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TEXAS CHRISTIAN ADVOCATE

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OKLAHOMA

NEW MEXICO

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Number 11

Jesus: Divider or Savior?

In the twelfth of Luke is recorded one of the most interesting incidents in the entire ministry of our Lord. Jesus was discoursing to a vast multitude on the most solemn subjects. Among other things, Jesus was speaking of the conditions of discipleship: "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God."

In the vast crowd was at least one upon whom the Master's words were lost. The operation of worldly cares made him impervious to the solemn words of the great Teacher. The Master was speaking of things terribly sublime, but all the while the man was thinking of an earthly estate. "Master," interrupted this man, "speak to my brother, that he divide the inheritance with me."

The man clearly was in search of a divider. The manner of Jesus, doubtlessly, impressed him and his first thought was that he might be used in the securing of an equitable division of the family estate. The matter of the Saviorhood of Jesus might be postponed. The first consideration in the man's mind was the estate. Jesus as Savior might be considered later, but Jesus as divider was the first object of search.

The reply of Jesus was immediately forthcoming. There was no faltering or hesitating. "Man," he said—"Man, who made me a judge or a divider over you?" And lifting his voice, as if to take in the whole multitude, Jesus cried, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Life is not in one's possessions, whether these be great or small. Indeed, the supreme peril has arrived in life the moment possessions are exalted to the first place in one's affections and search. Any life is already started on the down grade the moment such motives become operative. The only man Jesus ever called a fool is the man who attempts to make his life consist in the possession of mere things.

The man of whom the evangelist speaks belongs to a very large family; he has many successors. Men still live who would use Christ rather than obey Him or confess Him. They seek Him not as Savior, but demand that he shall be a divider. They see in Christianity only a judge and they denounce the Church unless it shall enter upon a ministry of division. They will applaud Christ only as they can use him. Their first search is for a divider. And when the division is equitably made, it will be time enough to think about a Savior!

Only last week we were reading in the October Forum a bitter assault upon the

Church and a demand that it prove its value to society by becoming a divider. That the Christian Church plies men with eternal truths is nothing; that it proclaims both the gospel and the ethics of Christ is nothing; that it enhances the value of human life by its teachings is nothing. The demand is that the Church forthwith become a judge or a divider in society. A single paragraph from the bitter writer is sufficient:

Has anybody heard of any denomination, or any conspicuous Church organization, becoming the advocate of any body of workmen who were making a fight for a living wage or decent sanitary conditions?

Let us bring this pertinent question home by citing a specific instance. Did the Church in New York City advocate the cause of the locked-out workers in the cloak and suit industry during their fourteen weeks' struggle that has just come to an end? Here was a perfect opportunity. There was no question as to the justice of the cause of these workers. From the Mayor down it was declared to be just by those who took the trouble to inform themselves about the matter. Did the Church in New York City ad-

vocate this just cause? No! Of course it did not! The Church in New York had nothing to say. The Church in New York was damnably dumb, as it has always been damnably dumb, and as it can always be counted upon to be damnably dumb whenever the interests of Mammon are at stake.

Whether the man of whom Luke speaks answered Jesus after the manner of this man in the October Forum we do not know. Let us hope that he did not. Let us hope that he did not continue his covetous program of inverted values. But whether he did or no, the Church must not shrink from answering as did her Lord. The first business of the Church is to introduce men to her Christ. The first line of duty is to proclaim Jesus as Savior and to beseech men to confess him as such. The crucial message of the Church is that Jesus Christ came to seek and to save the lost and its first concern is to invite men to repentance and faith. Political economists are poor substitutes in the pulpit for gospel preachers and the Church must still say to the individual in whose mind the estate is the first consideration, "Man, who made me a judge or a divider over you?"

The Social Message of Christianity

No one can read the gospels intelligently and doubt Jesus' passion for social justice. He was concerned with man's relation and obligation to man. He did not teach a religion which is divorced from the ordinary relations and duties of life. His bitterest denunciations were of those whose religion resolved itself into a petty externalism out of which had gone the human qualities of justice and mercy.

The commercial and industrial life of Jesus' day afforded him the richest materials for his parables. He spoke of the farmer who went out to hire laborers; he spoke of the capitalist who intrusted his money to his employes; he spoke of the unmerciful creditor who cast his fellow servant in jail for debt. And the whole of these teachings are shot through with the tender notes of justice and mercy. Man's relation and obligation to God was the first concern of Jesus, but never once did Jesus teach that man's relation and obligation to man is an unimportant matter.

The Christian Church, therefore, does well to speak of "equal rights and complete justice," of "the protection of the family," of "the fullest possible development for every child," of "the conditions of toil for women," of "the abatement and prevention of poverty," of "the conservation of health," of "the protection of the worker from dangerous machinery," of "the gradual and reasonable reduction of the hours of labor," of "a living wage," etc. The social creed of the Church is a fine expression of practical Christianity and is based upon the

manifest concern of Christ for man's right relationship to man.

The day has passed—if there ever was such a day—when the Christian Church can indemnify starving men with the promise of eating bread in the kingdom of God in the hereafter. The day has passed—if there ever was such a day—when the Christian Church can compensate men without roofs for their families with the promise of golden mansions in the skies after they are dead. The victims of social injustice will no longer care for the message of that Church which is so occupied with its own organization that it has no time to think about hungry men, women and children.

However, the modern preacher must take care that he does not invert the order in which Jesus worked. He is to preach Jesus as Savior to lost men. He is no more to allure men to the Church by the consideration of the loaves and fishes than did his Master. The world needs a Savior first. And having got right in their relation to God men are quite certain to become right in their relation to their fellows. Personal redemption was Jesus' method of accomplishing the social redemption of the world.

The gospel of Jesus first, the ethics of Jesus afterward. Let us not bitterly resent the demand that Christianity become judge or divider. Rather, while we tenderly preach Jesus as Savior to the lost, let us boldly say to the household of faith, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" For this is the social message of our Christianity.

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Concerning Lay Representation

By R. B. Eleazer.

Permit me to say a word concerning the measure providing for additional lay representation in the Annual Conference, now being voted on in the conferences. I am surprised and pained to note that opposition to it has developed in certain quarters. As it is, the laymen are outnumbered in the Annual Conference five or six to one, and their influence therefore is practically negligible. To add ten or a dozen choice men to their thin ranks—men chosen by the laymen themselves for religious leadership—would be a small concession indeed. Opposition can hardly be defended except on one or two grounds. If the Church is primarily a clerical institution—if in effect it belongs to the clergy and the laymen have no other function than to pay the bills and do what they are told—then lay representation ought to be abolished altogether. Or if the laymen are not yet worthy to be trusted with some measure of responsibility for the larger policies of the Church, then perhaps greater representation may well be denied them for the time. I hardly think, however, that either of these objections will be urged.

As to the objections that have been brought to the surface, it seems to me they can be readily disposed of. "Class legislation and special interests," for example. In favor of what class, please? Just the laymen, more than two million of them. These lay leaders are elected by representative laymen and are themselves truly representative.

And what "special interest" would be favored? The conference and district lay leaders are men picked for piety, loyalty to the Church, and leadership in every good work. They are made responsible by the General Conference for all phases of the Church's welfare. If their presence in the conference would be "class representation," may I express the modest opinion that they would represent a pretty numerous class, and represent them well.

"Why not instead make the members of the standing committees and boards ex-officio members?" somebody asks. Who elects the committees and boards? The Annual Conference itself. Who nominates them? The presiding elders. To make the

ANNUAL CONFERENCE REPORTS.

Since we preachers shall soon be making out our reports for our approaching Annual Conferences, perhaps a word offered as a gentle reminder to us will not be out of place at this time. Some years spent as editor of statistics from the presiding elders' districts in which I have been and a little experience at the Statistical Secretary's table at our Annual Conferences is my apology for presuming to offer a few suggestions to our preachers as to making their reports at the close of the conference year.

I do not at all believe that our preachers are unable to make a correct report to an Annual Conference, and yet my experience in editing reports is that not twenty-five per cent of the reports made by our preachers are absolutely correct. In a great many cases, of course, the mistakes are insignificant, and it is easily seen that they are occasioned by carelessness or haste. I can see no reason why mistakes in reports should occur at all. In the Book of Forms ordered by our General Conference for "Pastor's reports to Annual Conferences of the Methodist Episcopal Church, South," on inside of front cover, under head of "Explanations," is found a series of footnotes to which figures in each table refer and the explanations give clear directions for each step to be taken in making out the report. But, as before stated, I do not think the trouble lies in our inability to make correct reports, if we shall only try a little.

As a single illustration let us look for a moment at one item in the statistics of the Central Texas Conference. On page 99 of the Journal of 1915 it is shown that 6215 were received into the Church on profession of faith; 7053 were received by certificate and otherwise. This would

members of these boards members of the conference also would be in no true sense lay representation. In reality it would mean that the little body of men elected by the laymen as their representatives would be swallowed up in a yet more overwhelming majority. Practically it would probably work out all right, under normal conditions. But in a pinch—well, I rather think the laymen would prefer representatives picked by themselves and responsible to them. We know something already of the peril of self-perpetuating bodies.

Frankly, I regard the proposal of the General Conference as only a step toward the consummation really to be desired: That of equal lay representation in the Annual Conference. The M. E. Conferences are now voting on just that measure. A recent editorial in one of the conference organs suggests a sufficient reason. The editor says: "There (in the General Conference) the laymen are equal in numbers to the clerical members * * * and have the opportunity to secure whatever legislation they regard as helpful." That sounds good, but let's see how it works:

The last General Conference passed a law making certain lay leaders members of the Annual Conference. In this case the laymen in the General Conference presumptively "secured certain legislation that they regarded as helpful." But did they? Not by a great deal. The measure passes down for confirmation or rejection to a body in which the laymen are outnumbered six to one; the Bishop perchance takes the floor against it; the clerical editor questions its wisdom; and the preachers vote it down. I do not question the Bishop's right, or the editor's, or the preacher's; but where, tell me, is the "equal opportunity" mentioned by the editor?

It is worth noting, too, that almost every measure vitally affecting the polity of the Church must take the same course. The Annual Conference at last is the deciding body. Representation in the General Conference has little value to the laymen unless they have also some reasonable degree of representation in the Annual Conference, which is the final arbiter in all constitutional questions. Without doubt such representation will be forthcoming in time. In the meanwhile, a slice or two is better than no bread.

make a total of 13,268 members received. We lost by death and otherwise 9141. This would leave a net gain of 4127 members. But the total membership for the year was given as 79,261 and that of 1914 as 78,261. If this was correct, then our gain was only 1000. There is a difference of 3127, depending altogether upon what course you pursue in order to find out what our net gain was. "But," says one, "Brother Smith, my predecessor, reported 425 members at the close of his year, and when I got to the work I could find only 400. I have added 100 members and dismissed 50, so my present total membership is 450." But where you make your mistake is in not reporting 75 "Removals by Death and Otherwise" instead of 50. This would make your book balance, and would be a correct report, even if your predecessor did make a mistake of 25. The "otherwise" would cover that error. Really, I suspect sometimes these mistakes appear because we so dislike to report a net loss in membership. Perhaps we have not had a real net loss, but the mistake our predecessor made would make our report indicate that we had suffered a net loss, but who would censure a preacher if he is compelled to report 100 members dismissed, if he can report 90 members received into the Church? I had rather be able to make that report than to report 10 members dismissed and 25 received, even though in the former case I was compelled to report a net loss of 10, while in the latter I report a net gain of 15.

One of the "Standing Rules" of the Central Texas Conference provides for district editors of statistics. He is required to see that all reports from his district are correctly made out, and he "shall turn them over to the Statistical Secretary of the conference during the first day of the conference session." But there are so many preachers who forget every-

thing when they get to an Annual Conference, and the district editor must hunt him up, and then the preacher goes to the Publishing House and gets a "blank" and makes out his report in a hurry, much of which he is compelled to make out from memory. Hence mistakes and delays which should never have been made. And there are some preachers who really dislike to have the district editor look over his report. His pride is injured and he declares emphatically, "I've got sense enough to add a column of figures," and on about the third morning of conference thrusts his report into the hands of the Statistical Secretary.

Allow this suggestion: If you have not already done so, order at once a "Pastor's Report Blank" from the Publishing House. Begin in plenty of time to make out your report leisurely and carefully, finishing it before you start from home. You will need to consult the records of your year's work in order to make a correct report. These you will not have at Annual Conference. Make out your report with pen and ink and before you leave for conference, even if you have to sit up all night to do it. Something else will claim every minute of your time after you leave home for conference. Then make your district editor glad by handing him your report before the opening of conference the first day. Another thing: Don't report \$4.39 raised for Children's Day and \$23.72 paid for insurance and \$65.20 collected for Foreign Missions. Make it even money. Look at your Conference Journal and you will see that on space is provided for recording fractional parts of a dollar. There is no column for cents. Don't forget that!

Now, I know that I shall be misunderstood by some of my brethren, but I have felt like something akin to what I have written should be published just before our Annual Conference to stir up the pure minds of many of our preachers by way of remembrance. We get careless. We forget that this carelessness makes hard work for one of our brethren who is working hard both night and day, without remuneration or thanks, while you are having a "good time with the brethren."

W. J. MAYHEW.

Lorena, Texas.

THE MISSION AND CIRCUIT PASTORS: THEIR LIVING AND THAT OF THE REST.

As per "resolution," it is the sense of the North Texas Annual Conference that no pastor within her bounds receive less than a living of \$800. We mission and circuit preachers voted good and strong, went to our field of labors, some of us, feeling relieved; when spring came, bought a "palm beach" suit, and a "genuine Panama" at an outlay of \$10. Then when the song of autumn's first norther was heard, went and looked through the "tailor-made sample book"—tempted to be measured for a \$20 suit, but going back to the parsonage, the "pastor's book" being consulted, finding that an assessment of two hundred less than the "minimum" was only one-half paid (\$300) and eight-tenths of the conference year gone—the old suit was, for the fourth time, worn to conference where one hundred dollars' deficit on pastor's salary was reported and in his first sleep that night—morning—at three o'clock, he dreamed that the \$800 resolution was not worth one cent.

Is There No Help for the Hard Pressed Son?

If we love one another, as per the "New Commandment," we will see to it that there is help, and that in a substantial way.

Our Bishop makes for us 198 appointments. Of these eleven are presiding elders, 70 are station pastors, and 117 are sent to circuits and missions. In 1914-15 there was assessed, for the 198, \$214,912, or an average of \$1050.

The presiding elders are stimulated by an assessment of \$32,030, an average of \$2911 each. The smallest assessment is \$2110, the largest \$4483.

The seventy who serve stations are braced by assessments ranging from \$800 to \$4000, and giving them an average assessed salary of \$1451; totaling \$101,628. The 117 who serve circuits and missions are restrained by an assessment of \$62,765; an average of \$536; of these, 83 are given an assessment of \$1000 and less. Of the 117 who serve on circuits and mis-

sions, the largest salary assessed is \$1200, the smallest \$125; 76 receiving less than \$800, and 20 less than \$500, and an average of \$381.

When we look at the figures, it is no wonder that we are all moved to try to devise some plan—one with an assessment of \$125 and his presiding elder to take \$20 of that; another \$4483, all his own. (We suppose the "\$125 man" receives about \$150 to \$200 from the Board of Missions).

A Plan is Suggested.

A plan is suggested as follows: Put three of our eleven good presiding elders into the preacher in charge rank, reorganizing the North Texas Conference with eight districts (seven preferred). This would give each of eight presiding elders an average of twenty-three pastoral charges—not too many; for with the auto and good roads the live men in this office can serve well thirty to forty charges. Let the presiding elder's "pro rata" be a tithe—one-tenth—of the amount raised for the support of the ministry; then the "\$125 man" will yield to his presiding elder \$14, a saving to him of \$6, or nearly five per cent.

This would give the man who now receives \$500, \$525, and when the presiding elder came, and the stewards reported \$70 raised for support of the ministry, instead of the presiding elder taking \$10 and leaving the preacher in charge \$60, he would receive \$7 and leave the preacher in charge \$63.

Then let those who are paid \$2000 in stations and up to \$2500, pay into the treasury of the Conference Board of Home Missions two per cent of that amount; those receiving \$2500 and up to \$3000, three per cent, and those receiving \$3000, and upward, five per cent; the Board to use these amounts for augmenting salaries of the struggling, underpaid. Provided, however, that any given station may, in addition to raising the regular assessment (\$2000 or more), raise an amount equal to the amount the pastor of same is expected to pay, thus giving him the full amount of his assessment, and the Conference Board the per cent, as indicated above.

In the Direction of Equity.

The foregoing is in the direction of equity. Equity is a court term, it means equal right to all concerned. The equivalent of this, as used in the gospel, is: "All things, whatsoever ye would that men should do unto you, do ye even so to them." The opposite of this is "iniquity"—inequality.

Behold our glaring "iniquity!"
J. L. SULLIVAN, P. C.
Bryson, Texas.

HISTORIC CONFERENCE NOTES.

H. G. H.

Rev. Thos. Myers organized the Church in Uvalde in 1856. He came from the Indian Territory to the Texas Conference in 18— and fell into the Rio Grande Conference when it was set off in 1858.

Thos. Myers and John B. McFerrin were missionaries to the Cherokee Indians when the Indians were sent across the Mississippi from Georgia and Alabama.

Ivey H. Cox was the first presiding elder of the district that embraced Uvalde, and there was no preaching point west of that place until El Paso was reached, 500 miles.

Fort Inge, a noted and beautiful military post, stood on the banks of the Leona, seven miles below the little frontier town of Uvalde up to nearly time of the war between the States.

This is the second conference held in the town, the first one being the last Annual Conference E. D. Mouzon attended before he was elected to the Episcopacy.

Our conference has been signally honored in the past. We furnished a Bishop, E. D. Mouzon, and an editor, W. D. Bradford; W. W. Pinson, Missionary Secretary, was once in our conference; E. B. Chappell, Sunday School Secretary and editor, was once a member of our conference; so was John M. Moore, Home Missionary Secretary; so was Dr. W. J. Young, Professor in Emory University; so was Homer S. Thrall, historian, writer, critic, editor.

Before Dr. Jesse Boring, eloquent orator and leading member of the old Rio Grande Conference, came to Texas in 1858, he was Superintendent of Missions in California. The Rio Grande was merged into West Texas Conference in 1866 while Dr. Boring

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was delegate to General Conference in 1866.

We are a hardy band of preachers. Some are getting old, some worn out, and the young men are hustling us out of the way. But they will never fight the Indians as we did nor live on jerked beef as we did nor sleep under the stars as we did.

The day when the spot where the West Texas Conference is now being held was an Indian camp is gone. The clerical dignity of Bishop and members will remain undisturbed unless by indigestion resulting from too much turkey and chicken. Birds of feather, roost high!

For more than fifty years Methodism has flourished in Uvalde. Uncle Tommie Myers and Aunt Sarah sang it at its cradle, Ivey H. Cox lent grace to its growth, Jasper K. Harper stood for its doctrines, John Wesley DeVilbiss shouted over its growth and power, Andrew Jackson Potter bade defiance to Indian, devil and outlaw.

And here we are today, the center of a district, with distinguished clergy gathering from all parts, with more broadcloth in their coats than Bishop Asbury ever wore on his Episcopal back!

ARMENIAN AND SYRIAN RELIEF.

Dr. Robert E. Speer.

Two years ago fifty or sixty thousand Syrian people were living peacefully in their mountain valleys in Eastern Turkey. They had no suspicion that they had any relationship to the great war of which they were only dimly conscious; never a thought that they were to be caught up in the great maw of it and then hurled out into an inhospitable land. They lived in towns and villages among the wild mountains of Kurdistan and are known as the Mountain Nestorians or Syrians, the descendants of Christians who, more than a thousand years ago, carried the Gospel into India and China. During all these centuries they have maintained their existence and clung to their Christian faith in the midst of a hostile Moslem world. They have suffered uncounted massacres, and endured an age-long oppression from the Turks and Kurds. So it was no new thing which befell them when last year they were attacked by their Moslem neighbors. Little by little they were driven out of their valleys, saw their homes go up in smoke and flame, and finally took refuge in the tops of their mountains. Here for several months last summer, with very little ammunition, and scanty food supply, they kept their enemies at bay, and waited with longing eyes for the coming of the Russian army, which they were told was on the road to deliver them. But it was hope long deferred. Hunger grew upon them. The nights on the mountaintops grew colder as autumn

approached, and snow was at hand in August. There were frequent attacks by the wild Kurds by nights, and frequently emissaries of the wily Turks, bringing special promises with which to entice them out of their mountain stronghold. In September a band of brave men, one of the leaders being one of our preachers, at the risk of their lives, made their way out to the plain to beg for succor; and this not being possible, they marched back again into the jaws of death, to die with their families. Soon after this they were attacked by three Moslem armies, from three sides, and simultaneously; and were sent flying down two or three narrow valleys, a wild horde of Kurds at their heels. Many were killed, a greater number of women and children were taken captive, some of whom, from time to time, have made their escape, but most of whom are still in the hands of the Kurds. But the bulk of the people fought their way out of the country of the Kurds to the city of Bashkala, south of Van, and near the Persian border. Here they found a Russian army, and nearly went wild at the sight of it, for it meant the end had come to those long months of hunger and cold, cold and fear, in short, the end of the Kurd and Turk.

These people numbered then nearly forty thousand. In October they crossed the Turkish border into the beautiful plain of Salmas, in Persia, where they were not welcome. About half of them, before the winter ended, made their way down to Urumia, where they were cared for along with the thousands of other refugees who had preceded them. The others, after much trouble by the authorities or with them, were settled for the winter in some twenty villages in this plain of Salmas, and as many villages in the neighboring plain of Khoi. This is the story of one group of innocent and offenseless sufferers from the great war. One American missionary tells the story and is giving himself to the work of saving these people from starvation, caring for their sickness and their sorrow, and holding them together until the storm of war is past and the survivors of these refugees can be settled again in their old homes. And this is but one of scores of groups of Armenian and Syrian people in Turkey and Persia and Syria. American Christians helped them to rekindle the flickering torches of their old faith. American Christians have taught them and set them in the way of industrious and useful lives. American Christians have felt for them in their distresses and disasters in the past. Will not American Christians succor them now in the darkest hour of their shadowed history and in response to the President's appeal observe Saturday and Sunday, October 21 and 22, as days for special gifts to save from starvation and death these remnants of fellow Christian peoples who cry to us out of the East?

Proposed Union Of Methodisms

METHODIST SWEETHEARTS—A POSSIBLE WEDDING.

I.

The men who organized the M. E. Church were Methodist preachers. These men believed they had been called by their Lord, Master and Friend, to proclaim the good news according to the Methodist version thereof. Furthermore, they believed the right to govern was included in the call they had received, hence they denied laymen a voice in the government of the Church they organized. Laymen could join this Church on probation, provided they would take an oath of obedience to the Church. They believed the people of America were in need of the good news and determined they should hear this news, whether they wanted it or not. They bound themselves by a solemn oath to go where they were sent, selected one of their number to say where they should go, and how long they should stay at one place. A most admirable adjustment and arrangement when one considers the object in view and the conditions existing in our country at that time.

II.

The fathers went hither and thither

and made war on the devil and all his works. The cry of, "What must I do to be saved?" went up in the land, and many of those who were being saved had their names enrolled as members of the Methodist Church.

III.

A salesman goes forth today to sell shoes. He carries with him what he calls a side line. It may be condensed milk, or it may be an automatic rat trap. Anyway, it is a side line. The fathers carried side lines. They carried the doctrine of the witness of the Spirit to the limit and never turned their backs on a rousement handshake. They groaned after perfection. They had much liberty, or took (I am not sure which) much liberty when they discoursed on the possibility and probability of Church people sliding back to the very bottom of the hill, a privilege the Presbyterians and Baptists did not allow their folks. If the occasion presented itself, the fathers belabored the Presbyterians and Baptists to a finish. They organized the saints into classes, and urged them to make public confession as to how they had treated the Lord and their neighbors, and how the Lord and their neighbors had treated them.

IV.

When the structure erected by the fathers was caught in the grip of the anti-slavery "nut-cracker" the division

of 1844 occurred and the M. E. Church, South, became a sectional Church, and in the main this is true of it today. The real cause of the division has been a mooted question ever since it occurred. Some say one thing, some another. One says it was the slavery question, another that the Church divided because the minority would not submit to the majority. Others say it was because the General Conference did not play the game according to the standard rules; that the General Conference treated the Episcopacy about like a lot of ten-year-old country boys engaged in their first game treat the football.

Some prophets writing seventy-odd years after the event have discovered that the division could and should have been avoided. This prophecy may well be ranked as the apocalypse of Methodist literature on the subject.

V.

During the years that have intervened since the division, the M. E. Church, South, has waived an olive branch now and then, bedewed with mental reservation, but the folks between us and the north pole have never olived to an alarming extent. More or less courting went on during all these years, both parties being profuse in expression of love. Now and then the audience witnessed a semi-official handshake accompanied by a hallelujah chorus, but no day has been set. As near as I can tell neither party is willing to subscribe to the "I will obey" part of the ceremony. No cards have been printed.

VI.

Will the official marriage brokers be able to agree on the terms of the marriage settlement? I hope and sometimes pray they will, but frankly admit serious doubts as to whether my prayers will be answered. If the brokers do succeed much of the credit will be due the famous wonder-working magician, commonly known as Father Time.

The General Conference of the M. E. Church is the sole judge of the constitutionality of its own acts. With our Church the acts of the General Conference are subject to review and veto by the College of Bishops. When an act of the conference is vetoed, if the conference shall, by a two-thirds vote, adhere to its action, then the question at issue is sent down to the Annual Conferences, which are the final judges.

I prefer a General Conference that is the judge of its own acts for several reasons.

VII.

Grover Cleveland declared that "He who serves his country best, serves his party best." Some men who had been elected to high places by the Democrats resented the Cleveland dogma with much bitterness. The party came near being rent in twain, and the President went out of office broken-hearted.

The battle cry of the fathers of the M. E. Church was, "Christ and him crucified to save a lost world." The battle cry of a spirit abroad in the land today is, "He who serves his Church best, serves the Master best."

Many preachers of the M. E. Church, South, have adopted the last named as their battle cry. A hardened sinner like myself finds more of the bread sent down from heaven in the religion suggested by the battle cry of the fathers than he does in the piety suggested in the battle cry of the said latter day Methodist preachers. GEO. S. PERKINS. Greenville, Texas.

HISTORICAL MICROBE HUNTERS.

Please do no harm to that busy little bunch of microbe hunters, analysts and anatomists found striving so diligently in the musty, dusty archives of the days of "Hamlinism" away back "befo de war." In the dark recesses of these shadowy days when our Methodist fathers had a nasty row about our black brother, the episcopacy, and various constitutional ps and qs, we find the insistent historical microbe hunters, each armed with his little micrometer measuring every small angle and dimension of the historical and constitutional part of the plans for the proposed new Methodist temple. Some of their hair-splitting measurements are finer than split silk. Their historical micrometers are necessarily infinitesimal in size when compared with their operators. And there is a bit of fun in the pastime

afforded in watching an operator as he turns one little screw, and then another in his effort to trace the spider lines of differences here and there. And it is amusing to hear them charge the making of all the little lines to some other cobbler.

The microscope and the micrometer have a marvelous magnifying power to these dear searchers after the constitutional microbe. These instruments, combined with the strong sectional goggles worn for eye protection in the offensive laboratory, make things look like "what they ain't." And it's remarkable how persistently these ancient bug hunters strive to lead the busy workers on the new Methodist temple back to those dusty haunts. Doubtless the unchanging environment of their mental habitation has to do with their bulldog determination. It is said that habit and environment are cruel creators. And we are told that the fish in subterranean lakes are sightless. And the constant use of these exceedingly small instruments in the dim light of the past is destructive to vision and fearfully hard on the nerves. So the work of these microbe hunters is injurious to the hunter.

Furthermore, the much-a-do about nothing made by these operators in the ancient historical laboratory is disturbing to the rank and file of busy workmen on the magnificent new Methodist temple now in course of construction. So let the historical tutors and investigators put away their microscopic instruments and secure the tool of a workman and get on the job of construction. If they cannot do anything else let them be hod carriers. No work is dishonorable on this divine job. And we are glad to always find our good editor, with trowel in hand, lined up with the optimistic builders as indicated in these and other words found in the editorial page of the Advocate from time to time. "We wish, however, that our great leaders, both North and South, would occasionally spend a little more time on the underlying reasons for unification. The difficulties in the way of unification will not seem so ominous if occasionally we contemplate the gain which would come to our Church and to our country from a genuine unification of our American Methodism. This country will never be a united country until our great denominations are united. Asbury and his helpers have first place among the makers of America. As flying evangelists they created bonds of sympathy among the most distant sections of the country. An undivided Methodism was the most potent factor in the making of the union. And a reunited Methodism is essential to the deepest unity of the Nation. A reunited Methodism—upon an equitable and wise basis—must plunge into our American society, with its class hatred and sectional dissensions, as its most potent unifying agency."

C. W. HARDON.

Miles, Texas.

UNIFICATION.

Grave issues confront us in the proposed unification of the Northern and Southern Methodist Churches. While there is much in common between us, there are also fundamental differences. We were once one, but sectional and other differences made it necessary to divide, in order to the peace and prosperity of both sections. Esau and Jacob were struggling in the womb of the same mother and needed an outlet for greater freedom of thought and action, and, as I see it today, the lines of cleavage still remain and must be carefully and satisfactorily adjusted before there can be permanent unity. This is not a time for impassioned speech and hasty decision. The issue calls for sober thought and mature deliberation. A question with far-reaching results is under advisement and demands the most prayerful and careful consideration. Precipitate, immature action will be divisive and hurtful.

It is quite impossible for the two Churches to see alike on some questions, and at the outset must agree to disagree and content themselves to be one as the sea and distinct as the waves, one as the hand and distinct as the fingers.

We can be one in faith and doctrine and in the great purpose of spreading scriptural holiness over the land, under an elastic administration that will meet sectional demands and

(Continued on page 6)

West Texas Conference Honor Roll, 1915-1916.

This certifies that the following named pastors of the West Texas Conference have paid in full all of their conference assessments levied against their charges for the conference year 1915 and 1916; that said assessments as shown by the books of the Conference Treasurer of the West Texas Conference were paid before the meeting of the Annual Conference at Uvalde, Texas, on October 18, 1916, and that such pastors are entitled to a certificate of merit, diligence and promptness, placing their names upon the Honor Roll for the conference year 1915 and 1916, and a certificate of honor has been issued to each of the pastors hereinafter named, certifying these facts, signed by Edwin D. Mouzon, Bishop Presiding, and C. C. Walsh, Conference Treasurer:

- W. G. Callihan, Moore.
H. B. Owen, Smiley.
J. W. Rowland, South Heights.
R. S. Pierce, Dilley.
H. F. King, Hondo.
Dow B. Beene, Cotulla.
L. A. Alkire, Blanco.
M. L. Darby, Edna.
Walter L. Barr, Laredo.
C. M. Dunsath, Victoria Mission.
J. F. Pennybacker, Seguin.
F. M. Jackson, Nixon.
M. J. Allen, Ward Memorial.
Dallas A. Williams, Hallettsville.
R. E. Parker, Belmont.
W. L. Hightower, Staples.
C. E. Rozzelle, Eola.
J. D. May, Los Angeles and Palm.
E. E. Swanson, Del Rio.
W. L. Brandon, La Vernia.
Sam J. Franks, Johnson City.
J. M. Alexander, Pearsall.
Harold S. Goodenough, Midfield.
Lewis McVea, Englewood.
J. A. Pledger, Kyle.
Theophilus Lee, Bastrop.
A. Guyon, Nursery.
J. T. Curry, Yoakum.
A. B. Davidson, Yancey.
Geo. L. Keever, Chadbourne St.
R. Robinson, Center City.
J. F. Lawlis, Llano.
W. H. H. Biggs, McJade.
J. T. King, Waelder and T.
C. W. Rylander, Bertram.
R. S. Adair, Paint Rock.
H. M. Rathiff, Alamo.
Roy G. Rader, Weimar.
R. G. Flummer, Stockdale.
O. C. Crow, Raymondville.
P. B. Summers, Manor.
J. M. Perry, Midland.
B. A. Myers, Palacios.
L. C. Mathis, Gonzales.
W. A. Dunn, Goliad and Fannin.
Jno. M. Lynn, Runge.
Geo. F. Harris, Calallen and Odum.
G. T. Gibbons, La Grange.
C. I. McDonald, Cherokee.
A. L. Scarborough, Lockhart.
Shan M. Hull, Utopia.
C. M. Rabe, West End.
R. P. Shuler, University Church.
S. L. Batchelor, Government Hill.
Joe F. Webb, First Church.
A. T. White, Ozona.
F. A. White, Smithville.
S. W. Kemmerer, Kerrville.
Z. V. Liles, San Saba.
E. L. Edgar, Pandora.
A. S. J. Haygood, Columbus.
Gaston Hartsfield, McKinley Avenue.
W. T. Renfro, Corpus Christi.
J. F. Simpson, San Benito.

NOTES FROM THE FIELD

INOLA, OKLAHOMA.
We closed our good revival at Inola, Oklahoma, last night. Scores were blessed. Brother Keith is very much loved by his people, and is very happy. God be praised for His goodness.—W. H. Brown.

LANETT, ALABAMA.
We have recently closed a very successful meeting in our Church. Rev. Sterling Richardson, of Dallas, Texas, did the preaching. Sixteen joined the Church. Brother Richardson is a very fine preacher.—O. A. Bonner, Pastor.

RUNGE.
We have finished our fourth year at this place. Everything financially is paid up in full. All our household goods are packed and we are ready for conference. The man who comes to Runge will find one of the prettiest and most convenient parsonages in the conference (thanks to my predecessor) and one of the cleanest houses he ever saw (thanks to my wife). Here's hoping some one is doing as much for us. So far as I know my health is perfectly restored, for which I am duly thankful. Runge is a good charge.—John M. Lynn.

SMITHVILLE STATION.
We have had three very pleasant and profitable years in this beautiful little city. There has been no friction of any sort and we close the third year with peace and prosperity. My lot was never cast with a better or more agreeable Official Board. The various departments of the Church are in fine shape. The success attained has been largely due to leadership in the various departments of our work, and the hearty co-operation of the membership and friends. During these three years we have added to the Church membership 213 members; 130 of these on profession of faith. Money raised for all purposes, \$10,502. This has been a splendid year with us. Assessments for every cause paid in full and several specials received our help. Total budget \$36.20. Fifty-two added to the Church. Thirty-one of these on profession. We start Monday morning for conference at Uvalde.—F. A. White.

WARD MEMORIAL AND BETHEL CHARGE.
The conference year is rapidly drawing to a close, and the time will soon be here to make our final report. The Annual Conference convenes this year at St. John's, and Brother Wyatt is very busy trying to get ready for the entertainment of the conference. We are hoping to have pleasant weather and everything just the very best, so we may have a great conference. But I started out to write something concerning Ward Memorial and Bethel charge and not so much about the Annual Conference. We have had the best year of our ministry this year. Have held three meetings on our charge and had seventy-nine conversions and reclamations. We have received ninety-seven members to date, as follows: Fifty by certificate, thirty-three by baptism and fourteen by vows. Our conference collections are covered with a little excess in cash and good subscriptions. Everything points to a full report on every claim placed upon us, and we are very hopeful that not only ours, but every charge in the Stamford District will report in full. Of course we hope that all the other districts may do likewise or better. In making this report we would not lay claim upon all of it, because we have been ably assisted by several local preachers that have been faithful in discharge of their duty. Also a number of our splendid men and women have made possible much of this work. The church debt at Ward Memorial has been provided for, and we are nearing the time when we will be out of

debt. But to Rev. W. B. McKeown should be given the glory for handling this debt proposition. Our fourth Quarterly Conference meets at Bethel the 21st and 22nd and Rev. J. G. Miller, our faithful presiding elder, will be with us to hold the last conference of the year for this charge. Brother Miller preached some for us in our meetings and as usual brought us great messages, much to the delight of this preacher and his people. Also Brother Wyatt was with us some, and preached with his usual vigor, as he is the youngest old man in the conference. We were indeed fortunate in having Rev. J. W. Hunt, President of Stamford College, with us one Sunday not long ago, and it goes without saying that Hunt delivered the goods. He preached three times for us that day and there was one conversion at the night service. The work of the College is progressing nicely.—L. N. Lipscomb, P. C.

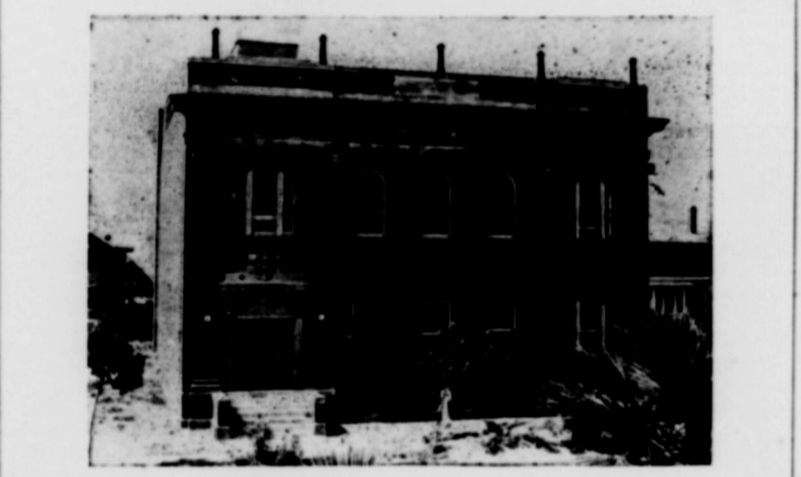
DAVILLA CIRCUIT.
We are closing out our second year on this good charge. Have had a good year. All of our meetings were good and accomplished a great deal of good. We were assisted in our revivals by these good men: J. W. Cullen, S. N. Allen, S. D. Roberts and C. E. Simpson. They all seemed to be at their very best. We never heard better preaching. The greatest number of conversions were at Friendship, with Brother Simpson doing the preaching. We had more than thirty conversions. Brother Simpson spent four years on this charge before leaving this conference. Our fourth Quarterly Conference has been held. Brother Davis was at his best. He knows how to make a Quarterly Conference a success. Tracy, Lebanon and Glorietta reported out in full. Friendship and Davilla are expecting to come yet. When our conference meets at Lufkin we are expecting to be able to report "everything in full."—S. A. Weimer, P. C.

LAUREL HEIGHTS CLOSES GOOD YEAR.
Laurel Heights, San Antonio, rounds out a fruitful year, with everything in full. The closing has been as glorious as the beginning was filled with gloom. The big church debt—carried personally by six faithful members—had grown to be a menace. The discouragement incident to the debt became contagious, and the whole life of the Church was more or less permeated with this spirit of depression. But after a vigorous, whirlwind campaign the debt was reduced. A new loan was negotiated, with the church property, not individuals, standing good for the amount. The organizations of the Church have been active. Sixty-six additions with twenty-four on profession of faith. Live Sunday School and Missionary Society, with much special work by young people. Total amount raised for all purposes will approximate \$30,000. The common current report is that we are closing one of the best years in history of this young Church.—O. T. Cooper.

BLOSSOM.
The first of November will soon make its advent, and the M. E. Church at Blossom, individually and collectively, are in deep sorrow, knowing soon we will have to give up our much beloved and highly esteemed pastor, Rev. A. F. Hendrix, and noble wife. Please permit me to record that not only the membership of the M. E. Church regrets his move, but others of a different faith and order sincerely regret the move as well as the unconverted of Blossom. We are conscious of the fact there is a number of good and noble ministers belonging to the North Texas Conference. But we are unanimous in conclusion there is but one A. F. Hendrix. For four long years he has demonstrated that fact in our midst. Sabbath after Sabbath he has given us food for the soul, from which we have grown in grace and in the knowledge of spiritual truth. Hence it is hard to give him up. His grand and noble wife has been a helpmate indeed, as the infant class of our Sunday School will readily testify, as well as all other duties pertaining to a preacher's wife. In conclusion I wish to record wherever your lot, Brother Hendrix, is cast, our sincere prayers will follow you and your wife.—J. N. Daniel.



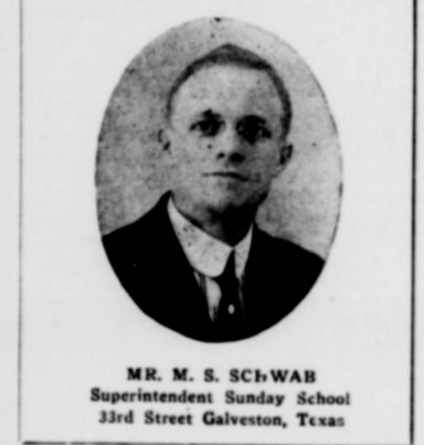
THE OLD TABERNACLE WHERE WE FORMERLY WORSHIPED



33RD STREET M. E. CHURCH, SOUTH Galveston, Texas



REV. CLAUDE S. HARKEY, Pastor 33rd Street M. E. C., South Galveston, Texas



MR. M. S. SCHWAB Superintendent Sunday School 33rd Street Galveston, Texas

THE NEW THIRTY-THIRD STREET METHODIST CHURCH.

Galveston has many things to boast of which cannot be found in every American city. Its progress and growth have been unusual considering the many calamities that have come upon it, and its citizenship has demonstrated extraordinary bravery, loyalty and patriotism. Commercially it ranks high among the ports of America. As a pleasure resort it is unsurpassed and educationally it affords institutions of learning that are equal to those of other cities of its size. In addition to these things, Galveston possesses a religious life and church buildings that are a credit to the city. Among the gratifying accomplishments of the city has been the erection of a handsome and modern church edifice by the congregation of the Thirty-Third Street Methodist Church on Avenue O 1/2 and Thirty-Third Street, which was dedicated at the evening service October 8. This Church was formerly known as "The West End Methodist Church," located on Avenue I and Thirty-Ninth Street. In the year 1910 Rev. Chas. A. Hooper, then pastor of the Church, considering the growth and expansion of Galveston, realized that the extension of railway facilities and construction of cotton compresses were forcing the residence section of the west and northwest portions of the city to the south part of the city, and recommended to the congregation that a new location be secured for the church nearer the residence section. The recommendation met with the hearty approval of the Church membership and a movement to purchase a new site was inaugurated. Owing to the laws of the Methodist Church Rev. Hooper was given another appointment before sufficient funds could be secured with which to purchase the new location, and in the year 1912 Rev. W. M. Sherrell, now of Houston, Texas, was appointed pastor, who upon taking up his work pushed the movement vigorously. Through untiring efforts and hard work Rev. Sherrell, with the aid of the congregation, purchased two lots where the new building now stands. In April, 1915, a temporary tabernacle was erected and the congregation moved from the old location. Under the leadership of Rev. Sherrell the Church grew rapidly and plans for the erection of a permanent building were prepared, but Rev. Sherrell, like his predecessor, was not able to finish the work, as he was assigned another charge. He was succeeded by Rev. Claude S. Harkey, the present pastor. Upon assuming the pastorate of the Church Rev. Harkey grasped the importance and opportunities of the enterprise and proceeded with the work of designing plans for an adequate building and securing of funds required for the erection of the building. His plans and methods of work met with the approval of the Church membership who gave him their unequalled support and help. Under his wise direction and broad vision, with the co-operation of a loyal congregation, Galveston today possesses one of the most modern, adequately arranged and best equipped church buildings in the South. The building is of stone, brick and steel construction, classic architecture and two stories in height with a floored roof, and cost, furnished complete, \$16,000. The Church owns three lots valued at \$5,000, which, together with the building, gives a total valuation of \$21,000. The building is the Sunday School part of a large church building and is designed and arranged for the conduct of a modern Sunday School. The church auditorium, which it is contemplated will be erected in the future, is estimated to cost \$40,000, which, when completed, will represent an investment of \$61,000. The interior of the present building is arranged for Sunday School purposes, but can be used for church services and other religious gatherings, and all services of the Church will be held in the building until the church auditorium is provided. The first floor consists of an auditorium, six class rooms, pastor's study and a cloak room, together with a rostrum and choir platform. The second floor is a balcony containing eleven class rooms. The roof of the building is floored and will be used as a roof garden where religious services and social gatherings will be held during the warm summer evenings. On the roof is constructed a kitchen equipped with a gas range and fresh water. The entire building is furnished and equipped throughout. The auditorium, rostrum and choir platform floors are carpeted, a new piano having been placed in one of the large class rooms, which will be used for Epworth League and prayer meetings, a sanitary drinking fountain installed at the entrance of the building, pews for the auditorium, chairs and blackboards for the class rooms, Secretaries' office, literature and book cases and an electric bus system to be used by the superintendent in re-assembling the classes for various purposes. The building will accommodate for Sunday School teaching 680 people, for Church services or

other gather garden 300 p In addition constructed at the Church ed ized and doin der the exc Rev. Claude teaching of 1 and is suppl and social se ing of Rev. 1915, 160 per Church, maki 350. The or membership tor are sum Trustees, wh property. O, five other me who have ch the Church nance of the F. S. And School havin Bible and th and the tra teaching othe ed, has organ perance, Hon The member Main School and Cradle perintendent sisted by thi tent officers Missionary forty-nine w Missionary a D. Freeman League, com is doing a training you The member Evans is Pre Society repr older boys a eign mission is the Presi remaining so conducted in Southwestern enrollment o intended by entire relig the Thirty-T is conservati 1:60 people in the year.

CENT I am just on the Cente ant time and had good re ceived into members on certificate at new member which we g harassing d \$100 paid t church at t credit most ety and a f We have al ments in fu able to get t which we a \$28.65 on tl and \$9 to B Field Sec reported ev salary for th report beca people of a fine people Church and

KT We have l work this y and blest us to the Chu dren and ei kind and ag has been pl couraging. progress. A hall at the l bought a n At the thir sewing a be pump. A l build dining are necessa services rec expended fo half of the t beef at the casions. T ments and effort to g and more gi collections Moore visit with th which will l Our presidu ways this y mer pastor, ber soul-a had several there I wen a week at of Granite, the power or eight co and preach to Lone Wo Edwards, of meeting. S six addition line against wards and l a week pou

other gatherings 800 people and the roof garden 300 people.

In addition to having a handsome, well-constructed and adequately equipped building, the Church congregation is thoroughly organized and doing a splendid religious work under the excellent leadership of its pastor, Rev. Claude S. Harkey. The preaching and teaching of the Word of God is paramount and is supplemented by various missionary and social service activities. Since the beginning of Rev. Harkey's pastorate in November, 1915, 160 persons have been received into the Church, making the present membership about 350. The organizations and activities of the membership under the direction of the pastor are summarized as follows: The Board of Trustees, which hold in trust the church property, O. R. Hoecker, Sr., chairman, with five other members. The Board of Stewards, who have charge of the financial affairs of the Church and supervision of the maintenance of the property, sixteen members, with P. S. Anderson, chairman. The Sunday School having in charge the teaching of the Bible and the true religion of Jesus Christ, and the training of people in the art of teaching others. The Sunday School is graded, has organized classes and Missionary, Temperance, Home and Cradle Roll Departments. The membership of the school is as follows: Main School, 443; Home Department, 30, and Cradle Roll, 112; total, 585. The superintendent is Milton S. Schwab, who is assisted by thirty-four consecrated and competent officers and teachers. The Woman's Missionary Society, with a membership of forty-nine women, doing a splendid Foreign Missionary and local charity work. Mrs. S. D. Freeman is the President. The Epworth League, composed of young men and women, is doing a splendid work developing and training young people for Christian service. The membership is sixty and Miss Dora Evans is President. The Juvenile Missionary Society representing a group of twenty-four older boys and girls studying home and foreign missionary work. Miss Dorothy Paxton is the President of this organization. The remaining society is a Mission Sunday School, conducted in its own building in the extreme Southwestern part of the city. It has an enrollment of seventy members and is superintended by C. S. P. Benn. Considering the entire religious work that is being done by the Thirty-Third Street Methodist Church, it is conservatively estimated that the lives of 1100 people are touched during each month in the year.

CENTER CITY CHARGE.

I am just closing my second year's work on the Center City Circuit. Have had a pleasant time and plenty of hard work. We have had good revivals on the work. I have received into the Methodist Church sixty-nine members on profession of faith and fifty by certificate and vows, making a total of 119 new members during the two years' work, for which we give God the praise. Several embarrassing debts have been paid and nearly \$700 paid out this year in repainting the church at Center City, for which we give credit mostly to the Ladies' Missionary Society and a few faithful laymen of the Church. We have already paid our conference assessments in full for both years and have been able to get on the Honor Roll both times, for which we are very thankful. We have paid \$28.65 on the Orphanage for the two years and \$9 to Brother Rector, our Sunday School Field Secretary, who was in our charge and performed some efficient work. The stewards reported everything in full on the pastor's salary for this year. I am able to make this report because of God's help and the good people of my charge. I am serving some fine people and they are loyal to their Church and pastor.—J. R. Robinson, Pastor.

KIOWA INDIAN WORK.

We have been moving along steadily in this work this year. The Lord has been with us and blessed us. We have had eleven accessions to the Church. Baptized twenty-three children and eight adults. The Indians are very kind and agreeable to work among. The work has been pleasant and in many respects encouraging. We have made some material progress. Added an extension to the dining hall at the Mt. Scott point. Dug a well and bought a new bell at the Big Bow point. At the third point we also dug a well and swung a bell in the belfry. Put in a good pump. A building fund is being raised to build dining halls at two of the points. These are necessary as the Indians have all day services each Sunday. We have raised and expended for all purposes \$702.75. Nearly half of the money collected was expended for beef at the camp meeting and Christmas occasions. The other half on church improvements and collections. We are making an effort to get them to spend less for beef and more given to the Church. However our collections will be in full. Dr. John M. Moore visited our work in July, held a council with the Indians, plans were adopted which will be of material value to the work. Our presiding elder has assisted us in many ways this year. Brother Gassaway, the former pastor, did a good work here for a number of years and is much loved by all the people.—R. M. Templeton, Anadarko, Okla.

LONE WOLF, OKLA.

Just a word from Lone Wolf. She is still in the land of corn, wheat and cotton, sweet potatoes, bacon, beans and mutton. I would not have my readers misled into the idea that your humble servant is now, or ever has been, thriving in the way that these words might impress the mind, but he has had the bacon, beans and sweet potatoes, with the Irishman's, enough to subsist upon, and that is all that he needs. I have five appointments on this work, and have held five revival meetings on the work, and have had conversions at every one. I began at Olive Branch, with H. B. Ellis, of Lawton, with me, and he did some strong preaching, and it brought forth fruit to the honor of God in the conversion of souls—about twenty—notwithstanding we had several obstacles there to confront. From there I went to Lugert and Mt. Tepec; just a week at each place, and Brother Hendry, of Granite, was with me, and the gospel was the power unto salvation there. Some six or eight converted. Hendry is a safe man, and preaches with the Spirit and force. Thence to Lone Wolf in an arbor meeting; Rev. J. D. Edwards, of Wagoner, with me. A powerful meeting. Some sixty converted and twenty-six additions. From there we formed battle line against the enemy at Koonkazachey. Edwards and I, with the few other helpers, for a week poured forth into the enemies' ranks

with such armament as our God can furnish. The end was a sweeping victory for our Captain. Over twenty captives liberated and nineteen lined up with our Church. All summed up, we have had over one hundred conversions on the charge and over fifty additions during the year. Edwards is the right man in the right place. We have liquidated some debt on the work this year, which has been of long standing. I have the conference collections well in hand, and think that without a doubt we will report the benevolences in full. We will have raised in finances all told about \$1200 on the charge this year. Well, the conclusion of the whole matter with me is this: That the Lord has done the best he can with such material as he has had in hand to do it with. The first of next month will close out my second year here and judging from outward results (though they cannot always be relied upon) is decidedly the best of the two. But the best of all is that God is with us.—J. B. McCance.

A GREAT REOPENING.

Never in the history of Dodd City has there been such a sustained interest in a religious occasion as on the completion and reopening of our beautiful rejuvenated church here. The first service, Friday, October 6, 7:30 p. m., was conducted by Rev. G. A. Lenhoff, pastor of our First Church, Bonham. The sermon more than met the highest expectations of its most enthusiastic hearers. We were all delighted. Rev. J. A. Wheeler, a former pastor, was to preach Saturday evening, but failed to reach us. Dr. J. M. Moore came in on a late train, after 700 miles travel, took Brother Wheeler's place on the program and gave us a most appropriate and helpful sermon, to the delight of all. At 10 o'clock Sunday morning Brother E. H. Pritchett made an address of merit and appreciation to the Sunday School. Brother Pritchett has been superintendent at Bonham for eleven years consecutively. At 11 o'clock Sunday morning Rev. J. M. Moore, D. D., Missionary Secretary, Nashville, Tenn., preached the sermon and reopened the church, formally, for divine worship. The congregation was fine and full of expectancy. Dr. Moore seemed to catch the spirit of the occasion and for an hour held his audience with a masterful grip. I have never seen a more delighted and satisfied audience than that one. His sermon over, and before the dedicatory services, and in a very few minutes, he raised the little deficit of \$250, when a silent shout of triumph went up from all over the great audience of Well done! Dr. Moore told his congregation they had one of the most beautiful small churches he knew anywhere. At 7:30 p. m. Rev. E. W. Alderson, D. D., our super-presiding elder and preacher, preached the closing sermon of these series of services. It is most useless to say the magnificent audience that greeted him was held for thirty-five minutes with the profoundest interest as he described the abiding presence of the Christ with his people amid all the envied conditions of life. The music was par excellence from beginning to close. Brother Lenhoff

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most kindly loaned us his orchestra, led by Brother English, and part of his choir, led by Brother Newton, who simply flowed into our home choir and made music that charmed and delighted mortals and glorified God. Thus closed one of the most pleasantly delightful occasions yet enjoyed by the good people of Dodd City, Texas.—Thos. G. Whitten.

COMMERCE RALLY DAY.

Rally Day at the Methodist Sunday School marked the high water mark in Sunday School attendance in the history of this Sunday School and perhaps in the history of the Sunday Schools of Commerce. The goal was set at 1000 and this was well surpassed, there being as near as could be ascertained upwards of 1100 persons in attendance. The exact number was not obtained owing to the large crowd and to the fact that class roll calls were dispensed with in order to have more time for the program. The enrollment is now 986 and an effort is being made to get the other 14 and thus reach the

one thousand mark. The collection Sunday was \$83. The feature of the program meriting special mention was the singing of Mr. E. Daffit and class. It was par excellence and was greatly enjoyed by the large audience. A number by the junior choir, led by Miss Cleo Munden, was another number that was not only enjoyable but bespoke a good work that is being done for the little folks and the laying of a foundation for a great choir in the future. Prof. Munden has developed a strong orchestra of 20 pieces that has brought the music of both the Sunday School and preaching services up to a standard equal to the best anywhere. Superintendent L. B. England and his efficient and zealous corps of teachers, together with their tireless and capable pastor, Rev. J. W. Hill, deserve much credit for the great work that they are doing.—The Commerce Journal.

SUNSET.

I will now report my work for the year. At conference I was read out for Greenwood charge, and on arriving there found the parsonage in readiness, with a nice supper set on the table, which was very much enjoyed. There I found some of the best people it has ever been my privilege to work with. In May, for reasons well established in the mind of our good and efficient presiding elder, Brother W. A. Stuckey, I was transferred to Sunset, and here I have labored among and for some of the best people I ever met (for the last is and should be the best). The first thing for me to do on my arrival was to arrange for the revival work, which was a difficult job without the knowledge of circumstances and conditions. We started the first meeting at Dry Valley on the third Sunday in July. This was a joint meeting with the Methodist Protestant people. There were no visible results except many words of appreciation for the preaching done. On the fifth Sunday I started a meeting at Salona, with co-operation of the people of most of the different Churches, especially of the Presbyterians, U. S. A. Church. Brother Morris, their pastor, was present at nearly all the services and did some splendid work, but would only consent to preach one sermon. We did the rest of the preaching. The results of this meeting were nineteen conversions of the old type, coming to the altar in the old-fashioned way. Sixteen were converted at the altar, and not a single one ever had to come the second time. The altar was never crowded, but we never failed in one single case to get them to come to a thorough decision for Christ, which brought a definite experience. No one ever left the altar unsaved. We had nine additions, with one more to follow later. The Presbyterians had five additions. The

(Continued on page 12.)



METHODIST PARSONAGE, PAULS VALLEY, OK. REV. R. S. SATTERFIELD, PASTOR.

This parsonage is 36x56, seven rooms, closets, pantry, bath, halls, porches and thoroughly modern. There is perhaps no better preacher's home in the conference.

PAULS VALLEY, OKLAHOMA.

I am nearing the end of my four years here, one of the three men in the conference who is in the fourth year. Looking back we are far from satisfied with what has been accomplished, still we realize that much has been done. Some very difficult matters have been faced and very hard times have been our lot three of the four years. Money is plentiful this fall. But finances have been in full each of the years and the number re-

ceived into the Church has been nearly equal to the number of members four years ago. A new parsonage has been built. There is only \$200 debt and no other debt of any kind on the charge. There are some fine people here. We love them and hate to go. But some other will come into a field with large possibilities and big opportunities. A new church should be one of the first considerations. The people want it and need it and it can be built another year.—R. S. Satterfield, P. C.



WOMAN'S WESLEY CLASS, FIRST METHODIST CHURCH, BEAUMONT, TEXAS.

The Woman's Wesley Class of First Methodist Church, Beaumont, Texas, is one of the active organizations of a very active Church, Rev. Glenn Flinn, pastor; Mr. S. W. Foster, Sunday School superintendent. The class was organized in 1910 by Miss Bessie Wilhoit, deaconess, during the pastorate of Rev. J. W. Johnson. When Miss Wilhoit became Mrs. R. A. Morris (Beaumont), Mrs. W. H. Rayburn succeeded her as teacher and held that relation until June, 1916.

The accompanying picture was made at a social in honor of Mrs. Rayburn, on her departure to a new home in another State. The various officers have been efficient and faithful through the years, as is proven by the success attending their efforts. A Korean scholarship has been maintained for several years. One member gives a Korean scholarship through the class. Another member endows a bed in Sochow Hospital and reports through the class. Paid this year on Sunday School, China special, \$100. Paid in installments to S. M. U. Chair

of Pedagogy, \$50. A long list of local work has been done. Present membership, 140; active, 82. Officers. Mrs. M. L. Womack, President; Mrs. C. V. Herder, Vice-President; Mrs. M. M. Wasson, Secretary; Mrs. M. Tillery, Treasurer; Mrs. S. T. Shipley, Superintendent Attendance; Mrs. W. A. Walton, Missions; Mrs. J. C. Eisentrout, Social Department; Mrs. M. M. Gleason, Flowers and Visiting; Mrs. Felix Sanders, Press Superintendent; Mrs. C. F. Smith, Teacher.

UNIFICATION.

(Continued from page 3)

conditions. Uniformity of thought and action is both impracticable and unnecessary. As we have separate State governments under one common general government so may we have one general Church government, accommodated to local conditions of the several branches composing that Church.

In line with what has been written, the North and the South are not agreed upon the negro question. They claim to make no distinction on account of race, color or previous condition of servitude and in harmony with that view they have schools and Churches in common for whites and blacks, and some of the States authorize the intermarriage of the two races, whereas the intermarriage and intermingling of whites and blacks upon terms of equality is abhorrent to Southern thought and sentiment. It will be difficult for the North to recede from their position upon this question, and much more so for the South, as it would disrupt their Church. This issue furnishes an instance calling for an elastic administration accommodated to local conditions and honest differences of opinions.

Another rock on which we have split is the power and province accorded the General Conference by the two Churches. The Northern Church holds that it is supreme; the Southern Church has thrown about it certain checks and balances as seen in the veto power of the Bishops. The supremacy of the Northern General Conference was displayed in deposing Bishop Andrew from the active duties of the Episcopacy without due form of trial by vote of a dominant majority and for having married a widow lady possessed of slaves, who resided in Georgia, where such marriage did not confer upon the Bishop the ownership of said slaves and the laws of Georgia would not have allowed their liberation had the Bishop possessed the right. The South would not stand for such usurpation of power on the part of the General Conference and division of the Church ensued. This point of difference should be thoroughly safeguarded in the proposed unification lest a helpless minority, should occasion arise, again become the victim of a dominant majority.

As somewhat germane to this case, it may not be amiss to state that slavery existed in all the original colonies, and at the formation of the Constitution in 1789 all but one had slaves, and the Constitution provided that the African slave trade should be continued twenty years, thus showing that the whole Nation was responsible for the introduction and establishment of the institution of slavery, and in the deposition of Bishop Andrew from the Episcopacy because of his incidental connection with salavery was in effect to inveigh against the law of the Nation as well as the constitution of the Church. Majorities should be carefully and wisely restrained, both in State and in Church. It is the minority that needs protection by law—majorities can take care of themselves. Both Churches have prospered in the past and are still progressing, but if by unification properly defined and safeguarded the usefulness of the two Churches can be promoted and more satisfactory relations secured them, "So mote it be."

However, preparatory to unification and as a tentative test of its possibilities, I would respectfully suggest that in future all members of Southern Church going North to live join that Church promptly and enlist in its services and enterprises, and those of the Northern Church settling in the South should enlist with the Methodists of the South and heartily co-operate in the work of that Church. Those living on the border should observe the recommendation of the Cape May Commission, and where either Church is well established in a given locality let not the other Church build altar against altar, but seek another locality.

On foreign fields there should be the heartiest co-operation and warmest friendship, and when the common mission field is sufficiently developed and becomes self-sustaining let it be organized into a permanent Methodist Church, as we have done in Japan and accommodated to the local conditions of that country.

The Commissioners have a great task before them and need the prayers of both Churches that their action may meet the divine approval and be promotive of the best interests of the Church as a whole.

JNO. H. McLEAN.

THE WEAK POINT.

H. G. H.

Horace Bishop is tired of 1844 and its incidents. He is unconcerned as to where the veto power is lodged, either in the Episcopacy or some other authority. There was the weak point of the General Conference of 1844 that brought about division and there is the weak point in the recommendations of the Saratoga General Conference of the Methodist Episcopal Church. In 1844 the Southern division of the Church had nothing to appeal to in the Bishop Andrew case. The General Conference was supreme authority, and the General Conference is supreme authority in the Saratoga recommendations. The Southern Church has a higher court to which appeals can be taken and cases reversed or declared unconstitutional. The General Conference may be a mob. The Annual Conference may be a mob. The District Conference may be a mob. The General Conference of 1844 (being a mob) declared that there was no necessity for charges and a formal trial in order to depose a Bishop and dismiss him from the formal discharge of his functions. The Saratoga recommendations propose the continuation of the same mob law. There is the weak point, and Horace Bishop does not seem to see it. Well, let him look the other way if he wants to—but the South has always stood for constitutional and lawful rights. There she stands.

BOWING TO BAAL.

History has a way of repeating itself. The results at Fort Worth in the recent local option election, are declared by the Record to be a vindication of the character of the city against the slanderers who have been in the city's midst for some weeks past, in collusion with some who have dwelt there for a long time, prohibition crooks and publicity seekers. It is declared to be an overwhelming rebuke. The great issue according to the Record was not the saloons, nor their diabolical influence upon the name and character of the city, but the slanderous attacks made by these character assassins. According to the Record they are more dangerous and less desirable than anything a city does or allows to take place in its midst and by its sanction. In other words, it is not what you are that matters, it is what folks say about you. So reasoned Ahab. "And it came to pass that when Ahab saw Elijah that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

The poor old Record and the citizens of Fort Worth, whether Church members or what not, who still belong to that old order that fondly, foolishly, blindly imagines that a city may be founded in blood and prosper, may strain at a gnat and swallow a camel, may license and foster corruption in Church, in business, in State and yet endure, are suffering from Ahabitis, and as blind leaders of the blind must end in the ditch. The dogs of hell are slaving from their kennels to lick up the blood that must inevitably flow at last: Is this not the logic of history? Is it not the divine order? How shall Fort Worth escape?

Ah, yes, the issue in that unhappy city is as old as Ninevah and Tyre. It is the age-old issue of sin. That a man or a city should make it possible for the things to be openly said that have been said of Fort Worth without fear of successful contradiction is the issue. It was not a question of slander. Telling the truth with a view to stir public conscience is not slander. It is the only method that can be employed in the existing situation at Fort Worth, as it has always been. The saloons and dives of Fort Worth and a public conscience that will tamely submit to their existence, for the sake of gain or any other reason, create an issue and are hurting Fort Worth far more than anything else ever can. It is a heroic and thankless task to attack entrenched evil—evil entrenched behind big business and often Church men in high standing in their individual Churches. It is the crucifixion of the preacher and the reformer that they must always face such a combination and it is a subterfuge as old as Ahab, at least, that the opposition should

NEW BIBLE PICTURE CONTEST

The Christian Herald Bible Picture Contest which has just ended, has been a tremendous success. 419 rewards for fitting appropriate Bible verses to pictures published in the Christian Herald. First was \$1,250.00. A new Contest is here announced. Over 500 rewards aggregating \$5,000.00 will be given away. Every reader of the Christian Herald will have opportunity to earn one of these rewards. Write for particulars. You will also receive every week in the year one of the best religious newspapers published. It will keep you up-to-date on all matters of interest. It is illustrated on nearly every page. Special articles. Short stories. Serial stories. Weekly sermons by famous pastors. Daily Meditations. Sunday School Lessons. Christian Endeavor, Baptist Young People and Epworth League Topics. Subscription price NOW \$1.50 a year. After Nov. 10th \$2.00 per year. Subscribe NOW before price is raised.

THE CHRISTIAN HERALD—820 Bible House, NEW YORK

attempt to side track the public by the introduction of a manufactured issue.

But what is the real significance of the vote at Fort Worth? To one living on the outside of the city and beyond the reach of the struggle, the result so far from being a rebuke to the agitators is an evidence that 7000 voters in Fort Worth have not bowed the knee to Baal nor kissed him. That vote is a splendid and hopeful sign that Fort Worth may yet be redeemed. It was a mighty response of an awakened citizenship in protest against the present regime. It is an evidence that nearly one-half the citizenship of Fort Worth are weary and ashamed of the domination of a corrupt liquor machine and its subsidized minions, and the unsavory reputation that is being given Fort Worth by the continuance of such conduct as it is responsible for. The things for which the Record stands, and the crowd to which it belongs, have hurt the name and standing of Fort Worth more than all other causes combined a thousand times over. Nobody outside is deceived. The truth about Fort Worth's corruption has been told. Seven thousand on the inside are not deceived. They determined upon its regeneration. All honor to them. That pitiful 800 majority, is tantamount to a defeat for the Record and its crowd. It is an evidence that a healthy public conscience has rebuked the judgment and the standing of business men and Church members who can be so blind as to imagine that prosperity must be purchased at the price of morality, and constitutes a narrow barrier over which the flood of an outraged public sentiment will soon flow in a deluge, sweeping from its path all such obstructors of civilization and the triumph of the cross. This hopeful sign, as evidenced by the minority vote, is the best advertisement Fort Worth has had in many a day. As long as 7000 have not kissed Baal there is a promise of a speedy overthrow of the forces that are, by their acts, destroying the city's name and standing, and blighting its moral and business progress. For a time Elijah may sleep under the juniper tree, but the dogs of destruction are sitting on their haunches waiting for Ahab's blood. History repeats itself.

J. W. HUNT.

Stamford, Texas.

THE FARMER'S CHURCH.

1. Of our 19,806 organized Churches about 15,000 have preaching by their pastor only once a month.
2. British Wesleyan Church has 20,000 laymen who hold services on circuits and insure weekly public worship. Why not 30,000 of our laymen do likewise.
3. Forty-eight per cent of our farmers are tenants. Half move yearly. Chief perils of country life—tenancy and absentee landlordism.
4. County Church suffers from insufficient service, lack of leadership, absent pastors and preachers, denominational rivalry, and past neglect.

MISSION SPECIALS—WHY?

1. One-fourth of foreign work is dependent on specials.
 2. If no Church carried a special about one-fourth of our missionaries would have to come home.
 3. 1000 Churches carry specials.
 4. 16,000 Churches do not carry specials.
 5. 5000 other Churches are able to carry specials and would find in the service the swing of a new life.
- Is your Church on that honor roll?

FOREIGN MISSION ASSESSMENT.

1891, 29 cents a member; 1914, 19 cents a member; 1916, 25 cents a member.

The personal goal of nine-tenths of our people is fifteen per cent below twenty-five years ago.

Shall we not pay every penny of the assessment this year?

SUPERANNUATE ENDOWMENT MOVEMENT.

H. E. Draper, Editor, Austin, Texas.
The Dallas Plan.

This plan contemplates a State-wide simultaneous movement by all the Methodist conferences, including the German Mission, to raise adequate endowment funds, to be held by the several conferences, to care for the old Methodist preachers, and their wives and children. It does not contemplate that one conference will force some unwelcome movement on another or that there shall be a lot of general expense. Each conference will be left to itself to decide whether or not it will go into the movement. The main reasons for the Dallas plan are two—economy and the advantage of co-operation.

The plan contemplates a General Commission which will give general directions and publicity to the movement. They can create and distribute the necessary literature. All of this can be done for all the conferences with but little more cost than for one. A page in the Advocate will cost all the Texas conferences no more than it will cost one conference. Literature that will meet the needs and set forth the information in one conference will do for all. If we Methodists in Texas hang together we are less likely to hang separately.

The great work of getting funds is left to each conference and to the leaders of that conference.

The momentum of all the conferences, more than 300,000 members, and with those who will become interested, more than 500,000 persons, the work will be comparatively easy. Thousands of dollars will be given by the friends of old Methodist preachers that would never be given by each conference choosing its own time and working "in a corner manner." The publicity work, if done thoroughly, will bring money to this great popular cause that no other method will reach. Judge Works, of Amarillo, has truly said, "We owe a boundless debt to the superannuate preachers both as a Church and as a State." Be assured that there are many men of wealth who will acknowledge this debt most gladly with princely gifts. That would not be doubted by a single man in the State if all had some time tested the matter as we have.

Each Conference Must Decide for Itself.

The mass meeting at Dallas, by resolution, asked the presiding Bishops, together with the following brethren from each conference, to see that the matter was properly brought before the coming sessions. It will be noticed that no one was named for the German Mission for the reason that no one was recommended. Taken in the order of the meeting of the conferences they are as follows:

- German Mission—No appointment.
- West Texas, Oct. 18.—H. E. Draper and Judge Wm. E. Hawkins.
- North Texas, Nov. 1.—C. A. Spragins and R. C. Dial.
- Texas Conference, Nov. 8.—L. B. Elrod and Judge W. L. Dean.
- Northwest, Nov. 8.—A. L. Moore and Judge F. P. Works.
- Central, Nov. 15.—T. S. Armstrong and Hon. Geo. T. Jester.

If each of these conferences joins this move, the General Commission should meet immediately and by the first of the year 1917 all should be ready for a great beneficial work.

No one has been heard to oppose this openly and it is safe to say that if the laymen will go to the next conferences and express themselves on this move the conferences will most gladly take it up with a firm hand.

All Pianos Must Go!

NOTHING RESERVED

Brook Mays & Co., the Reliable Piano House at 1707 Main St., opposite Post-office, are offering the following special prices on high-grade standard make pianos and player pianos during their great Clearance Sale:

RAILROAD FARE allowed all out-of-town buyers. A good opportunity to see the great State Fair. J. & C. Fischer, Walnut

- Boudoir Upright.....\$150.00
- Steinway & Sons.....\$165.00
- Rosewood Case.....\$100.00
- Mathushek.....\$100.00
- Ebonized Case.....\$100.00
- Kimball Player.....\$350.00
- Mahogany (originally \$700).....\$350.00

Don't fail to see the fine new upright piano, latest design, regular \$375.00 value, greatest bargain ever offered in a fine upright piano. ONLY \$235.00 upright piano. ONLY \$235.00

The above are only a few of our rare bargains. If you can't come write or phone at our expense. Easy payments if desired.

Brook Mays & Co.

DALLAS, TEXAS.

Jubilee Edition---An Aftermath

I am glad that you have finished your semi-centennial with the Advocate. I wish you another with the increased prosperity it should bring you in soul and purse.—W. M. P. Rippey, Plainview, Texas.

The Publishers' Number was indeed fine and this is to add another line. Any circuit preacher that ever had to nurse an invalid wife for ten years on short rations has often felt the pinch of hard times. While this scribe was passing through that same ordeal he had those friends that never failed him. Two are now in heaven and one on earth, to wit: Frank Welch, of McKinney, Texas; George Hardy, of the North Texas Conference, and Louis Blaylock, publisher. Yes, yes, "Occupy until I come," said the Master.—W. W. Graham.

That Publishers' Number, September 14, was a bumper. It had some right good-looking pictures in it, and some mighty good reading in it. The fact is the Advocate always has got good things in it. I wish all our folks would take it. May the Lord bless the Advocate, and all who are connected therewith, is the prayer of an old superannuate.—J. C. Carter, Carlton, Texas.

I was more than delighted with the Publishers' Number of the Texas Advocate. It was a hummer and you have made it what it is and has for many years been—the best of its class.—Wallace M. Crutchfield, Victoria, Texas.

The Blaylock Number is a hummer. The Advocate should be in every Methodist home in the conferences it represents.—E. J. Anderson, Waxahachie, Texas.

Your Publishers' Number of the Advocate was splendid. Hope you may live yet fifty years and publish the Advocate.—C. B. Fladger, Honey Grove, Texas.

Here's congratulations to the Publisher and I hope he will live another fifty years with the Advocate.—W. F. Smith, Grand Saline, Texas.

Please permit me to congratulate you on the completion of fifty years with the Texas Christian Advocate. You have done a great day's work and deserve the gratitude and commendation of your brethren. I trust you may be kept at the helm to steer the old ship for many years more.—E. B. Chappell, Sunday School Editor, Nashville, Tenn.

"THE TEXAS"

The Publishers' Number of the Texas Christian Advocate was issued September 14 last. It celebrates the semi-centennial of Mr. Louis Blaylock as publisher of that paper. It is a striking and valuable number of the paper, filled with varied and edifying matter. Of course, the piece de resistance of the number is the article by Mr. Blaylock entitled "A Running History of My Connection with the Texas Christian Advocate." It is truly an interesting article, written by a layman who for fifty years has devoted his life largely to Christian journalism. Fifty years form a long period for a publisher or editor. Mr. Blaylock occupies a truly historical position in this great unwritten volume on the Southern Methodist advance during the last half century.

Permit us to publish the following tender bit of the article:

"Pardon a final word. I have often, amid financial embarrassments, wondered why I continued with the Advocate. I have been offered interest in successful enterprises. I have been guaranteed five thousand dollars per annum when I was not making salt on the Advocate. My reply invariably was: 'I would rather publish the Advocate for my salt than make money on any other enterprise.' I can account for this only from a Providential standpoint. The burden of my mother's prayers was naturally for her boys. Many times over have I heard her pray: 'Lord, make these boys useful instruments in thy hands for the accomplishment of good in the world.' The prayer assumed to me a stereotyped phase; but as the years have come and gone I have realized that my mother's prayers were answered in keeping me with the Advocate—a channel where I could do

more good than in any other in the world.

"The story is a long one, but fifty years is a long period. I have seen Methodism make wonderful strides in these decades. Few preachers are left who were in the ranks in my early life. But, strange as it may seem, I still feel as great an interest in each issue of the paper as I did when I first began its publication."

Mr. Blaylock pays deserved tributes to editors and others. We wish we had space for these tributes. The strong and feeling words used in connection with Dr. W. D. Bradfield, the present incumbent, will be indorsed by all who know him and have been reading the "Texas" since he ascended the tripod. He is a worthy successor of that old Roman, Dr. G. C. Rankin, whose memory will always be fresh in Texas Methodism. We congratulate that Methodism on Dr. Bradfield's re-election last week.—Christian Advocate, Nashville.

"THE DIVIDENDS OF THE RELIGIOUS PAPER."

The Texas Christian Advocate, one of the vigorous organs of the Methodist Episcopal Church, South, issued a Special Publishers' Number, September 14, 1916, to celebrate the completion of fifty years' service which its senior publisher, Mr. L. Blaylock, has given to the paper. It seized the occasion to set forth the history of the Advocate during the half century of Mr. Blaylock's connection with it, and to print many letters of appreciation, both of the Texas Advocate and of the religious paper in general.

The readers of this eminently useful journal in the large area it serves—Texas, Oklahoma and New Mexico—ought to have a keener realization of its value by reason of this special number, and ought to multiply their number by commending the paper to others.

Among the editorials we find a reference to the discussion of Saratoga concerning our own Church papers. After stating the question and declaring that "of all the debates in the historic Saratoga Conference no one interested the editor more than the debate on the 'Advocate,'" the Texas goes on to say:

"The debate showed conclusively that the Methodist Episcopal Church has no institutions which pay larger dividends than her family of splendid Advocates. With irresistible effect one of the speakers exclaimed, 'No man can expect to apply a financial yardstick to matters of spiritual worth!' 'Good results in terms of mind,' he said, 'cannot be measured by dollars and dimes.' Another speaker was equally happy and equally irresistible in his statement 'that the test of any system is not the dividend, but the manhood and the womanhood which it creates.'"

There was simply no answer to these statements. The proponents for a reduced number of Advocates were routed by unanswerable arguments. But the defenders of the present system of Advocates in the Methodist Episcopal Church did not stop here. They not only demolished the trenches of their opponents, so to speak, but blasted them out of their underground chambers. They showed conclusively that the Advocates had been the most powerful of the entire system of Church benevolences.—Pittsburgh Christian Advocate.

L. BLAYLOCK, VETERAN PUBLISHER.

The last issue of the Texas Christian Advocate was in special celebration of the fiftieth anniversary of the connection of its publisher, L. Blaylock, with that great and influential paper. The chief article was a sketch by Mr. Blaylock himself, giving a history of these years. He showed how the struggling little sheet had become the great newspaper we know. He attributed much of its success to his half-brother, W. A. Shaw. The old firm was Shaw & Blaylock, but for many years Blaylock, now Blaylock Publishing Company, has published the paper.

Mr. Blaylock also gives a kindly notice to each of the editors he has been associated with: The indefatigable Dr. I. G. John, the brilliant Dr. G. W. Briggs, the faithful Dr. Jas. Campbell, the erudite Dr. T. R. Pierce, the irrepressible Dr. G. C. Rankin, and

New Church Extension Publications

1. "THE SEVEN PILLARS OF WISDOM"
A church-building sermon delivered to a homeless congregation in the West, by Rev. C. G. Shutt, of the Central Texas Conference—a 12-page folder.
2. "UNCLE BILLY ON CHURCH EXTENSION"
A Church Extension story, by Rev. C. N. Broadhurst, of the Missouri Conference—a 12-page folder.
3. "HOW A LITTLE BLIND PIG PREACHED THE GOSPEL TO A LITTLE BLIND GIRL"
A Church Extension story that will greatly interest the birthday offering children, by Rev. H. H. Smith, of the Virginia Conference—an 8-page folder.
4. "JACK'S CHRISTMAS MONEY"
A Church Extension story, by Rev. H. A. Carlton—a 12-page folder.
5. "BEAUTIFUL BROOKS OF THE SAN JOAQUIN"
A Church Extension story, by Miss Stella J. Campbell, of San Francisco, California—a 12-page folder.
6. "BULAN MEMORIAL"
A Church Extension story, by Rev. R. D. McNeer, of the Baltimore Conference—an 8-page folder.
7. "THE RIVER OF CHURCH EXTENSION"
A Church Extension message, by Rev. W. J. Heys, of the St. Louis Conference—an 8-page folder.

The above, with many other publications of the Board, may be secured, free of charge, by applying to the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky.

W. F. McMURRY, Corresponding Secretary

the present worthy successor to these great men, Dr. W. D. Bradfield.

For more than half of Mr. Blaylock's association with the Advocate the writer has known him well. We have been friends for more than a quarter of a century, the editor of The Sun having been his pastor for two years.

Mr. Blaylock has twice been Commissioner for the city of Dallas. Few men stand higher in Texas today for probity or intelligence than L. Blaylock. Long may he live, an ornament to journalism.—Dr. John R. Allen, in Williamson County Sun.

FIFTY USEFUL YEARS.

The Texas Christian Advocate has issued a special thirty-two paged number in commemoration of the half century of service Mr. Louis Blaylock, the publisher, has given to the paper. The issue is full of historical matter and illustrations. May this veteran publisher live a hundred years and more, and may the "Texas" continue her life of usefulness for centuries.—Southern Methodist, Baltimore.

BEEN A PRINTER SIXTY YEARS—PUBLISHER FIFTY.

It was certainly a merited compliment when the employees of the Blaylock Publishing Company in Dallas presented Hon. Louis Blaylock, head of the big concern, with a large silver loving cup on the 9th instant, the occasion being Mr. Blaylock's Jubilee Year (fifty) as publisher of the Texas Christian Advocate. I worked for him in Galveston in 1867. He was young then—and is now. He looks forty-five, acts and thinks and works as if only forty, and few would think he lacks only a few months of being seventy years of age. And no better, truer, nobler, greater man in doing all that a man should do ever lived than Louis Blaylock. And among those who participated at that anniversary was J. Fred Peske, a printer, who was on the Galveston News when I "deviled" for that paper (and also worked for Blaylock at odd times) in 1867. And James Madison Llewellyn, the foreman, has been with Blaylock for a generation. And our own Louis Tillery is with him, too—the "baby" in years, but as true as his "boss." How I should like to have been there. And among them, also, was Arthur T. Wilson, the sunshiny, genial, able advertising man, Arthur Wilson, who was for many years advertising manager of the old Galveston News, when he and I tramped the soliciting paths more than forty years ago. Well, here is to my good, true friend, Louis Blaylock, and his faithful employees, all of whom are his friends, because he is worthy of it all. Truly, he is one who

"Lives in a house beside the road, And is a friend to man."

—W. A. Bowen, in Farmers' Fireside Bulletin, Arlington, Texas.

The Texas Christian Advocate, Official Organ of Southern Methodism for the great State of Texas, as well as Oklahoma and New Mexico, has just celebrated the Jubilee, or fiftieth year, of its senior publisher's connection with the paper, Louis Blaylock.—Michigan Christian Advocate.

The issue of the Texas Christian Advocate for September 14 was entitled, "The Publishers' Number," in honor of Mr. Blaylock, the publisher, who has been affiliated with the Advocate for the remarkable period of fifty years. This is a long time for one to be identified with an enterprise of this character; and the publisher who has so long borne this burden for the Church is worthy of all the honor that can be given him. We feel like congratulating him ourselves on this splendid and sustained service.—Florida Christian Advocate.

The Texas Christian Advocate of last week was a Publishers' Number, and was a credit to Southern journalism in matter, mechanical appearance and size. Mr. Blaylock, the publisher, has been connected with the paper fifty years, and perhaps no man in Texas Methodism is more widely known or more universally loved. The Texas Advocate is a clear demonstration of the value of religious journalism. Methodism in the great State of Texas could not have moved forward as it has had it not been for the elbow touch of comradeship furnished through the columns of that paper week after week through a half century. The Texas Christian Advocate is to be congratulated on its splendid achievements and Southern Methodism is to be congratulated on the Texas Christian Advocate.—Wesleyan Christian Advocate.

"Don't measure success by accumulation, for this measure is false."

"Everyday life is a sacred thing, just as sacred as that of Sunday. It is a mistake to suppose that our Maker requires seriousness, earnestness, spirituality, and service during only one-seventh of our time. Every hour of life is a sacred trust."—Michigan Christian Advocate.

A GREAT DISCOVERY OF 1820

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

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BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D.D. Editor

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Entered at the Postoffice at Dallas, Texas, as Second-class Mail Matter

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All ministers in active work in the Methodist Episcopal Church, South, in Texas, Oklahoma and New Mexico are agents, and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly notify us at once by postal card.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

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

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule.

All remittances should be made by draft, postal money order, or express money order, or by registered letter. Money forwarded in any other way is at sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas

WEST TEXAS CONFERENCE.

The fifty-eighth annual session of the West Texas Conference is being held in Uvalde this week, Bishop E. D. Mouzon presiding. The West Texas was known as the Rio Grande Conference up to 1866. Jesse Boring presided at its first session, Goliad, November 9, 1859. Bishop James O. Andrew presided at its second session, San Antonio, November 20, 1860. Bishops Marvin, McTyeire, Doggett, Wightman, Keener, Kavanaugh, Pierce, Parker, Key, Duncan, Gallo-way, Fitzgerald, Hargrove, Wilson, Granberry, Candler, Hendrix, Hoss, Morrison, Atkins and McCoy have presided over this historic conference.

The conference consists of eight presiding elders' districts and its membership last year was 39,769, an increase of more than 1000 over the previous year. Its Church property is valued at \$1,340,844.

The conference roll contains the names of strong, heroic preachers. The conference field is an inviting one. The territory is rapidly filling with people. The soil, particularly in the southwestern portion of the conference, is very rich. The climatic conditions are the very best. The West Texas Conference, therefore, is certain to become one of the great conferences of the Southwest.

The Advocate greets Bishop Mouzon and his historic conference and prays that the fifty-eighth session may be the best of all.

THE INCOMING PASTOR.

Only the Methodist pastor knows to the full the embarrassments incident to removal to a new charge. New faces are to be recognized and new names learned. Every eye is on the new pastor. He is searched and weighed. His new congregation immediately begins to institute comparisons. Given these conditions and a timid, shrinking nature, and you have the embarrassment of the average Methodist preacher as he removes to his new charge.

The retiring pastor, of all men, should appreciate the situation and

should exert every effort to make the arrival of the incoming preacher as agreeable as possible. If he knows anything good about his successor, now is the time to tell it; if he knows anything bad, this is the time to conceal it. We say conceal, for if it is bad enough to be spoken of at all, it should have been mentioned on the floor of the conference.

A good word spoken by the retiring pastor gives the incoming one into the hearts of the new parishioners. An unkind criticism adds immensely to the difficulties of entrance.

We know of nothing more inexcusable in a Methodist preacher than criticism of his successor. Already the hearts of many people are torn as they give up their old pastor. Any suggestion, therefore, that the incoming preacher has secured his appointment through favoritism or trickery is an inexcusable piece of cruelty. Such conduct renders any man unworthy of the Methodist brotherhood.

It is incumbent upon the officials of the Church, too, to make the new pastor feel at home upon the first moment of his arrival. The move may have been a long one; the pastor's supply of money may be low. Why shouldn't the stewards have the first month's salary ready to pay in advance?

And the women of the Church? How a warm fire in the grate, or a warm meal upon the table would help? Hundreds of pastors in Texas, Oklahoma and New Mexico will be removing to new fields in the coming weeks and may a cordial, hearty welcome await them all!

THE WESLEYAN COMMENTS.

In its issue of October 6 the Wesleyan says:

Some time ago we made a small editorial note that none of our editors had definitely favored the recommendations adopted by the General Conference of the Methodist Episcopal Church at Saratoga. We suppose we will have to take that back—at least modify the statement—for last week our eyes fell on this from the Texas Christian Advocate:

"We reciprocate with all our heart the desire of the distinguished editor of Zion's Herald for the unification of American Methodism and we indulge the hope that such unification shall not be embarrassed either by the demand of the Southern Commission that the Methodist Episcopal Church shall dismiss its small contingent of colored conferences or by the demand of the Northern Commission that the entire Colored Methodist membership in America shall be organized into one of the jurisdictional conferences of the proposed Church." We thought all of the editors of our Church agreed to the general outline adopted by our General Conference in Oklahoma City. Dr. Bradfield, it seems, does not agree either to that or to what the General Conference at Saratoga adopted on the negro question.

Just what Dr. Bradfield would call a large contingent we do not know. There are 350,000 colored members in the Methodist Episcopal Church. Just what Dr. Bradfield would do with colored delegates in the General Conference of the united Church, were that body to meet in the city of Dallas, we do not know. We do know such a fact would be an embarrassment in the city of Atlanta.

We thank the Wesleyan for an opportunity to elaborate a little more fully the statement which he quotes from our editorial. The editorial from which he quotes is one of two or three in which we argued earnestly against the position of our Northern brethren that the colored Methodist membership should be organized into one of the Quadrennial Conferences. We based our whole argument on racial aspirations and national sentiments for independent self-government. We said that the independent national Church is inevitable and that it should be our policy to establish such without waiting for a period of rupture or revolution.

For our part, we do not doubt that the 300,000 colored members in the Methodist Episcopal Church will follow other colored people in asking

for an independent racial Church. These colored people for years have been asking for Bishops of their own color and for the same period of time this request has been denied. These repeated denials are sure to strengthen the desire for a Church of their own color. Within a few years at most the colored membership of the Methodist Episcopal Church will themselves relieve the situation.

Moreover, the larger number of the colored conferences of the Methodist Episcopal Church is in the South and it is to be presumed that these conferences will be committed to the Southern Quadrennial Conference. Is there any real reason why the Southern Conference should not foster and care for these people? Did we not care for our own colored members? Did we dismiss our own colored Methodists? And would we not still have kept them within our own organization had they so desired?

As for the entertainment of a General Conference in which there are colored representatives, have not both Atlanta and Dallas colored physicians, colored lawyers and other colored professional men with whom any man of their color would be glad to lodge?

WHAT DOES BISHOP HENDRIX MEAN?

Bishop Hendrix was announced to deliver a series of lectures at Vanderbilt University, October 8-10. Subsequently the Bishop confirmed the announcement in a telegram to the editor of the Christian Advocate.

Why this? What does the good Bishop mean? Can it be possible that he means to stand by the assertion which we ourselves heard him make at the meeting of the Vanderbilt Board of Trust in 1910? He said in that meeting that the Board of Trust had given no occasion for distrust upon the part of the Church. He said that the whole Vanderbilt controversy began in things trivial and personal. Does the Bishop star by this statement and is he now trying to commend the University to the Church?

Surely this cannot be the meaning of Bishop Hendrix. Surely even he now sees how little he really understood the Vanderbilt Board of Trust when he told the General Conference that the Board, if occasion offered, would reaffirm, in language stronger than it hitherto had used, the ownership of the Church in the University. Surely, we say, Bishop Hendrix does not now mean to commend Vanderbilt as having done no wrong and as worthy of the Church's patronage?

Precisely this, however, Vanderbilt hopes will be the effect of our Senior Bishop's visit. In all conscience, the Board of Trust wronged the Church deeply enough when it denied that the Church had either established, patronized or maintained the University, but it now seeks to add to that wrong by qualifying for the patronage of our students. It hopes that Bishop Hendrix's presence and lectures will convince the public that the Board itself has really done no wrong. It hopes the visit of our Senior Bishop may embolden our membership to turn from the patronage of our own schools which are now being established at such tremendous cost. And, indeed, can his visit have any other effect?

A VISIT TO RICE.

We preached last Sunday morning for Rev. R. W. Nation and his good people at Rice. Our readers will be surprised to hear that we have a beautiful \$20,000 brick Church in this little town of 500 souls. And yet they will not be surprised when they learn that Sister W. D. Haynie has her home in Rice. The church is a

beautiful memorial to her sainted husband and was made possible by her generous gifts.

Brother Nation is in his first year at Rice. He has 230 members and a Sunday School of 200. Thirty-five have been received into the Church this year. The Church will pay this year more than \$700 to our benevolent collections.

The large auditorium contained a fine congregation Sunday morning—fine both in quantity and quality. The editor and his audience were soon on easy terms and to the editor-preacher the service was a gracious one. The solo of little Ila Holland and the duet of Misses Emma Sue Wilson and Floy Hodge were beautiful and inspiring.

With the pastor and his good wife we dined at the home of Mrs. J. A. McGee, sister of Mrs. W. D. Haynie, who also was present. It was an hour or more of gracious fellowship. We were delighted to find that the pastor has a library of fine books. One of Orr's great books lay on his table and showed evidence that it was being carefully studied. We shall hear more of Brother Nation in the years to come because—his studies.

AN ADDITIONAL WORD CONCERNING BRETHREN IN NEW MEXICO.

Under call of Question 22 the following brethren made their reports at the Saturday session:

E. W. Morton, of Texico, reported 39 additions, has 97 on roll, raised \$19 per capita.

W. P. West, of Dayton, reported a good year.

Angus Hamilton, of Buena Vista, reported 100 accessions to the Church, 56 of these having been received on profession of faith, a new parsonage, made canvass for Texas Christian Advocate.

W. H. Duncan, of Ysleta, transferred, presiding elder highly recommended him.

Brother Fuller, of Van Horn, reported fine missionary societies, Church seated, budget of \$3200.

Brother Stevenson, of Melrose, reported a good year.

T. L. Thurston, of Rogers, reported a new church building and good revivals.

D. P. Wilburn reported ten new subscribers to the Advocate.

H. M. Barton, of La Mesa, reported that his charge indeed furnishes a great mission field.

W. W. Nelson, of Alpine, reported a fine year's work.

The condensed minutes of the conference are as follows:

CONDENSED MINUTES.

Local preachers, 49; members, 8941; total, \$690. Infants baptized, 265; adults baptized, 518; number of Leagues, 26; number of League members, 776. Number of Sunday Schools, 66; number of Sunday School officers and teachers, 614; number of Sunday School scholars, 7626. Conference claimants assessed, \$1331; paid, \$1040. Paid for missions—foreign, \$1960; home and conference, \$2472. Paid, Church Extension, \$1202; Church Extension special, \$2328; total, \$3530. Paid on education, \$939; American Bible Society, \$106. Paid, presiding elders, \$5746; preachers in charge, \$36,701; Bishops, \$355. Number of Societies and houses of worship: Number of Societies, 118; number of houses of worship, 58. Indebtedness on and value of houses of worship: Value, \$342,600; indebtedness, \$38,389. Pastoral charges, 49; parsonages, 46; value, \$76,150; indebtedness, \$5923. Districts, 3; parsonages, 1; value, \$4500. Churches damaged and amount damaged: Amount, \$24; insurance carried, \$160,325; losses, \$25; premium, \$917. General Organ, 187; Conference Organ, 336. Question 52: Conference goes to Trinity, El Paso next year.

A motion was made that a committee consisting of H. W. Carter, J. B. Cochran and L. L. Lallance and that proper representation be made and a page of the minutes be set apart to his memory. Vote was taken in regard to district and conference lay leaders being made ex-officio members of conference. Nay, 19; yea, 16; 35 voting.

UNHOLY HANDS ON STATE UNIVERSITY.

We are patiently awaiting the report of the Board of Regents of the State University concerning the disturbance which James E. Ferguson, Governor, is making in that institution. For weeks the press has indicated that His Excellency is seeking to remove certain members of the faculty for political reasons. The report is that the Governor seeks the removal of these gentlemen because they opposed his re-election.

The people of Texas will receive these reports with consternation. It long has been a sacred doctrine in Texas that our State schools are not to be treated as political spoils. If this doctrine shall now be repudiated, then indeed our educational interests are in a bad way. The very foundations of our whole educational system will be shaken.

We are not surprised, therefore, that the alumni are holding meetings in many parts of the State to protest against Governor Ferguson's actions. We are not surprised to hear that even President Vinson and many of the faculty contemplate resigning should the Governor succeed in punishing members of the faculty who could not support him. Nor are we surprised to hear that even the student body proposes to go on a strike should the Governor succeed in his unrighteous machinations. The time has indeed come when all Texas should arise and repudiate their mad Governor. If one-half of what appears in the press is true, then James E. Ferguson, Governor of Texas, should be impeached.

PERSONALS

Brother J. B. Hamilton, of Kaufman, was a pleasant caller at our office this week.

Mrs. W. B. McKeown, wife of our pastor at Bomarton, has been critically ill, but we are glad to learn she is improving.

Rev. I. E. Hightower, of Dawson, called to see us the last week. He will have a good report at conference. He is one of our best pastors.

Brother L. L. Naugle, pastor at Fairlee, was a visitor at the Advocate office. He reports that all his collections are in full and a great year has been his reward.

Dr. T. M. Wheat, of Gonzales, a prominent League worker in the West Texas Conference, called to see us en route to the League meeting at McAlester, Oklahoma. We were glad to see him.

Brother J. W. Murphy, of Pilot Point, on his first visit to Dallas in twenty years, called at the Advocate office. He was very much disappointed at not meeting the Senior Publisher and Editor.

Rev. Keener Rudolph, of Headrick, Oklahoma, sends us the renewal of every subscriber in his charge—a good list—and a new subscriber. He appreciates the value of the paper to his charge.

Rev. C. R. Kidd and wife, of Frisco, called Tuesday. It is their plan to attend the S. M. U. this year. We are grateful to them for their good work at Frisco in the matter of Advocate collection.

Rev. T. M. Kirk, of Crandall, and his good wife—his better half—made us a delightful visit. Brother Kirk put in good work for the Advocate in September and brought in his report. He will round up the rest soon.

Rev. J. G. Putnam has returned from Colorado very much improved in health. We learn this good news from Rev. F. E. Singleton, of Mexia, who adds: "He is with us in the services and his prayers and his life are a benediction to us."

Rev. J. J. Cooper, of Detroit, called by while in Dallas Tuesday and turned in a good report on his Advocate collections. He thinks by conference everything will be up in full. His section of the State, he says, has recently sold some 18 1/2 c cotton.

Mr. C. C. Walsh, San Angelo, is Treasurer of the West Texas Conference, which is meeting this week at Uvalde. Brother Walsh takes great interest in the work of the Church. In another place in this issue appears an "Honor Roll," prepared by him, showing the names of the preachers who have collected the conference collections in full and forwarded the money to the Treasurer before conference. We congratulate these

preachers for their faithful and prompt service.

Rev. J. H. Gable, W. H. Davis and C. M. Davis, of Dawson, made us a pleasant call. They are good Methodists and read the Advocate. They were not here for the Fair but simply to look after their pastor, Rev. I. E. Hightower, whom they were accompanying.

Rev. W. L. Nelm, of Weatherford, showed his cheerful face in the office this week. He is rounding up for conference and promises a full report on the Advocate. The people at Weatherford follow the usual custom of his parishioners—they love Brother Nelm.

Rev. W. B. Andrews, of Waxahachie, is a conference host, and a busy man, but he takes time for the Advocate. He is rounding up renewals and turned in to us seven new subscribers when in Dallas recently. He will have his usual good report for us this year.

Rev. C. A. Clark, of Wewoka, Oklahoma, is a busy pastor. In addition to his local work he is giving time and attention to the proposed Oklahoma Methodist Orphanage; yet he finds a way to look after the Advocate accounts. He is urging his people to renew their subscriptions and asking others to become readers of their paper.

Rev. J. W. Johnson is a superannuate who was pressed back into service this summer to finish out the year at Madisonville Station. Ordinarily pastors make this an excuse for neglecting the Advocate, but Brother Johnson does not make excuses. His report of his September work is five new subscribers and every renewal but one, and he will get that one. If this is a sample of his work on all lines, and it is, we doubt Brother Johnson's being permitted to rest next year.

WEST OKLAHOMA CONFERENCE NOTES.

Rev. E. R. Welch, Correspondent.

Mrs. R. L. Ownbey, of St. John's, Oklahoma City, we learn, has been in the hospital for an operation. We are glad to report that she has sufficiently recovered so as to be able to return home.

We note from the St. Luke's Messenger that Rev. W. M. Wilson, of the Oklahoma City District, has been ill for ten days past, but is up and at his work rounding out a fine year on his district.

The Browning union meeting at Lawton resulted in 200 conversions and 100 accessions to the various Churches. Forty will unite with our Church. This makes 132 for this year. Pastor Sims surely ought to be happy. Contract is let for a \$1500 addition to the church to meet immediate needs. This is understood not to interfere with a new building at any time desired. Brother Sims has surely proved his adaptability in a difficult field. Preacher and people are happy and it would be a serious mistake to disturb present relations. So we will hereby authorize his return at increased salary.

Rev. Jacob Sessoms, our young pastor at Lexington, has done a good year's work under discouragements; \$182 church debt has been raised, thereby freeing the property from encumbrance. Twelve members have been added, the Sunday School interest has improved. The pastor is disappointed that greater things have not been accomplished, but he should remember that in God's estimate faithfulness counts for more than tabulated results.

J. O. Peterson is completing the second of two good years at Waurika. Finances are in good shape for conference and the charge has steadily gone forward. Peterson is one of our most faithful pastors. He goes about his work intelligently and wisely. He does not make much noise but he delivers the goods.

R. A. Crosby was transferred to Guthrie in June. His people received him with open arms and hearts and his work has gone forward steadily. Eight hundred dollars have been paid lately on embarrassing debts and plans for raising the balance. He is willing to return Mrs. Crosby's health is much improved, thanks to the good water and climate. Her health was one main reason for the mid-year change of pastors. Her restoration will gratify all the many friends. We all know Reuben and love him.

At Verden A. B. Waldrip, with the assistance of Ike W. Armstrong, has just closed a very successful meeting. It was the biggest revival ever held in the town. The charge is in fine shape for a great report to conference. This young pastor has been amongst us but one year, but has won all hearts.

Rev. George Washington Lewis is the Holli's pastor. All debts have been paid. Finances will be in full. Next year the Church will raise salary \$300, making Holli's a \$1200 station. They have a good parsonage, fine congregations, and a loyal, enthusiastic people. Lewis has sustained his reputation. Broadway, Ardmore. We have modestly refrained from injecting ourselves and our work into this column, but we have patiently waited for some friend to "toot" our horn and conference is here and we have not heard a single blast. So here goes.

(1) Broadway is virtually out on finances two weeks before conference.

(2) A handsome pipe organ has been installed and paid for, save a few dollars.

(3) A Business Men's Class organized that means something.

(4) A large class room for same built and paid for and furnished.

(5) More than 100 additions to Church.

(6) Large and growing congregations.

(7) An embarrassing Sunday School debt of \$150 paid to Smith & Lamar.

(8) A general quickening along all lines.

possible to a great extent by the loyal support of one of the best presiding elders in Methodism.

Pleasant Hill and Bethel charge is the first one to report "in full" on assessment for the support of the ministry in Mangum District. Rev. J. C. Morris is pastor on this charge. He is in "high clover." He is very much beloved by "his sheep" and the people in general. Morris' people will beat to nothing but for him to be returned to them for another year as their pastor. The officials on the charge at the fourth Quarterly Conference pledged an advance in salary for next year of one hundred dollars. The people of Pleasant Hill, Bethel and Gould are royal, good folk, such as are the "salt of the earth."

Last Sunday Rev. J. R. Brooks, pastor of Duke charge, by the assistance of Rev. H. B. Ellis, succeeded in providing "in full" for conference collections. Duke charge is the first in Mangum District to provide "in full" for benevolences.

Evangelist Cline and his helpers began a series of meetings at Mangum Sunday, October 8.

Some of our Baptist brethren have been so "wrought up" over a series of sermons delivered by the presiding elder, Rev. Moss Weaver, and George W. Lewis, at Blair, Oklahoma that they have even in print misrepresented the situation and the preachers, too. Foe as well as friend are learning that the interests of Methodism are safe in the hands of Brothers Weaver and Lewis.

Bishop H. C. Morrison preached a very helpful sermon to a large congregation at Mangum, Oklahoma, October 1. Reports say that those who heard him will long remember the occasion and the sermon delivered by this man of God at Mangum.

Bishop H. C. Morrison preached to a large crowd at Custer City on the night of the 27th ult. This is the first Bishop to honor Custer with his presence. The Methodist Episcopal Church there has discontinued and most of its members have united with our Church. This makes Custer City a good strong appointment. The salary and benevolences are practically out in full already. They have just recently contracted for a new steam heating plant which will be installed at once. E. C. Webb is the live young preacher.

A "round up" meeting of all the preachers and some laymen was held at Clinton the 28th ult. Prospects are good for the best report in every department of the Church that has ever been made. Stewart is a winner.

Rev. H. B. Wilson, of Hooker, was present at the Clinton meeting. He thinks every charge on the Guymon end of the district will pay out in full.

Rev. J. J. Shaw has done a great work at Elk City. Paid the debt of many years' standing off the Church; will report finances in full and the charge will raise the salary considerably for next year.

APPEAL IN BEHALF OF J. W. BOWDEN HOME.

To the Advocate Readers: The brethren of the Central Texas Conference will recall the strong appeal made to our conference in behalf of Rev. J. W. Bowden by Rev. S. J. Vaughan, Dr. Sensabaugh and others.

In these times of general collections and doing acts of kindness, I bespeak a consideration for Brother Bowden. He was for a great many years used as a supply in our conference, and did faithful and efficient work. He is now old and trying to pay for his little home at this place. Just a little effort would enable this old servant of the Church to save his home.

Our pastors are extremely busy just now, and I do not wish to burden them further than to say that if they have not time to present this matter to the congregation, then you can request a small committee of laymen, or a like committee from the women's society to do a little work in your charge. This will help you, will help your people, the committee you send out and be a blessing that God will be honored.

I believe there are many laymen who would be willing to devote one hour in getting free-will offerings for an old man who has worn himself out in the service of the Church, if the pastor would but request it. Try it, brethren, and let us save his home.

This good brother is not a conference claimant, hence our Board can not help him, but the Church can help him and it ought to do it. Remit any offering to Rev. J. W. Bowden, Meridian, Texas. A small sum from even one-half the charges would do this work. JAMES M. ROBERTSON, Meridian, Texas.

BEAUTY IN THE EVENING.

Susie Richards Yeagan. There's beauty in the evening, When the sun in the west hangs low And in the waving wheat field Are tinged with the after-glow. With its wealth of golden grain Aglint in the flick'ring sunlight After the earth-refreshing rain.

There's beauty in the evening When the sun has sunk to rest, And the soft refreshing breezes Give to life new hope and zest. Then, when in heaven's deep blue The little stars begin to peep, Oh, there's beauty in the evening When stars their vigils keep.

There's beauty in the evening Of a life spent in the service of God. It sheds forth beauty and fragrance Though oft it has "passed under the rod." And when the calm sweet evening Doth to deep'nings twilight softly creep I am sure God's holy angels Will their watchful vigil keep.

A CALM, CLEAR SABBATH DAY.

Elsie Malone McCollum. Beautiful day with sky so clear, Beautiful day with God so near, Day that weary laborers seek, Golden day of all the week— Best in the seven! Day to forget all sordid care, Day for true service and for prayer, Helping us in grace to grow, While our waiting hearts you show Glimpses of Heaven! McCaulley, Texas.

Selfishness produces selfishness; indolence increases with every hour of indulgence; and what is left undone because it is difficult today will be doubly difficult tomorrow.—Ellis.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla surely and effectively removes scrofula, boils and other blood diseases because it drives out of the blood all the humors that cause these diseases. They cannot be successfully treated in any other way. External applications for their removal have proven almost useless, because they cannot drive out the impurities that are in the blood. Hood's Sarsaparilla makes pure rich blood, perfects the digestion, and builds up the whole system. The skin becomes smooth, clean and healthy. This great blood remedy has stood the test of forty years. Insist on having Hood's, for nothing else acts like it. There is no real substitute. Get it today. Sold by all druggists.

CHRIST IN THE SOUL AND IN THE FACE.

That glory which shone in the face of the Master shall illumine the faces of Christians so long as they obediently walk in the light of his countenance. "Ye were one in darkness, but now are ye light in the Lord." Such Christians must, in natural obedience to an obvious law, shine as lights in this world (Phil. 2. 15), for they are in the proceeding splendor from Christ the inherent splendor: "Christ in you." (Col. 1.27.) A spiritual face is an index of a spiritual soul. The religion of Jesus Christ is internal as well as external in its character and influences. A Christlike soul produces a Christlike life and countenance—the one inseparable from the other and both witness of and to our Lord's glory.—Bombay Guardian.

Doing good is the heart of Christian life. "As you have opportunity, do good." We are especially to consider our brethren in these activities, but we are not to limit our activities to them. The Christian should not be satisfied unless he is giving some help to every worthy cause. He should desire to strengthen the hand of every one who is fighting the battles of purity and sobriety and of righteousness. He should stand by the side of every reformer who is struggling to overthrow wrong. He should interest himself in every movement for better enforcement of the laws and for the making of better laws.—Christian Index.

HONOR ROLL.

Caldwell Station, Rev. L. J. Power, pastor, is the first charge in the Brenham District to pay everything in full. This was reported October 8. Brother Power has wrought well, is in high favor with his people and serves an excellent charge. S. W. THOMAS, P. E. Brenham District.

Barry and Emhouse.

The stewards reported everything in full a few days ago, so this puts us out on every claim with the Sunday School missionary collection to go on the China Church. Churches finished on inside at Barry and Cryer Creek with subscription for a new one at Emhouse. Fifty-three additions, nearly all by baptism. New tabernacle at Emhouse. Watch this charge grow. Don't look this way, as I have only been here three years.—J. U. McAfee.

Flynn charge has paid all salaries and conference collections with forty dollars excess on salaries. Rev. O. F. Zimmerman is the inimitable pastor.

Jewett and Oakwood have paid all salaries in full. Conference collections guaranteed. Rev. R. S. Marshall is the indefatigable pastor. Normangee this day reports all salaries paid in full. Rev. A. B. Chapman is the energetic pastor, J. A. Heath the successful lay leader. GEO. D. DAVIS, P. E.

I desire to thank the publishers and our great editor for the Missionary Number just issued. It is a lummer. So full of missionary pabulum. There is not a dull article in the whole issue. The fact is we have the best Advocate in the whole family of Advocates, and I read many of them. I am, Yours most respectfully, C. S. CAMERON.

Claude, Texas.

I am always glad to get the Advocate. It has been a weekly visitor to me ever since I was eighteen years old. Am now nearly sixty-seven years old. Hope to keep up my subscription as long as I live. C. R. RUNKLE, Caldwell, Texas.

FROM FATHER TO SON.

If I am not mistaken my father and mother took the paper when it was known as the Wesleyan Banner, so I want the paper to continue to come to the Price name. There are many items in it that are worth the price of the paper. May God bless all those connected with the publication of the Advocate. J. W. PRICE, Rotan, Texas.

MABANK 100 PER CENT.

All my officials take the Advocate. You can count on me making a full report on the Advocate claims. E. B. JACKSON.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

PLANS THAT BRING SUCCESS.

The Sunday Schools of the First Church of Disciples of Canton, Ohio, claims to be the largest Sunday School in the world. For the second quarter of this year the enrollment in the main school was more than 5400, with a Cradle Roll of 700 and a Home Department of about 100. The average attendance for the second quarter was 3033. If there is another Sunday School in the world with such a record we do not know where it is. Canton is a city of about 60,000 people. Fourteen years ago when Rev. P. H. Welshimer became pastor of this Church it had a membership of about 400 and a Sunday School of about 200 and the field was regarded as peculiarly difficult. When the pastor went to work and presented his plans to the Official Board he was met with the usual objection to progressive work—"conditions were peculiar," "the people were conservative," they were "afraid of new plans," etc. Yet out of that dry soil has sprung the present "Bible School," which is attracting Nation-wide attention. In a recent article telling how the transformation was wrought Mr. Welshimer explains the success of the Canton Bible School under the following maxims:

Every Bible School can be the kind of school it desires to be if it desires hard enough.

Men not methods.

Build around the Bible. Organize your forces. Get the people to work. Advertise.

Use common sense methods. The pivotal being of every Bible School is the teacher.

The teacher should be a Christian.

The teacher must be interesting.

A good teacher will be interested.

The spirit of commendation.

Teaching to save.

In studying this school it is worthy of note that the emphasis is placed where it should fall, on Bible study. It is also worthy of note that this school maintains standards of conduct for its officers and teachers which is bound to command the respect, if it sometimes excites the sneers, of the world. Mr. Welshimer says: "The Canton school has 123 teachers who do not attend theaters, play cards or dance. Regardless of the question as to whether these amusements are harmful or not, they will eliminate them for fear one whom they teach might stumble."

Another notable claim that Mr. Welshimer makes is that he has solved the problem of keeping the Sunday School for preaching. He says, "The Canton Church holds a great combination service, all the people assembling at 9 o'clock. Twenty minutes are given to an opening service of song, reading the Scripture and prayer; forty minutes to the study of the Bible and making up class records; fifteen minutes to a service of song, followed by the morning sermon, invitation for persons to obey the gospel, observance of the Lord's Supper and dismissal, the entire service taking an hour and fifty minutes. The result: All the Church is in the Bible School, and all the Bible School goes to Church. This solves the problem of getting the Church into the school and of holding the school to Church."

During Mr. Welshimer's pastorate two new churches have been built to accommodate the growing work, and 5500 members have been added to his Church by baptism, and he testifies that 85 per cent of these have come through the Sunday School. Does it pay?

HOW WOULD THIS WORK?

One of the most vexing problems that confronts Church leaders of today is the absence of children from the preaching service. To the small child the average sermon is simply tiresome because it is not pitched upon the thought plane where he lives. During its delivery he gets restless and disturbs those about him who would like to profit by the sermon. For this reason, among many others, most small children are allowed to absent themselves from the preaching service. Thus they fail to form the habit of going to Church at the regular service hour, and should they ever abandon the Sunday School, as many children in fact do during the teen age, the only tie that bound them to the Church is severed and they are religiously adrift. Many suggestions are offered from time to time for the solution of this problem. The principal of one of the largest public schools in Texas and a successful Sunday School superintendent has suggested that where a Sunday School is organized into departments with separate meeting places the best plan would be to have the elementary department of the school at 11 a. m. in place of earlier in the day. He urges in favor of this suggestion that it would at least have the merit of bringing parents and their young children to Church at the same time and add to the peace of mind of many a mother whose profit in the preaching service is much diminished by distracting thoughts of what may be happening to her children while she is trying to worship. The suggestion has many features to commend it, and we should like to see it tried.

DALLAS DISTRICT INSTITUTE.

The District Sunday School Institute of the Dallas District met with Grace Church on the afternoon and evening of October 5, and was well attended. Dr. O. F. Samsbaugh, presiding elder, prepared no formal program, but gave most of the time to conference and consideration of actual conditions and needs of the Sunday Schools in the district. The conference brought out the fact that the Sunday Schools of Dallas are well organized and doing good work. All the schools represented are graded. The afternoon was given to elementary work. The Dallas schools are fortunate in the number of trained women who are glad to give themselves without stint to the task of religious education. The evening session considered the problems of organization and adult class work. Mrs. S. H. C. Burgin "came back" with a strong address on Wesley Bible Class organization and methods. The Divisional Field Secretary was given a courteous hearing at both sessions. In fact those Dallas Methodists, preachers and people, are so

warm-hearted and brotherly that the heart of this writer grows warmer toward them with every succeeding visit. The ladies of Grace Church complimented the Institute with a luncheon which, as regards quantity, quality and service, left nothing to be desired. We understand that Grace Church is willing to keep Rev. W. J. Johnson another year.

AT ST. JOHN'S, DALLAS.

The editor has the pleasure of spending the first Sunday in October with Rev. C. D. Montgomery and his good people at St. John's, Dallas. It was Promotion Day and quite a bundle of diplomas were conferred upon youngsters completing the work in the primary and junior grades. Prof. Jacobs, principal of the O. M. Roberts ward school, which has the largest enrollment of any similar school in Dallas, finds time to superintend the Sunday School at St. John's and do it well. The marks of a good school man were visible all over this school. Under his and Brother Montgomery's leadership the membership in St. John's Sunday School has increased about 300 per cent in the last two years, and the end is not yet. The school is well organized and graded and is turning out a high quality of work.

AN ELEMENTARY WORKER FOR OUR DIVISION.

Those who have heard Miss Nelle Peterman discuss elementary work will be well pleased to learn that arrangements have been made with the Publishing House and the General Sunday School Board whereby she will from now on give all her time to Sunday School field work in the Southwestern Division, with headquarters at the Publishing House at Dallas. Parties needing help to organize this department would do well to write to her. All that the Board asks in return for her time is that her entertainment and traveling expenses receive attention.

A DAY AT JARRELL.

The editor had had the pleasure of spending Sunday, October 8, with Rev. John A. Siceloff and his good people at Jarrell, Texas. Jarrell is a town about five years old in the northern part of Williamson County, and is the center of the Jarrell Circuit. The occasion which carried the Sunday School man there was a circuit Sunday School Institute. In the morning the visitor conducted the Sunday School and spoke at 11 o'clock. In the afternoon about twenty short speeches were made by workers in the several Sunday Schools of the circuit. Most of those talks showed careful preparation and an intelligent grasp of modern Sunday School problems and methods, including teacher training and the like. With the proper organization of the adult forces those Sunday Schools will grade A1 both as to organization and efficiency of service. Brother Siceloff is a Columbia graduate who does not look with longing eyes toward the city. He believes in the open country and the country Church, and is gladly giving his life to this kind of work. To show the trend of things in his charge: When Jarrell sprang up, our Corn Hill Church, about a mile away, was placed on wheels and moved to town. It was a little brown one-room church that had not been painted for some years. A great religious paper offered prizes for three Churches showing the greatest improvement in appearance in one year. Brother Siceloff got to work, painted his church white, planted trees about it, hid its ugly foundations with masses of flowers, put vines to growing on its front, and won second prize in the contest, the first going to a large city church in the State of Washington. The effect of such work is noticeable in the lawns and homes of the whole town, and the influence of the man pervades his entire charge. We visited the Jarrell Sunday School a little over four years ago, and could not have recognized it as the same school on this visit. The spiritual and material development of the charge are keeping pace with such social betterment. When enough men of Siceloff's culture and talent consecrate themselves to the kind of work that he is glad to do, the kingdom of God will come with speed.

HELPING THE SUPERINTENDENT.

The other day a pastor said, "I like to give my superintendent a free hand, and so I take very little stock in the management of the Sunday School." That sounds well enough at first, but it will not bear careful analysis. The Discipline gives to the pastor important and well defined duties relative to the Sunday School. But aside from any official relations, the pastor and superintendent need each other, and the school can come to its possible best only when these two officials of the Church work together in loving sympathy. In a personal letter on the editor's table from a superintendent of a prominent Sunday School these words occur: "It is imperative that there shall be a real partnership between the pastor and superintendent. In the matter of finding teachers for the school no one is so well situated to discover talent as the pastor. He is expected to call on all members of his Church, and he ought to be interested in discovering what talents each has, that he may put them to work. To discover equipment, talents and ideals, and then to persuade those who are properly equipped and made of the right stuff to enlist for service ought to be the pastor's first wish as he gets acquainted with the members. And if he does not do this, there is no telling how soon some one else will discover the talented, or how soon such a one may lose interest because it appears that all the Church wants is his money." This from the viewpoint of a superintendent.

SOME INTERESTING FACTS.

A careful perusal of the Conference Journals for last year discloses some interesting facts about conditions in the Sunday School work in the Southwest. The West Texas Conference had 39,779 names on its Church rolls and 42,460 in its Sunday Schools, making the Sunday School enrollment more than 106 per cent, as great as the Church membership. Only one English-speaking conference in the Connection made a better showing, and that was the West Virginia with a Church membership of 31,631 and a Sunday School enrollment of 40,339, making the Sunday School enrollment more than 127 per cent

of the Church membership. The German Mission Conference had a Church membership of 1813 and a Sunday School enrollment of 2397, the ratio of Sunday School and Church membership being 100 to more than 132 in favor of the Sunday School. The Central Texas Conference had 79,550 Church members and 73,420 in its Sunday Schools, making the percentage for the Sunday School less than 93. The Denver Conference had 2278 Church members and 2797 in the Sunday Schools, giving a per cent of 122. The East Oklahoma Conference had 29,561 members and 28,818 in its Sunday Schools, a little over 97 per cent. The Texas Mexican Conference had 2163 members and 2628 in Sunday School, giving a percentage of 121. The North Texas had 73,259 members and 61,973 in Sunday School, with the per cent at 84. The Northwest Texas Conference had 36,871 members and 34,218 in Sunday Schools, the per cent being 92. The Texas Conference had 77,654 members with 64,615 in Sunday School, a per cent of 83.

Another noticeable fact is that the conferences making the best record in Sunday School enrollment as compared with Church membership are those whose work is largely rural, disproving the assumption that more interest is felt in Sunday School work in town and city than in the open country. This is true with respect to the Church at large.

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 22.

A late mail brings the news of the removal of Mr. Culbreth from the Central Office force. It is with deep regret that we see Mr. Culbreth resign from the Assistant General Secretaryship, but we congratulate the young people of the Church to which he goes as pastor. We are told that he goes to the University Church of St. Louis. The good wishes of the Texas Leaguers go with him in his new work and prayers for the great success of his efforts.

It is always a great pleasure and privilege to have Dr. Parker, our General Secretary, with us. Mr. Culbreth's resignation will mean Dr. Parker will spend much time in Texas in the next few weeks. He will be in attendance on the conferences as they meet. We welcome him to our State.

FIRST CHURCH, DALLAS.

At the business meeting for September the following officers were elected: President, Gilbert Robertson; Vice-President, Mr. Juhlin, American Bible Society; Secretary-Treasurer, B. A. Phillips; Superintendents, First Department, Miss Eula Turner; Second Department, Miss Alma Coon; Third Department, Miss Kathryn Turner; Fourth Department, Miss Hazel Crenshaw; Epworth Era, J. E. Ketchey; in charge of the music, J. W. Murphy; Secretary of the Efficiency Contest, Emmett Thurmon. The new officers are all working and the prospects are good.

The Ruby Kendrick Council of Missions of the North Texas Conference Epworth League will meet in quarterly session in Greenville, Texas, on October 21 and 22. The Sunday evening meeting will be given over to hearing the story of the carrying of the cross into Africa by Prof. Gilbert, Dean of the Theological Department of Paine College.

Every Texas League should be interested in the next three announcements.

Prof. Gilbert will be in Texas during part of November. He comes primarily to attend the session of the North Texas Annual Conference on November 1, but will give some time after that to the Epworth Leagues over the northern and central parts of the State. Prof. Gilbert is the negro who went with Bishop Lambuth to the heart of Africa and comes to tell the story in his own thrilling way. He is a marvelous speaker and a man of great power. He comes with the backing of the College of Bishops and on the recommendation of Bishop Lambuth. Mr. Culbreth says, "Gilbert is a marvelous man any way you take him." If you would like the opportunity of hearing this man of God and of having him in your own Chapter, write at once to Miss Mary Capers, care of the Methodist Publishing House, Dallas, Texas.

PRESIDENTS' CONFERENCE.

Last Saturday and Sunday the second annual Presidents' Conference of the Western District was held at Muskogee. Those in attendance were the Presidents of the various conferences in Texas, New Mexico, Oklahoma, Missouri and Arkansas. Dr. Parker met with them and plans for the forward movement of the Epworth League in the Western District were made. No more important conference is held each year than this. Here the plans are laid by which all the conferences may be held together and the work of our organization unified.

TEXAS FOR AFRICA.

During Presidents' Conference the Texas Presidents discussed plans for furthering the work of the Africa Special in Texas. These plans will be announced later. This much is ready for announcement now, however. Beginning November 1, Miss Etta May Woolsey, who is under commission from the Woman's Board of Missions to sail for Africa as soon as the way is clear, will be at the disposal of the Epworth Leagues in Texas for speaking. This is made possible by special arrangement with the Woman's Board and it is a wonderfully fine thing for the Leagues. Miss Woolsey will have the motion picture of Africa and will show them wherever it

is desired, but if they are not wanted then she will speak only. The only expense will be Miss Woolsey's transportation and entertainment. Leaguers, this is an opportunity that we cannot afford to miss. The itinerary of this tour will be made out very soon now. If you are interested and want any further information, write Miss Mary Capers, care Methodist Publishing House, Dallas, Texas. Miss Capers will route Miss Woolsey.

THE PAGEANT PICTURES.

Those interested in the pictures of the Methodist Pageant which was staged in Dallas last month may be interested to know to whom to apply for information and to make application for producing the same. Miss Capers, at the address above, can give the information necessary. These pictures are handled under a special contract and the Methodist Publishing House being responsible for the production of the Pageant, Miss Capers can give you more information than any one else. Often times it would be desirable to combine the Pageant pictures and the African pictures and make a longer evening's entertainment.

It will be good news to all of North Texas to know that Miss Meta Meadow, Treasurer of the Ruby Kendrick Council of Missions, is back at her desk after a serious illness.

QUARTERLY REPORT OF TREASURER OF RUBY KENDRICK COUNCIL OF MISSIONS.

I herewith submit the first quarter's report of the Ruby Kendrick Council of Missions covering the period from conference to September 15.

There has, necessarily, been some confusion in the work of the Council on account of changing treasurers, but with all this has been a prosperous quarter in the missionary work of the North Texas Conference Epworth League.

Miss Ferguson, our former Treasurer, has splendidly helped and advised, and made it possible for me to do the work. Not only has she given of her time, but she also sent her typewriter and desk to be used in the missionary cause. She knew the amount of work to be done and that it would be lessened twice over if one had proper equipments. I cannot begin to express my appreciation of such kindness.

The constitution of the Ruby Kendrick Council requires that the Treasurer give bond for \$2500. I gave bond with the American Surety Company of New York through Gullick and Hall, agents, Sherman. The funds of the Council are deposited in the Merchants and Planters Bank.

The report at conference showed a cash balance of \$1604.25. Since then I have received by freewill offerings and personal pledges \$64.45; League pledges for the first quarter, \$507.47. This makes a grand total of \$2176.17.

The expenses for June as follows: Miss Mary Capers, expenses for the Conference in Gainesville, \$17.25; Miss Mary Ferguson, expenses connected with the conference, \$31.20; Miss Norwood Wynn, for traveling, \$15; Chas. Buckingham, for printing done in Gainesville, \$9; July salaries, paid in advance to the central office, for Miss Wynn, \$62.50; Rev. C. T. Collyer, \$50; Nolan Special, \$50; total, \$234.95.

July expense account: Gullick & Hall, for bond, \$6.25; Mr. W. H. Rue, \$1.50 for flowers used at the conference and \$11.50 for rent of picture show house; salary for July, August and September for Rev. Han Sa-Yun \$25; Rev. Gomez \$30; Miss Wynn's salary for August, \$62.50; Rev. Collyer's salary for August, \$50; stamps, 50c; total, \$207.25.

August expense account: Miss Capers, traveling expenses in interest of Council work, \$2.70; Mr. L. J. Reynolds, printing quarterly statements, \$3.25; September salary for Miss Wynn, \$62.50; Rev. Collyer, \$50; total, \$118.45.

Expenses until September 15: Printing receipt blanks, \$3; postage, \$4; Rutledge Printing Co., Dallas, for printing 10,000 handbooks, \$30; total \$37.

Total expenses for the quarter, \$597.65. Total receipts, including cash balance, \$2176.17. Cash on deposit, \$1578.52.

META MEADOW, Treasurer R. K. C. of M. Sherman, Texas, Sept. 9.

FIRST CHURCH, FORT WORTH.

Let me congratulate the editor of the Epworth League Department of the Texas Christian Advocate upon the splendid items that the Leaguers receive from week to week. And I would also congratulate the Methodist Churches of Dallas upon the truly great Pageant of Methodism. I wish it were possible for the Methodists of Fort Worth to see it staged here. I never have seen anything which I enjoyed more.

At the business meeting of the First Methodist Church Epworth League in September the following officers for the ensuing year were elected: President, Mrs. Littleton Harwell; Superintendent First Department, S. E. Frost, Jr.; Superintendent Second Department, Mrs. I. B. Sanders; Superintendent Third Department, Miss Mae Walthall; Superintendent Fourth Department, Miss Bess Street; Secretary, Miss Lola McKee; Treasurer, J. D. Williams; Epworth Era Agent, Miss Whire Elliott. We are planning for greater things this year.

RALPH E. NOLLNER.

(We heartily appreciate the kind words with which this letter opens. The way seems very rough at times, but such letters as this make the way smooth. Thank you.—E. P. T.)

Scrofula, with its swollen glands, runny noses, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

Faith is the key of the science of God. It is faith alone which gives to earth anything like a semblance to heaven.—Michigan Christian Advocate.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 89, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

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.

CANDIDATES ENROLLED BY HUNDREDS.

An interesting and helpful meeting was recently held at Moore Memorial Church, Shanghai, China. Large crowds attended, and two hundred and thirty-five gave their names for instruction in Church membership.

JAPANESE STUDENTS GLADLY STUDY BIBLE.

Writing from Kwansai Gakium, the Methodist boys' school in Kobe, Japan, which enrolls a thousand students, Rev. W. A. Davis says: In April we took in 175 new students, most of them from non-Christian homes.

DISTRICT MEETING OF DALLAS DISTRICT WOMAN'S MISSIONARY SOCIETY.

The district meeting of the Women's Missionary Society of the Dallas District met October 6 at the beautiful new Oak Cliff Church.

Mrs. W. H. Johnson led the devotional. The reports from the Auxiliaries were encouraging.

Mrs. J. M. Coble reviewed the mission study books, making her talk so interesting that our desire was to know more.

Mrs. Lelia Roberts, who for twenty years has given her life to Mexico, gave us a clear insight into the conditions of that unhappy land. She was returning to Mexico.

Mrs. John S. Turner lifted the curtain a little ways and gave us a glimpse of Social Service.

Mrs. F. B. Rudolph urged a vigorous membership campaign.

Mrs. S. A. Barnes had the different departments of the work that may be done by the young people forcibly brought before us.

Mrs. R. W. Baird gave a survey of our work in foreign lands.

Mrs. A. W. Shaw represented the Supply Department and Mrs. T. B. Floyd the Children's Work.

The women have established a chair for Bible Study in the C. I. A. at Denton with Miss Helen Stafford as teacher. This is certainly commendable.

Mrs. J. K. Parker of Grace Church, explained the budget plan of their Auxiliary. "The Use of the Dime," illustrated by ten little girls, was much enjoyed.

The Young People's Missionary Society of Oak Cliff is alive and doing good work.

An elaborate lunch was served at noon, during which many pleasant friendships were renewed.

Resolutions commending Mrs. O. F. Sensabaugh for her faithful service as District Secretary were passed.

Tyler Street will be the next place of meeting.

TO THE FIRST VICE-PRESIDENTS OF WEST TEXAS CONFERENCE.

My Dear Coworkers: As summer has ended it seems to me that we should begin to think of our Young People's Work with more enthusiasm and interest than we have the past quarter, as climatic conditions affect our energies.

This is a momentous thought and deserves weighty consideration. The Church is awakening to the fact that the interests of the world today, under God, are in the hands of the young people.

To the present generation has been given more knowledge, more culture, more mental training and more freedom to make what they will of life, than any generation has ever known.

"Unto whomsoever much is given, of him shall much be required," God expects a larger, richer service rendered him. I wish you only knew how I have yearned and prayed for an organization of young people in every Church.

Am praying for a great awakening in this department and for you, my First Vice-Presidents, to become aroused to the wonderful opportunity that is yours for good. Greater by far than going as a missionary to some foreign country.

May our Father give us a vision of the possibilities of our opportunity. Don't, I beg of you, let this quarter close without an organization in your Church. This is our Mission Study campaign quarter. Trust that each Auxiliary will take up the study. It is through our missionary leaflets, magazines, books and prayers that we get the great missionary vision. Let us not neglect this important opportunity. Don't forget the Young People's Rally in every district. Am counting on you. Sincerely,

MRS. J. R. HORTON, West Tex. Conf. First Vice-President.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study and Publicity, Clinton District.

The District Meeting of the Woman's Missionary Society of the western part of the Clinton District was held in Texhoma October 4, 5. On account of ill health, the District Secretary, Mrs. A. J. Welch, was not able to be present, and the meeting was conducted by Mrs. R. M. Campbell.

Mrs. Paul Sewell was elected Secretary, and it was decided to have the minutes a part of the permanent record to be kept for the district.

A splendid program had been arranged and was carried out, without any disappointments. The papers showed careful preparation, and would have done credit to a much larger conference.

The presiding elder, Rev. W. J. Stewart, and the pastor, Rev. T. E. Neal, were present and added to the value of the meeting by their words of counsel and encouragement.

While the attendance was not large, there were some strong women there, and the feeling would come that there was the nucleus for a strong missionary spirit that would help to develop the Clinton District.

The women of Texhoma were ready for the meeting, and had neglected nothing that would make it a success.

Lindsay Auxiliary. September 5 a corner district meeting was held at Lindsay. Several Auxiliaries had been invited. Liberty Hill and Alex responded. There was a program in the afternoon and a sermon at night. Our District Secretary, Mrs. Robert Campbell, was present. Her visit was an inspiration and each woman felt that she must come up to a higher standard in this work from having heard her. Alex had two representatives and reported good work. Liberty Hill has since completed their organization. It is a country Auxiliary and we expect it to do a good work. Lindsay has added several to its Adult and Junior Societies and organized a Y. P. M. S. Lindsay just needs the points for Mission Study and Week of Prayer to be on Honor Roll, and next quarter those points will be ours.

GAINESVILLE DISTRICT MEETING.

The fifth district meeting of the Woman's Missionary Society, North Texas Conference, met at Myra, Texas, September 21-22, 1916. The good people of Myra made us to feel at home on our arrival and all during our stay. The first day morning session was devoted to address of welcome by Rev. Slagle, responded to by Mrs. Usery, of Valley View. Roll call and reports of delegates and District Secretary followed. Denton, Street, Gainesville; Whaley Memorial, Gainesville; St. Jo, Myra, Valley View, Sanger, Aubrey all were represented, while Denton Station and Lewisville were only represented by reports.

The half hour devotional, led by Mrs. Scott Fulton, was a feast to the souls of all present, her lesson being the Twenty-third Psalm, showing the close relation between the Father and his children. The noon hour was spent in luncheon and social chats. At 2 p. m. the afternoon session opened with Mrs. Gatewood conducting devotional. A splendid paper on Young People and Children's Work, by Mrs. Porter showed the necessity of holding our young folks from 14 to 21 years with a firm but loving grasp.

Mrs. Fulton presented the Mission Study and Publicity in a very helpful manner. October is the time for the membership campaign. She also gave an outline of the books to be used and gave helpful suggestions how to present them.

Mrs. Nutting presented Supply Department, and boxes were pledged by all delegates present. Thursday night the young ladies rendered, "Tired of Missions," which made a lasting impression on all of us. Friday morning Mrs. Bennett, Conference Treasurer, gave her financial report, showing an increase in Auxiliary and dues.

Place of next meeting was left until another time. All left feeling a spiritual uplift and praying God's blessing upon each present, the district and the District Secretary.

TRINITY AUXILIARY, EL PASO.

The work accomplished by the Trinity Auxiliary of El Paso during the past year has been most encouraging, not only in a material way, but spiritually. A wonderful unity and harmony prevails in every department.

Harvest Day was observed in September on account of our conference meeting in October. On this day all the members were reminded of dues and pledges, and all the women of the congregation invited to join the Society.

Large plans are being laid for the Week of Prayer. Our First Vice-President reports the Young People's work in good condition. We have one large Society of both boys and girls. They have paid on the pledge for the conference year, \$61.16, which we think is good, as most of these young people are members of the League, also Philathea and Baraca Classes in the Sunday School. We have three smaller Societies in charge of the First Vice-President. The Children's and Baby Division has taken a new start this month, and with their consecrated leader we feel they will accomplish much.

The Mission Study Class has decided on "The South of Today" and "South American Neighbors" for our course.

The Social Service Committee is assisting in religious work among the soldiers as well as community problems.

At our officers' meeting, which was held at the home of our Superintendent of Supplies, Mrs. E. G. Perry, Mrs. Empress Arrington, our Conference President, presented, in behalf of our officers, a brooch to Miss Alice Carre, one of our faithful and most beloved officers, who is leaving soon to make her home in Alabama.

We feel justly gratified over our report, and we give all the praise to God to whom all praise is due.

Money sent to Conference Treasurer: Dues, \$291.05; pledges, \$237.50; scholarship, \$40; Scarritt Endowment, \$4; Week of Prayer, \$113.78; spent on parsonage, \$204.11; local work, \$491.27; two boxes, valued at \$66.50.

MRS. H. H. HENDRICK.

DUMAS AUXILIARY.

Mrs. Harry Cummins, one of our members, having been in poor health for the past two years and not able to attend our meetings as she would like to do, asked that we should come and spend the day with her at some future date. So at our last regular meeting we decided to use September 6 and meet at the Church and all go together and take our dinners. Ten o'clock we started for Mrs. Cummins' place. Mr. Cummins was at the gate to meet us and Mrs. Cummins, with her smiling face, and Hildred met us at the door.

Each one having taken something prepared for dinner, we found that Hildred had everything prepared to meet us, as she had everything in order and the table all set. At 12 o'clock we sat down to a fine dinner, with everything good to eat.

There were twenty-three of us. We had with us as visitors Messrs. Beauchamp, Anthony and Mesdames Judge Fox, Clark and several young people and children. Lee Sisk acting as organist. Prayer by Mr. Beauchamp. Song. Prayer by Mrs. Ward. Subject,

"Christian Stewardship;" leader, Mrs. Ward. She then asked Brother Sisk to read the Scripture lesson, which he found in 1 Cor. 9. He also gave us a splendid talk on Christian Stewardship. Song by the children. Reading, "The Least of These," by Mrs. Wiley Fox. Reading, "Little Garden Maiden," by Mrs. Sisk. Song, "Dear Old Mother," by Irevnt Sisk. Reading by Mrs. Ward from the Advocate, written by Brother Sisk. Recitation by Hester Davis. Organ solo by Lee Sisk. Reading, "In a Tenant," by Mrs. Melvin Anthony. Mrs. Ward read a piece from the Advocate about the orphans. Prayer, Mrs. Melvin Anthony.

Mrs. Cummins then gave us a talk telling of how she had enjoyed us being with her and asking that we should meet again at any time.

Reading of minutes, paying of dues, etc. Mrs. Sisk read a letter thanking the women for what had been done for them since coming to Dumas charge.

Mrs. Sisk also gave a report of what had been taken in and paid out during the year. We decided to try to use our Sunday's eggs on the missionary work. Amount paid in as follows: For little orphan boy, \$1.35; dues, 30c; total, \$1.65. Visits to the sick, 30.

Mrs. Ward read a letter from little Alvin Cassey telling of how he was getting along and thanking us for what we were doing for him.

Mrs. Cummins donated some quilt pieces to the Society and the ladies decided to meet with Mrs. Davis to piece them up. Those who could not meet there took some home with them to piece.

At 5 o'clock we departed for our homes, each one expressing themselves of what an enjoyable day they had spent and hoping that Mrs. Cummins might be restored to her usual health, that she might be with us more for we do miss her so much in our Society, but we know her prayers are with us in our feeble efforts.

A MEMBER.

A BUSY FURLOUGH YEAR.

Dr. John A. Snell and family, after a year of furlough in the United States, sailed on August 26 for China, where Dr. Snell will continue his notable work in Soochow Hospital. Dr. Snell's furlough has been anything but a period of idleness. He has done post-graduate work in medicine and surgery in Nashville, in New York, and under the Mayo Brothers, at Rochester, Minnesota. In addition he has traveled and spoken extensively for the Student Volunteer Movement.

JOAQUIN MISSIONARY SOCIETY.

The Missionary Society has not missed a meeting this summer, with exception of one when so many of the members were attending the district meeting at Tenaha in June. Our membership numbers fourteen, all interested and active in service. We are rejoicing in the prospect of three more, at our next meeting. We are sending each quarter a "box," one containing little clothes to the Virginia K. Johnson Training School, a case of eggs to the Co-operative Home at Houston, and towels to the Training School. Mrs. R. L. Carroll is doing splendid work with the Juniors, having about thirty enrolled and an increasing Baby Roll. These have sent a nice selection of canned fruits to the Co-operative Home. The entire membership of Adults enjoyed the Mission Study and book, "The King's Highway," and are looking forward to selection and study of new book in October. The Bible is studied at our social meetings. Occasionally we have no program, but have only social diversions. Seven thousand two hundred Bible questions and answers have been ordered recently, the teacher alone having answers, students the questions and they search the Scriptures for answers. Social service programs are separately carried out and prove instructive and beneficial. We have done some good local charity work, in addition to paying \$10 toward painting the parsonage located at Tenaha. Rev. W. R. Crawford gave his cotton patch to the women if they would pick it, and those who could went two afternoons, picking 300 pounds, which makes \$15 more in the treasury.

CLARA S. RAMSEY, Publicity Superintendent.

LETTER FROM BRAZIL.

Collegio Izabella Hendrix, Belo Horizonte, E de Minas Geraes, Brazil, July 16, 1916.—Dear Mrs. Cunningham: Your card and letters came on the last mail, and I'm so glad to hear of the splendid work of Texas Conference and especially Jacksonville District. I also had a card from the new Auxiliary at Douglas, Texas, and am looking forward to the incoming steamer for the promised show-er. I'm sure I'll enjoy them, and they'll help me. A shower is very refreshing to a transplanted shrub, you know. And to know that each Auxiliary is so vitally interested in the Master's work through me gives me a new stimulus for work.

We have just got well started on our second term's work, after the midterm holidays. We lost a few pupils, but have gained others and now have an attendance of about one hundred twenty.

I have become especially interested in the Primary Department, which, since Miss Ferguson left for her furlough is largely left in my direction. I also have a class in manual arts for boys, which is doubly interesting, as they are real boys, alive and keen to do things—their regular work, if it's exactly ready for them, and plenty of other things, if there's a moment's spare time. My sewing class, of which I've written, is my pride and joy. They do such dainty, neat work that I hardly have to show them. So you see my work is growing.

I'm still studying the language, as, of course, I'll have to do for years even, but I'm practicing quite a bit more lately. I shall take my first year's examination in August, after which I'll be considered a full-fledged missionary.

We are very much pleased over the new interest in Sunday School work. In order to increase our membership we began two weeks ago by dividing the school into the yellows and greens, each side to work for new members during the quarter. Today we had one hundred twenty present, an increase of about forty over the average attendance. Our Primary Department had twenty-seven. We have a lovely, airy basement room with the small chairs and an organ so that we have every opportunity for good work with the little people. They appreciate the singing and marching and the stories.

Again may I ask special prayer for our

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Sunday School work. For many it will be the first study of the Bible and we want it to bear fruit for the Father's kingdom.

The Annual Conference is in session in Ribeirao Preto this week, and we are very anxious to know if we will get one of the new missionaries. You know there are only two and there is need for several more. May not Jacksonville District pray with faith again for a missionary from her own midst. "Pray ye the Lord of the harvest." This field is truly "white."

With much love for all my fellow-laborers, Yours sincerely, MAUD A. MATHIS.

MISSIONARY SOCIETY OF BEEVILLE.

The Missionary Society of Beeville District held its district meeting at Beeville September 19-20. Mrs. R. L. Stell, the District Secretary, desiring to make this the most profitable meeting as well as a pleasant one, had Mrs. T. A. Brown, our conference officer, come down from Austin to be with us.

At 8 p. m. Tuesday the main feature of the hour was a most instructive address by Mrs. Brown, giving facts concerning the marvelous work accomplished by the women since the organization thirty-eight years ago and a glimpse of the undeveloped territory yet to be reclaimed. Wednesday morning Mrs. Stell conducted the devotional and after the usual preliminary work the business of the day was taken up.

Delegates and visitors were present from the following places: Floresville, Kenedy, Berclair, Alice, Falfurrias, Odem, Robstown, Corpus Christi, Taft, Ingleside and Rockport. Good reports were given by all the delegates and no one would ever suppose these reports came from a section smitten with drought and storm.

Mrs. E. R. Schultz, of Alice, who has recently been appointed director of the children's work in the district, made a strong appeal to the Auxiliaries present to organize the children, and showed in many ways how this feature of the work could be made interesting and helpful both to the Second Vice-President and the children.

Mrs. Brown stressed the need of holding executive meetings where the work can be planned for each coming month. Then the pledge was discussed and explanation made showing how the work suffers unless we bring up this special fund. Social Service received due consideration.

The membership campaign was explained in detail and Beeville District urged to make good in this respect; also to observe Harvest Day when all funds should be paid in full.

Mrs. Herring, of Floresville, read an unusually interesting paper on Mission Study and Publicity.

Mrs. Rounds, of Robstown, read a good paper on the Young People's Work and "What Our Money Makes Possible" was discussed in an excellent paper by Mrs. Bowman, of Taft.

Mrs. Cunningham, of Corpus Christi, discussed "Organic Relationship and Reporting" by the use of a blackboard diagram.

The spirit of good cheer was everywhere present and good results will surely follow this enthusiastic getting together. The program was well planned and showed that Mrs. Stell's heart is in the work.

Just before the noon hour a memorial service was held in honor of Mrs. Walker, President of Beeville Auxiliary, who recently passed into the "Beautiful Beyond." Mrs. Dobic, Mrs. Mohle and others paid loving tribute. To the Christian "There is no death, what seems so is transition."

A most enjoyable lunch was served at the Church at the noon hour. The good women of Beeville know how to dispense hospitality and we are ready to go back any time. MRS. A. W. CUNNINGHAM.

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Notes From The Field

(Continued on from page 5)

next meeting was held at Fruitland, starting on the first of September, lasting only one week, with no conversions, but the interest was growing, and could we have carried it on a week longer I think we could have had visible results. Then on September 15 we started a union meeting in Sunset, with four Churches uniting—M. E. Church, South, M. P. Church, Nazarene and U. S. A. Presbyterian Churches. The captain of this union band was Rev. Andrew Johnson of Wilmore, Kentucky. For twenty-three days we battled against the powers of Satan. The preaching was strong and argumentative from a historical and pictorial standpoint. Brother Johnson is a prince, and his sermons on regeneration were exceptionally good. The congregations were large at night, but small at the morning hour. Many of the services brought conviction and they would come forward for prayer, but the devil would get the best of them before the next service, and they would not come to the services, or they would come and sit in the back of the tent and refuse to move on any proposition. We cannot give results accurately, but there were about ten conversions, with seven additions to the various Churches. We hope the visible results were not all that were accomplished. Conference will soon be here. Financial conditions are bad here, the boll weevil wrought havoc with the cotton crop. I will not be able to say at conference, Everything in full, Bishop, but am praying for the success of the great Church I represent and am working to make it succeed within the bounds of my own charge.—W. W. Barnett, P. C.

WORKS' CHAPEL, BOSWELL, OKLA.

I don't suppose many people know there is a place known as Works' Chapel, but two years ago, the third Sunday in July, a Church was organized at Wilson Schoolhouse, four and one-half or five miles Southwest of Boswell. It was organized by Rev. J. W. White, pastor at Boswell, with nine members. By August 30, 1916, the membership had increased to nineteen members. On that night our pastor, Rev. Albert A. Puckett, began our revival. The Christians began to work the first service. The second service there were two conversions, a boy and a married lady; the next night four little girls were saved. Thirteen services were held. The results were: Fourteen conversions during the meeting and one since; sixteen additions to the Church, three by letter, the others on profession of faith. The Baptist Church at Boswell will get one or two members. Brother Puckett did all the preaching and surely did it well. We think we have the best preacher ever and want him back next year. Every one around Works' Chapel loves Brother Puckett. We have a little Sunday School that has been organized some four years and has never died during the time, but has come very near death's door several times. Have an attendance of from ten to fifty. Pray for us that we may ever be faithful.—A. Charter Member.

CHICKASHA TO THE FRONT!

Following the unparalleled revivalistic preaching of Dr. Willmore Kendall, of Weatherford, Oklahoma, our Church has taken on the deepest spiritual tone that has been manifest in years. In fact our people feel that no one could have done the character of work that Dr. Kendall (though blind) has accomplished during the past ten days. He is perhaps the best scholar in all of this section of the country, having graduated with the highest honors some years ago from the Northwestern University of Chicago. We cannot say too much of his splendid enthusiasm, deep consecration and genuine humility. He not only won, but has conquered our hearts forever. Our people cheerfully presented him with a purse of \$250, and one of our good men has given him his choice of any two volume publication in "Braille Type." He is simply a genius, and deserves all the honors he has won. In all, Chickasha charge is the most delightful pastorate we have ever served and all reports will go up in full and over. In fact, this has been a matter that was settled more than a month ago. We have a big-hearted, loyal and devoted congregation. We shall look forward with pleasure to meeting the brethren at the West Oklahoma Conference. To the friend who scans this note, know that we haven't forgotten, nor shall forget, you, Oklahoma is a great State! The fellowship of the brethren has been a blessing. Pray for us, Lawrence L. Cohen, Jr.

MERIDIAN.

The first week in October was designated as Harvest Week in the Meridian Methodist Church, and was celebrated by a series of evangelistic services lasting for eight days, including two Sundays. Our presiding elder, Rev. S. J. Rucker, preached for us on the opening Sunday and on Monday morning. Rev. Ashley Chappell did the preaching from Monday evening until Friday evening. To the regret of all Bro. Chappell was forced to return to his own charge on Saturday morning. Bro. G. F. Winfield, a man well known for his versatility and adaptability, kindly agreed to step into the breach and do the preaching for the remaining two days. The fact that we had three preachers from first to last, rather than one preacher for the entire eight days, did not seem to interfere with the work. Each one of these three brethren rendered most excellent service. Bro. Rucker's preaching on the opening days laid a splendid foundation for the work that was to follow. Bro. Chappell's preaching during the five days that he was with us was as high a type of revival preaching as the writer has ever heard. His sermon seemed to be more powerful than the ones that had preceded. During the last two days Bro. Winfield's preaching was of the same high order as that which had preceded and the spiritual force of the meetings continued to grow. The greatest service of the series was the closing service on Sunday night, when six young men surrendered to Jesus Christ. During the entire week there were about seventeen conversions and reclamations. Several who were reclaimed were already members of our Church. Four united with the Methodist Church on profession, three by letter, and a few will join other Churches. On the last Sunday of the meeting we launched a movement for a new parsonage. Several hundred dollars were subscribed within a few minutes. A so-

liciting committee is now presenting the matter in private and is meeting with encouraging results. The committee confidently expects to secure the amount asked for, and perhaps more. The present indications are that the parsonage will be ready for occupancy within a few weeks after conference. Meridian College is having a fine year. The attendance is the largest in the history of the institution and the students are considerably higher in their classification than ever before, about seventy of them being in the college department. They are a fine lot of young men and young women and have an esprit de corps which the writer has never seen equaled in any other institution. The large majority of them are Christians, and a great many of them are members of our Church in Meridian. The ministerial association, consisting of about fourteen young preachers, and the Y. M. C. A. cabinet are planning definite effort toward leading all of the unconverted students to Christ during the present school session.—Ernest L. Lloyd.

INOLA, OKLAHOMA.

Our revival meeting for Inola began Wednesday night, September 20, and closed Sunday night, October 8, and it was indeed a revival of religion. My long-time friend and dear brother in the Lord, Rev. W. H. Brown, of Dallas, was with us in the spirit of the Master, full of faith and the Holy Spirit, and did us great good, and was a great blessing to our town and surrounding community. He proclaims the whole counsel of God, so simply and plainly that the "wayfaring men, though fools, shall not err therein" if they want to know. He "cries aloud and speaks out" and that "without respect of persons." Everybody in and around the town knows Brother Brown and the Lord have been to Inola. Some of the hardest sinners were reached and rescued, and went right to work for the Lord and the salvation of souls. We had some forty or fifty professions of all ages, from eight to ten years old to sixty and seventy, and the Church greatly revived. Quite a number united with the different Churches and others will join yet. It is the general consensus of opinion that the meeting was one of the best, if not the very best, that the town has ever been blessed with. All felt that if Brother Brown could have remained with us another week that the town and surrounding country would have been revolutionized, and all that would have salvation would have been saved. Brother Brown went away with the respect, love and esteem of all the good people of the town and country around. We want to keep the good work going. God help us and bless us all, together with our dear Brother Brown, and may God continue to use him to the glory of His great cause for many years to come.—C. M. Keith, P. C.

ROMNEY CIRCUIT.

I have deferred reporting from our charge from time to time until it is almost conference time. But Romney Circuit is still here, covering a distance of about thirty miles in length, with six appointments. Pioneer having been placed on the work since last Annual Conference. We found four Sunday Schools on the work when we came on, and have organized two good live schools this year. We have held seven revival meetings, which resulted in 88 conversions and reclamations. Brother W. T. Singley, J. B. Dodson, M. D. Council, E. M. Wisdom, all pastors in this district, and Rev. J. C. Watkins, a local deacon, were the preachers we had to help in the meetings. A more faithful and better set of preachers can hardly be found. They are able men and full of the Spirit, and have a zeal for souls. The pastor preached some in four of the meetings. Our meetings were all good and will long be remembered by many, for God poured out his Spirit upon us and many were made to rejoice in a Savior's love. This has been a great year for us, it being our first year in the ministry. We have learned a great deal about Church work that we did not know. We have a fine set of people and have added quite a number of good, strong men and women to the Church this year. We love our people and have enjoyed working with them. I fear that some of our collections are going to come short on account of short crops and hail storms. We had one hail storm in June that covered about half of our territory which totally destroyed the greater part of the crops in its path, but amid all this some of our people are doing their best to help us bring up a good financial report. We could say a great many good things about our people and the work this year, but as this is our first report, and our first year we will quit at this. Pray for us.—W. E. Anderson, P. C.

ROYSTON.

Royston which is on the Sylvester Circuit, deserves a report to be given a column to itself. Though they are small in number they make the most faithful band we have ever known. They have a splendid house of worship, which has given them no little trouble in clearing up past indebtedness. It seems that certain "isms" have fostered themselves at Royston and have determined to embarrass our cause, which in a large measure has retarded Methodism there. The drought has not been the only setback to Royston Methodism. Outright antagonism has hindered our progress there. When we came to the charge we found a Nazarene Sunday School in our church there. But this Sunday School was soon replaced with a Methodist Sunday School, and an able man in charge. We held a great meeting in the winter with the help of Rev. J. W. Cadwell. There were a number of conversions and a few additions. Later in the year we had to turn out of the Church a band of Apostolic people or "Tongue" people. These people landed in a storehouse near by and preached in Royston six weeks, creating a following of about twenty or twenty-five people. But during our great revival at Sylvester with Rev. A. C. Fisher, the loyal people from the Churches of Royston came over to Sylvester and prevailed upon Brother Fisher and his wife to "come over in Macedonia and help us." So they came and opened up battle at Royston September 8. It was indeed a hard battle. But the victory came just the same. The meeting was visible of more results than the ordinary revival. It was a meeting in a class to itself. We have never seen or heard anything like and yet we have been far out on the frontier. It lined our Church up in its proper place, whereas they now bravely assert their rights as a Church against all sin and wickedness together with the abominable "isms" that are so antagonistic to the organized Church. We now have a fine Sunday School and a man

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strong as adamantine at the head. Church debt nearly paid. All other claims will be met by conference. They have wrought well at Royston. The Fishers are great workers. A. C. Fisher stands in the front rank of evangelists. He is a loyal Methodist. He is a prince among preachers. He sounds no uncertain note. Thousands came and heard him who would gladly hear him again. Long live the Fishers. To God be all the praise.—L. Jackson, P. C.

LORAIN.

The latter part of May, 1916, my health gave way and I was forced to leave my work at Ringling, Oklahoma. It really pained me more than I can tell to leave what I thought the best people in the world and who are among the best, but not the best alone. I went to San Angelo, Texas, and spent a short time in a private sanitarium there. During this time my family remained at Ringling, Oklahoma. I then decided to go to Loraine, Texas, about 100 miles north of San Angelo on the T. & P. Railroad and build me a bungalow and send for my family, which I did the latter part of July, 1916. Our short stay and experience in Loraine reminds us very much of the parable Christ taught the Jew concerning his neighbor. Of course I was fallen by the wayside and my wife very despondent. But behold, before we were thinking about it, the good Samaritan came our way. He got right down and poured in the oil of gladness in the way of comfort and cheer and assured us that we were living among a loyal and Christian people. This Samaritan is none other than the Rev. C. E. Jameson, P. C., M. E. Church, South, Loraine, Texas. So he quietly passed on whispering to his people and in a few evenings we were made to feel that we were "pastor in charge." Did I say something? The dining table just groaned under the good things left for this preacher and his family. If the title is admissible, Brother Jameson is a prince, and the majority of his folks think that about him and he really believes he has the only people. I must confess that they are among the best people in the world.—J. M. Kemp.

CANYON STATION.

We have just closed a good meeting. The preaching was done by Rev. J. W. Fort, of Corsicana. The singer was Louis Mallard, and Mallard is great as a soloist and choir leader. Brother Fort well deserves the reputation which he has as a great evangelistic pastor. Both of these men are excellent help in revival work. They are religious and do their work with their whole soul. We feel deeply in love with both the preacher and singer. Canyon would be delighted to hear them again. To have them in our homes was a benediction. Last year we received 134 into our Church. This year to date we have received sixty-six. Our membership now is considerably over four hundred. We have a loyal and spiritual people. We love them and they seem to love us. Our Sunday School has more than 300 present nearly every Sunday. Finances are in good condition. Our presiding elder is a lovable man and a great preacher. No better man ever served a district than Dr. Robinson. Canyon people love him dearly. His work over the entire district is highly satisfactory. Canyon Church wants him returned to the district for two more years. He always brings an inspiring message, and his purity of character gives added strength to his messages. The West Texas State Normal College is located here with several hundred students and a strong faculty. President R. B. Cousins is a great and good man. The new building, costing over \$300,000, is the best equipped State institution we have in Texas. Young people are coming here from all over Texas and other States. Our Churches are taxed to care for these young people. If the attendance increases we cannot care for them unless we build a commodious structure near town. Canyon will need outside help to build and should have it. A splendid appointment for any preacher.—J. W. Mayne.

VINSON, OKLA.

Vinson Charge is the outside row, in the northwest corner of Mangum District. We join Texas on the west, and Clinton District on the north. We have had a good year. We have four Churches, giving half time to Vinson, one-fourth time to Union and one-fourth time to the other two Churches. We began our revival meetings at Salton, was there fourteen days, and had twenty-eight conversions; then at Union Grove, where we had a good revival in the Church, but no conversions. Then we went to Union, where we spent fifteen days; a good meeting with thirty-eight conversions. Then we began the fight at Vinson (the hub), where we had a hard fight, but the faithful ones prayed and stood by their pastor, and the Lord heard them, and there were 108 conversions and a great re-

There are some as fine people on this charge as can be found anywhere. The prayer meeting, Epworth League and Sunday School are doing well. Last night there were 120 out at prayer meeting. We will leave the work in good shape for the next preacher. This is our fifth year at Vinson. We served here four years and then was at Duke one year, then back here this year. Well, this closes out our thirty-third year in this conference. We came to the Indian Mission Conference September, 1883; served one year as supply, was admitted on trial at White Bend Hill September, 1884, Bishop Hargrove presiding. Then Statehood came and the name was changed to Oklahoma Conference; then at Ardmore six years ago the conference divided and I fell in the West Oklahoma Conference. There is but one active preacher in this conference that was here when I came (Rev. M. L. Butler). I have seen the Church grow from a small conference of faithful men in 1884 to two great conferences. When I came to this conference there were but few church houses. We preached in private houses, brush harbors and dugouts. I think one of the best services I ever held was in an old log house. There were three present—a man and wife and their daughter. The daughter was converted, and I received the man and wife into the Church by certificate and the daughter on profession of faith. That was the only time I ever held a service where every sinner was converted, and every one that was there joined the Church. If we would have had to vote on them we could not have received them, for there was no one to vote, but, like Phillip, we did not have to take a vote. Let me say, Dr. Bradford, you are giving us a great paper.—J. C. Scivally.

"I WAS NAKED AND YE CLOTHED ME"

The hearts of the orphan children are being made glad every day by the arrival of the nice boxes of winter clothing. Each boy and girl looks forward to the coming of "my" box and to them it is a time of rejoicing, when it appears. Never have we gotten such a hearty response to our requests for clothing. Each box is full of the nicest kind of clothes, which fit exactly, almost every time. And the money sent for shoes is greatly appreciated. These generous supplies cer-

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NEW MODEL DROP-HEAD AUTOMATIC LIFT, and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap. Shipped to your station direct from factory, freight prepaid, for \$25.50. This includes one year's subscription to the Texas Christian Advocate
Address
BLAYLOCK PUB. CO.
Dallas, Texas.

OUR CONFERENCES. (Revised)

- German Mission, East Bernard, Bishop H. C. Morrison, October 18.
West Texas Conference, Uvalde, Bishop E. D. Mouson, 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. Mouson, 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. Mouson, November 22.

ANNUAL CONFERENCE NOTICES.

CLASS OF THE SECOND YEAR, WEST OKLAHOMA CONFERENCE.

The Class and Committee of the Second Year are called to meet in the Methodist Church in Wynnewood Tuesday afternoon, October 31, at 4 o'clock. Bring your certificates and credits.

COMMITTEE FOR FIRST YEAR.

I announce the call of the members of Committee for First Year and all the members of the class to meet at Methodist Church Tuesday, October 31, 1916, 9 a. m. Bring your grades and all other data that you will need.

NORTH TEXAS CONFERENCE.

Application has been made some weeks ago for the usual reduction in railroad rates for the next session, and while I have not any further information I suppose they will be granted as usual.

- The District Auditors are as follows: Bonham District—T. G. Whitten. Dallas District—G. Shurt. Decatur District—Frank Richardson. Gainesville District—J. W. Slagle. Greenville District—C. C. Childress. McKinney District—J. W. Beck. Paris District—R. C. Hicks. Sherman District—W. F. Davis. Sulphur Springs District—J. H. Scripps. Terrell District—R. E. Porter. Wichita Falls District—R. B. Curry.

The committee appointed at the last session to arrange for some observance of the semi-centennial session have provided for a service Tuesday night in observance of the fiftieth anniversary of the organization of the conference Tuesday night before the session opens Wednesday.

Rev. H. M. DuBose, D. D., Book Editor, will deliver an address during the session in celebration of the Asbury Centennial. This will probably be on Wednesday night.

COMMITTEE AND CLASS FIRST YEAR.

Committee and Class of First Year, North Texas Conference, will meet at Wesley Church, Greenville, at 9 a. m., October 31. Those who have passed all work will please mail certificates and sermons to me at Greenville, REX B. WILKES, Ch'mn. Honey Grove, Texas.

COMMITTEE AND CLASS THIRD YEAR.

The Committee and Class of the Third Year will meet at Wesley Church, Greenville, on Tuesday morning, October 31, at 9 o'clock. A. L. ANDREWS, Chairman.

COMMITTEE NOTICE.

The Committee and Class of the Fourth Year will meet at Wesley Church at 9 a. m., October 31. Written examination. CHAS. A. SPRAGINS.

CENTRAL TEXAS ENTERTAINMENT.

The Committee on Entertainment is anxious to give the "best home" to everybody at the Jubilee Session at Waxahachie. If there are special requests, or if there is a "peculiar case," please let us know not later than November 1. Requests and "peculiar cases" after that will be embarrassing. Assignments will be made after the 1st, and notice of the assignment will be sent to each member of the conference at least ten days before the conference convenes.

S. M. U. AND THE EDUCATIONAL COLLECTION.

West Oklahoma Conference Brethren: As Conference Secretary of Education please allow me to urge that you do not unequally prorrate the educational assessment, as some pastors have done. You may feel that it is not needed so badly as others. In the first place it is very probable that we shall soon need it very much. In the second place you have no moral, nor legal, right to misappropriate any of the assessments. It is unfair. When you strike at Christian education you strike at the very bed rock of civilization and undermine the foundation upon which the Church itself exists.

TO THE PASTORS OF THE TEXAS CONFERENCE.

Please observe the following items in your ensuing reports to the Annual Conference: 1. Do not report "cents" in your statistical tables. This is only done when the assessments have not been paid in full. The last General Conference passed a resolution that only dollars should be reported, and not fractions, so as to facilitate the work of the statistician, and save time. If you will observe this, it will save us much time and make the book of the Conference Treasurer and the figures of the Journal tally. 2. In table No. 1, under the item "Expended for Churches and Parsonages" and "Amount collected by the Women's societies," we often have mistakes. If the expenditure for churches and parsonages includes the amount collected by the women it should be indicated. Else the two items will be added together by the secretaries. If these two

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.

ADDRESS WANTED.

Dr. C. L. McClellan wrote us recently but failed to give his postoffice. Write again, please, Doctor, that your letter may be given attention. Texas Christian Advocate, Dallas, Texas.

AGENTS WANTED.

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

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.

BARBER TRADE.

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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.

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.

items do not include each other, please so state on the back of the report.

3. In table No. 2, under the item, "Less amount elsewhere reported," fourth line from bottom, please observe that if your Sunday School has raised something for missions on assessment, or if the League has; or if they have raised a special, which you expect to report in their respective places in table No. 3, see that it is not reported twice, which can be avoided by making the proper deduction in table 2, as indicated.

4. By all means have your report in the hands of the statistical secretaries by the end of the first day of the session; also see to it that your assessments, as marked in your reports, tally with the official assessments sent by the presiding elders to the secretary of the conference. H. B. SMITH, Assistant Statistical Sec. and Editor Journal Texas Conference.

RESOLUTIONS—REV. C. N. N. FERGUSON.

Whereas, Rev. C. N. N. Ferguson, presiding elder of the Abilene district, is rounding out his quadrennium on the district, and is holding the last Quarterly Conference on the Hawley charge, and

Whereas, Brother Ferguson has been faithful and untiring in his efforts, proclaiming the gospel of salvation to the unsaved, bringing messages of cheer and comfort to pilgrims on the way to the celestial city, and preaching the great doctrines of Methodism in his impressive way, and

Whereas, No district in Methodism has had more faithful and efficient service than our district has had during these four years, we find him to be brotherly and religious, frank and open in his dealings with both preachers and people, and we have learned to trust his judgment and follow his leadership in all matters pertaining to the spiritual and temporal affairs of the Church, therefore be it

Resolved, That it is with sincere regret that we give him up. Furthermore, if it were not for the law of the Church which prevents his further stay with us we would seek his return for an indefinite period. But since he cannot be with us longer in this capacity we wish to express our desire for his continuing service in the Bishop's Cabinet. His mature judgment and experience qualify him for yet larger service in the eldership.

- (Signed) R. S. WATKINS. J. G. PINGSTON. COMER CLAY. JAMES GILBRETH. H. M. ANDERSON. J. S. AKENS. H. C. HALL. D. F. BOND.

PROGRAM OF MISSIONARY ANNIVERSARY.

The following is the program of the missionary anniversary of the Board of Missions of the West Oklahoma Conference, to be held Friday night at Wynnewood, at 8 o'clock p. m.: Dr. M. L. Butler, President of the Board, will preside. Devotional services will be conducted by J. S. Lamar. A short address, dealing with conference conditions and setting forth the policy of the

TELEGRAPHY.

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

MISCELLANEOUS.

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

CATARRH SUFFERERS!—My mother was cured of nasal catarrh with inexpensive home remedy; will gladly send particulars to sufferers. Write W. H. CHESNETT, Greer, S. C.

REAL ESTATE.

SAN MARCOS property to sell or trade. W. H. KILLLOUGH, San Marcos, Texas.

FOR SALE at a bargain, 2 1/2 acres of land, good 6-room house, well and other improvements. Less than one mile from S. M. U. Dallas Hall. If interested write, at once, to REV. FRANK HUGHEN, Dawson, Texas.

WHY TWO GREAT METHODIST CHURCHES?

The United States and Canada are alive with this question today. Few people know anything about the real facts in the matter, because there has never been any one book published that contains the whole matter, everything pertaining to it in one condensed volume. And few people try to get at the real facts in anything. Preachers and laymen should be thoroughly posted on this question now, especially in the M. E. Church, South. The only history that contains everything pertaining to this is "Why Two Methodist Episcopal Churches?" by Wm. A. Bowen, in which a complete bibliography is given and which is found in no other work. The history gives all the debates, resolutions, facts and comments that led up to the split in 1844 and even down to date. Dr. H. M. DuBose, now book editor for the M. E. Church, South, wrote the introductory. Sent postpaid for only 59 cents either through the Methodist Publishing House, Nashville, or Dallas, or the author, Wm. A. Bowen, Arlington, Texas.

Board for another conference year, will be made by J. W. Sims, Conference Missionary Secretary.

The address of the evening will be made by Dr. Ed F. Cook, Secretary for the Department of Foreign Missions. He will give us some of the world-wide problems in the work of missions. J. L. GAGE, Secretary.

DEDICATION.

The Methodist Church at Little River, Bell County, Texas, will be dedicated at 11 o'clock the second Sunday, November 12, 1916, by Rev. O. C. Swinney, pastor of the First Methodist Church, Troy, Texas. All former pastors are invited to be present. JOHN T. FERGUSON, P. C.

MARRIED.

CHAPPELL-FELDER—At the Methodist Church at Chappell Hill, Texas, Dr. Robert F. Chappell and Miss Helen N. Felder, October 4, 1916, 4:30 p. m., Rev. R. E. Ledbetter officiating.

DAVIS-OLDHAM—Tuesday morning, in their buggy at the door of the residence of J. O. Jorden, in Thornton, Texas, October 10, 1916, Mr. H. S. Davis and Mrs. Lonnie Oldham, Rev. J. O. Jorden officiating. Both parties live near Oletha, Limestone County, Texas.

SMITH-LANE—At the home of the bride's parents near Lane's Chapel, Mr. W. W. Smith, of Rotan, Texas, and Miss Susie Lane, Rev. W. G. Gwaltney officiating.

Roswell District—First Round.

- 1916-1917. Pecos, Oct. 28, 29. Odessa, Oct. 29, 30. Rogers, at Rogers, Nov. 4, 5. Portales, Nov. 5, 6. Clovis Cir., at Liberty, Nov. 11, 12. Clovis, Nov. 12, 13. Texico, Nov. 18, 19. Hagerman, at Hagerman, Nov. 25, 26. Lakeswood Cir., at Dayton, Nov. 26, 27. Sacramento, at Lower Penasco, Dec. 2, 3. Elida, at Kenna, Dec. 9, 10. Richland, at Richland, Dec. 11. Lovington, at King, Dec. 16, 17. Eunice, at Eunice, Dec. 18. Carlsbad, Dec. 19. Hope, Dec. 23, 24. Artesia, Dec. 24. Roswell, Dec. 31. S. E. ALLISON, P. E. Roswell, N. M., October 11, 1916.

Albuquerque District—First Round.

- Grady, at New Hope, Oct. 21, 22. Murdock, at Frio, Oct. 23. McAlister, at Jordan, Oct. 24. Melrose, at House, Oct. 28, 29. Vaughn, at Moriarty, Nov. 4, 5. Tucumcari, Nov. 11, 12. San Jon, at Tipton, Nov. 14. Clayton, at Snyder, Nov. 18, 19. Capitan, Nov. 25, 26. Carrizozo, Dec. 2, 3. Gallup, Dec. 9, 10. Magdalena, Dec. 16, 17. Watrous, Dec. 23, 24. San Marcial, Dec. 30, 31. Albuquerque, Jan. 6, 7. GEO. H. GIVAN, P. E.

19, 1916
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OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

VINSON—Sister Amelia Vinson, wife of Rev. Thomas Vinson, was born in Mississippi, May 8, 1841; came to Texas with her parents in 1852, and settled in Limestone County, where she grew to womanhood. She was married to Rev. Thomas Vinson in 1861. To them ten children were born, three of whom preceded her to the better land. No preacher ever had a more devoted companion than she. To make the heart of her husband glad and help him in his Christian duties was her chief delight. Her price was "above rubies." As a mother she was positive, yet always gentle and loving. To know Sister Vinson was to love her for her beautiful traits of character. Happily she and Brother Vinson lived together for more than fifty-four years. She died in the triumphs of the Christian faith, at the home of her daughter, Mrs. J. I. Hodges, in Sterling City, August 31, 1916. We shall see her again.

J. D. McWHORTER.

EMERSON—Brother Richard Emerson was born in Monroe, Wisconsin, February 7, 1853; was called home from Allen, Texas, June 2, 1916, leaving a wife, three sons and two stepchildren. He had been in failing health for some time, but in spite of the thought of the lingering sickness and the sorrow which came to us at his sudden death, we rejoice to know that he was prepared to meet God in peace. As a Christian Brother Emerson was quiet, but when the test came he was always loyal to his Church and true to his pastor. Some years ago, when I was his pastor, he was the truest friend I ever had. He was kind, good hearted and stood ready to discommode himself to help his friends, of whom there were many. He is missed by them all. May the Lord Jesus keep and preserve his affectionate wife and loving children until we see him face to face in the city of God, is the prayer of one who loved him.

D. L. COALE.

533 W. Magnolia Ave., San Antonio, Texas.

OWNBY—Brother H. M. Ownby was born August 3, 1861; departed this life at Era, Texas, August 18, 1916. Was married to Miss Rosa Neely December 1, 1889. In the death of Brother Ownby his family has lost a true husband and a devoted father, the Methodist Church a loyal member and the community in which he lived a good citizen. As his pastor I had learned to regard him as a devout Christian. His neighbors looked upon him as a man of pure character; yea, Henry Ownby lived the life of the righteous and he died the death of the same. His health had been declining for several months before his departure, but he was confined to his room and bed only a few days. He is not, for God has taken him. To his sorrowing wife and children and all relatives allow us to say you know where to find him. Be ye faithful in the service of the Lord whom he so faithfully served that you, too, when death shall claim you as victims, may go to be with him in our Father's house.

J. D. WHITEHEAD.

FRALICKS—Thomas Earl Fralicks was born November 6, 1893, and departed this life September 20, 1916. He married Miss Georgia Harper February, 1915. To them was born one sweet babe, who, together with mother, many other loved ones and a host of friends, mourn the departure of one just in life's prime. Death triumphed over everything that medical science, surgical skill and loving hands could do for his recovery. "Earl," as all called him, professed religion when only ten years of age, joined the Methodist Church and, with no fear of death, but with joy in his heart, embarked for the eternal shore, and thus verified Wesley's statement, "Our people die well." The writer, assisted by the Baptist pastor, conducted the funeral services from Marvin Methodist Church, after which the W. O. W. took charge and laid his body to rest in the Blanton Cemetery, near Whitewright, to await the resurrection day. Let us weep not as those that have no hope. We shall meet him again. May the Lord comfort and care for his loved ones till all meet in the home beyond, where death is unknown. His pastor,

J. A. WHEELER.

EVANS—On June 19, 1916, Nellie Evans fell on sleep. She had been a constant sufferer for several year, having contracted that dread disease, tuberculosis. But she was one of the most patient and loving characters that I have ever seen. Not a murmur or a complaint was ever heard to pass her lips. Hers was one of those rare spirits, worth more than the purchasing power of gold. She was resigned, submissive, buoyant, hopeful and happy to the last. She walked daily with the tender, loving Shepherd of the human soul and lived in demonstration of the powers of the ever-living Christ. In the hour, to which we must all inevitably come, there was one to take her by the hand and lead her in pastures green and made fragrant by his love. She lived a life of complete trust and obedience, having connected herself with the Methodist Church at the early age of six and a half years, it is to be expected that she would be strong in the face of the sobriety of man. Her life was short, only twenty-three years and six months, but during that time she glorified God and has passed on to enjoy him through the ages. She had made her home with Aunt Ann Martin in Detroit, for some years. The remains were laid away in the Detroit Cemetery June 22. Father, mother, sisters and grandparents mourn her departure and she awaits their coming. Her death was not a cessation of existence, but only the fuller opportunity to live. She lives in the hearts of all who knew her. Her pastor, W. E. DALE.



MRS. S. M. LILLARD.

Mrs. Isabel A. Lillard, wife of Mr. Samuel Marvin Lillard, was the daughter of Mr. Samuel Neel, an old and highly esteemed citizen of this county. She was born on the Isle of Jersey, England, January 26, 1872, and came to Texas with her parents in 1874. They lived on Mill Creek for a time, then in town for several years, later moving to the farm which is still the Neel home. She was baptized in infancy in the Reformed Church in Alencon, France. In early youth she joined the Methodist Church and remained until her death, a faithful, devoted Christian. In January 4, 1893, she was married to Mr. S. M. Lillard, son of the late Mr. and Mrs. Sam C. Lillard, who were prominent citizens and early settlers of this county. For a number of years they lived a few miles east of Seguin, but for the past ten years have lived in town. Here, as elsewhere, their hospitable home has been open at all times to their friends, and the young people have enjoyed the cordial welcome and felt the blessed influence of a Christian home. Her death occurred Friday, September 8, 1916, and interment was made Sunday morning in San Geronimo Cemetery. Services were conducted in the First Methodist Church at 10 o'clock by the pastor. The large church was crowded with friends gathered to pay the last tribute to one they loved; while many outside, to follow the remains to the last resting place, where the low mound was heaped with the profusion of lovely flowers that mutely, but eloquently, gave evidence of the love and sympathy felt by every one. She is survived by her husband, two daughters, Mrs. H. E. Dibrell and Miss Virginia Lillard; a son, Sam C. Lillard; her father, Mr. S. Neel; a brother, Mr. Frank Neel, of Iowa; two sisters, Miss Florence Neel, of England, and Mrs. Edith Rogers, of this place. Her mother, two sisters, Annie Maud and Lillian; a brother, Frederick, and an infant daughter, Edith Evelyn, having preceded her to the Spirit Land. In the passing away of Sister Lillard a great loss has been sustained. In her home where she reigned as a queen, idolized by her husband and children, her ministrations and thoughtfulness will be missed. She was devoted to her home, seeking for herself and children true culture and refinement. She will be missed by society. She was not drawn away by its glittering attractions, following after its baubles, but entered into the social life in such a manner as to help and uplift it. She will be missed in her Church. She loved her Church. She was faithful to its teaching, loyal to its obligations and active in its councils. She had attended Epworth for many years in the interest of the League and Sunday School work and thus became acquainted with people from many parts of the conference. In her the pastor had a true, tried and competent assistant. Work left in her hands was sure to be done promptly and well. She always did her best. She was a woman of initiative. She could plan for her work. In her planning, when any new thing was involved, she consulted with her pastor. She was a leader, and yet always ready to follow. The Sunday School was her strong point and she was a workman that needeth not be ashamed. She was her husband's right hand in his work as Sunday School Superintendent. We shall miss her. Her class of boys, that she taught at a great physical sacrifice to herself, after she had managed the primary department, will miss her. Were it not for the fact that "God buries his workmen and yet carries on his work," we would be discouraged indeed. Her work was of such a character that her mantle will fall upon some one who will see to it that her loved work shall prosper and her ideas in Church work be realized. But this which is our loss is heaven's gain. Some one asked me why does God take people like these and leaves so many that are unfit. I told them: "Because only the best are choice enough for the King." When God goes into his garden he gathers the lilies of purest hue and richest fragrance. To something higher and better God has called our loved one, friend and fellow worker. Through our tears we see upon our cloud of sorrow the rainbow of promise, and as we gaze upon glory, we bow our heads and say: "Thy will be done." Surely it is a great thing to die in the arms of the Eternal God! Her pastor,

J. F. PENNYBACKER.

FINCHER—Eula Lockie, little daughter of Mr. and Mrs. Claude Fincher, departed this life at her home near Canton, Van Zandt County, August 25, 1916; aged three years, and was laid tenderly to rest in Oakland Cemetery. Lockie was a bright and lovable child and will be sadly missed by father, mother, sister and little brothers. But these parents have the Christian's hope. They know their precious little girl heard the repeated words of our Savior, "Suffer little children to come unto me." Another treasure has been added to that home on high, and heaven will seem nearer since little Lockie is there. May God comfort the hearts of the bereaved loved ones. Be faithful, fond parents, and some sweet day you will see and know Lockie again, "For of such is the kingdom of heaven."

A FRIEND.

POLK—Little Scot Polk, son of Mr. and Mrs. S. J. T. Polk, died Wednesday, October 4, 1916; was born September 23, 1912. Only a few years of life here, but enough to be the light and joy of the home. Little Scot was a very sweet dispositioned child and much loved by every one. He will be missed at the Estacado Methodist Sunday School, where he enjoyed going and singing his little songs. But he who said, "Suffer the little children to come unto me," has taken him to himself. May the devoted parents who were so constantly at his side and other bereft ones press faithfully on and have a glad reunion with him in the beautiful home of the soul.

A FRIEND.

BOYD—Maud Estell Boyd was born in Sabine County, Texas, near Milam, July 23, 1899. Joined the M. E. Church, South, July 3, 1912. She lived a very active Christian life until July 3, 1916, when God said it is enough, come up higher. She leaves a father, several brothers and sisters to mourn her departure, her mother having gone on some years ago. She was modest, refined and religious, ever ready to do anything she could for her family, her neighbors, her Church or her pastor. To know her was to love her. Her flower which has just burst into the full bloom of its fragrance, so her life was just reaching its full beauty when God called her home. The saddened home, friends, Church and Sunday School will miss her, but heaven will enjoy her presence until friends and loved ones come. Let us all be as good and as pure as was she and we have the assurance that we will meet her some day. May the Lord add his comforting Spirit to the bereaved family. We'll never say good-bye in heaven. Her pastor,

M. G. TAYLOR.

Geneva, Texas.

GUNN—J. H. Gunn was born June 14, 1829, in North Carolina. He came to Texas in 1856. He was in service during the Civil War, at the close of which he went back to his home State, but returned to Texas in 1866. He was married to Miss Sallie Taylor. To this union were born seven children—three boys and four girls. One went home before the father. He joined the Methodist Church at the age of 21. He was ever true, even through the trying times of the war. He fell asleep in Christ July 4, 1916. It was my privilege to be his pastor for three years. He was faithful to attend Church when able. He was one of the best men in the Church and the country about him looked to him as one of God's men. The last time I was in his home was when I returned to hold a revival for the Church, where he was a member; he was unable to attend. The pastor, myself and a score of relatives and friends met with him one day. It gave this soldier of the cross great joy. We heard him testify again to the goodness of God. Well done, doubtless will be the words spoken to him. He loved his Church. He was a reader of the Advocate for many years. A devoted father has gone, a loving husband rests from his labor. Yes, he is not, but his works do follow him. May the good Father smile on the aged widow and the children in their grief. An old pastor, J. A. PLEDGER.

McARTHUR—Joe (or J. M.) McArthur was born in Spartanburg County, South Carolina December 30, 1836; died September 7, 1916, and was buried near Loraine, Texas. Brother Jameson, of Loraine, conducting the services. Mr. McArthur served through the war and after the war was married to Miss Kisse Elizabeth McWhirter, of Spartanburg County, South Carolina, at Glenn Springs, by Rev. James. Miss McWhirter was a sister to our Rev. C. I. McWhirter, now of Greenville, Texas. To this union were born five children—two boys and three girls. One boy, Alfred preceded him to the glory world nine years ago. Mr. McArthur was converted and joined the Methodist Church in Hunt County, Texas, thirty-six years ago, and lived a Christian life that no one could find fault with. Many preachers, one by one, as they read this, will remember how they loved to be at the home of Brother McArthur. He lived to see all of his children converted. He was faithful to his Church as long as he was really able to attend. In December he was taken sick and took to his bed and for nine long months he suffered great pain from poisoning of the blood vessels, but he did not murmur nor complain against his Lord. He said the day before his death that he was ready to go. All of his children were present at his death. He leaves two sisters, his wife and four children, several grandchildren, a host of relatives and friends to mourn their loss. Farewell, father! farewell, father! How we miss thee none can tell; Jesus called thee, all is well. Live true to Jesus, dear ones, and we shall meet him again on that beautiful shore, where partings are no more. His son-in-law,

D. A. NEEL.

McDOWOL—John T. McDowol was born in South Carolina March 21, 1833, and moved with his parents to Georgia, and later to Mississippi, where he grew to young manhood. At the age of 21 he was married to Miss Virginia Blackwood. Four children have been born to them—two sons and two daughters. One son preceded the father to the other world. The other son and two daughters remain to mourn their loss with their bereaved mother and children. In 1875 Brother McDowol moved to Texas and settled in Lamar County. A few years later they moved to Ellis County and settled at Reynolds and then nine years ago they moved to Rice, at which place he breathed his last at 11:15, September 22, 1916, reaching the ripe age of 83 years. At 21 years of age "Uncle Mack" gave his heart to God and became a member of the M. E. Church, South. For sixty-two years he has been a devout, religious worker, serving practically all of the time in official capacity the Church and work he loved. The local press has this to say of this good man: He was kind and tender, gentle but firm in his convictions. He was always the champion of right and justice and led a life that was admired by the most skeptical. Unpretentious and unostentatious, he followed in the footsteps of the lowly Nazarene and set an example that was felt by all who came under his influence. The largest crowd that ever attended at Rice gathered at the Methodist Church Sunday morning to pay tribute to this great and good man. No text would more adequately express the desire of every heart than, "Let me die the death of the righteous and let my last end be like his." His family know where he is and will certainly press that way to find him. R. W. NATION, Pastor.

MYERS—Cornelius R. Myers was born January 24, 1860, in Louisiana. He early developed those family characteristics of success—honesty and noble-heartedness. For many years he was conductor on the T. C. Railroad. After a lingering illness he died in DeLeon September 8, 1916. His body was laid to rest in the Walnut Springs Cemetery. Just the day prior to death he prayed very earnestly and to him death was a welcome visitor. W. T. JONES, P. C. Walnut Springs, Texas.

McCONNELL—Miss Lenore, daughter of W. V. and Daisy McConnell, was born in Crockett, Texas, October 28, 1895, and died in the home of her parents September 2, 1916. Her remains were tenderly interred in the city cemetery, the new-made mound was covered with beautiful flowers and a host of friends anointed them with their tears. Her death was a great shock. That the angel of death was hovering over her was unsuspected. She seemed the very picture of health. Death did not catch her unprepared. She gave her heart to God and united with the Methodist Church five years ago. She possessed one of the sweetest voices in our choir. Her last thought was about the Church, and her last public act was to sing, "There Will Be No Night There." She is now experiencing the joys and sunshine of her heavenly home. Her pastor, CHAS. U. McLARTY.

WORD—Another of the Confederate veterans, has gone to his "long home." Bruce L. Word, after a long and very painful illness, died at the home of his brother, W. E. Word, in Agua Dulce, Texas, October 6, 1916, and was buried in Alice, Texas. He was born in Houston, Mississippi, June 15, 1844. He came to Texas with his parents when he was but eleven years of age, settling at Goliad, where the greater portion of his life was spent. He went into the Confederate Army at the tender age of seventeen and fought all through the thickest of the fray. He was married in 1881, to Mrs. Fannie Johnson Terryberry, whose sweet companionship he enjoyed but for a brief eleven months. He was a Christian and consistent member of the Methodist Church for about thirty years. He bore his great suffering with sweet resignation and marvelous Christian fortitude, counting it but gain that he must suffer, that God's glory might be manifested through him. M. E. F.

ROBINSON—The death angel came and visited the Robinson home and took the precious companion of Mrs. Nannie Robinson, William Shelton Robinson, March 11, 1915, was a little past dark. "Uncle Billie," as he was familiarly called by all that knew him, was born January 19, 1845, in Montgomery County, Texas. Moving to Madison County when only five years old, his parents settled on a farm near Elwood. He lived on this same farm sixty-five years. He had been in bad health for some time, but seemed to be much better that day until a few minutes after supper he became suddenly worse, and passed away before much help came. The children failed to arrive before his death. Just think what a shock to the loving wife and little grandson, Johnnie, besides the children and grandchildren. He married twice, first to Miss Emma Dean, to whom three children were born, namely: Ben, Will and Mary. Miss Emma dying, he married Miss Nannie Corley; eight children were born to them, namely: Minnie Bell, Lilla, Helen, Nannie, May, Lucy, Gordon and Lena. Only five of the eleven are living—Ben, Will, May, Gordon and Lena. "Uncle Billie" entered the war the second year and went through, always doing his part in every way. Becoming a Christian at an early day he lived a very consecrated life in the Methodist Church, always helping those in need of protection. Loved ones, do not grieve and mourn after him, but prepare to meet your loved one in heaven.

MARY LEE MARSH.

LEWIS—Mrs. Rosa Lee Lewis, wife of Nolan Lewis, of Jenkins, Texas, was born in Camp County, March 27, 1890, and moved to Morris County in 1906. She professed religion and joined the Baptist Church at old South Union in 1905. She was married by Rev. C. H. Adams to Nolan Lewis on October 1, 1914. Ten days afterward she was received by Brother Adams into the Methodist Church at Daingerfield. Afterward she and her husband moved their membership to Alina Church, five miles south of Daingerfield. She took violently ill on July 18, 1916 and her earthly life came to an end the next morning and thus ended a beautiful life on earth. But she still lives. She lives in the affections of her noble husband who never tires of thinking of her beautiful character and talking of her kindly deeds. He often sits and weeps, but he sheds no tears of humiliation and grief because of any disloyalty of hers to any of the sacred relationships of life. He rejoices in the consciousness that hers was a beautiful life well spent. She lives also in the affections of devoted relatives and friends who had learned to love and admire her because of her exemplary life, her kind words and noble deeds. She lives in the esteem of all who knew her. She also lives in heaven. "There remaineth therefore a rest to the people of God," saith Heb. 4:9, and her faith and life testified that she was one of God's people. We think of her as being in "the land that is fairer than day." Her last words were about beautiful scenes and shining ones she saw just beyond her. Her frail little body often suffered on earth, but she seemed to have "learned obedience by the things which she suffered." She was a great lover of flowers and delighted to associate with them, which doubtless expressed to her the beautiful thought of God and exercised a refining influence on her life. She was fond of giving flowers to friends, but no mere beautiful bouquets will be passed from her lovely hands to earthly ones. She is gone but not forgotten; is dead but continues to speak. Her name is like ointment poured forth, very precious. Her devoted pastor,

M. I. BROWN.

FACTS FOR CATARRHAL SUFFERERS.

The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

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ALEXANDER COLLEGE.

At the last session of the Jacksonville District Conference a resolution was unanimously adopted asking the Texas Conference at its next session to change the name of the Alexander Collegiate Institute to that of Alexander College; this was done in order to tally with the action of the General Board of Education, at its last session, which raised it to the full standard of Junior College. This makes it the eighth of such institutions in our Church, an honor to be appreciated. Of course it will be a pleasure to conference to do so. The long time and faithful friends of the old A. C. I. feel a fire of fresh life and a new spring of hope by that action. Faithfulness is always properly rewarded. Many good and competent men have contributed to the holding up and slow, but sure, lie and advancement of this plant. All honor to every one of them. Their persistent efforts have been justified and the present situation made possible. It has come to be worthy of the pride and patronage of all this section of the State and should have it, and substantially evidenced. It occupies a central place as the largest open field of any similar institution within the State, and without a rival. It is the geographical center of all Eastern Texas, with three trunk lines of railroads crossing at Jacksonville; being well drained, it is a healthy location. Its local setting is in the midst of the very best class of people—none better. The buildings and grounds are splendid and beautiful—with very marked improvement within the passing year. A number of changes in the government and home arrangements of the boarding departments have been made by the present administration, much to the betterment of the home life and social culture of both sexes. It fosters contentment and aids the studious ones by the extra quietness and orderliness about the whole premises. There is a chance for the best results in the pupils. The trouble now is lack of room in the boarding department; this is a pressing necessity now and must be provided. President Strother and his wife are "to the manor born" and everything moves like well arranged and oiled machinery, and they have with them a body of par excellent folk in every department. It is an attractive home situation, within and without; organized and disciplined after a most pleasing sort. And all East Texas Methodism, as well as the Texas Conference, specially, should be almost vainly proud of their live and growing child. Send your money and children without stint or fear; both will be fully justified. Satis verborum, JEROME HARALSON.

THE DODSON-NICHOLS DEBATE.

The Dodson-Nichols debate occurred as per schedule September 27-October 1 inclusive, between Rev. B. W. Dodson, presiding elder of the Hamlin District, and Elder Charles Nichols, of the Church of Christ. No more effective work could have been done for Methodism than that wrought by Brother Dodson. The debate was conducted in a Christian spirit and there is no bad taste left in the mouth as a result. On the contrary Dodson's masterful presentation of the truth, his powerful logic, coupled with his sparkling wit, through which ran like a silver thread expressions poetic and sublime, his matchless oratory in which the prophetic fire lit up his features and burned in his words, marked him as the peerless exponent of the old, old doctrine of our fathers. Throughout the discussion he never lost his composure, but sat serene and calm, his face occasionally lighting up with a smile at the thrusts of the opponent. When speaking he always drove home his argument, his cold steel of reasoning always finding the vulnerable spot in the argument of the opposition. He has endeavored himself to this people. Not to Methodists alone, but to all other denominations. His brotherly manner, his fairness, his bigness of heart and mind, and above all, his deep religious character have captured the hearts of the citizenship and called forth a deep feeling of respect both for the man and the doctrine. In short, the results are wholesome and only wholesome. The Church is revived and is on the firmest basis ever. Every one is in a good humor and our Church is respected. A number have become convinced of the truth of our position with reference to the scriptures. Interest in religion is revived. Now, brethren, permit me to add a few words as my own personal conviction. Don't be afraid of a debate with a Campbellite. I confess that I have always been opposed to debates, but I am thoroughly convinced that there are times when they meet the needs of the hour. Under such circumstances you have all to gain and nothing to lose, and I wish to say that in my opinion you will always make the gain if you secure the services of Rev. B. W. Dodson. He's "got the goods." Not only so, but all of us ought to preach the doctrine more than we do. We have the full gospel that will save the world—the doctrine of the Bible. Why allow some one else with only a part of it to get our "crown"? When we preach our doctrine as did the Fathers of old, we will have great results from our ministry as did they and the glory of our Methodism will shine with a deeper luster and our Zion will march forward with a surer stride into a new life and vigor never before experienced. "On with the battle!" A. D. JAMESON, P. C.

THREE GIRLS—A STATEMENT—A QUESTION.

From Holding Institute. In Southwest Texas and throughout Mexico there are a great many orphans—a greater number, it seems, than can be found in any other section. These must be cared for. Eleven years ago a poor old man walked sixty-three miles to arrange for putting his three little grandchildren in school. He was unable to provide for them, but wished for them an opportunity in the world, such as is to be gained through education. It was arranged to put two of them in that year, and the other came the next year. After commending the children to the kind and loving care of Miss Holding, the old man trudged back home, feeling that he had done the best he could for them. The children were six, eight and ten years old respectively. These girls were anxious to learn, and applied themselves assiduously to their studies, and especially so to English. Within seven years the oldest had reached the eighth grade, took the county examination for a license to teach, obtained a school, and has been teaching since then, a part of the time, two schools in one year, because of the scarcity of teachers for the Mexican schools. When we took charge of the school, the other two became our children. They helped with the work, their clothes were furnished by auxiliaries, and their books, and so forth, were supplied by the school. Such was the plan for our first year. At the beginning of our second year the oldest girl was asked to pay for books and tablets, which she did quite willingly. The Auxiliaries continued to furnish clothing. At the end of that school year, May, 1915, the middle girl completed the course, and was graduated. She took the examination, and obtained a certificate good throughout Texas. She obtained a school without trouble, and could have had several, for it has been difficult to obtain teachers for Mexican schools. For 1915-16, there were two teaching, and both taught two schools each within the twelve months. They paid tuition, piano instruction, washing, incidentals, and furnished clothing for the one in school. However, she continued to sweep school rooms to pay for board and room. In this last vacation, the youngest girl took the examination, and obtained a State certificate. Now three are qualified to teach. The youngest girl is now in school, and will graduate in May, 1917. The three children are now young ladies. Two are teaching. One is a graduate from the Institute, and another soon to be. All are staunch Methodists, though their family connections are Catholics. Kind readers, what do you think of the proposition? Now for the middle part of the heading. Brother Frank S. Onderdonk, Superintendent of the Texas-Mexican Mission, a highly esteemed personal friend, and a stand-by of the Institute, found a bright deserving Mexican girl, unable to attend school, but feeling a call to mission work. He quietly busied himself in her behalf, and induced a young woman to take an interest in the girl. A club was formed without be-

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 167, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urinal discharge by day or night.

ing a burden to any one, and her expenses are met in this way. She is in school now, and doing good work.

Now for the question. Are there not Leagues, Sunday Schools and individuals willing to invest a little time and a few dollars in Mexican orphan girls? Many of them can be found without effort, and we shall be glad to help make the connection between a deserving girl and some club or individual. Because of a lack of funds to meet this particular phase of the work, fully one hundred children have been turned away within the last six weeks. Our work does not go beyond the regular high school course. Especial emphasis is placed upon normal training for those who expect to teach. The Bible is taught every day by a special teacher. Girls are taught to sew, mend and darn, as well as to prepare and serve meals. The object is to prepare them to take care of themselves, and to be a source of helpfulness in their home communities. The success of the girls mentioned above shows two things conclusively—the thoroughness of the work done by the school and the energy and industry of the children. J. M. SKINNER. Laredo, Texas.

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RESOLUTIONS BY THE BOARD OF STEWARDS OF CROSS PLAINS CHARGE CONCERNING THE DODSON-NICHOLS DEBATE.

Whereas, A discussion between the Methodist Episcopal Church, South, and the Church of Christ was inevitable, their challenge coming to us as the culmination of a long pursued course of aggression upon their part, and, Whereas, Rev. B. W. Dodson was secured as the defender of our faith, and, Whereas, We feel that it is but just that the Church and the world should know of the results and our attitude towards the same; now, therefore, be it Resolved, By the Board of Stewards of the M. E. Church, South, of Cross Plains charge that we hereby express our delight and approval of the splendid work done for Methodism, feeling that our Church has been strengthened and the name of God glorified. And be it further Resolved, That in our estimate of Rev. B. W. Dodson we give him our unqualified indorsement, feeling that the laurels of glory and honor might very fittingly be placed upon his brow, and we wish to recommend him to other brethren who may need his services in this capacity as a splendid type of Christian manhood, well able to defend our cause. Too great to stoop to anything low or unscrupulous, too honest to be anything other than fair and too religious to be other than brotherly in his manner and address. And be it further Resolved, That a copy of these resolutions be spread upon our minutes, a copy furnished the Texas Christian Advocate for publication and a copy sent to Rev. B. W. Dodson. (Signed) S. P. RUMPH, M. D. W. C. RUTHERFORD. R. F. DOM. T. E. MITCHELL. J. M. GREENHILL. J. I. CROSS.

"It is not the thinker who is the true king of men, as we sometimes hear it proudly said. We need one who will not only show, but be the Truth; who will not only point, but open and be the Way; who will not only communicate thought, but give, because he is the life. Not the rabbit's pelt, nor the teacher's desk, still less the gilded chairs of earthly monarchs, least of all the tents of conquerors, are the throne of the true king. He rules from the cross."—Alexander MacLaren.

PANHANDLE PARAGRAPHS.

Rev. A. J. Weeks. For almost a year now I have been living in this great Panhandle country, breathing the Panhandle air, driving over the Panhandle roads and preaching to the Panhandle people. Bishop McCoy transferred me to the Northwest Texas Conference last year and appointed me to Clarendon, one of the best Churches in the conference—or any other conference. Preachers and laymen of the conference gave me a cordial Christian reception and from the day I came among them they have shown me many courtesies. They are fine fellows. They realize they have a great field here and they are in earnest about working it. In my own charge I have found quite enough to keep me busy every day. Few preachers in Texas have preached to larger audiences than I have all the year and this in a town of about twenty-five hundred people. Clarendon College, located here, is one of the very best Junior Colleges in the entire Church. Rev. Geo. S. Slover, the President, is in every way a capable school man. He has the full confidence of the business men of this section, hence the College has good financial rating. He has to assist him a strong, well equipped faculty and the institution does in all its departments work of recognized merit. Religious influences are excellent. All the teachers are Christian men and women and active Church members. The enrollment this year is beyond that of any previous year and a finer student body you will scarcely see in any school of like grade. This section of Texas is wonderful. I am amazed at its productiveness. There has been less rainfall this year than for many years, and yet the fields have brought forth plentifully. This section is rapidly becoming agricultural. There are still some great cattle ranches—one a few miles from Clarendon, of half a million acres on which I am told some thirty thousand head of cattle graze—but the ranch is giving way to the farm. As the farmer is displacing the stockman the country is becoming more thickly settled. While the country is prosperous and many of the people are making money, yet in this section of our State the higher things are not altogether neglected. We think a good deal of a white faced steer, but we think a clear eyed boy is worth more. We are giving attention to schools and Churches. There is scarcely a saloon in the entire Panhandle, practically the whole section being under local option. The people spend their money for gasoline instead of booze. Just the other day I attended a buffalo hunt on the Goodnight Ranch. Colonel Goodnight has a herd of some two hundred buffaloes. He wanted to entertain some of his friends with a barbecue and invited the public to witness the killing, and in order that it might be as near like old times as possible he brought a company of Indians to do the killing with bow and arrow. Eleven thousand people gathered in the pasture at the appointed time. A four-year-old buffalo, one of the wildest and most vicious in the herd, was driven into the pasture and the Indians mounted and with bow and arrow gave chase. One could stand in that pasture and look toward the east and witness a scene of a generation ago. In imagination the clock was turned back half a hundred years as the great strong animal leaped across the plain followed by half a dozen red men sending flying arrows against his side until three of them pierced his heart. Turning around and facing the west the watcher is brought back to the present with startling suddenness for there parked along the fence are fifteen hundred automobiles. The people of this section of Texas are unhyphenated Americans. They have banished the saloon for good. Some day the loyal-hearted people of the State who have steady nerve and clear eye are going to rise up in their might and wrath and banish it from all Texas. When they are ready for the clean-up the Panhandle will be found in line. I had a rare vacation in August—about the first I ever had in fact. I had an engagement to speak at the White Mountain Bible Conference and Summer Assembly August 4-20. This is an interdenominational assembly, combining in its program religion, education and recreation. It is located in the Ruidosa Valley seventy-five miles west of Roswell, New Mexico. The site is unusually beautiful. It is 6000 feet above sea level, surrounded by mountains reaching at one point an altitude of twelve or thirteen thousand feet. Near by are great forests of pine and spruce and fir. The assembly grounds consists of eighty acres in this charming valley directly on the Southern National Highway. There is a

A CHALLENGE TO YOUTH.

I challenge you young men and women to go with Christ as he goes—down into the midst of the problem that must be met and solved, down where life is hard and men must toil, down into the thick of the battle with selfishness and greed, into the commonplace made gray by the deadly grind, into the midst of mad pleasures where souls seek to find release, into the homes where men and women struggle to be true and fail. Leave your ceaseless round of self-indulgence, your drifting days where, safe and well content, you may draw down the shades, say your comfortable prayers at eventide and easily forget. Let your prayers be like Christ's as you kneel alone in the night when the day's work is done. Go out from this place and this hour into the problems of your home, your office and school, your city streets, your country lanes; go out to lift burdens, knowing that in the ultimate plan of the eternal God you have a part. I pray you to turn to the Christ of Calvary, the Man of Galilee, and say to him, with joy, "I see the need. I take it upon myself."—Margaret Slattery.

mountain spring within the grounds flowing 250 gallons per minute of the sweetest, purest water. It is a rare privilege to meet here a number of the Church leaders of New Mexico and hear them discuss the problems that confront them, and I enjoyed speaking to them daily. Rev. Chas. D. Darling, Ph. D., is the President of the Assembly. I am under obligations to him for many courtesies to myself and family during our stay on the Assembly Grounds. To our Texas people who want to get away to the mountains for a few weeks during the summer I can heartily recommend this place. It is near by and when improvements now going on on the roads are finished, as they will be long before next season, there will be good roads all the way. The Mesalero Indian Reservation is just a few miles from the Assembly Grounds. One day we drove to the Agency eighteen miles away, and on another day a company of the Indians came to the Assembly as guests of the management. In the afternoon they held a service, under the leadership of their resident missionary, which proved to be very interesting to most of us at least. The chief made a talk and offered prayer. He is a picturesque figure, six feet high and has a fine face. By the way, he was the principal lieutenant of Geronimo when that old red brother was a terror to that section some years ago. They say this present chief was once pretty handy with the scalping knife. I confess that I have never fully gotten over the effect of the stories of Indian atrocity told me when a child. Even now I never meet an Indian that I do not imagine that he is looking covetously at my scalp—of course he may just be wondering how it could be managed. When this old fellow told his experience, however, it thrilled and stirred me. Speaking through an interpreter he said: "I seemed to wander in a forest where there was no light. The missionary came to my people and told us about Jesus, and when he had taught us I seemed to walk out into the light. Now I want to live for Him and I want to lead my people to live for Him."

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Sixty Years the Standard



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"AN OKLAHOMA METHODIST ORPHANAGE."

Under the above caption an article appeared in the Advocate three weeks ago from my pen, and in that article I promised that another would follow, outlining something of a providential situation.

In the fortunes and misfortunes of events, Southern Methodism finds herself in Oklahoma possessed of large equities in not less than three splendid colleges and universities, and yet not operating one of them. The merits or demerits of any transaction leading up to this state of affairs does not lie within the province of the discussions now in hand. Suffice it to say that the present writer believes in the motives of his brethren, and if mistakes have been made we are glad to believe they are mistakes of judgment.

The fact remains, nevertheless, that we have near the suburbs of Oklahoma City what is commonly known as Wesleyan Female College, a property well worth \$100,000, and slipping away from the Church under a mortgage of \$25,000.

Because of our unfortunate experience, during the past decade, with our educational affairs in this State, we find no disposition on the part of our people and but little on the part of our pastors to rehabilitate the property in question for college purposes.

Our former misfortunes, together with present pending litigation in connection with some of our school property, makes it well-nigh certain that no substantial, constructive progress can be made in an educational way within this State in the next year or two.

The proposition to be brought forward by this article is the conversion of the Wesleyan Female College property into an Oklahoma Methodist Orphanage. It is believed that such an enterprise would at once enlist the hearty co-operation and support of both pastors and laymen throughout the whole State. Some of those most closely connected with the institution—those who have labored most earnestly for its success and who have suffered most because of its misfortunes—are quite willing to the suggestions above outlined, provided the indebtedness now outstanding can be liquidated. And surely, my brethren, no time could be more opportune than the present. We cannot hope for an unbroken continuance of the present abnormal prosperity, and while we are forced to rest on our oars, concerning our educational progress, let us seize the providential opportunity of turning an apparent defeat into one of the most valuable assets of our Church in this great virgin State.

One of the liveliest presiding elders in the State writes: "I am very much interested in a Methodist Orphanage for Oklahoma, and have given it some thought for some time." The pastor of one of the largest and most influential Churches in Oklahoma writes: "Your suggestion, if you cannot get out of debt one way, get out another, is meritorious. * * * This puts a different phase on the situation than we have heretofore had." Still another pastor of one of our greatest Churches in the State

writes: "I have thought for some time that we ought to have such an institution and also that some of our school property might be used for this purpose. It seems to me that it would take no effort to secure the cooperation of all our preachers in the State. We certainly ought to be doing something."

These are some of the expressions coming from pastors and presiding elders over the State. Let us have other expressions, and come to our Annual Conferences prepared, in plan and purpose, for the opening of a door to God's unfortunate little ones.

Yours for "the least of His" C. A. CLARK.

THE EVERY-MEMBER CANVASS. Rev. Glenn Flinn.

If the Laymen's Missionary Movement had done nothing more than give to the participating Churches the method of Church finance, known familiarly as the "Every-Member Canvass," it would have abundantly justified all the effort and prayer and money that have been put into it. It is of this method of finance that I have been asked to write and I do so with a rather firm conviction that it has come among us to stay and that the sooner we hear enough of it and read enough of it to induce us to employ it more generally the better it will be for our Churches and for our benevolences.

The Every-Member Canvass has done rather convincing argument in its favor, and that is its success; a success achieved, too, under the unfavorable conditions of the small town and circuit as well as under the more favorable conditions of the large town and city. It has not succeeded everywhere and every time, it is true, but its failures have been due not to the method itself so much as to the loose and haphazard way in which the method was used. Wherever it has had a fair chance it has vindicated itself and by a conspicuous success has challenged the thoughtful consideration of every pastor and every Church that wants to get out of the "poor dying rate" financially into which so many have drifted. It has achieved a distinct success in getting money but more than that, and better than that, it has had an appreciable success in stirring and deepening the religious life of the Church. Its principles are thoroughly sound and profoundly religious for it is based on two New Testament principles; first, that the preacher's business is not to leave the Word and serve tables but that laymen ought to be appointed "over this business, and second, that every one," not just a few, ought to "lay by in store as God has prospered them" that there be no deficit in God's treasury. It is a success because it enlarges both the working and the giving constituency of the Church; and when the giving constituency of the Church is enlarged it means an increase of gifts; and when both the giving and working constituency of the Church have been enlarged it means an increase of spiritual power and growth; for the men and women of the Church live and grow religiously as much by what they give and do as by anything else. Then is not its release of the preacher unto prayer and the ministry of the Word a distinct contribution to the spiritual power of the Church? This release is not immediate and full, it is true, for in the initial years of the Every-Member Canvass in a congregation the pastor is going to be compelled to identify himself with it more or less thoroughly; but if there be persistence in the method and a gradual perfection of it in the congregation, why should not the preacher's hands be made free at last? And this way it is sure the Church long should have sought and has languished because she found it not. The modern preacher's study smacks more of the office and the treasury than of the oratory and the kingdom has been greatly sinned against in this order of things. There is the prophecy of a better day in the Every-Member Canvass with its enlistment of the men of the Church in its matters of finance.

More money, more workers, a more spiritual Church and a more untrammeled ministry—these are some of the items to be found in the letter of endorsement which the Every-Member Canvass presents to the present day pastor in its appeal for a favorable consideration at his hands—items every one of them with the stamp of

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history and achievement on them and not of mere promise and theory. The endorsement would seem to be enough to satisfy the most skeptical.

But let no one make the mistake of thinking that because the Every-Member Canvass is able to present such an exhibit that it can be employed never so carelessly and hastily and not fail. As already suggested, the method can fail and will fail even under the best conditions unless given a fair chance. That fair chance may be summed up in a few things that are absolutely necessary in its employment. Among these few things there are three that I briefly mention. Let them be written in capitals—Preparation, Inspiration and Concentration. The Every-Member Canvass that is a "jumped up" affair is quite sure to be unsatisfactory. One of the big words in an every-member canvass is "Get Ready, Get Ready." The people must be gotten ready—through the distribution of appropriate literature of which our Mission Board has such an ample variety and supply that is to be had for the asking; through the preaching of sermons on such fundamental questions as stewardship both of property and life and the gospel as well; and through the instruction of mission study classes, etc. A preparation of the gospel and also of the committee into whose hands the canvass is to be entrusted. Let the workers be instructed in their job. Bunglers never get anywhere. Then the canvass must start under a good headway of enthusiasm. Not only is it true that the "jumped up" canvass is sure to be unsatisfactory but the canvass undertaken without enthu-

siasm is also likely to reach an unhappy issue. By way of inspiration let a goal be fixed—a big one worthy of the Church. A missionary special of daring proportions I have found to be a veritable elixir of life in a number of canvasses that have succeeded. A banquet for the men with good things both to eat and to hear will kindle much needed fires. Then persistent prayer on the part of the preacher and the few, if not the many, will open unending sources of glowing power. Adequate preparation having been made and a spirit of genuine enthusiasm having been created let the canvass begin on time and end on time—a fixed time. And the shorter the time the happier the results, I think. Local conditions will dictate how long, but under wise counsel the quicker the better. He who hesitates is lost. Postponement means disappointment. And now abide in the Every-Member Canvass book preparation, inspiration and concentration—these three, but the greatest of these is preparation.

Yes, the Every-Member Canvass has come to stay—has come to stay, because it has come to help depleted treasuries and overburdened preachers and unused laymen. Its challenge is for a more universal chance. Wise the pastor and the Church that will give it this chance.

Beaumont, Texas.

"Blessed is the man that mourns, for it is the pleasure of God to comfort him in the time of his sorrow. This is the mission of the Holy Spirit, who never fails those who will commit themselves to him."



Distributing Khaki Testaments to the men of the First Pennsylvania Field Artillery. 1150 were supplied them through our Bible man, S. Brooks Lane, assisted by Chaplain C. M. Miller.

CHAPLAIN HERBERT STANLEY SMITH TELLS OF NEED OF AMERICAN SOLDIERS FOR BIBLES.

The work of supplying soldiers on the Border with Testaments progresses in a most satisfactory manner. The Bible Car is now well on its way from El Paso to Brownsville seeking to meet the need. At last report no less than 15,000 Testaments had been distributed. There are no less than 40,000 more men who should and must be supplied before our work shall be finished. The following letter from a veteran Chaplain will give some idea of the need of the men for the books and of how they are received: "The expression is frequently used—by those who do not understand the situation—'Why is it necessary to give Testaments to soldiers; they have the same opportunities for getting them as anyone else,' but if they only realized actual conditions they would feel quite differently. 'Unlike the youth in the story book who, when he leaves home the first time, has a Bible slipped into his trunk by a loving mother, our soldiers usually decide to enter the army very suddenly and present themselves at the recruiting station without anything but the clothes in which they stand—and these are soon discarded for the uniform. Uncle Sam provides them with a complete outfit, down to shoestrings and toothbrushes, and little if anything is taken from the old life into the new. If, as infrequently happens, a Bible is bought and is sent to them, it is too bulky

for army use and the first time the recruit takes the field, it is left behind. 'The association of the barracks are not such as to suggest the purchase of the Scriptures and, although he has money on 'pay day,' not once in a thousand times, in the stores of the little towns near the post, will he ever see a suitable pocket Testament exposed for sale.

"The Chaplains would like to give them to their men, but there are no Government funds provided for this purpose and it is only when some kind friends furnish the books that this can be done.

"From an experience of nearly twelve years I can say that, probably, not one in forty has a Testament and that most of these have been presented. I can also state that when Testaments are offered to the soldiers, on condition that they will 'read at least a few verses each day,' a large number accept gladly, though they would never think of purchasing the books themselves.

"There is certainly a crying need for a 'Fund for Furnishing New Testaments to Soldiers.'

"(Signed)

"HERBERT STANLEY SMITH, 'Chaplain Third U. S. Infantry.'"

For every 25c sent to J. J. Morgan, Agency Secretary American Bible Society, Dallas, Texas, one soldier will be supplied. J. J. MORGAN.

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