. But into that brief period was packed a world of faith and energy and generous deeds, with the result that today a broad-based institution opens its doors and enters upon its career of service and light.

"A good enrollment of students," to quote the Chancellor, was present at this auspicious opening of our only school of law.

Who among Southern Methodists will not thank God and take courage because of the successful beginning of an enterprise which Providence has so manifestly committed to our hands?

ENOUGH SAID.

In its issue of September 21 the Arkansas Methodist has an editorial styled "Light on Our Leaders." In the issue of September 28 it has an editorial on "Our Plans and Pur-

poses," and another entitled "With Our Compliments."

In the first editorial the Methodist praises the many excellent qualities of Drs. Stonewall and James A. Anderson. The conspicuous service of these brethren to the Church in Arkansas and elsewhere is commended. In the second editorial the Methodist disavows any intention upon the part of the Arkansas Conferences to reopen the Vanderbilt question and declares that these conferences are ready to co-operate in carrying out the plans of the Educational Commission and of the General Conference. In the third editorial the editor accepts our statement that we have not desired to destroy the influence of Dr. Stonewall Anderson or of the Methodist and calls upon us to be as generous in the acceptance of his statement concerning his own loyalty. The only word in these editorials which approaches complaint against us is that we have not published our confrere's editorials in reply to our own. The final word is "valed."

We wish to say, as our closing word, that we cordially share the Methodist's admiration of the many fine qualities of the leaders in Arkansas whose names have been mentioned. Our differences with these brethren have not affected in the least our love for them and our sincere appreciation of their many excellent services in behalf of the Church.

No trace of personal dislike has inspired any word which we have written; only our interest in enterprises of the Church has impelled us to speak. As an editor in the Church, conversant, as we think, with the matters in question, we thought it our duty to speak against what we felt to be hurtful strictures, in public print, on the unfinished work of a responsible Commission. If in the discharge of this duty our manner has at any time seemed offensive we are sorry.

As for the editorial on "Our Plans and Purposes" we are sure that Dr. Millar speaks in perfect sincerity for himself. We repeatedly have spoken of our faith in the loyalty of the conferences in Arkansas. We have the profoundest interest in the great colleges of Arkansas. However, we may be permitted to say, that, in our judgment, exact compliance with the request of the Commission would in no way have interfered with these institutions. Such compliance would have created no obligations that are not already imposed by the action of the General Conference, through its Educational Commission.

Finally, we regret that our space has not allowed us to be as courteous in publishing Dr. Millar's editorials as he has been in the publication of our own. The Texas Christian Advocate, with practically the same space as that in the Arkansas Methodist, is attempting to serve eight Annual Conferences, whereas the Methodist is the official organ, we believe, of only two. For the Arkansas Methodist and its alert, progressive editor we have only the kindest wishes. Adios!

EPWORTH UNIVERSITY CONTEST.

Fifty-two acres of valuable land and buildings worth a half million of dollars are at stake in the Epworth University suit. The case is now being tried in Oklahoma City. Messrs. C. B. Stuart, Hayden Linebaugh and A. C. Cruce are the Church's attorneys. These are eminent men in their profession and the Church may be assured of the most intelligent service at their hands.

The land was deeded to the Church by the University Development Company. The original deed, conveying the land in fee simple to the Church

(as the Church alleges) has been lost. The second deed contains a reversionary clause. The contention of the Church is that the land, in event of the failure of the enterprise, was to revert to the Development Company but was to be held in trust by it for educational purposes. The contention of the company is that the meaning of the reversionary clause is that the company should hold the land as personal property.

Having never seen the deed, of course, we can express no opinion as to the merits of the case. However, we do say that it is imperative that Oklahoma have her own schools. If the Epworth suit is won by the Church, we must proceed to build a great institution in Oklahoma City. If the suit is lost to the Church, then Oklahoma Methodists must build elsewhere. Loyalty to Southern Methodist University does not estop Oklahoma Methodism from building her own local schools.

We shall watch the farther progress of the Epworth suit with the keenest interest.

THE PREPARATION OF PRAYER.

Much has appeared in the press concerning the methods of "Billy" Sunday. Recently a city council in a prominent Texas city declined to vote an invitation to Mr. Sunday to conduct meetings in its city.

Mr. Sunday is to launch an evangelistic campaign in Boston, beginning November 12. Zion's Herald, in its issue of September 27, describes the remarkable activities already begun in Boston by way of preparation. We are impressed by the thoroughgoing and common-sense way in which Boston, under the direction of Mr. Sunday's helpers, is going about the matter.

No item in the list of activities, however, so impresses us as the preparation of prayer, which even now has been begun. Prayer for definite and specific objects is enjoined. There is to be no blanket or omnibus praying. Prayer is to be had throughout the whole city, but for definite, specific objects. Here is the program and we commend it earnestly to our ministers who are engaged in promoting revivals:

Oct. 2 and 4—Prayer for the Holy Spirit's Blessing Upon This Movement. Acts 2:14, 21; 2:37-41.

Guiding Thought: Have we any hope for the success of this movement apart from the Spirit through whose power Jesus lived and died, the apostles triumphed, and all spiritual results have been achieved from the beginning until now?

Oct. 9 and 11—Personal Confession and Consecration. 1 John 1:8, 10; Rom. 7:18, 24; Ps. 51:7-13.

Guiding Thought: Can we expect to be really serviceable to this movement unless God freshly forgives our own sins, cleanses our inner lives, and fits us for this holy service?

Oct. 16 and 18—The Mercy of God Towards the Lost in This City Through Christ, the One and Only Savior. John 3:16; Luke 15:20, 24; Ezek. 18: 23, 31, 32; Acts 4:10-12.

Guiding Thought: Do we enter at all into God's yearning, God's heartbreak over the sin and need of this city? Shall we not share in this yearning of our Heavenly Father?

Oct. 23 and 25—Personal Work. Ezek. 33: 1, 9; John 1:40, 46; John 15:27.

Guiding Thought: Can this movement mean to us, to our Churches, and to the city all that it is intended to mean unless we personally take a hand in the gracious work of inviting men to God? "Do your bit."

Oct. 30 and Nov. 1—The Power of Prayer. Luke 11:9, 13; Heb. 11:6; Mark 11:22, 24.

Guiding Thought: Christians, pray! Pray as you never prayed before! The reapers are at hand. The grain is ready for the garnering. Yet all is profitless unless we pray through to victory, and bring down the blessing which is waiting to descend. Christians, pray!

Nov. 6 and 8—Special Prayer for Mr. Sunday. That he may come full of the Holy Spirit, and that there may be great joy in our city. Acts 4:31, 33; Acts 8:5, 8.

Guiding Thought: Do you believe the Holy Spirit? Do you believe that He is the agency through whom God is working to re-

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Send Your Reports

PASTORS WHO HAVE NOT YET SENT IN REPORTS OF THEIR WORK FOR THE ADVOCATE IN SEPTEMBER WILL PLEASE DO SO THIS WEEK. WE WANT NAMES AND AMOUNTS COLLECTED. IF YOU HAVE NOT FINISHED YOUR WORK ADDITIONAL REPORTS CAN BE SENT.

WE WANT THE REPORTS ON OUR BOOKS, THE SUBSCRIBERS' LABELS MOVED UP, THE BUSINESS ALL OUT OF YOUR WAY BEFORE CONFERENCE. OWE OUR BOOK-KEEPER AT CONFERENCE ONLY A HANDSHAKE AND RECEIVE OUR THANKS. SAVE YOUR TIME AND OURS.

SEND YOUR REPORTS

deem the world? Then pray earnestly and constantly that He may use Mr. Sunday and his party mightily that there may come great blessings to Christians and sinners in our city and State.

A NOBLE MOTHER IN ISRAEL GONE TO HER REWARD.

Mrs. Sarah Elizabeth Lee (nee Offutt) was born in Johnson County, Missouri, July 28, 1835; died September 21, 1916, aged 81 years, one month and twenty-three days.

She was one of a large family of children, born to R. R. Offutt and Milly Simpson Offutt, both of prominent and wealthy families.

They were neighbors of the James and Younger families and passed through all the thrilling scenes enacted in that section between the Missouri bushwhackers and Kansas Jayhawkers. With decided Southern views, and a courage that was dauntless, Sister Lee became an active ally of the South in this guerrilla warfare, which led her into many thrilling episodes, being captured many times and, at one time, while defending her home, she was taken and a rope placed around her neck to be hanged, but for fear of the consequences of such an act, she was released. She had a bright active mind and often talked interestingly and entertainingly of her varied experiences during those years of horror.

In 1865 she was married in Lexington, Ky., to J. H. Lee. Three children were born to them, all living in Dallas; R. H. Lee, Mrs. G. W. Sears and Mrs. E. F. Winn, at whose home she breathed her last.

She was converted at the age of fifteen; she was afflicted with impaired hearing from young womanhood which grew worse as age advanced. While she had not heard a sermon for twenty years she was a constant reader and profound student of the Bible—having read it through once each year for sixteen years. She never missed reading her Christian Advocates—both from Dallas and Nashville. She kept up with current events, and was on the moral side of every question. She had decided views and always spoke boldly for the right.

Rev. L. P. Smith, an old pastor, preached the funeral sermon. She was buried at Lancaster. "Mother" Lee was a favorite with young and old, and many beautiful flowers were gently and tenderly placed over her last resting place by loving friends.

The Advocate extends sincere condolence to the bereaved family and commends to its readers the lofty principles which made Sister Lee a truly great woman.

THE SEMINARY AND THE COLLEGE.

From the Continent we clip the following:

This is the period for the opening of the theological seminaries, and the news columns of The Continent will carry the numerical story from time to time. The extending of

the field from which candidates are being drawn is an interesting incident. State universities and other "secular" institutions have been approached so successfully by ministerial agencies that many of their students are joining the forces heretofore so largely recruited from the Church colleges. These colleges are still the main hope of the Church for its ministry, and there is every reason to think they will continue to be so. Yet it is to be hoped that the young men who are appearing from these other institutions are only a firstfruits to be followed by a much larger harvest in coming years.

Of one thing we are thoroughly convinced, namely, that our theological schools cannot be content merely to throw open their doors and say, Come. The Church whose ministrations reach no farther than this is a failure and likewise the theological seminary. First of all, our own colleges must be diligently cultivated by our seminaries. Deputations of the strongest men from the seminaries must be sent to our colleges and these deputations must present to college men the claims of the Christian ministry. Hundreds of young men in the college, we sincerely believe, are struggling with more or less clearly defined convictions that they should preach the gospel. These college men wait for the ministry of wise friends who shall interpret to them their call to preach, as Eli interpreted to Samuel the strange movings in his heart.

Moreover, the field of recruits for the seminary must be extended to our State institutions. Let it not be forgotten that the Church has a sacred property right in these State schools. The larger part of the student bodies in our State universities have gone from our own Christian homes. Quite one-half of the Methodist student body in this country is in State institutions.

It is perfectly feasible, therefore, that strong deputations from our seminaries should be sent both to our own colleges and State universities. Moreover, it is highly important that our young men in college should be enlisted for the Christian ministry at the earliest moment possible. Early enlistment will enable the student to select courses of study which naturally prepare for seminary work. We earnestly commend, therefore, both to our seminary in Atlanta and the one in Dallas the duty of entering upon an intensive cultivation of our colleges for the purpose of enlisting young men for the Christian ministry. An earnest correspondence with the proper authorities in these colleges should be instituted at once.

PERSONALS

Dr. J. T. Curry, of Yoakum, writes that ninety-three Advocates visit his charge each week. This is capital!

Hon. R. H. Kirby, of Austin, is making the greatest president of the Anti-Saloon League in its history. You can always count on Harper!

Dr. A. J. Lamar, of Nashville, en route to the New Mexico Conference, called at the Advocate office this week. The Church has no more faithful servant.

Rev. M. L. Butler, of Norman, Oklahoma, writes: "Mrs. Butler is slowly regaining the use of her limb. Sixteen weeks have elapsed since she suffered the accident."

Dr. R. A. Burroughs invites us to visit the Orphanage. Nothing would give us more pleasure. In the mean time, let us not forget our sacred charge at Waco.

Rev. J. W. Cowan is closing his fourth year as presiding elder of the Lampasas District. The Church at Lampasas recently passed resolutions highly commending Brother Cowan's work. Well done!

Rev. M. S. Hotchkiss, of Mulkey Memorial, Fort Worth, was in to see us. He is rounding up all Church interests, the Advocate included, of course. Brother Hotchkiss is one of our best men, ready for every good work.

Rev. S. W. Thomas, of the Brenham District, in a private note, says: "Our work moves on apace. The district will make the best report it has had for the four years of the administration of this scribe as presiding elder."

Rev. J. F. Tyson and wife, of Palmer, were pleasant callers at the Advocate office this week. Brother Tyson will, as usual, have a full report on the Advocate. He is a successful pastor and Sister Tyson is a worthy helpmate.

Rev. M. A. Cassidy, Conference Evangelist of the East Oklahoma Conference, has just closed a fine meeting at Liberty Hill. Eighty-six conversions at the altar and a greatly quickened community are among the results of the meeting.

Dr. S. R. Hay, pastor of the First Church, Dallas, preached to our colored congregation last Sunday afternoon. Why can't other pastors occasionally do likewise? The negroes will always be the especial charge of our Southern Churches.

Rev. I. N. Lipscomb, of Ward Memorial, Stamford, has had a good year, has had 78 conversions and 96 additions to the Church. His conference collections are covered in cash and good subscriptions and hopes to report everything in full.

Rev. Chas. N. Clark has just finished a fine quadrennium at Lafayette Park, St. Louis. He has been transferred to the Southwest Missouri Conference and stationed at Troost Avenue, Kansas City. We wish for him the largest success in his new charge.

The Congressional Record, issue of September 16, at page 16,678, carries the address on "Socialism" made by Rev. Luther Roberts, of Ada, at the Muskogee District Conference April 20. It is published under "Extension of Remarks of Hon. J. Thomas Heflin, of Alabama, in the House of Representatives, Thursday, September 7, 1916." This is some distinction, both for the one who delivered the address and the conference at which it was delivered.

Rev. E. V. Cox has just received official notice that for the seventh consecutive time he has been elected by the Mountain Remnant Brigade of Old Soldiers to preach the annual sermon. He has preached to them at Ballinger, San Angelo, Llano, Brownwood, Mason and Brady. Next year at San Saba.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood,—that is, blood that is impure or impoverished, thin and pale,—is responsible for more ailments than anything else.

It affects every organ and function. In some cases it causes catarrh; in others, dyspepsia; in others, rheumatism; and in still others, weak, tired, languid feelings and worse troubles.

It is responsible for run-down conditions, and is the most common cause of disease.

Hood's Sarsaparilla is the greatest purifier and enricher of the blood the world has ever known. It has been wonderfully successful in removing scrofula and other humors, increasing the red-blood corpuscles, and building up the whole system. Get it today.

He delights in the association of the old soldiers and the compliment they have paid him.—Killen Herald. The old soldiers know a good thing when they see it!

Rev. J. E. Roach, of Winnsboro, called at the Advocate office while in Dallas. He has had a good year, the health of his family and himself has been perfect and he says he does not want to change charges with anybody. We are sure Winnsboro feels the same way about her pastor.

Rev. J. O. Leath, of the North Texas Female College, writes us that many new students have enrolled since the death of the lamented Mrs. Key. The work of the College goes forward as usual. Not a single student returned home because of Mrs. Key's death. This is gratifying news.

Brother W. H. Crouch, a good layman of Anna charge, called on the Advocate. He spoke highly of his pastor, Rev. G. F. Jones, and also said kind things of the Advocate. Brother Crouch is one of the substantial Methodists of his section and we venture to add that his pastor finds him dependable.

Dr. C. L. Gregory, of Greenville, made us a pleasant visit while in Dallas Tuesday. Dr. Gregory believes in warning the people of certain dangers. He recently gave a stereopticon lecture at Wesley Church, Greenville and Brother T. H. Morris, the pastor, complimented him by saying the lecture was worth several of his sermons.

Hon. William Jennings Bryan has accepted the invitation of the Federal Council of the Churches of Christ in America to address a series of noonday down-town meetings in St. Louis during the quadrennial sessions of the Federal Council beginning Wednesday, December 6. Mr. Bryan will be a delegate representing the Presbyterian Church.

Dr. S. H. C. Burgin is closing a prosperous year at Trinity, Dallas. The editor was pressed in for a sermon last Sunday morning. A great congregation was present and at the close of the sermon a cash collection of nearly \$150 was taken for the Virginia K. Johnson Home. Trinity always does the handsome thing. How could it do otherwise with Dr. Burgin as pastor?

Rev. E. M. Sweet, Sr., a supernumery of the Central Texas Conference, now making his home at Phoenix, Arizona, recently enjoyed an outing with his two grandsons, Sanford Sweet and Edwin McKennon Sweet, catching bass out of the lake above the great Roosevelt Dam, seventy miles north of Phoenix. A few days after the outing the elder grandson returned to Tucson to enter upon his junior year at the University of Arizona.

HONOR ROLL.

Durango charge this day paid all salaries in full and a "lectie the rise." All conference collections are guaranteed. Rev. R. A. Gates is the enterprising pastor and M. J. M. Wait is Lay Leader, Sunday School superintendent, steward and leading spirit of the charge. GEO. W. DAVIS, P. E.

Ben Arnold and Powers Chapel, Rev. J. C. Cockrell, pastor, report all financial obligations paid in full, with a little excess on salaries. This more than five weeks before conference. Good! By their fruits you shall know them—both preacher and stewards. GEO. W. DAVIS, P. E. Marlin, Texas.

JONES-BETHEL AND WESLEY CHAPEL

All conference collections paid in full to the Conference Teller and the salary will be in full by the 15th inst. This has been a great year on the Jones-Bethel and Wesley Chapel charge. There have been 200 conversions, 176 additions and quite a lot of improving been done on church and parsonage property. We are happy in our work. We give God the glory.—J. Leonard Rea.

NO EXCUSE THIS YEAR

If any pastor has not taken advantage of the golden opportunity of Advocate month, we trust he is making amends now and we will hear from him soon. We believe every pastor has the interest of the Advocate at heart and that no pastor will neglect it. But procrastination may lose you the opportunity.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER Editor Georgetown, Texas.

NEWS AND NOTES.

The teacher training report for August shows an enrollment of twenty-eight classes and fourteen individual students, with a total of three hundred and seventy-nine students.

The September number of the Adult Student presents a good picture of the Wesley Philathea Class of Mulkey Memorial Church, Fort Worth.

The September report shows the following Wesley Bible Classes enrolled in the Southwestern Division: Wide Awake, fourteen women, Aquilla, Texas; Wesley Philathea, forty women, San Angelo, Texas; Be and Do, eleven mixed, San Angelo, Texas; Number Six, twenty-four men, Huntsville, Texas; Number Two, twenty-one men, Huntsville, Texas; Willing Workers nineteen women, Huntsville, Texas; Wesley Number Seven, seven men, Huntsville, Texas; Good Samaritans, sixteen mixed, McKinley Avenue, Fort Worth, Texas; Leaders, twenty mixed, Buda, Texas; Susanna Wesley, nine women, Yancey, Texas; Hearers and Doers, ten men, Telephone, Texas; Men's, sixteen men, Bertram, Texas; Willing Workers, seventeen women, Bertram, Texas; Loyal Workers, fifty-four mixed, Hemphill Heights, Fort Worth, Texas; Be and Do, twenty-six mixed, Jones-Bethel, near Greenville, Texas; Pathfinders, thirty-five mixed, Del Rio, Texas; Rufflers, sixteen mixed, Missouri Avenue, Fort Worth, Texas.

Rev. R. T. Blackburn presiding elder of the Hugo District, East Oklahoma Conference, announces the following district Sunday School officers: Secretaries, Paul G. Darrough, Hugo, and C. L. Wood, Poteau; Elementary Superintendent, Miss Daisy Whipple, Tahmina; Home Department, Miss Allie Wallace, Broken Bow; Teacher Training, Prof. J. E. Garrett, Wister; Wesley Bible Class, A. E. Hammond, Hugo.

Rev. Geo. W. Davis, presiding elder of the Marlin District, Texas Conference, is a workman that needeth not to be ashamed. During the second week in September he held a district institute at Kosse.

In a local institute recently conducted by Rev. Walter G. Harbin at Pittsburg, the editor had the privilege of spending a night and morning and speaking twice.

WEST TEXAS CONFERENCE NOTES.

By Rev. A. E. Rector, Field Secretary. LaGrange, Eagle Lake, Flatonia, Columbus and Weimar, all in the Austin District, made a good seven-day circuit. Details of all the twelve services would overflow the limits of our space.

row margin through the negro vote, but the prohibitionists will come again. Would it not pay to do more gospel work among the negroes than most of us are doing?

At Flatonia a church funeral necessitated cancelling the afternoon meeting, but the evening hour brought a big attendance and a gratifying interest.

Columbus I had visited before. They had improved the time by extending the organization, and they pledged with enthusiasm to add the points in the Standard that are lacking.

In this round five superintendents bought books to help them in their great work, and other workers placed orders also.

A PANHANDLE SUNDAY SCHOOL CLASS.

Some time ago you asked, "How about your Schools?" I want to tell you not only about a Panhandle school, but more especially to tell you about a class of young people in the Panhandle country.

Zyback, Texas. MRS. C. G. SHUTT.

EPWORTH LEAGUE DEPT.

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

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

Topic for October 8: "What New Work Should Our League Undertake?" Ex. 14:8-15.

We have closed our reports of the day-to-day happenings at Epworth-by-the-Sea. It is good to read over these reports and to live over the days as memory brings them before us.

THE PENNY OFFERING OF THE MISSOURI LEAGUES.

The State Epworth League Conference of Missouri passed a resolution during the 1915 meeting authorizing its local Chapters to take an offering each Sunday.

THREE CHEERS FOR TEXAS LEAGUES!

The Board of Missions at its recent session granted a request from Epworth Leaguers of Texas that the Leagues of the State be permitted to raise \$10,000 for a boat to operate on the Congo in connection with the African Mission.

It is this not a record it deserves to be. We take off our hats to these splendid young people. The whole Church may well take note of their zeal and devotion.

ANGLO-KOREAN SCHOOL—SONGDO, KOREA.

Your letter regarding the towels came a few days ago and immediately I send you a batch of cloth samples in which, No. 3, is a sample of the towelling, best grade only.

Today, under separate cover, I have mailed you a small batch of towel announcement cards, and two towels, one striped towel and one of the large size, best grade of hem-stitched towels.

This is a new work, but is growing at the rate of 100 per cent in three months. Last year we gained 400 per cent during the year, and this year we hope to do as much.

If you can help this work on it certainly will be a great blessing to the dear boys and girls who cannot get an education any other way—at least a Christian education.

Perhaps you know that I came from Texas out here. It has been less than five years since I left Texas. In fact only five years this past week when I passed through Dallas the last time on my way to North Carolina for my bride.

This is a letter received in answer to a letter regarding the work of the Anglo-Korean School in Songdo. It is self-explanatory. The towels referred to were received and are beautiful.

STAMFORD COLLEGE

STAMFORD, TEXAS. Opens its tenth session September 12th. Academic and Junior College work. All Church requirements of junior college met.

FIRE AND WINDSTORM INSURANCE—AT COST.

Churches, Parsonages, Homes of people who build and sustain them and Ministers' Properties insured on easiest terms consistent with safety.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO. Nathaniel M. Jones, President. Frank P. Crandon, Vice-President.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life 20-Premium Life, Endowment at 70, Term and Disability Certificates.

ALL THE IMPORTANT NEWS OF THE WORLD

Secular as well as Religious, is read every week by over 2,000,000 persons in the CHRISTIAN HERALD. If so many people like this paper so well, there MUST be a convincing reason why YOU should read it also.

WOMAN

All communica Woman's Home sent to Mrs. J Christian Advoc

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The Dallas Di Woman's Missio the Oak Cliff M tober 6, 1916, b very important delegate who si work of the year tive program is served at the i the district are ent. MR

DIST

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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.

DALLAS DISTRICT.

The Dallas District all-day meeting of the Woman's Missionary Society will be held in the Oak Cliff Methodist Church Friday, October 6, 1916, beginning at 10 a. m. It is very important that each Auxiliary elect a delegate who shall make a report of the work of the year. An interesting and instructive program is arranged. Lunch will be served at the church. All the pastors of the district are cordially invited to be present. MRS. O. F. SENSABAUGH, District Secretary.

DISTRICT MEETING.

Paris District of the Woman's Missionary Society convened at Detroit September 19 and 20. While the meeting was not largely attended, all seemed interested in the work. It being the date of the Pageant in Dallas we had a scarcity of preachers, even our presiding elder, Rev. Morris, could not be with us. However, Revs. Dale and Wilkinson helped us out nicely. We find that Paris District has increased in membership and gained financially, and is more enthusiastic and working harder than at this time last year. Are proud to say that the young people and children have been organized in many of the Churches.

Paris District won the loving cup for the increase of membership in the Adult Society last year. We hope it may continue to increase in membership in all departments and hold the cup another year.

We had a splendid talk from the representative of Lamar Avenue Young People's Society, Miss Mary Blair. She spoke of the interest in the Society and asked that the members of the Adult Society stand by them and encourage them to do greater work.

We had a number of good talks and papers which all enjoyed.

It was our pleasure to have with us M. A. P. Boyd, of Paris, and Mrs. Ragsdale, of Clarksville, who have been in the missionary work for many years and who gave us some splendid thoughts on tithing.

We were fortunate to have with us Mrs. J. S. Fuller, of Sherman, our Conference Secretary, who gave us a splendid talk on "Influence Bible Study for the Young People."

We feel that this meeting was a help to the Detroit Society and we know that they were a help to all who attended. They did everything within their power to make our stay pleasant. MRS. A. S. GUTHRIE, District Secretary.

THE COLUMBIA CONFERENCE AND ELSE.

(Continued from page 6)

er towns to all unite and call one pastor. This is going too far and seldom works, as some folks are hard to get along with.

Prohibition.

All with whom I talked said it had come to stay both in Washington and Oregon. I might quote a number of men to this effect, in various walks of life, with whom I talked but will not take the space. I will, though, refer to the Seattle Times, probably the strongest and most influential daily paper on the coast. Before the election it fought prohibition bitterly. Some months after prohibition went into effect the paper secured a corps of impartial investigators and made a thorough survey of all the activities of the entire city that had any possible relation to the liquor traffic. All classes of citizens from the humblest laborers to the most aristocratic capitalist, and all classes of business and from the smallest to the largest, and men in all professions were interviewed and the information thus obtained carefully analyzed and tabulated. When this was laid before the editors, and publishers of the paper they were convinced and changed front at once and since that date have been active in the prohibition cause.

The Spokane Review, the leading daily paper there, on September 12, after eight months of prohibition, published these figures, taken from the court record. Total arrests for the eight months for 1915, drunkenness, 1137, 1916 371; vagrancy, 1915, 1160, 1916, 395; disorderly conduct, 1915, 492, 1916, 492.

A decrease of over 70 per cent with facts like these accumulating daily the people all feel that prohibition has come to stay.

Homeward Bound.

From Seattle to Kansas City the quickest schedule is three days and four nights continuous traveling. One has an abundance of opportunity to meditate and reflect in a ride like this. After two days at the Southwest Missouri Conference and one more night on the road I am at my desk again, none the worse for the wear, I hope.

W. C. EVERETT.

Dallas, Texas.

MISSIONS IN THE SUNDAY SCHOOLS.

A circular from the Board of Missions calls attention to a startling fact. For the year 1914-15 the conferences reported in their journals a total of \$205,707.47 contributed for missions in the Sunday Schools; over \$55,000 was reported as raised for specials. But the total amount sent the Board of Missions for Specials was short of \$25,000, or less than half the amount reported. The balance, applied on the regular assessment, seems also to have been largely lost in transit, leaving only a small percentage to come to the Board of Missions in actual cash.

As to the shortage in the Specials this brings up a serious question in our annual reports. No sum should be reported unless it has been properly applied, as reported. We know of a Sunday School that reported at the third Quarterly Conference in a bygone year over \$40 raised for Children's Day. The whole charge reported in the minutes less than \$10 to this account. Had it not been for the fact that the Sunday School Board in that conference kept close after these collections that charge would doubtless have reported its collection on this item as raised, but the Treasurers' books in the Conference and General Sunday School Boards would have been several hundred per cent behind the report in the Conference Journal. This misreporting is in part due to misunderstanding. Pastors come into the travel-

THE NEED.

The need of a campaign for membership was brought out by the following facts at the Council meeting:

1. There are 19,780 congregations in Southern Methodism and only 7219 Auxiliaries (including Adult, Young People and Juniors).

In these congregations there are 2,107,065 members and only 173,829 members of the Missionary Society. There were 66,418 gains in members in 1915 and 27,900 gains in Auxiliaries.

There is a vast body of Methodist women untouched by the power of the great commission and they need this service for their own upbuilding and the upbuilding of the Church.

2. The Southern Methodist Church has assumed responsibility for 40,000,000 souls in non-Christian lands and a vast number in the homeland. We trust each Auxiliary will enthusiastically wage this campaign until every woman, young person and child has had an invitation to join the Missionary Society.

Korea.

A careful review of the status of Christianity in Korea by an authority in missionary administration, reveals the following striking characteristics of the Korean Church, which might well be taken as examples for the Churches of our own land:

1. The Korean Christians are devoted to the study of the Word. It is their daily bread. Hundreds gather in classes to study, oftentimes coming at great sacrifice. They go back to their homes and give out to friends and neighbors what they have learned and then come again for another season of study.

2. The Korean Church is a praying Church. Names of people are regularly mentioned in prayer meeting. Whole nights in prayer are not uncommon.

3. The Korean Christians feel that witnessing is both a duty and a privilege. Many give months to regular evangelistic trips. In this way the Church has been built up. In the Gospel Society (the Woman's Missionary Society of Korea) all members tithe and then give freewill offerings. A regular time each day is observed for prayer and members are sent out to the needier districts to witness for the Master.

These are prepared by a revival season of prayer. What a lesson for the Missionary Society at home!

4. The Koreans are liberal, self-denying. They teach us lessons of sacrificial giving. No meal is cooked without some rice being put into the "Lord's box." They have been known to mortgage their homes to lift the mortgage from the church. They are stewards of the Word and all they possess. Tithing is a common practice and is rapidly being extended. Korean Christians give liberally to missions and have sent out missionaries of their own to neighboring countries.

ing connection with the idea that the pastor in charge may prorate all collections on his work. This is certainly not true of special offerings, solicited for a special purpose. If a contribution is raised in the Sunday School on an appeal for a Mission Special it should be applied, cent for cent, for the purpose raised.

Further the Discipline expressly designates that the amounts raised for Missions in the Sunday School on Missionary Day shall be applied as raised. When we apply this collection to our general conference assessments we misapply it. Many of us still regard this sum as available to be prorated on the conference collections. But it should not be so used. It is not even available for conference missions.

However, there is a phase not apparent to the General Board of Missions. A pastor receives \$100 from his Sunday Schools and applies it to the missionary assessment in the proper way. The rest of his collections he raises as we always raise them—by getting what he can from every person he can on "the conference collections." He is, at the end, 30 per cent short. So he prorates his own collections in such fashion as to supplement the missionary collection received from the Sunday School just enough to bring that item up to the general level. This is not correct. Each collection should receive its 70 per cent of the 70 per cent collected by the pastor; and the money from the Sunday Schools should be added to the one item of missionary assessment. If this is not done the missionary assessment often loses more from the pastor than it gains from the Sunday School. For instance, the mission assessment is \$150. A shortage of 30 per cent would leave \$105 to be prorated to this item. The Sunday Schools contribute \$50. If this amount is properly applied, the missionary assessment should be reported as paid \$155. But if only enough of the pastor's collection is prorated to bring the mission assessment up to \$105, or 70 per cent, he has really applied of his collections to that item \$55, and his Sunday School missionary collections have not accomplished what the Church meant they should.

It is natural that we should be slow in departing from old wrong ways, but we are developing a conscience about these collections, and a better day coming. We have far to go. I have heard of a Sunday School that applied its missionary collections on the purchase price of a piano; and of another that used its Children's Day offering to buy ice cream for the children who took part on the program. But these instances are daily becoming rarer and as we draw closer to the Master, we understand more perfectly, the light will grow toward the perfect day.

Meanwhile we are praying that the Sunday Schools of the Texas Conference may rightly apply every cent raised for the work of the Master's kingdom.

WALTER G. HARBIN.

YOU NEEDN'T.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals.

In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

"A mind well provisioned and a heart full of love are the best preparations for old age."

"There is no bigger fool than the man who thinks he can succeed by being hand in hand with the devil."

DODSON-OLIVER DEBATE.

On August 17-23, 1916, at Mt. Olive, Rev. B. W. Dodson, presiding elder of the M. E. Church, South, of the Hamlin District, and Elder Oliver of the Church of Disciples, Austin, Texas, jointly discussed the usual points of difference between these two Churches. The debate was very interesting from start to finish, as both disputants are very strong men.

Elder Oliver's first proposition was: "The Scriptures teach that in the conviction and conversion of a sinner the Holy Spirit operates only through the truth—the Word of God, written or spoken."

In the discussion of the above proposition Elder Oliver would not debate it as stated, but changed it so as to eliminate the word "only" and discussed "the Scriptures are sufficient," etc.—a proposition the Methodist Church has never denied. While on the other hand Brother Dodson showed abundantly that the Holy Spirit may operate independently of the Word spoken or written, in the conviction and conversion of the sinner.

Brother Dodson's first proposition was: "Infant baptism is authorized by the Scriptures and by the practice of the apostles."

Brother Dodson sustained this proposition by the Abrahamic covenant, the practice of the Jewish Church circumcising the children, the olive tree, the great commission (Matt. 28: 19, 20), by the household baptisms in the New Testament and by the practice of "The Fathers." After hearing the discussion on this proposition a prominent lawyer who is a member of the Progressive Christian Church said Elder Oliver failed to answer Brother Dodson's arguments and that he was disappointed that Oliver did no better on this subject.

On the proposition: "Baptism in water to the penitent sinner is for and in order to the remission of past sins," Elder Oliver produced the usual arguments, while Brother Dodson showed that the penitent sinner was forgiven his past sins by "relying on Christ" or "reposing one's hope on Christ" and not in water baptism for remission of sins.

On "justification by faith only" Brother Dodson did not give up the "only" as Brother Oliver did in the work of the Spirit, but on the other hand Dodson maintained and proved it from start to finish.

They had two days on the mode of water baptism, Elder Oliver affirming that immersion only is baptism, while Brother Dodson affirmed that sprinkling or pouring is allowed by the Word of God.

Throughout the discussion on mode Brother Dodson proved by the Bible (Mark 7: 4, Luke 7: 38, Hebrews 9: 10), the lexicons, the great Bible dictionaries, the Encyclopaedia Britannica and the vast majority of the world's greatest scholars agree that baptize, in the New Testament sense, allows sprinkle and pour as well as immerse. This discussion was a great victory for Bible truth. Hence a great victory for Methodism.

Brother Dodson is a great debater. He keeps in splendid humor, is always brotherly to his opponent and always treats those who do not see as he does with due deference. He is original, scholarly, invincible.

ZORA B. PIRTLE.

Aspermont, Texas.

FINE OPENING AT MERIDIAN

Meridian College, Meridian, Mississippi, opened September 20 with the largest opening it has had for many years. One more teacher was added to the already large faculty, making it one of unusual strength. The new chair of pedagogy was filled by Prof. C. V. McKee, A. B. The pastor, Rev. J. A. Smith was called to the deathbed of his mother-in-law in Pennsylvania and could not be at the opening.

The presiding elder of Meridian district and many of the city pastors and several visiting evangelists were at the opening exercises of the session. Rev. Dan Kelley, of Hattiesburg, and Dr. Albert Sidney Johnston, of Birmingham, made fine addresses, followed by short addresses by Dr. Scanlon, pastor of one of the city Churches, and Rev. J. T. Leggett, presiding elder.

The Conservatory of Music is always a very strong department, but this year every teacher had an overflow of students. The department of Oratory and Expression had a very large increase and the Commercial Department outgrew its quarters. The prospects are for the best session the College ever had. The spirit is excellent, the loyalty is beautiful. We ask praying people to remember us in prayer for this great work.

J. W. BEESON, President.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

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A short time since we told you of our bath towels. Now it's hand towels, but as great a bargain.

N6000—17x35, firm weave, good bleach, white and fast Turkish red stripe border, each.....10c

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THE LAMAR SCHOOL OF LAW.

Rev. John M. Moore, Ph. D.

Fortunately for me I was able to be in attendance upon the exercises incident to the opening of the Lamar School of Law of Emory University at Atlanta on the morning of September 27. The day was ideal and all conditions propitious. The exercises were held under a very large tent which was far too small to cover the vast concourse of people who had come from the city, the State and other States to witness this history-making event. The chancellor of the University, Bishop Warren A. Candler, was master of ceremonies. Upon the platform with him sat the Governor of the State, the Hon. N. E. Harris, the Justices of the Supreme Court of Georgia, the presiding judge of the United States District Court and the Judges of all the courts that sit in Atlanta, the capital of the State. The University was greatly honored by the presence of these distinguished jurists. In adjourning their courts and attending these exercises they testified to the far-reaching significance of this event and gave dignified expression to their appreciation of what is being done by Methodism and its friends for the legal profession of that city, their State and the South.

It was quite fit that Rev. Robt. Selby, of Mississippi, the adopted State of the great Lamar, was asked to invoke the divine blessings upon the exercises of the day and the school of law to be formally opened. The Theological School Quartet led in singing the hymns. The speaker of the day was the Hon. Cone Johnson, Solicitor in the Department of Justice, Washington, D. C., a native son of Dawson County, Georgia, a former student of Emory College, an honored member of the bar of Tyler, Texas, a faithful member of the Methodist Episcopal Church, South, and a man whom Texas holds in high esteem and sincere affection. He made a forceful, effective, telling address on Christian education. He stood for the sturdy things of stalwart character. He stressed the three dimensions of length, breadth and height of life. Great life must have great breadth and loftiness to give value to the length. He was happy in illustration, convincing in his logic and courageous in his outspoken support of the substantial doctrines and activities of the Church. The exercises lasted two hours. The Chancellor read some of the many letters and telegrams from distinguished Churchmen and jurists. He confessed to a feeling of great happiness in the progress to date of the institution to which he is giving his best thought and service.

Here I want to say that I shared with Bishop Candler the happiness of that historic day. The Church and the South have not yet realized the immense significance of the work which he is doing. The munificence of his royal-hearted brother, Mr. Asa G. Candler, has enabled him to lay the foundation for an institution which if brought to its proper full consummation will unquestionably render unparalleled service to the Church, the State and to the Society of the South. There are no better cities for real universities than Atlanta and Dallas. The Nation needs such institutions in just those two places. Science, philosophy, government, religion must have such institutions. But the visions and hopes of those who are today laying the foundations of these two schools of learning can be realized only by a stream of gifts that will keep the channels full. The English cry from the French battlefields was, "More men and munitions!" England fought with her little army but always with the consciousness that Kitchener's five millions were sure to make triumph a certainty. Methodism may well rejoice in what has been so splendidly done at Dallas and Atlanta in the last two years, but such rejoicing is only that of a fond parent in the first steps of the infant. Give these children the nourishment, the care, the support which their growth may demand and they will honor their mother, the community and the Nation when they come to their manhood strength.

The Law Building, the Theology Building, the Dobbis Dormitory are ready for occupancy, although not finished. They are of reinforced concrete, faced with Georgia marble. All the buildings are to have the marble finish, through the fine generosity of Mr. Sam D. Tate. The architecture is the best and the buildings are beautiful. The Theology Building has five large lecture rooms, eight professors' offices, a faculty room, a library room and a superb chapel with a seating capacity for three hundred. The chapel interior will be finished in marble and California red wood. The Law Building is a companion of the Theology Building. They face each other and are about two hundred feet apart. The Medicine Building will be on the campus and the students of the first two years will have their exercises there, while those of the last two years will have their lectures at the buildings in the city. The dormitories will house all the students irrespective of class or department.

The School of Medicine will meet the requirements of the American Medical Association for an A grade medical college, while the law requirements will be those imposed by the American Bar Association. The course in the latter will require three years and in the former four years. The School of Theology requires three years for graduation. The two professional schools will have not only practitioners in the faculty but professors of law and medicine who have no other duties.

In other words, Emory University starts her professional schools by the standard and they will be kept on the plane which the leaders of the professions indicate. No shoddiness is to be tolerated. All hail to Emory! With such ideals success is assured.

Much might be written of the campus, the enthusiasm of Atlanta, the hopefulness of Georgia Methodism, the fine prospects for all the departments of the University. But the editor will do that when fortune favors him with a visit. I greatly enjoyed this great occasion and was thrilled by what seemed to be the possibilities. May heaven bless the Chancellor and his noble brother, the present agents in God's hands of a great movement that will enrich the life and multiply the power of the Church and the State in our great Southern country.

WEST TEXAS PREACHERS.

I want to enter a plea as you wind up the year's finances. The pastor, as we all know, is mainly responsible for the conference collections and he has the most to say in prorating the amount of money collected on them. Because we stress so strongly the needs of the worn-out preachers, their widows and the pity-provoking "poor little orphans" in getting up these collections it seems just that they should have as near as possible their full quota. (I am thinking of the charges which will not report in full.) These worn workers and unfortunate little ones certainly need all that has been called for for them. It seems right that we should show favoritism at these points in the distribution, but there it should stop. However, it often does not. Pastors have been known to shave other collections (even taking some skin) in order to report fuller on the missionary collection. A great propaganda carried on by our readers, and the gripping incidents arising out of missionary work, thus giving the plea its human and more telling power, have caused us to think that in contrast with the needs of the other causes the missionary need is larger and more urgent. It is larger and more urgent than we are meeting, but in contrast with the others it is not. We are providing, and here we make our plea, for our "veterans of the cross" on the food-and-clothes basis only. The truth is that the needs of all our enterprises are figured on this basis only. The missionary money only supplies food and clothes for those who preach the civilizing and redeeming message of the Lord of Hosts. The educational money puts indirectly food in the mouth and clothes on the back of students who are filling their minds, and does the same thing for the professors who are training our youth. (The poorest paid men of like rank are those who teach in our Church schools.) So we might say about the use of the other funds. It is well to remember that the expenses of the armies which are fighting for the great principle of liberty are always figured on the basis only of sufficient clothing and display. That ought to bring home the idea that when any fund falls short somewhere there will be suffering in a vital way. We know also that all great conquering armies are divided into different departments. Not all of the soldiers are in the trenches. If one department fails then the whole is crippled in its work. So we may say of our Church's organization for fighting the battles of the kingdom of our Lord. If the missionary or the educational department or whatever fails, on account of lack of support, more than the others, then the whole movement will be crippled and hindered. Let's treat every department fairly. We must organize (to use a prominent European military expression) thoroughly and proportionately in order to keep the ground gained and be ready to gain more. I desire to set forth some of the reasons why the educational fund should receive its full proportion of the total amount collected for conference collections in every charge. I begin with the needs of the different enterprises which are ours in part or in whole in the West Texas Conference.

Coronal, San Antonio Female College, Southwestern, Southern Methodist University, the Theological Schools have said that within the next five years their resources must be increased by \$656,000 in order to enable them to do their work without embarrassment under the present conditions. When a sufficient number of charges discriminate against the educational funds so as to deprive them of \$100, the schools have been knocked out of resources amounting to \$2000. The failure of the West Texas Conference last year to collect all of the educational assessment meant that our schools were deprived of resources amounting to about \$30,000. Every time a few dollars are shifted from the educational fund to another, the educational department is not only hindered, but the movement of the Church's forces as a whole are hindered.

Almost too late have we recognized the needs of Coronal, and while we are bound by the exigencies of the case to help raise the thirty thousand dollar emergency fund, she needs badly every dollar of the fifteen hundred we promised to try to raise this year for current expenses. San Antonio Female College's need for her amount is equally pressing. Dr. Harrison has stood under a burden alone and has given a personal income and profit which were his by every right to the support and development of that school. Southwestern, by sacrificing her fitting school, where, as all educators know, profit is realized off of every pupil and which profit is not realized in the advanced courses, in order to help harmonize our educational system and to cut out overlapping and consequent waste, has a larger claim than ever upon our efforts to raise the amount promised for this our oldest school. In the barest, smallest, scantiest, meagerest and any other adjective of like meaning you can think of, manner are we trying to do what so loudly and for so long has been calling to us to be done for the great Methodist student body at the State University. We cannot afford to embarrass, by failing in a single dollar, Prof. King as he starts off in the work of teaching in the Wesley Bible chair. What shall we say of our share of the expenses of the important and growing Summer School of Theology at Georgetown?

Widening our point of view, we note that last year only sixty-five per cent of the amount needed for our two schools of theology, Dallas and Atlanta, was collected. Thanks to the generosity of West Texas givers we paid about seventy-five per cent of the amount asked of us for that purpose. This year the theological student body is much larger and it takes but little imagination to see what a handicap will result if we do less; and how necessary is it that we should do more! Think of the twenty-one schools struggling in the mountains and other strategic localities of the Southland that are looking to our General Board of Education for the necessary funds with which to work with growing brains in the right and Christian-like conception of things. Then there is our work for the negroes as it is done by the Paine and Lane Colleges. How persistent and pressing is the need at this point which the Board cannot meet unless there is a larger percentage paid in on the assessment. Remember an unenlightened and unchristianized black man's brain is a problem of serious importance. Enough has been said. I

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University Park was one year old last April. When you consider that more than \$65,000 worth of property has been sold in this beautiful addition since its establishment;

—when you consider that more than \$150,000 worth of improvements have been made in the addition during this period;

—when you consider that more than \$95,000 have been expended in twenty-two beautiful homes since April, 1915, and three others now being constructed to cost \$26,500. That these residences have been built by University folks and towns people who look with pride and point to them as home;

—When you consider that this wonderful development has unrolled itself in the year and a half—even in the face of a European war. When you consider these things then

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hope, in an impressive manner, to call attention to the great needs.

Last year the entire Southern Methodist Church paid upon its total educational assessment only 67 per cent, while the West Texas Conference paid upon its entire educational assessment 79 per cent. That is something to be proud of, but that is three per cent under what we did in 1914. Last year eighty-six charges paid their assessment in full, eighty-two made partial payments and six paid nothing. It is useless to hope, though the need is pressing and great, that all will pay in full this year. But it is not useless to hope that the number paying in full will be increased, and our per cent surpass any previous year's record. And more and that is the point of this plea, that if you do not pay your assessment in full that you will not discriminate against the educational fund. I ask no more than that you prorate fairly and carefully the moneys gathered on the conference collections. Remember an army cannot do good work without trained officers and skillful gunners and intelligent men. The educational enterprises are the training plants. Don't neglect or discriminate at this point. G. M. BOYD, Conf. Sec. of Education, West Tex. Conf.

OUR CHURCH—A RETROSPECT.

(Continued from Page 5)

brick church building was erected one-fourth mile east of the Cherokee Female Seminary and named "Sehon Chapel," in honor of Dr. E. W. Sehon, Missionary Secretary of the M. E. Church, South. The membership of Riley's Chapel was transferred to this point which, at first a station, was afterwards made the principal appointment on Tahlequah Circuit.

On January 14, 1888, by order of the Quarterly Conference, the building material and furniture in Sehon Chapel was used in the erection of Harrell Chapel in Tahlequah, Indian Territory. In July, 1891, Harrell Chapel was dedicated by Bishop E. R. Hendrix, and Tahlequah having become a station, the following served as pastors, to-wit: J. O. Shank, J. J. Lovett, T. A. Martin, J. S. Lamar, J. F. Thompson, Z. B. Whitehurst, Frank Naylor, J. E. Sawyers, W. T. Freeman, C. F. Mitchell, Dr. W. F. Wilson, A. B. L. Hankapillar, J. A. Clark, J. R. Murray, C. W. Clay, J. T. Thornton, J. A. Parks, T. G. Peterson and R. C. Alexander.

During the pastorate of J. T. Thornton, in the spring of 1910, the idea of a new church so impressed the preacher and people that N. E. Linebaugh was invited to come and by a public collection ascertain the sentiment of the Church and people of Tahlequah in regard to the erection of a new and modern church, centrally located, and better adapted to the wants of our growing Normal city. The experiment proved a success far beyond the expectations of the most sanguine. Friends and members of the little Church of 112 members, with earnestness, zeal and self-

denial that were a prophecy of success, soon succeeded in securing a subscription of \$8000, which, with the proposed sale of the old church property, induced the belief that a \$14,000 church was possible. During the summer two lots were purchased. A contract was made with Blevins & Leigh for the erection of a \$13,500 church according to plans and specifications of Smith & Parr, architects, of McAlester, Oklahoma. Work was begun in September, 1910. The cornerstone was laid in January, 1911. The building was finished in May of the same year. The first public service held here was the preaching of the baccalaureate sermon beginning the commencement exercises of the Northeastern State Normal in May, 1911. The Bulgic revival was held here in September and October, 1911, and here, also, was held the East Oklahoma Conference, November 12-17, 1913, with Bishop Edwin D. Mouzon presiding, and Rev. Chas. L. Brooks, Secretary.

But the event long to be remembered was that glad day in May, 1916, when all the debts against our church were liquidated, and it became possible to have the same solemnly dedicated to the worship and service of Almighty God.

To the Church at Riley's Chapel and its successors at Sehon Chapel, at Harrell's Chapel, and here, one of our early Methodist pioneers might have written, in the language of the poet Holmes:

"Build thee more stately mansions,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

REV. J. FRANK LAWLIS—AN APPRECIATION.

In the Advocate issue of September 21, I was rejoiced to see resolutions passed by the Llano Quarterly Conference in respect to Bro. Lawlis, their pastor. He served them four years. I am persuaded all that was said is true. I do not believe in waiting until folks die and then heap flowers upon them. Pin them on them while they live.

It was my good fortune to be under him when he was on the Guymon District, Oklahoma Conference. I know his work. I have seen him under fire. I have felt his great heart throbbing under peculiarly trying circumstances and I know no man has ever inspired me more to a deeper and abiding faith than his humble, consecrated life. His district covered a vast territory, over 300 miles across. This he had to travel over land by buggy or any way he could get across. Although the "winds blew" and the "storms raged," through the blinding storms of wind, dust and snow he rarely ever missed an appointment. He was a great help to me as a counsellor and spiritual guide. At that time I was serving my second circuit as an itinerant. And it

meant much great preach clean in pul good books, ability to be Certainly I friends, but I has said: "fields love a because they great meastur began when settled firing frontier fields ships together (wife and I lived in a to establish a field. The brea since regain from the fie strings pullin people ever there. It w go back. Hi truer, better May the 1 every young his presidin His four 3 him and his Byers, Te

LET If you ren Columbus, T the host. Y Antonio. I Missouri Co rived in Car the third of the Sunny S ference and but strong l heartstrings. The most tended adjo piest mood t of confere condition w called by a svered, wher is nothing s did not hear Cabinet." freedom in the usual Bishop arose There was the session, jourment. I know c proven hurt advantages, fusion. The spirit high degree, the wedding lutions ent there was p old issues. Congregat sources and when provi property. Unification States betw North and divided stre the Macedo vancing fore We are two Kansas to the Kans dotte (now our boyhoos Our last i in the latter thirties in t was the m mulatto, an Ohio who b religion bon In this pri female Indi who, well i sister whil Wyandotte of Kansas c cial greet f ancestors, and night i gained the i in the Supr Now Huron terest and l 110,900. We gladl a strong pu who overpa ury for us seventeen, a Heaven's is the pray

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JACKSON bride's parei tember 3, 19 Neta Peaco HORN-FI after preachi Methodist C Hector Hon L. Christian HENSLE of Mr. H. Sept. 17, 1 Milano, and Rev. John V WATKIN Mr. Morris, ber 21, 191 Elizabeth D ing.

meant much to me to have a man who was a great preacher, a thoroughly consecrated man, clean in public and private life, a lover of good books, and a man of great executive ability to be my presiding elder.

Certainly I rejoice in the successes of all my friends, but a missionary to the foreign fields has said: "Christian workers in the foreign fields love and appreciate each other better because they are so scarce."

The breaking of his health (which he has since regained) and that of my wife drove us from the field. Personally I feel the heart-strings pulling me that way again.

His four years are up, may the Lord bless him and his dear family wherever they go.

Byers, Texas. G. B. CARTER.

LETTER FROM MISSOURI.

If you remember the District Conference in Columbus, Texas, you will possibly remember the host. You also remember Alamo, in San Antonio. I was transferred to Southwest Missouri Conference last February, and arrived in Cartersville, Missouri, the new charge the third of March.

The most pleasant conference I ever attended adjourned last Monday in the happiest mood of any closing in my observation of conferences. The cause of this pleasing condition was the "open cabinet," as it is called by some.

There was no evidence of mutiny during the session, nor groans of anguish after adjournment.

I know one assignment that would have proven hurtful because of educational disadvantages, which was changed without confusion.

The spirit of unification was obvious to a high degree. The current was strong toward the wedding day, evidenced by striking resolutions enthusiastically adopted in which there was pronounced opposition to reshaping old issues.

Congregations are weary of divided resources and many are ready for the marriage when provisions are made for transfer of property.

Unification is most greatly needed in the States between the mighty Methodist forces North and South of them. The fact that divided strength diminishes strength voices the Macedonian call to God and to the advancing forces on both sides—help us!

We are closing a splendid visit in the two Kansas cities which have no resemblance to the Kansas City, Missouri, and the Wyandotte (now Kansas City, Kansas), Kansas of our boyhood.

Our last charge before going to Texas was in the latter place, the historic church of the thirties in the nineteenth century. Its origin was the missionary work of Stewart, the mulatto, among the Wyandotte Indians in Ohio who were removed to Kansas and whose religion bore the hardships of transportation.

We gladly return to St. John's Church, to a strong people who have treated us well, who overpaid salary and have some in treasury for us on return. A net increase of seventeen, a splendid Sunday School reported. Heaven's blessing on all Texas Methodism, is the prayer of your friend.

Cartersville, Mo. A. NOBLE JAMES.

SEND IN YOUR RALLY DAY MONEY.

By a unanimous vote the Texas Conference set aside Rally Day collections for the support of conference Sunday School field work. These collections should be sent to J. Ed Morgan, Pittsburg, Texas, or to the Field Secretary at Houston Heights, Texas. Make checks payable to J. Ed Morgan.

Incidentally, nearly half our charges have made no report on Children's Day. Please send this money in this month. Our treasurer is a busy pastor and it will lighten his tasks to have his reports in hand before conference.

With hearty thanks for the cordial support and co-operation of the brethren, WALTER G. HARBIN, Field Secretary.

MARRIED.

JACKSON-PEACOCK.—At the home of the bride's parents, near McCauley, Texas, September 3, 1916, Mr. W. C. Jackson and Miss Neta Peacock, Rev. F. T. Johnson officiating.

HORN-FUTCH.—On September 17, 1916, after preaching to a large congregation in the Methodist Church, Mt. Belvieu, Texas, Mr. Hector Horn and Miss Ora Lee Futch, Rev. L. Christian officiating.

HENSLEY-GRESHAM.—At the residence of Mr. H. R. Hairston, in Milano, Texas, Sept. 17, 1916, Mr. Sheriff Hensley, of Milano, and Miss Ethel Gresham, of Dallas, Rev. John W. Wardlow officiating.

WATKINS DAWSON.—At the home of Mr. Morris, in Sipe Springs, Texas, September 21, 1916, Rev. J. C. Watkins and Mrs. Elizabeth Dawson, Rev. M. L. Boon officiating.

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, Waxahachie, Bishop J. H. McCoy, November 15.

East Oklahoma Conference, Muskogee, Bishop E. D. Mouzon, November 22.

ANNUAL CONFERENCE NOTICES.

The Board of Missions of the West Oklahoma Conference is called to meet in Wynnewood, Oklahoma, Tuesday, 7:30 p. m., October 31, 1916. All members of the Board, clerical and lay, are urged to be present. Business of importance to be transacted.

M. L. BUTLER, President.

Norman, Okla.

TELLER'S NOTICE, WEST OKLAHOMA CONFERENCE.

Dear Brethren:

As usual I shall employ every effort to serve you in the matter of a convenient and proper adjustment of your accounts with me. Please send no money direct by mail to reach me later than October 27, as I shall need time to post and be ready for my departure for Wynnewood on Monday, the 30th.

W. L. ANDERSON, Teller.

El Reno, Okla., Sept. 29, 1916.

WEST TEXAS CONFERENCE BROTHERHOOD.

West Texas Conference Brotherhood will hold its customary annual meeting the night before conference convenes, at Uvalde, on Tuesday night, October 17. All members and friends are asked to be present.

A. L. SCARBOROUGH, President.

Lockhart, Texas.

THE REOPENING OF CHURCH.

On October 8, 1916, Rev. J. M. Moore, D. D., will preach and reopen our beautiful and newly furnished church at Dodd City. We take this occasion to extend a formal and personal invitation to all former pastors to attend these exercises, assuring each one of a royal welcome back to the scenes of other days.

THOS. G. WHITTEN.

ANNUAL HOME-COMING.

We will have an annual home-coming at Wesley Chapel Church in Greenville District, Sunday, October 15. A splendid program has been arranged. Dr. J. W. Hill, of Commerce, will preach the "Home-Coming" sermon. All former pastors, members and friends cordially invited.

J. LEONARD REA, Pastor.

"KNICKERBOCKER'S SLOW TRAIN THRO' ARKANSAS."

Train's been in summer quarters, but is now out on the rusty track again. The conductor is comforting himself with the optimism of the old lady who said: "I have in generally noticed that when I live through August I in generally live through the rest of the year." The cause of the San Antonio Rescue Home has lived through August, but "at a poor dying rate."

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"Sad the day, if it ever comes, when Methodist lips are mute concerning an inward religious experience."

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.

WANTED—Active persons to sell Everybody's Encyclopedia. Salary \$750 for six months. Address UNION BOOK COMPANY, Oklahoma City, Okla.

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.

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

BARBER TRADE.

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

BED LINEN.

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.

BULBS AND FLOWERS.

A Beautiful Hedge for \$1. 15 handsome Indian Chief Cannas for \$1; have very broad, dark leaves and attract much attention. Plant now and they produce a beautiful hedge for next summer. Collection No. 2, 15 choice extra large flowering cannas, \$1; collection No. 3, 15 beautiful white narcissus, \$1; collection No. 4, 15 extra large sweet violets, \$1; collection No. 5, 6 choice cannas, 6 narcissus, 3 finest blue violets, \$1; collection No. 6, 7 delicate white spider lilies, very fragrant and beautiful, very hardy. Address MRS. ADA GILL, P. O. Box 178, Oakwood, Texas.

TO THE PREACHERS AND THEIR PEOPLE OF THE TEXAS CONFERENCE.

It is just a little more than a month till the meeting of the Texas Conference. In most of our territory we are harvesting a bounteous crop. God has blessed us abundantly. It has been many years since we have received such a price for all we have made. Are we going to let God share in our prosperity? I pray that we may. In a prosperous year we launch enterprises that we have put off in past years. It is a mistaken idea that we have more applications for aid when times are hard than when the country is prosperous. Last year was a hard year, and yet we were able to give nearly ninety per cent of what was asked of the Board of Church Extension. And this, in the face of such disaster in South Texas from the storm. But this year we have been projecting new enterprises that had to wait last year. The demands upon the Board of Church Extension this year will be very heavy. We must meet these demands, or many enterprises will suffer. All we ask is a square deal. Treat the Board of Church Extension just as you do the Board of Missions, Board of Education and so on. The work of Church Extension is going forward as never before. Dr. McMurry is accomplishing great things. Let all the people rally to this much-needed and much neglected arm of our missionary operations. Brethren, press the collections for Church Extension. Send to Rev. E. L. Ingram, Henderson, Texas, for your blanks. See that they are properly made out. An application is never an application till all the requirements are met. We will be forced to reject your application unless you meet every demand of the law.

JESSE LEE, President Board of Church Extension, Texas Conference.

BRETHREN OF THE NORTHWEST TEXAS CONFERENCE—WILL WE HELP TO MAKE IT \$1,000,000?

We are profoundly grateful that our Church paid for foreign missions in 1915, \$919,000. But did she do her best? Certainly not. Hence, we appeal to you to do your best to lead your people to see that we can, and must increase this amount \$81,000 during 1916, and round out an even \$1,000,000.

As an evidence that it can be done, we call your attention to the fact the General Board had received from all sources to August 1st, \$33,000 more than to the same date last year. Our own conference had remitted to the General Board more on specials to August 1st than was paid on specials during the whole year 1915. As we approach the close of the year suffer us to urge:

1. That you raise every dollar assessed against your charge for missions. If necessary call a half dozen leading laymen to your assistance.

2. Look after amount pledged by any organization of your charge on specials for missions, and see that it is properly reported.

3. That you observe paragraph 264 of Discipline in reporting amount raised for missions in the Sunday Schools.

4. That one Sunday afternoon before our conference convenes you hold a "Missionary Prayer Meeting." Scripture lesson, prayers, hymns and talks all on missions.

Make special prayer for our missionaries in both foreign and conference fields. Let the Church know how much they have paid on missions during the year at this prayer meeting and emphasize whether or no the assessment has been paid in full.

May the Lord lead you to victory. A. M. MARTIN, Conference Missionary Secretary.

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.

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.

FOR SALE.

I have for sale between now and November 1, one of the best propositions that is to be found anywhere. Free of incumbrance.

A good clean stock of hardware, implements, buggies, wagons, in fact a first-class hardware stock, invoicing about \$15,000. Also a choice business house and lot, a splendid residence, in one of the best county seat towns in Northwest Texas.

Annual sales, \$40,000. Reason for selling, going to re-enter the itinerant ministry. No "junk," no trading proposition. If you are interested in a first-class business, making money that can be bought at the right price call or write.

Stock will be sold either with or without the store building and residence. Address "Owner," Box No. 1048, Padenah, Texas.

HELP WANTED.

WANTED—Men and women, 18 or over, as Government Railway Mail Clerks, City Carriers, Clerks at Washington. \$75.00 month. Write for list of positions obtainable. FRANKLIN INSTITUTE, Dept. P-174, Rochester, N. Y.

OPEN DATE.

I have an open date for a meeting, October 20, or Sunday, 22nd. Address me at Lexington, Texas. CHAS. C. BELL.

TELEGRAPHY.

LEARN TELEGRAPHY—Quickly learned. Railroad wire practice. Position secured or tuition refunded. Write DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

TRIBUTE TO MRS. L. A. KIDD-KEY.

By One Who Loved Her and Esteemed Her as a Queen Among Women. Tho' hushed be thy voice and veiled be thy face, And flowers only mark thy last resting place, Yet all hearts rejoice and know of a truth Blessed Queen of the South, thou dost live in our youth.

All over our land fair women are seen Who bear thy bright image, thy spirit I wene Has impressed them; the light of thine eye Still directs—thy loving words never will die.

For years yet to come young mothers will talk To their children of thee, and teach them to walk In the beautiful paths that thyself hath trod, Paths of virtue and truth that lead on to God.

O dear, gentle spirit, thy great heart of love Filled with angelic sweetness from heaven above Throbbed with pity and felt for every dear girl Exposed to temptation, amid life's great whirl, And faithfully sought to train and correct them.

How she grieved when in vain she tried to protect them. When thy daughters all meet thee in regions of light, Whither thou art, where cometh no night, Then unnumbered thousands will bless thee and rise To crown thee forever "Queen of Paradise."

P. C. ARCHER

McKinney, Texas.

CHURCH DEDICATIONS.

The Methodist Church at Jud, on the Rochester charge, will be dedicated on the 15th prox, at 3 p. m. Rev. B. W. Dodson will preach. All former pastors are invited to be there. DANIEL REES, P. C.

Rev. O. F. Sensabaugh will dedicate Cole Avenue Methodist Church, Dallas, Sunday evening, October 8. All former pastors and friends are invited. H. L. HUGHES, P. C.

On Sunday, October 22, our splendid little church at Foster's Chapel will be dedicated. Dr. C. M. Harless, our presiding elder, will preach the dedicatory sermon at 11 a. m. J. LEONARD REA, Pastor.

Surface-living, leaving untouched our greatest capacities, physical, mental, and moral, makes our lives commonplace and unsatisfactory. We mourn that we accomplish so little, but we do not put our whole selves either into our work or into our religion, into our aims for this world or for the next. "With all thy heart, and with all thy soul, and with all thy mind," was God's measure for devotion when the law was given. Unused resources rob both the physical and the spiritual life of power, and make it unsuccessful.—Great Thoughts.

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.

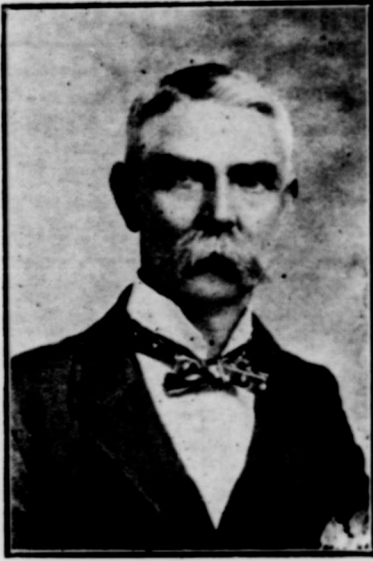
Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

FISHER—Little William Murray Fisher, son of Mr. and Mrs. Jessie W. Fisher, was born August 31, 1914, and fell asleep in the arms of Jesus September 5, 1916. He was dedicated to the Lord through baptism July 27, 1915. He was also a member of the Cradle Roll Department. Burial services were held at the Methodist Church, after which tender and loving hands laid his little body to rest in the Jones Cemetery. We are sure that mortal man did all that man could do to keep Billie Boy with us, but the Lord knew best. We can't understand why our Heavenly Father saw fit to take Billie Boy from his home, as he was the idol and sunshine of the home, but we shall understand hereafter. May we say with Job of old "that the Lord gave and the Lord hath taken away, blessed be the name of the Lord." May we not weep as those who have no hope, for we know that the little darling boy is in the arms of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May we so live that we may meet in that upper and better world. SHAN M. HULL—Utopia, Texas.

WORSHAM—On Sunday morning, just at the beginning of the holy Sabbath day, September 12, 1916, Mrs. Sarah F. Worsham passed from this world of sorrow and suffering to be with the redeemed host where sorrow and trials are unknown. Sister Worsham had been a patient sufferer for some time and all that loving hands and medical service could do was done. She had submitted to the second operation, but she failed to have vitality enough to stand the shock. She leaves a loving husband and seven devoted children, besides numerous friends, and her sad departure. She was laid to rest in the Bethel Cemetery at 4 o'clock Sunday afternoon, after services held at the Methodist Church by her pastor, and then the beautiful services of the Woodmen Circle at the grave. Sister Worsham was forty-two years of age and had been married nineteen years. She was converted and joined the Methodist Church at twelve years of age, and lived a consistent Christian life until the last. Her last words to me were: "I am trusting in Jesus." May the God of comfort be the stay of the bereaved family and may they, like she, ever trust Jesus, in my prayer. Her pastor, L. N. LIPSCOMB.

MONROE—David S. Monroe was born in Thomas County, Georgia, in 1844, and was the third son of Malcom and Susan Monroe. He entered the Confederate Army in Thomas County, Georgia, in 1861, and was seriously and permanently wounded in the battle of Chickamauga and was discharged on account of disability. He returned to the pleasant Christian home of his childhood and it was at that truly Christian home that the writer of this obituary first met him, and it was at that home in 1865 that he was graciously converted and soon thereafter was happily married to Miss Emma Zeat, to whom five children were born, four sons and one daughter, all of whom have attained to the highest and most responsible financial and social circles of life. In 1891 his affectionate and devoted wife was by the hand of death taken from him. A few years afterwards he was again married. In March of the present year, while driving a vicious horse, he was thrown face foremost and kicked to death. His children were summoned to his bedside, but his life was closed forever. His remains were conveyed to Lampasas, Texas. It may be truly said of David S. Monroe, He was an honest man and the epitaph upon his tomb should be, "Here sleeps an honest man." M. G. JENKINS.

HILL—Mrs. Julia Brooks Hill, wife of Ben H. Hill and daughter of S. A. and Mattie E. Minter, was born at Pine Forest, Hopkins County, Texas, in December, 1862. Died May 11, 1916, at her home in Dallas, Texas. She is survived by her husband and two children. She was married August 19, 1886, to Ben H. Hill and moved at once to this city, the home of her husband. Her girlhood was beautiful. The name of Minter in Hopkins County stands for truth and nobility of character. An old and honored family, a Methodist community, almost made up of Methodists, she inherited the faith which made her life beautiful. It was my pleasure to know this good woman from girlhood. We were associated together as young people in old Pine Forest Church, and in her early life I was her pastor at Floyd Street Church, now Grace, Dallas. On my return to Dallas two years ago as pastor of First Church, we again renewed our friendship. She was then in declining health, suffering greatly, but the same patient, happy spirit. They were happily married—as man and wife Brother and Sister Hill were one. Love did not play her part in vain, but wrought in them a union indeed—one purpose together for nearly thirty years they lived, sorrowing and rejoicing, succeeding and failing, but with it all establishing a Christian home and living a Christian life. Two children were born in this home. God permitted the mother to live to see them mature and settled in life—the daughter now Mrs. Jessie C. Smith, the son, Dr. S. M. Hill, who is rapidly taking his place as a prominent physician in Dallas. No woman in Dallas Methodist had more friends or made herself more useful. All who knew her loved her. She was sunshine and good cheer everywhere. She loved her home, she loved her Church, she loved everybody. She met death bravely. It had no sting for her. She suffered much during the last few months of her life, but her sufferings were patiently borne. Now she rests. We will see her again, for heaven is her home. Dallas, Texas. SAM R. HAY.



W. D. MILLIKEN
Lewisville, Texas.

William Dickerson Milliken was born at Paducah, Kentucky, November 1, 1848; died August 29, 1916, at Lewisville, Texas. Few men live to round out a more useful and eventful life than the one who is the subject of this notice. He was a man of pronounced principle, firm and decisive, yet his was not a boisterous, ostensible character. He took his departure from his place of business where he was seated in his chair reading a paper. His going was like his life, calm and peaceful, like the closing of a May day his life went out. His father died when he was a small boy, only eight, and in 1859 the family moved to Weatherford, Texas, where his mother is still living. She is four score and five, though weak in body she is still strong in mind. In 1867 he went to Fort Worth, where he remained until 1879, when he moved to Lewisville and began the mercantile business, which he continued until the day of his death. He was a citizen of Lewisville for thirty-seven years. He built the first brick business house in Lewisville. His influence and character are interwoven in the very texture of the citizenship of the community. As a citizen he was progressive and enterprising and was always on the right side of every moral question. He was married to Miss Maggie C. Young September 17, 1874, of which union there were born six sons and two daughters, all still living. His death is the first broken link in the family circle. The children are: W. D. Milliken, Jr., merchant; Dr. S. R. Milliken, of Dallas; T. G. Milliken, lawyer, in Dallas; M. H. Milliken, cashier of First National Bank, Lewisville; Miss Maggie Belle Milliken, teacher in Fort Worth public schools; Chas. Y. Milliken, merchant; Miss Lina Milliken, at home, and John B. Milliken, teacher in Dallas High School. He was ambitious for his children. He perhaps spent more money in educating his children than any man in North Texas. Brother Milliken was converted and joined the Methodist Church with his wife about thirty years ago and was elected steward that same year and was re-elected each succeeding year, thus at the time of his death he had been steward for thirty years without a single exception. He was an active Christian. If he ever missed prayer meeting or public worship of any kind, it was understood that he was kept away on account of sickness or some unavoidable circumstances. He served as Sunday School superintendent for twenty-one years. He was a safe counselor in all Church affairs and he was a friend to all preachers, his home was their home. He was true to God and true to his Church on earth. He has now been transferred to the Church triumphant where he may serve in a higher capacity, and where congregations never break up. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." "Well done, good and faithful servant." He served his Church well, but his religion was most beautiful in his home. The home life is the true test of every Christian character. It was his custom for years to read his Bible the last thing at night and the first thing in the morning, and the family worship was the greatest joy of his heart. There is a vacant chair, a hushed voice and many mementos of the departed on every hand, and while the devoted companion shall hear the long familiar footfalls no more, yet we doubt not but that she misses him most from family worship at the hour of devotion. The Church and community have lost a most valuable member and citizen, but his work abides and his influence will continue for a dozen generations. All that was mortal of this noble Christian hero was put away under the auspices of the Masonic fraternity beneath a most elaborate floral offering. But he still lives in the lives he has touched. There are no cemeteries where love is buried under withering flowers. Death to such a character is like an old book with the contents torn out and the cover left to decay, but it will appear again in a new and more beautiful edition, corrected and amended by its author. N. R. STONE.

BOSTICK—William Cecil, the nine-year-old son of Floyd D. and Agnes Bostick, died July 19, 1916, having been thrown from a mule and dragged some distance two days previously. This sudden shock to the parents with terrific force, but they found strength and support in Him who said: "I will not leave you comfortless: I will come unto you." He came, He brought comfort, He spoke the words of eternal life. Last year Cecil took the Christ of his father and mother as his own leader, and with a child's faith he followed until called home, for the Master said, "Suffer this little one to come." But his leaving rent the hearts of the parents, for the cords of love refused to be broken, hence their hearts were torn and bruised. May these parents hear His voice, "I am the resurrection and the life," and "Because I live ye shall live also." May His love fill their lives and His peace heal their bruised hearts. May they ever press toward their treasure, for truly their hearts are there. O. B. ANNIS.

PHIFER—Honors and riches shall perish away, but men like L. E. Phifer live on—here and yonder. The highest tribute that can be paid any man is that he was a Christian. L. E. Phifer was of the royal blood. He traced his ancestry back to the Son of God, who bought him and wrought through and in him a life, not down-trodden, not coddled, but a life born of a Master's love. He gave to the world a character that was built upon eternal foundations of truth. He was so strong and useful that we thought of him as a permanent force in our Church on earth, but God thought of him as a pillar in the Temple of heaven and so called him away. In his home life he bore the mark of a noble cavalier. There was a tender spirit of devotion in our brother's make-up. His loved ones could read his heart and feel the depths of a great tenderness lived out in his every day life. He ever bore with him a tender memory of a son gone on to the glory land. He has found him again. There father and son await mother and sisters who linger behind. His pastor roused him to inquire if all was clear. The answer was, "Yes; I am glad that I did not wait until now to get ready. Tell my loved ones to meet me in heaven." Brother Phifer was born in Springfield, Limestone County, Texas, August 5, 1853; died in Flynn August 10, 1916. Had been a member of the Methodist Church thirty years. Had taken the Texas Christian Advocate thirty years. He was true and loyal to his Church, his family, his friends. He goes beyond to help make ready the perfect day when the last loved one shall clasp his hand and say, "Father, we are all here." Our hearts bleed for that desolate home, but the Heavenly Father has wife and children in his keeping, and as long as God sits on his throne "All's well." HIS PASTOR.

MULKEY—Homer T. Mulkey, son of George and Frances Mulkey, was born in Fort Worth December 27, 1884. He was educated in the city schools and Polytechnic College and in early life gave himself to God and joined the Methodist Episcopal Church, South, of which he remained a member until the summons came, June 6, 1916. December 23, 1906, he was married to Miss Sarah Ella Cochran, at Coleman, Texas. November, 1907, he was admitted on trial into the old Northwest Texas Conference, and at the close of two years, on account of poor health, was discontinued at his own request, but has been active in Church work through the years. He was our faithful, studious and painstaking Sunday School superintendent, whose zeal and faithfulness was known to all who observed him. In the last month of his active life was characterized by a deeper spirituality and intensity of purpose to bring the unsaved members of the school to Jesus. His last sickness was less than a week, but his suffering was intense. He was anxious to live and fought heroically. All that medical skill and ministrations of friends could do was done, but to no avail. In response to his pastor he said, "The way is bright, I have no fear." How sweet a testimony like this! His father, mother, brothers and sisters, wife and children, with many friends, know where to find him. By and by we shall greet him in the haven of rest at home with Jesus. His pastor, M. L. MOODY.

SMITH—Edward Hawkins Smith, son of Charles L. and Melissa Smith, of sacred memory, was a native of Denton County, Texas, and lived in the eastern part of the county, April 2, 1862. The old Smith homestead is one of the landmarks of that section of the State, "Uncle Charlie" and his family having come from Barren County, Kentucky. Terrest—moral, religious and Methodistic. The Smiths and their relatives, the Bates and Hawkins and the Harpers, were the strong old families which helped forward every interest—moral, religious and Methodistic. The present generation is increasingly indebted to them. Brother Smith was twice married. First to Miss Ola Harper, who died several years following the marriage, leaving two children—Charles, who is court reporter at Lubbock, and Miss Ellen, who is teacher in the Blind Institute at Austin. Brother Smith and Miss Fannie Morrison were married in 1897. This was a happy union. Mrs. Smith survives him, as do also three sisters—Mrs. William McCormick, Mrs. M. Spradlin and Mrs. Calvin Hodges. Early in his teens our brother was converted and joined the Methodist Church. Like Timothy he grew up by Christian nurture. He loved the Church and for a long time was a faithful official. His death left a vacancy in the Board of Stewards at Denton. He died suddenly Saturday, August 26, 1916. His body rests in the Denton I. O. O. F. Cemetery. His soul abides in the realms of the blessed. Every body loved and none had aught to say of this good man, worthy citizen and faithful Christian. O. T. COOPER.

SMITH—Mrs. Willie Caswell Smith, wife of Dr. C. D. Smith, of Del Rio, Texas, was born near Tyler, Texas, December 13, 1867, and died July 11, 1916. She leaves surviving her a husband and four children who are in deep sorrow and sadly miss "the touch of the vanished hand and the sound of the voice that is still." She did not live her appointed time in this life, but the bounds fixed to the duration of our earthly life do not always measure its real worth. The writer knew her from her childhood and was her teacher for several years. She was endowed by nature with a mental equipment of the highest order. I never taught a brighter pupil. While in after years of her married life she was as a devoted mother, a sweet and wholesome example of consecrated domestic living and never aspired to become conspicuous in social or literary circles, yet nature had enriched her with "the true purple of intellectual royalty." She believed that a happy Christian home is "the citadel of virtue and the hope of the world," and that the path of duty is the only way to true glory. Her last victory was her best. Her death was the crowning triumph of her exemplary Christian life. After long and painful suffering she calmly bade her loved ones farewell for a time and with an unflinching faith turned to meet the last great destroyer with strong and serene confidence in a new life, unnumbered by the years. Death is always a dispensation not easily borne, and we cannot hope by what we may so truthfully say of the noble qualities of her pure Christian life, to repair the loss which her home has sustained or to console the broken and bleeding hearts around the family fireside, we can only commend them to our loving Father, who always walks closest with his children in the furnace of affliction. W. M. CROW.

COZBY—G. S. Cozby was born in Williamson County, Texas, October 11, 1859, and departed this life at his home in Erath County, Texas, September 9, 1916. He was converted and joined the Methodist Church when about eighteen years of age, and lived a consistent, devoted Christian life to the end; at times was Sunday School superintendent and steward. He loved the Church and the servants of the Lord always found a hearty welcome in his home. This writer was his pastor five years and counted him among his best friends. He was married to Miss Mattie Zimmerman in 1881, who was a helpmeet to him indeed, a true Christian woman. They raised a fine family of five boys and one girl, all Christians. The writer, assisted by the pastor, Rev. J. D. Smoot, conducted the funeral services in the presence of a large crowd of friends and he was laid away in the cemetery at Carlton, Texas, to await the resurrection at the last day. May the Lord comfort the bereaved. J. C. CARTER.

MYERS—Brantley Glover Myers was born in Rankin County, Mississippi, December 24, 1851. Came to Texas when about sixteen years old. He was married to Miss Lula Ward in Lavaca County, Texas, December 4, 1875. To them twelve children were born—five boys and seven girls: L. N. Myers, Methodist pastor, West Point, Texas; B. A. Palacios, Texas; Dr. H. S. W. and Willie of San Antonio, Texas; Mrs. Harvey Lyons, Runge, Texas; Mrs. Mamie Jones, Maud Myers, Lillian and Eula of San Antonio, Mrs. Eby Key, Dewville, Texas, and Mrs. Ada Miles, Tulsa, Oklahoma. Father lived a consistent member of the Methodist Church for many years. He loved his Church and served as steward, Sunday School superintendent and did anything he could do for the Church. He loved God and lived his religion in the home. He prayed with his family and led them all to God. My father's prayers and godly life and advice made me what I am. No man ever loved his home and children better than father did. He did not leave us anything so far as the world is concerned, but his life will live on in the lives of his boys. I thank God for a good father. He went to bed Thursday night, September 14, at his home in San Antonio, feeling as well as usual, and was found dead the next morning, having died during the night with congestion of the brain. We laid him away in the cemetery in San Antonio Sunday afternoon, where his body shall await the resurrection morning. His spirit is with God and loved ones gone before. He left his faithful wife and all the twelve children to mourn his death. We loved him and are lonely without him, but we know where to find him. He has gone on before, but by God's help we expect to meet him there where there'll be no more sorrow and separation. His son, L. NORMAN MYERS.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the naval there were 781 studies OF WHICH GALL-STONES AND INFECTION OF THE GALL BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25. Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis. In fact one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstones or Appendicitis operations should be undertaken with great caution as the necessity is more or less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine. Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

TO YOU
Is presented another opportunity to obtain a copy of
THE STORY OF MY LIFE
By Dr. G. C. Rankin.
This is volume I. He died before he wrote Volume II. If this book is not in your home, send today to
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BROOKS—Calvin Herlock Brooks, son of Richard S. and Vashti V. Brooks, was born in Huntsville, Alabama, February 20, 1827. When about six years old he moved with his parents to Denmark, Tennessee, where he received a common school education. He was converted at the Big Black Camp Ground in 1840 and in the autumn of that year united with the M. E. Church on probation and six months later was received into communion, being baptized by T. L. Boswell, D. D. By act of the General Conference he became a member of the M. E. Church, South, in 1845. He was licensed to preach in 1851 by Dr. Baskerville as pastor, and G. W. D. Harris, D. D., as presiding elder, and was admitted on trial into the Memphis Conference of the same year. He served two years as junior preacher on the LaGrange Circuit, was sent to the Coahoma Circuit in 1853 and in 1854 he was appointed a missionary to the slaves in the bounds of the Holly Springs Circuit. His ministry to this lowly people was wonderfully blessed and hundreds were converted during that year. He was transferred to the Texas Conference in 1854. Was ordained a deacon by Bishop Capers in 1853, and an elder by Bishop Paine at Gonzales, Texas, 1856. For forty-five years he responded to roll call. Promptness and fidelity were notable characteristics of the man. He served the following charges after coming to Texas: Retreat Circuit, 1855; Houston Station, 1856; Montgomery Circuit, 1857; in local ranks from 1854 to 1860; Cold Springs and Waverly, 1861-2; Chaplain in the Confederate Army, Elmore's Regiment, 1863; San Jacinto Circuit, 1864; Danville Circuit, 1865; Montgomery, 1866-7; in local ranks, 1867-1877; Madisonville, 1878; Zion Circuit, 1879; Huntsville District, 1880-2; Austin District, 1883-4-5-6; Chapel Hill Station, 1887-8; Marlin Station, 1889; Chapel Hill District, 1890-1-2-3; Elgin Station, 1896-7-8-9; LaGrange Station, 1900; Elgin Station, 1901-2; by act of the General Conference he fell into the territory of the West Texas Conference in 1902 and in 1903 was transferred to the Texas Conference and asked for the supernumerated relation. He was married at Montgomery, Texas, 1857, to Miss Lattia Wortham, who was his faithful, sympathetic and devoted companion for more than fifty-nine years. He lovingly referred to her as his junior preacher, and attributed to her his success in the itinerancy. He leaves his devoted wife, one son, three daughters and twenty-three grandchildren. In referring to his work he said: "In all of these places and years I have tried to do whatever I did as unto the Lord, I have therefore made no sacrifice, but have sought to render unto the Lord his own." In 1875, while in the local ranks, he was elected to the Fifteenth Legislature. He said: "I accepted this as I have all other appointments, as coming from the Lord, and whatever else I did I did not lower the dignity of my calling as a preacher of the Gospel. I am proud of many things I have done and ashamed of nothing. His was a strong personality. He possessed a vigorous body and analytical mind, which was well trained. He was a preacher of marked ability. His sermons always gave evidence of the deepest thought and the most careful preparation. In the very best sense he was a man of one book—the Bible. He made other books contribute to a richer and fuller exposition of God's Word. When men listened to him, they felt that truly a prophet of Jehovah was speaking to them. He was always loyal to the Church, subject to the powers that be, faithful to the trust committed to his hands and untrifling in his efforts to build up the Church and extend the Redeemer's kingdom. He was a distinct leader in his conference for many years. He won leadership by being willing to obey and to be led. He never compromised, but frowned upon wrong-doing in every form and in every place. He was too big to do a little thing. He was a man of noble ideals and of the purest motives. He was gentle in the simplicity of his manner, and cordial and sincere in the exhibitions of his friendship. His was a triumphant death. When the call came for him "to put out to sea" he was ready. He had engaged to preach for his pastor the last Sunday in July, but while at breakfast that morning he was stricken with paralysis and was unable to speak for a time, but rallied later and said to his loved ones: "I will not be able to preach my sermon today, but will preach it when I cross over the river. I will not make any mistakes then." His pastor said to the writer: "I have never known a man who was so perfectly calm and possessed such serenity of soul, and whose faith was so clear and strong in his last days." While he quit the works of men, his influence will abide. The ties of memory, love and friendship are not broken by the hand of death. These are graces ordained of God to cheer us in our time of loneliness until we shall see his face again.

S. W. THOMAS, P. E.
Brenham, Texas.
CALLAWAY—Mrs. J. P. Callaway was born September 5, 1853. Her first marriage was to Mr. P. A. Hardin, who died early, leaving her with two little children to rear. With these children she lived seven years in the town of Dyer, Arkansas, where she was loved and honored by all who knew her. She was married to Rev. J. P. Callaway, now an honored member of the Northwest Texas Conference, October 16, 1898, and from that day to the end of her earthly pilgrimage she filled successfully the delicate position of a Methodist preacher's wife. After a long and exceedingly painful illness she died at the home of her daughter at Bryan, Texas, March 22, 1916, and kind hands laid her tired body to rest in the Bryan Cemetery, funeral service being held by our pastor, Brother Tally. Sister Callaway was a life-long Methodist. She was converted early in her girlhood, and united with the M. E. Church, South. In that relation she exemplified the glorious principles of our holy religion in all her after life. The outstanding trait of Sister Callaway's character was an unselfish desire to render helpful service to all who needed help about her. Whether among the destitute, the sick, the sorrowing, or among the wayward and sinful, she was the same gentle, loving, Christian friend, seeking to be helpful in the highest possible way. Like Dorcas of New Testament times she found great pleasure in employing her unusual skill with the needle in making articles of beauty and usefulness for her friends and others in need. She gave herself with whole-hearted devotion to her family. And when she came into Brother Callaway's life and home it was to consecrate her all to the labors and cares of the minister's wife. Those among whom she lived in this capacity, rise up today and "call her blessed." Sister Callaway is survived by her two children, Mr. A. H. Hardin, of Taylor,

Texas, and Mrs. L. D. Webster, of Bryan, Texas; her husband and his children to whom she gave without stint a mother's love and care, and a host of friends who cherish her memory and confidently hope to meet her in the sweet bye and bye. How shall I give adequate expression to the honor due these dear souls who, in the seclusion of our parsonage homes, patiently wait, pray and serve—often in privation, sometimes in want—only that our work may go forward, that souls may be saved, that the Church may be built up? Not here shall they find their reward, but yonder, when the great Head of the Church shall say to them, "Well done," and shall place upon their heads crowns of fadeless glory, and shall introduce them into that innumerable company who have washed their robes and made them white in the blood of the Lamb. Unto that day may her dear ones be kept by grace divine; and may we all be permitted to enter into its joy through Him that loved us and gave himself for us.
W. H. TERRY.

Childress, Texas.
NORWOOD—Maria Theresa Washington, daughter of Col. T. P. and Elizabeth Washington, was born near Del Valle, Texas, January 16, 1851; died August 16, 1916. All of her life was spent near Del Valle, Texas. Was married to E. P. Norwood April 11, 1872; to them were born fourteen children; seven children preceded their mother to the beyond. The remaining seven children, three girls and four boys, are each of them Christians and members of the M. E. Church, South. Sister Norwood not only leaves a husband and seven children to mourn their loss but also one sister and four brothers. At fourteen years of age Sister Norwood was converted and joined the M. E. Church, South. For fifty years she served her Church, the advancement of God's kingdom and society within her sphere, with unflinching zeal and eminent success. She was a true mother in every sense, being kind, loving, tender and devoted to her husband and children. In fact she lived out in her life the example of our Savior in that she always was interested in little children, having taught a class in Sunday School for a number of years. Sister Norwood's home was the preacher's home and many a weary Methodist preacher has enjoyed the kind hospitality of her home, as dispensed by herself and husband. A nobler Christian character, a more devoted wife and mother I have never known. Her life work seemed well done, as each of the seven children are married and have homes of their own. Her last illness was brief indeed, being taken ill on Sunday and fell asleep in Jesus three days later. Servant of Christ, well done; the battle's fought the victory is won. Weep not, bereaved husband, children, brothers and sisters; your loved one is at home in the city of God. May the beautiful Christian life of the mother be duplicated in the lives of the children whom she loved so dearly. May God's sustaining grace be with Brother Norwood in this his hour of need. May our good Father bring the entire family reunited in the city of God. Sister Norwood was laid to rest in a private burying ground near her home, surrounded by all of her family and a large concourse of friends.
P. S. WILSON.

JOHNSON—Robert N. Johnson was born in Tennessee January 17, 1853. He joined the M. E. Church, South, in 1872. In 1873 he came to Texas, spending the remainder of his life in Red River County. He was married to Miss Lucinda A. Latimer on January 16, 1877. Five children were born to them, one having died in infancy; the other four have grown to manhood and womanhood, and are upright, honored citizens. After a lingering illness he died July 12, 1916, and was buried, by the writer, near Clarksville. Brother Johnson was a good man. He loved the Church. During the time I was presiding elder on the Paris District it was my good fortune to be associated with him in Church work for four years. He never missed a Quarterly Conference or district stewards' meeting during this time. Brother Johnson began life a poor man. He told me of his early struggles. Through hard work, strict economy and persistent effort he accumulated considerable property, yet he was always humble, sympathetic to the poor and true to the Church. It would have been more convenient for him to have gone to Church in Clarksville and enjoyed the privileges of a well equipped city Church, but he chose to remain with the little struggling country Church. He said to me more than once that if he should move his membership and support to town it would cripple the little struggling congregation where he had been worshipping that it would be hard for them to continue having preaching. This was not said in a boastful spirit, for that was something that did not enter into his good life, but was said because of the love that he had for the people of that community. The Church would be greatly blessed with more men of that self-sacrificing spirit. Brother Johnson was a man very devoted and proud of his family. They shall miss him. But we know where to find him. He has entered into that rest which remains to the people of God. "Blessed are the dead which die in the Lord

from henceforth; Yea, saith the Spirit, that they may rest from their labors."
W. F. BRYAN.
Marlin, Texas.

NEWKIRK—Mrs. Lydia Weldon Newkirk was born at Jamesport, Missouri, February 12, 1892, and died at the home of her parents, Mr. and Mrs. Harry Coit, six miles southwest of El Reno, Oklahoma, September 25, 1916. Between these dates is a brief twenty-four years of the most beautiful Christian living her friends have ever known. Her union with the M. E. Church, South, was at so tender an age that she has always been in the sacred fold. On January 10, 1916, this writer enjoyed the privilege of joining her to her husband, Mr. J. E. Newkirk, in holy wedlock. The outlook for this happy couple was the most promising until the death angel disturbed the felicity of the happy home. A sad accident from a frightened horse caused her illness. She leaves a frail little babe of three weeks and her fond husband, together with parents and brothers and sisters and numerous relatives and friends to mourn their deep loss. An immense throng attended her funeral. Look up, tear-eyed ones. "She is not dead but sleepeth." Our treasures are in heaven. Her sympathizing pastor,
W. L. ANDERSON.
El Reno, Oklahoma.

STATE FAIR OF TEXAS DATES.

The State Fair of Texas opens at Dallas Saturday, October 14, with every indication of its being, by far, the largest, most interesting and most valuable agricultural and educational exposition ever held. Every department, section and division will show a substantial increase in the number of exhibits. Premiums for all classes of exhibits have been materially increased. Many new building enterprises have been concluded during the past year, including a Better Babies Auditorium, a series of 18 new cattle pavilions, and others. Much improvement work has been done. The 1916 State Fair will present the best program of amusements that has ever been shown by any State Fair, including a wonderful bill of vaudeville in the big Coliseum, a Circus and Hippodrome in front of the grand stand with more than 25 of the highest class circus acts in the world and many cages of trained wild and domestic animals; three days of championship dirt track automobile races with the world's most celebrated drivers entered; a wonderful musical program, including Thavis's Band, Ewing's Zueves, Cox's Band, etc. In addition to these the State Fair will present for the first time "The Range," an attraction similar to the Pike in St. Louis, the Midway Plaisance in Chicago, etc. This "Range" will show about thirty of the highest class shows which have ever been booked into any circus, including a marvelous new mechanical model of the Panama Canal, on a larger scale than anything of this kind has ever been done; Toyland, a fine attraction for the children; Arabian Nights, another production for the juveniles; My Lady's Fan, a scenic production of amazing beauty; The Whip, the season's most popular ride; Backman's Trained Wild and Domestic Animals and many, many others. Special days have been designated as follows:
Saturday, October 14—Opening Day; Sydney Smith Memorial Day; Trinity University Day; Baylor College Day; Texas Presbyterian College Day; Children's Day.
October 15—Labor Day; Soccer Football Day.
Monday, October 16—Press Day.
Tuesday, October 17—Dallas Day; Automobile Racing Day; Confederate Veteran's Day.
Wednesday, October 18—Orphans Day; Southern Methodist University Day; Texas Christian University Day.
Thursday, October 19—Rural Welfare Day; Texas Congress of Mothers Day.
Friday, October 20—Wiltarger County Day; Khorasan Day; Kidd-Key Day; Girls National Honor Guard Day; Texas Metal Workers Day.
Saturday, October 21—Traveling Men's Day; University of Texas Day; University of Oklahoma Day; Mary Sharpe College Club Day; Texas Diversification Club Day; Boys Club Day.
October 22—Automobile Racing Day; Spanish War Veterans Day.
Monday, October 23—G. A. R. and Women's Relief Corps Day.
Tuesday, October 24—Fine Arts Day; Inventors Day.
Wednesday, October 25—Motion Picture Exhibitors Day; Hardware and Implement Dealers Day.
Thursday, October 26—All Texas Day; Boy Scouts Day; Camp Fire Girls Day.
Friday, October 27—Southwestern University Day; Austin College Day.
Saturday, October 28—Agricultural and Mechanical College Day; Haskell Indian University Day; Girls Canning Clubs Day; Deaf Mutes Day.
October 29—Closing Day; Automobile Day.
Absolutely everything will be ready and

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Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.
Wilson Common-Sense Ear Drums
"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.
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every exhibit in place by 9:30 a. m. on opening day, and everything will remain intact throughout the entire period of the Fair. In this way every day will have equal value.

RESOLUTIONS, J. W. COWAN.

Whereas, our beloved presiding elder, Brother J. W. Cowan, has finished his quadrennium on the Lampasas District, and
Whereas, our pleasant relations during the time must now be severed; therefore be it Resolved, By this Quarterly Conference:
1. That we tender him our thanks for his brotherly kindness and painstaking efforts in our behalf.
2. That we commend him to the people wherever his lot may be cast in the future for his devotion to duty and his splendid executive ability.
3. That a copy of these resolutions be furnished him, one spread upon the minutes of this conference and one sent to the Texas Christian Advocate.
Signed: W. H. Fowler, W. R. Thompson, J. R. Gipson, G. A. Shelley, D. A. Riley, E. M. Shelley, S. J. Franks, E. H. McNatt, C. C. Turbiville.

Plans for the organization of a million-dollar co-operative selling agency to eliminate the middleman in handling farm produce is under consideration in Wisconsin.
DR. W. D. JONES
DR. H. B. DECHERD
Eye, Ear, Nose and Throat
701-2 Wilson Bldg., Dallas

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

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

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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.
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Sixty Years the Standard
No Alum—No Phosphate

ANOTHER TASK FOR OUR APPROACHING CONFERENCE.

Rev. E. Hightower.

Personally I like everything Dr. Bradfield writes, whether I agree with all he says or not, but his editorial in the issue of September 28 on "Urgent Tasks for Our Approaching Conferences" is especially to the point and worthy of consideration. In that article Dr. Bradfield makes a most earnest plea for the complete unification of our educational interests in the Southwest, and to this I give a most hearty amen. But in enumerating the tasks which the Church is facing it is strange that one of the most important and urgent should be overlooked. I refer to the pressing need of improvement in our Sunday School work. Forty people attend our Sunday Schools to where one person enrolls in any of our other Church schools. Much attention has been given in the last few years to the quality of work done in all our colleges and academies, and we have been careful to see that these schools were made to conform to certain educational standards established by agencies outside of our own Church. The result is that a diploma from any of our schools is good educational currency any where. But while this process of standardization has been pushed in all our other educational enterprises, our Sunday School work has gone at loose ends, every leader of a local school "doing that which was right in his own eyes." We have done so little for the improvement of our Sunday Schools that workers in that field who desired help have learned to look to agencies outside our own Church, such as the International Sunday School Association and the Baraca movement, for leadership; and such leadership has not always been in the direction of denominational loyalty and orthodox Christianity. If we are to have a stalwart Methodism in the coming days we must ourselves furnish the leadership in that field where most of the Methodism of the future is being produced, and that field is the Sunday School.

It is urgent that we do for our Sunday Schools, and do at once, what has already been done for our other schools, bring them up to certain educational standards. Our Church colleges can proudly hold up their heads in the presence of State schools of similar grade. But how do our Sunday Schools look in the presence of the public schools in the same communities? Yet the Sunday School is as much more important than the other school as eternity is longer than time or destiny more valuable than this brief earthly pilgrimage. Every conference needs a man to do for its Sunday Schools what the visitor from the State Board of Education does for the affiliated public schools, go to see them at least once a year and ascertain the character of their organization and work, and make suggestions for needed improvement. Every conference needs a man who knows the difference between a school and a mob to travel throughout its bounds and show the superintendents, many of them men with no educational experience or vision, how to organize and operate a school. The conference that refuses to have a Conference Field Secretary is simply neglecting to prepare for next year's crop. It is as much a part of wisdom to make adequate financial provision for such work as for the ranchman or planter to employ an expert foreman, or for the State and county to pay for the work of farm demonstrators. I know what the pastor has to do in the way of collections. But if our assessments are as large as they ought to be there is certainly some fault as to their distribution. Pennies invested in Sunday School field work, provided an effective man is employed, will in a short time return dollars to the coffers

of the Church through the missionary and aggressive religious spirit that such work will develop in the Sunday School. I steadfastly believe it would be good policy for the Conference Board of Missions to unite with the Sunday School Board, put a good salary behind a strong man, and then let him move through the conference without financial embarrassment to himself or any one else, and conduct a perpetual educational campaign in the Sunday Schools. Frequent changes in the superintendency and teaching force render it necessary that the same work be done over and over again. In my field work I have visited a school that was once one of the largest and most famous in the Southwest. But a few years ago the superintendent, who was the soul of the school, passed into glory, and today the splendid organization which he built up is little more than a heap of ruins. Let us look to the proper development of our children, and in the coming years Methodism will have a constituency that will solve our problems as fast as they arise.

If objection is raised that our General Sunday School Board is performing this task, the answer is that both our Book of Discipline and the policy of our General Board commit us squarely to the plan of Conference Field Secretaries. The Southwestern Division, which I have in charge, practically covers three States and includes ten Annual Conferences. When it comes to field work in that much territory a single worker is like a very small shot in a very large gourd, or a single farmer with a mattock on a league of land. My own work is rendered ten-fold more effective when there is a Conference Field Secretary with whom I can co-operate. Let us have more Conference Sunday School Field Secretaries, and be sure to get the right sort.

THE LARGER MISSION OF THE CHURCH.

(Sermon preached by Rev. Charles C. Selman, D. D., pastor of Trinity Auditorium, Sunday, September 17, 1916, 11 a. m., Trinity's second birthday anniversary.)

Text: "Ye shall receive power, and ye shall be witnesses to me in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth."

A Church with spiritual power, and with a message to men! An outlook toward the heavens and an outlook toward the earth!

It is not my purpose to convey the suggestion to you that the larger mission of the Church is new or different from her real mission in the past. Innovations are dangerous and therefore unwelcome. The Church is the one institution that does not invite human tampering or interposition. Like the ark of the covenant she defies the imposition of human hands. The Mount of God is smoking and girt with fire and trembling with power more terrible than the lightning's sword. Man dare not approach its mysterious voltage uninvited.

They who would rend the appointed institutions of society to pieces and reconstruct another Church, another State, another social and commercial system out of the broken fragments of the old know not what they are about. The broad lines of civil and Church governments have been laid by One who understands minutely the constitution of human nature both in the individual and in the mass. It would be rampant folly for the feeble intelligence of man, with only a small segment of the great circle of truth in purview, to assume so gigantic an undertaking. Disaster and confusion can only follow upon such presumption. But the most conservative Churchman will be ready to agree with the allegation that the Church has never adequately grasped the significance of her high and glorious mission. That mission reaches deep-

er into the needs of human ignorance, weakness and distress than the Church has yet descended, and it towers above her poor and petty achievements with a glory so elevated and solitary as to almost mock her with ideals that approach the realm of the impossible.

There are some men who make bold to tell us in very grave and high-sounding accents that humanity is destined in its upward struggle to outgrow the Church, the Bible and religion. While a discussion of this particular proposition does not lie within the purview of this discourse, we may venture to make the passing suggestion that such an assertion is based upon an erroneous conception of the origin and mission of the Church and is perhaps the mischievous product of the utter failure of the Church to fulfill the functions and discharge the obligations divinely appointed to her.

Were the Church of today somewhat nearer the standard erected for her, and somewhat truer to the program outlined for her by her risen Redeemer, there would be less disposition on the part of thinking men to offer substitutions or to meddle with her machinery. Humanity in the future will not be satisfied, should not be satisfied with the Church as she is today, or as she has been in the past. This noble discontent is a clear indication of the half distinct but growing conviction in the hearts of men that the Church has not fully developed her own resources; she has not discovered as yet the full content of her message; she has not related herself to divine power and to human need after such a fashion as to call forth all her faculties for joy and service.

The clear assurance and the audacious challenge contained in this valedictory message of the Son of God furnishes us some broad outlines upon which to construct our concept of the mission of the ecclesia. Heaven and earth lie in these words—heavenly power and the uttermost bounds of the earth for the exercise of that power. The one is not complete without the other. Vain are programs, campaigns, organizations and movements if spiritual power is lacking. We may name our movements, "Forward movements," and "Missionary movements," but they limp and attenuate. Unless some heavenly breeze blows athwart our ranks the bones do not articulate, and stand erect and march forward.

There is a powerhouse near Los Angeles which I have passed frequently at night. Brilliantly lighted, it stands beside the highway fairly tremulous with electricity. Sparks are flying, wires are hissing and singing, and cables are stretching out in every direction, conveying the living current to various points. "Whence comes this power?" I ask. For answer I am told that many miles away, far back in the hills the wasting forces of nature have been gathered up and conducted along these wires. What a polished and well balanced mockery would be all this deeply set machinery were it not for the mysterious invisible rivers of energy that come sweeping down from the mountains. A machine is a very cold, stiff, inert thing until the power is applied. Scientists say that the space about us and above us is traversed by currents of power which for want of a better word they call "lines of force." Now in the realm of electricity an armature is so constructed as to gather up these lines of force that are crossing each other at every conceivable angle, concentrate them and transmit them along parallel lines, so that they supplement each other instead of neutralizing each other. In the realm of physics that is the secret of power—working together, working in harmony. The machine does not create power; it gathers, and harmonizes and transmits lines of force.

In the realm of the spiritual this too is the secret of power—working together with God. Diverse and sinful purposes are gathered up into God's perfect will. Human conflict and competition are resolved into harmony, love, co-operation, brotherhood. "Peace on earth, good will among men," constitutes not only a good Christmas anthem, but a good working basis for human society. "Ye shall receive power." That is a heavenly endowment. It is no human thing of which we speak. One is made to fear at times that the Church is descending too much into the human sphere. Our reform movements, our philanthropies, our social service activities smack

of the purely human endeavor. They may be characterized as efforts to elevate humanity without the elevator. Even some of our great revival campaigns are so nicely organized and run with such assurance of results that the human element in song, personal work, publicity and preaching seems to obscure the divine element. One almost hears the Lord saying today as he said to Gideon of old, "The people that are with thee are too many for me to give the victory into their hands, lest Israel vaunt themselves against me saying, 'Mine own hand hath saved me.'" Men today are needing, yea they are craving a new sense of the divine. Like the disciples of old they stand dumb and impotent in the presence of a devil-ridden society, asking each other, "Why could not we cast him out?" And the answer today is as of yore. "Because of your unbelief."

A Church thoroughly furnished with spiritual power stands facing a world that is crowded with unfriendly conditions. "Go witness for me," said the Master, "in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth." Now we have the Master's program for his Church. First, Jerusalem. There stands the city, with her cosmopolitan population, her extremes of wealth and poverty, her labor problem, her immigrant problem, her social and political problems. The city that is filled with angels and also filled with devils! If religion can not conquer the city it will be a failure. The modern city is the standing challenge to the Church of Jesus Christ.

Second, Judea, with her purple vineyards, her fertile valleys, her faithful shepherds leading their flocks to green pastures. Here we have the rural problem. Religion has ever had a stronghold in the hearts of the simple folk who live close to nature.

Third, Samaria, with her mixed and mongrel population constitutes the immigrant problem. The Church is to bridge the chasm of prejudice and racial distinction, and capture the Samaritan strongholds by the peaceful invasion of love and truth. The Churches of America today have not the Samaritan, but the Samaritan problem abides. Here are the Greeks, the Italians, the Japanese, Chinese, the negroes and a multitude of other strangers to our customs and our religion. These must be nationalized, "vangelized, Christianized."

Fourth, the uttermost parts of the earth! What an appeal to the faith and imagination of his disciples this challenge must have been. No limit is set for the range of their missionary operations. The kingdoms of this world are to be made the kingdoms of our Lord and his Christ. May I be permitted to suggest that the implications of this great commission are more than merely geographical. Every realm is the legitimate territory for the invading and all-conquering forces of the mighty army that marches under the banner of the Cross. Every realm must own his allegiance. Commerce must yield to his sovereignty. Political and national life must crown him Lord. Society must enthroned Him as its central attraction. Science must bow to Him as the Great Teacher. Music must offer to him her highest praise. His name and His authority shall extend to the uttermost parts.

A freight car stood on a side track and needed to be moved. No engine was near, so the men used "pinch bars," always putting a fulcrum under the bar, and the long iron bar on the rail under the wheel. By this system of leverage they "pinched" the loaded car along inch by inch. Getting a leverage on life's problems is most important. Moving bulky bodies almost imperceptibly, moves them surely nevertheless. It we have the patience to work and wait, most of our loads can be moved in some way.—Midland Methodist.

MAY BE THERE ARE OTHERS.

Not wishing to "pique," but owing to circumstances I will be unable to report before October 15, but then I come in full.

MARCUS M. CHUNN.

Aledo, Texas.

We cannot do without the Advocate. In fact we are in love with the Texas Christian Advocate. May she continue to spread Methodism throughout the land and for all time.

S. W. RHODES.

Roaring Springs, Texas.

I enjoy reading the Advocate. Have taken it for over twenty years. The price of cotton is good. Every farmer ought to remember the Advocate with his subscription.

W. T. WALKER.

Marlow, Oklahoma.