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## THE PRIMACY OF CHRISTIAN EXPERIENCE.

**T**HE activities of the Christian life never received more emphasis than today. Our day is characterized by movements, campaigns, programs. There are innumerable laymen's movements and evangelistic campaigns and social programs.

The Christianity of the twentieth century has less of the ascetic and the mystic than the Christianity of any previous century. The monk's cell and the cloister are all but deserted. The art of pious contemplation is all but a lost art.

The themes of our great writers today are not "Imitations of Christ" and "Holy Living and Dying," but "Religion in Social Action," "Efficient Religion" and the like. The Christianity of today is not contemplative, but active. The call today is not for worship, but for service.

The ministers who are in demand, especially in our great centers, are not the men who can preach, but who can "do things." Men are sought who can direct a great institutional Church, who can launch great building enterprises and who can "draw."

In a word, "efficiency" is the test today. The "efficiency conference" is more in demand than the upper-room meeting.

What of it? Good! Splendid! That is, in part. There is no danger just now of too much activity. Too great efficiency is not exactly the peril which threatens the Church today.

There is no immediate danger of an over-much doing. For, we can not even know without doing. We must do in order to know. We cannot even dissolve our doubts except by doing. And certainly it is needless to call Jesus "Lord, Lord," except we "do" the things which He has said.

There is, however, yet another word which needs to be spoken. We are not to forget that Christ's primary mission was to the inner lives of men. His last word was not spoken nor his journey ended, as a great American preacher reminds us, until He had entered into the inner lives of men. In every gospel picture of his personal dealings with men Jesus is seen trying always for the inner life of the individual. "Son, thy sins be forgiven thee" is the first word to the paralytic, and then the healing word is spoken, "Arise, and take up thy bed, and go thy way."

Moreover, it must not be forgotten that the fruit of the Spirit appears first in the inner lives of men. "The fruit of the gospel is found in individual experience" was well said by Rev. I. T. Morris as he opened the great conference love-feast in San Angelo. This fruit, as the Apostle Paul himself tells us, consists in the holy emotions of love and peace and joy and the rest.

Christian experience, therefore, is pri-

mary. It is first in point of time and of importance. It is the basis for sustained activity. It is the fountain whence flow the streams of Christian benevolence. It is the inspiration of all dependable movements. It is the motive power for all our programs.

The Christian preacher must not forget the primacy of Christian experience. His whole ministry must be organized around this truth. The Christian layman, not less than his minister, must ever ground his own activities upon vital Christian experience. The Christian Church has the promise of the future in the exact measure with which she emphasizes in all her varied movements the primacy of Christian experience in the lives of her members.

## CHRISTIAN EXPERIENCE A VITAL NECESSITY TO THE CHRISTIAN MINISTER.

**N**EARLY thirty years ago we heard Dr. O. P. Fitzgerald, editor of the Christian Advocate, counsel the boys in Wesley Hall not to preach beyond their Christian experience. No one thing which we heard at college has recurred quite so often to our mind as this statement of our great editor, who later became one of the Bishops in our Church.

The counsel of the now sainted Fitzgerald, if detached from the occasion and connection in which it was spoken, is not good. For, certainly no man was ever commissioned to preach his experience. Subjective experiences are not the content of evangelical preaching. We are commissioned to preach the positive contents of an objective gospel.

There are reaches of truth in the gospel beyond the possibility of experience. There are heights and depths beyond experience. No man while in the flesh has experienced the final judgment or the eternal heaven or the eternal hell. If he should preach, therefore, only what he has experienced, he would have no word concerning either of these.

There are doctrines, however, which may be experienced. Conviction of sin, repentance, faith, the forgiveness of sins, the new creation, the witness of the Spirit, and entire sanctification are among these doctrines. And it was of these doctrines, which may be vitalized in experience, that the accomplished editor and preacher was speaking.

We are not quite sure that the counsel of Dr. Fitzgerald even as thus restricted was wholly good. For, what preacher has not been made to tremble by his own sermons? What preacher has not been powerfully convicted by his preaching of experimental truth of which he himself as yet has not tasted? Aye, what preacher has not knelt again and again, pricked in heart, during the preparation of his own sermons and after their delivery has not hurried to his study for prayer?

Do we dare circumscribe the truth by our own experience of it? Was not Peter Boehler's advice to Wesley to preach faith until he had it, and then he would preach it because he had it—was not Boehler wiser in his advice to Wesley than Fitzgerald in his counsel to Wesley Hall theologues? We think so.

Of one thing, however, we are perfectly sure: We preach most effectively the truth which has been vitalized in our own experience. It may be doubted if any man can impress his hearers with the reality of what he is saying, if he himself has not felt that reality. He can burn and pierce the consciences of men best with the truth which to him is a living, vital experience.

John Wesley preached beyond his experience for many years, did he not? An accomplished scholar, a skilled dialectician, an admirable mystic, a faultless ritualist, an ardent legalist, but did anything worth speaking of happen in his ministry? Were men pricked in heart under his preaching, did any revivals spring from his ministry? Nay, nay, his ministry was as barren as the ministry of the average man who preaches beyond his experience.

There arrived a hallowed moment in the life of the accomplished Oxford graduate, however, when he exclaimed, "I felt my heart strangely warmed, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Blessed moment! A legalist dies and an evangelist is born. The gospel of grace becomes a personal experience, and with this gospel thus illumined and vitalized Wesley goes out literally to save his century and well-nigh the whole world.

## AN IMPRESSIVE WARNING AGAINST A SUBTLE TEMPTATION.

**N**OTHING within the compass of our Lord's teaching is more impressive than his warning to the seventy disciples.

The seventy had returned from their mission of healing and preaching elated with their successes. They had succeeded even beyond their own expectations. Their mission had been full of delightful surprises. Even the spirits had been subject to them through their Master's name.

The record plainly shows that they were yielding to the temptation to ground their joy in their Christian activities and achievements. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

The temptation which came to the seventy is a universal and perennial temptation. Especially does it beset the Christian minister.

"A good year, Bishop." Large accessions, collections in full, salaries paid, Church debts discharged, and new enter-

prises completed! "And the seventy returned again with joy, saying," etc.

Jesus did not, and does not, denounce such joy. The joy arising from successful activities, the joy of winning a soul to Christ, of erecting a beautiful temple to God—this is no unworthy joy. And yet it is not, nor can it be, the source of abiding joy.

Such joy may easily degenerate into pride. It may easily degenerate into a species of self-gratulation and self-esteem. And when it becomes such no situation could be fuller of peril. Pride is the forerunner of a fall.

Such joy is always dependent upon earthly standards of success. It is inconstant. It is unstable. You cast out devils today, but what if tomorrow you can do no mighty works because of the people's unbelief? You are successful in a certain city today, but what if tomorrow you are found in a city where the people would cast you headlong from the brow of their hills? You are elated today with your success, may you not be depressed tomorrow because of your failure?

Such joy is not indestructible. It cannot be said of a joy which is grounded in mere activities and successes, "And your joy no man taketh from you." Is it not true, on the other hand, that any joy which flows from position, or achievement, or success may be taken from us by almost any hand that wills to do so?

Against the disciples' subtle temptation Jesus, as with uplifted hands, says, "Notwithstanding in this rejoice not, but rather rejoice because your names are written in heaven." "Let the certainty of God's love and the assurance of his providential care dispose your hearts to joy. Let this be the source and the ground of your rejoicing."

If this be the nature of the Christian worker's joy, or the Christian minister's joy, it will then be found that he has a joy which no petty standards of success can affect. If the possessor of such a joy be in obscurity, he nevertheless may be as serene as when in everybody's eye and his name on everybody's tongue. If the possessor of such joy be misunderstood, he nevertheless may be as undisturbed as when the subject of everybody's praise. If the possessor of such joy is conscious of having made a high failure, he nevertheless may be as quiet as in the hours of his greatest triumph.

This is not mere theory; the truth of these statements has been proved again and again. What difference did it make in the joy of Joseph whether he was a prisoner or a prime minister? What difference did it make in the heart of Wesley whether he was stoned as a disturber or crowned as a spiritual father and leader?

A vital Christian experience and not outward activities, nor earthly success, is the source of the minister's joy.



FIFTIETH ANNIVERSARY OF THE MINISTRY OF BISHOP A. W. WILSON

(Address by Hon. Josephus Daniels, Secretary of the Navy, at Trinity M. E. Church, Baltimore, Md., October 26, 1915, in honor of the fiftieth anniversary of the ministry of Bishop Alpheus W. Wilson.)

I am coming here tonight to express my personal friendship for the good Bishop who commemorates the fiftieth anniversary of his pastorate of this Church. It has been my privilege to have known him long, to have felt the benediction of his presence in my home, and to have heard him in sermons that have heartened me for service.

There are some sermons that you never forget—very few, though those you do not remember in after years may have powerfully affected your life. Among the half-dozen sermons that I recall tonight as truly great, is one preached more than twenty-five years ago. It left an indelible impression on my mind. The time, the place, the sermon are as fresh in my memory as though it was only the last Sabbath. I was a young editor, living in the capital city of North Carolina, spending much of my time with a gifted friend of high ideals who, in a way little thought of later in a Chinese city, was indirectly helped by one of Bishop Wilson's missionary sermons in the closing hours of the sad ending of a brilliant life. We made it a rule—this Arthur Hallam and I—to meet at our hotel every day to talk as we dined. On that particular night, he came in a little earlier than usual, and said, "Let's hurry with our dinner. I have just learned that Bishop Wilson is in the city, and is going to preach at Central Church tonight. He is the greatest preacher in the South, and we must hear him. The one sermon I have heard him preach was the best sermon I ever heard." No notice had been given that Bishop Wilson would preach, and so in the little church was a prayer-meeting congregation of less than an hundred. The Bishop had traveled all day, looked rather tired, and began his sermon without promise that the place was to be transformed by his eloquence. The theme was the sacrifice of the woman who bought an alabaster box of ointment, "stood at His feet with tears and wiped them with the hair of her head and kissed His feet, and anointed them with the ointment." The thought of perfect love that does not count the cost was the theme which the good Bishop illustrated and emphasized in so impressive a way that every hearer was lifted to a higher conception of Christian service, desiring to be ruled by the "thou shalt nots," but aspiring to a whole-hearted devotion that makes full surrender. We have all heard sermons of warning based upon the negations of the Church against questionable diversions. No one who heard that sermon, and was able to attune his life to its melody, could ever again need warnings or admonitions. You do not need any "thou shalt not" for one who has attained unto the complete sacrifice of this woman whose gift gave her immortality, or has tried even afar off to attain unto such devotion. It was late that night when these two young hearers, profoundly impressed by Bishop Wilson's message, separated, having opened their hearts to one another as never before. From that hour, following the sermon, the friendship of David and Jonathan was not closer than that between us. A little later, my friend was appointed by Mr. Cleveland as Consul-General to Shanghai. I bade him "good-bye" in Washington, little supposing I would never look upon his face again in life. He went to his high duty, with the spirit of service to his country, and wrote enthusiastically of what he hoped to do in opening the markets of the Orient to the cotton mills of the South and other American manufactures. Soon his letters ceased. Then the news came that he was ill, and upon the advice of physicians, had started for home. He died upon the Pacific, far from friends. There was not even "any meaning of farewell," for he died among strangers. His body was borne tenderly to his country home near Raleigh. There the true farmer folk, his neighbors, who had loved him, honored him, and mourned him, came in quiet grief to his burial. As the preacher said the last word, "looking to the resurrection in the last day," my mind went back to the evening in that Church in Raleigh when he was stirred and strengthened—and for time and eternity—by the sermon of Bishop Wilson. Nothing was learned positively of the nature of his illness, and naturally his mother was anxious to know something of his last days. When his effects came to her, she found in his trunk the photograph of a lady of rare sweetness of face, but with nothing to indicate even who she was or anything to comfort the mother's heart. She preserved the photo-

graph, hoping some day that it would be the clue to learning about the life of her son before his fatal malady. A few years later there was held in the Methodist Church in Raleigh a Missionary Conference, to which came missionaries who had spent years in China. The broken-hearted mother resolved to attend the conference, in the faint hope she could learn something of her dead son. Her devout soul was cheered by the able addresses of the visiting missionaries, but neither of them had served in Shanghai while her son was Consul-General. The last day of the meeting she was talking with one of the missionaries, and told him the story of the photograph of the beautiful young woman she had found in her son's effects. When it was shown to him, he surprised her by saying: "Why, that is a photograph of my wife." How strange that in so remarkable and unexpected a way the mother learned about her son's last days through a devoted Methodist missionary, doubtless one who had gathered inspiration for her work from Bishop Wilson during his missionary journeys. It gave the mother happiness to learn of her son's success, and of the esteem in which he was held until illness fell upon him. It was a sad pleasure to know that this faithful and lovely missionary of her own faith and sex had known and respected him, and that they had become warm friends in far-away Shanghai. How small the world is, and how far-reaching is the influence of an individual devoted to a noble cause!

In addition to my personal tribute, I feel that it is given me to voice not only my own congratulations and good wishes, but to speak tonight for the laymen and preachers of Southern Methodism. Wherever the communicants of that militant and enthusiastic Church abide there is found a feeling of profound respect for Bishop Wilson and thanksgiving for his long life. From far-away China, where he has made Pauline pilgrimages, in answer the call "Come over and help us," from missionaries who have been inspired by his faith and zeal, from country and city Church by wireless telegraph and telephone come messages of cheer and good-will to our venerable Bishop, recognized as the Grand Old Man of Southern Methodism. These messages come from hearts that were strangely moved under his preaching, and their prayer is that his life may be preserved, he may find health and strength for his tasks, and their prayer is made in assurance and confidence that for him "at eventide it shall be light."

For ourselves—those of you who have sat under his ministry here, and those whose lives he has touched less intimately—we are grateful for the benediction his life has been to his city, his Church, his country. He has not failed, while "rendering unto God the things which be God's" to remember also the duty of a Christian "to render unto Caesar the things which be Caesar's." Christian men must be concerned in making this world a better place to live in as well as in looking for a better land when we pass from this life. Bishop Wilson has set us an example of citizenship by the interest he has taken in the affairs of his country. Consecrated to his high calling, he has not let political considerations swerve him from his holy work, but he has concerned himself in proper ways in study of government and throwing his influence for civic righteousness. Once when there was a movement for better government in Chicago and Mr. Moody appealed to good men to enlist in the campaign, a certain spineless Christian citizen declined to have anything to do with politics, saying, "My citizenship is in heaven," whereupon Mr. Moody said: "Then I would advise you to bring it down to earth for the next sixty days." Christian citizenship must be the instrument for purifying politics and securing better government.

"The world is my parish" was the claim of John Wesley, founder of the Methodist Church, who traveled 5000 miles a year, and in his lifetime of 84 years preached 40,000 sermons, and wrote 400 books. He was equally at home preaching to the Indians in the country around Savannah; in the mining districts of Wales; in the crowded marts of London; in the shady country places of England, and in intellectual Oxford. "Leisure and I have parted company," said this busy evangelist and organizer. If among Methodists there existed something akin to apostolic succession, the mantle of Wesley would fall with fitness upon the shoulders of Bishop Wilson who has traveled more miles than Wesley—thanks to modern methods of transportation,



BISHOP ALPHEUS W. WILSON Baltimore, Maryland

having circled the globe six times in his practical acceptance of the Wesleyan world-wide field of service. Scholar like Wesley, Bishop Wilson has regarded culture as a soldier regards his weapon—not for itself but valuable for the service he may be called upon to render. Reading the Word in the original Hebrew, well-grounded in Greek and Latin classics, he has made use of knowledge as a beginning to wisdom. Leaving college, he heard the call to preach the gospel, and answered, "Here am I, Lord," and as a young man upon horseback traveled unfrequented places to carry the bread of life. His first circuit was over a hundred miles long. He has heard the panther scream above his head as he rode through the wilds at night. In this pioneer service courage was more necessary than culture. Asked how to quell those who sought to disturb his meeting, Wesley replied, "Always look the leaders of the mob straight in the eye." Bishop Wilson, in his early camp-meetings, needed more heroic remedies. When roughs rode out to break up a camp meeting at Muddy Creek, Virginia, the valiant young preacher, assisted by kindred spirits, who were unafraid, met the toughs, made them captives, and turned them over to the authorities. The preacher courageous, without fear and without bluster, won the admiration even of those who thought it sport to break up a Methodist meeting. The early Methodists in Great Britain often made converts of those who came to scoff. So it was with the pioneer circuit rider in America. They trekked where neither school nor church building had been seen, and built upon firm foundations a robust Christianity and a robust Americanism. Who can write the story of the early circuit riders? Some day an epic will be written, commemorative of those men who lost themselves in the wilderness in their zeal to save the souls of their fellows. Their times were the heroic days of Methodism. This epic when written will embrace characters of heroic mould, of the type of Peter Cartwright, who without ripe scholarship, had mastered the course in the university of experience, and Alpheus Wilson who left books to carry the gospel into sparsely settled sections. Perhaps these two men—Cartwright and Wilson—might be said to typify the two earliest periods of the growth and power of Methodism. Cartwright, the contemporary of Adams and Jackson, and Wilson the contemporary and comrade of the leaders of the South in a period that saw the divisions which produced the war between the States and the restoration and cementing of the Republic after the shock of battle and the horrors of reconstruction. Peter Cartwright was another Andrew Jackson. Cartwright's religion was of the same stern stuff as the religion of John Haine, a Methodist preacher, who was with the English army in Flanders an hundred years ago. When the colonel sent for Haine and told him he must cease preaching to the soldiers, the Methodist militant replied: "You have a commission from man to men. I have a commission from God to men, and must be true to my commission." The colonel saw that the preacher had the highest credentials, and when he perceived that the men who attended his preaching were more sober, and better soldiers, the colonel was glad he had recognized the preacher's credentials. Peter Cartwright, while passing through Nashville, had an appointment for a Sunday morning service in the Methodist Church. Soon after the services had begun and the preachers were seated in the pulpit the local parson turned to the travel-stained old circuit rider and said: "I see General Andrew Jackson just coming into the church, and I hope you will be careful not to say anything to offend

him." Cartwright nodded his head quietly. His opening sentences, as he arose to preach, were these: "The pastor here has just informed me that General Jackson is in Church today, and has warned me not to say anything he would not like to hear, but I want to say right here to Andrew Jackson that God is no respecter of persons, and that if he doesn't repent and believe God will damn his soul as quick as he would that of a Guinea negro." Old Hickory, it is said, never heard a sermon that he liked better than that, and, going up to speak to the eloquent and fearless old circuit rider afterward he thanked him for his courageous warning and invited him to dinner.

That was typical of the pioneer period. New conditions demand new methods. Bishop Wilson spanned the gulf between the pioneer days, when Peter Cartwright was the agency for reaching plain-spoken men, and our day of city and town life, when instruction in schools reach all classes and teaching in the Sunday Schools has educated the youth in knowledge of the Bible. And, yet, is it not possible that we of this generation in suppressing the emotional side of religion, are losing hold upon the hearts of men who cannot be reached by any appeal except such as are addressed to the heart? Is the Church not failing to reach and influence the world today because it is too conventional, appeals too much to logic and too little to the emotions? Do we not need more preaching of the sort that characterized the days of Cartwright and young Alpheus Wilson? "Nathan said unto David, thou art the man," is the only personal appeal that can be employed to reach thousands with whom no impersonal presentation of the gospel is effective.

When Nathaniel Macon, "the last of the Romans," as Jefferson called him, reached three-score-and-ten, he resigned his seat in the Senate and retired to his farm, desiring to spend his last years in quiet repose. How much better to close a life, as Bishop Wilson is doing, going to China in his 77th year, and being able to say as Wesley said, a year before his death: "I am now an old man. \* \* \* However, blessed be God, I do not slack my labors." Longfellow's lines reflect beautifully the possibilities for service possessed by old age:

It is too late! Oh, nothing is too late, Till the tired heart shall cease to palpitate, Cato learned Greek at eighty; Sophocles Wrote his grand, Oedipus, and Simonides Bore off the prize of verse from his compeers, When each had numbered four score years; And Theophrastus at four score years and ten Had but begun his "Characters of Men." Chaucer at Woodstock, with the nightingales, At sixty wrote "The Canterbury Tales," Goethe, at Thelmar toiling to the last Completed "Faust" when eighty years were past.

What then? Shall we sit idly down and say, The night has come; it is no longer day! The night has not yet come; we are not quite Cut off from labor by the failing light; Something remains for us to do, or dare, Even the oldest trees some fruit may bear; For age is opportunity no less Than youth itself, though in another dress; The sky is filled with stars invisible by day; Fast as the evening twilight fades away.

In this conception of old age crowning a man's life with usefulness, and of his continuance in labor abundant in fullness of years Christianity surpasses all the ideas of pagan philosophy and human speculation. Philosophy, both ancient and modern, has thought strongly and written beautifully of old age, and literature has found in this theme inspiration for many of its most beautiful periods. There was much argument in the philosophy of the ancients whether old age were a blessing or a curse. To the glory of that old philosophy be it said that the final verdict was that old age was a period in human life well worth attaining unto if the life had been founded on principles of right and justice and of service to one's country. Solon, a man of so great wisdom that his name has been a synonym for right thinking all down through the ages, is made in the writings of Herodotus to depict his two ideals of happiness. The first was that of Cleobis and Biton, two young nobles of the state who had been crowned conquerors in the games. When they found there were no oxen available for their mother's chariot, they themselves drew her in it to the temple, a distance of 40 furlongs. Their mother asked the Goddess Juno that the greatest blessing man could receive might be vouchsafed to them, and in accordance with these prayers when these two young Argives lay down to sleep in the temple they never waked again. In our day when Christianity has brought so much higher ideals to men, the idea of passing through the oblivion of sleep into death and eternity is repugnant, for we deem that man is happiest who may live to serve. But even above the claims of Cleobis and Biton to the name of "happy," Solon counts Tellus, the Athenian, the

happiest of men because he had lived to enjoy not only the love of all his children, but his children's children, and at the end of a long life was given the privilege of dying in battle for his country.

Cicero, in his De Senectute, answers the argument that old age is not a blessing by giving instances, both from history and his own observation, in which he concludes that if old age is not a happy period, it is not the fault or defect of nature, but of men themselves who by their disregard of the laws of nature in their youth and manhood have brought evil consequences upon themselves. Thus does he answer the argument that old age calls men away from the transaction of affairs; that it renders the body more feeble, and that it is not very far from death. He shows in the first place by illustration from Greek and Roman history that old age rather qualifies a man for the transaction of business of his own or of the state. While he can no longer participate in the march or in the battle, when his country is at war, he is the more able in the Senate to guide the conduct of the men who in the ranks below have taken his place, and to counsel them with a rich experience and wisdom of which they are not yet possessed on account of their youth. While it is true that the body grows more feeble with the passing of the years, there is nevertheless a corresponding cessation of the demand for the more active duties of manhood. For instance, Cato learned Greek at 80, and at 84 was in the vigorous possession of keen mentality, so that he could not only give counsel in the important matters of state, but could continue with great versatility his literary pursuits. In his argument on the glory of old age, Cicero makes Cato say, as he approaches nearer to death, that it is like the sight of land as one comes into port after a long voyage. Cato's foreglimpse of eternal life to some is most pathetically eloquent as he says:

I find no disposition to deplore the loss of life as many even leavened men have done, nor does it repent me to have lived, since I have so lived that I count myself not to have been born in vain; and I depart from life as from an inn, not as from a home, for nature has given us an inn to sojourn in, and not a home to dwell in. O most glorious day, when I shall set out to join that god-like assemblage and company of souls and leave this soiled crowd behind! For I shall go to join not only the great men of whom I have spoken, but to my own Cato, too, than whom no better man was ever born, nor more distinguished for filial piety. His body was laid by me on the funeral pyre, instead of mine by him as had been fitting. But his soul, not deserting me, but often looking back, doubtless departed to those regions to which he saw that myself would come. I seemed to bear my loss with fortitude; yet I so bore it, not from indifference, but because I consoled myself with the thought that there would be no long distance nor separation between us. For these reasons, Scipio (to reply to the wonder which you and Laelius have expressed that it should be so), old age sits lightly on me, and is not only irksome, but delightful.

Infinitely higher, however, than anything taught by old philosophers is the teaching of revelation about old age. It is held out as a reward for filial obedience in youth, and is generally contemplated as being sure to follow an exemplary youth and manhood. It is stated by sacred historians of Abraham, of Gideon, and of David, that they "died in a good old age." To live to be "full of years" was always a coveted honor by the Hebrew people, and it was a privilege of such to sit in the gates and give of the wisdom garnered during the past for the counsel of the younger men. In his "Old Cumberland Beggar," the poet Wordsworth pictures an old man, poor in this world's goods, but rich in stores of accumulated wisdom, passing through the village, and exerting a powerful though unconscious moral influence on the youth. This is one of the services old age renders, for the truth so exquisitely expressed by Tennyson has been fulfilled in their lives—"the thoughts of men are widened with the process of the suns."

I suppose the good Bishop, whom we honor, while receiving many proofs of the results of his ministry, has had his times when he felt that the harvest had been far smaller than he had hoped. It must do his heart good to be given the evidences upon this golden anniversary of the cheer and strength he has brought to gladden human hearts in his long ministry. I have been told by both eminent and humble preachers that they have sometimes grown almost despondent as they saw so little accomplished in making the world better. A multitude of witnesses attest the success of the preaching of Bishop Wilson. If in any hour of sadness they may feel he has not been able to lessen even in the world, let me recall to him tonight the story of the old preacher's dream as told so beautifully in "The Witnesses," by Mary Raymond Shipman Andrews. The aged clergyman had

laborer... dream, glorious asked... you? A answered... "Lord worked were... For all I could grow, I ter, but... And a sleeves suddenly many too light win less crow in the ah at their... "My c... FF... Many my arc sent in Confer South, I experie the yo backwa to be... made I event, barras was at Public the ne So, at way to embarr seat B Bishop that ce my t great i manife conclu... worse called prayer among Lord I pet tr to the better could i range... Yeat tion w above replied Gospel life, is I did i the ca the re the se his fat a grea remov occasi... The the G this I me to never delibe to th Not tl but b catable other us is the ki ceived... SOI... The certain produ result or ot bias J from t esary Experi rect I sound final I discov The about trol o wors. fectur spoket every that " hypoco men, ance l habitio



labored faithfully in the vineyard. As he slept he dreamed, and in his dream, as he stood in the infinitely glorious Presence, this question was asked of him:

"What have you made of the life given you? And he looked down humbly . . . and answered:

"Lord, nothing. My life is a failure. I worked all day in God's garden, and my plants were twisted and my roses never bloomed. For all my fighting, the weeds grew thicker. I could not learn to make the good things grow. I tried to work rightly, Lord, my Master, but I must have done it all wrong."

And as he stood sorrowful, with no harvest sheaves to offer as witnesses for his toiling, suddenly back of him he heard a marvelous, many-toned, soft whirring, as of innumerable light wings, and over his head flew a countless crowd of silver-white birds, and floated in the air beyond. And as he gazed, surprised at their loveliness, without speech again it was said to him:

"My child, these are your witnesses. These

are the thoughts and the influences which have gone from your mind to other minds through the years of your life." And they were all pure white.

And it was borne in upon him, as if a bandage had been lifted from his eyes, that character was what mattered in the great end; that success, riches, environment, intellect, even, were but the tools the Master gave into his servants' hands, and that the honesty of the work was all they must answer for. And again he lifted his eyes to the hovering white birds, and with a great thrill of joy it came to him that he had his offering, too, he had this lovely multitude for a gift to the Master; and as if the thought had clothed him with glory, he saw his poor black clothes suddenly transfigured to shining garments, and, with a shock, he felt the rush of a long-forgotten feeling, the feeling of youth and strength, beating in a warm glow through his veins.

Judged by the tokens of appreciation tonight, Bishop Wilson must, in his waking hours, have like visions enabling him to "renew his youth like the eagle's."

FRAGMENTS OF GOSPEL TRUTH

By REV. W. H. HUGHES, Dallas, Texas

Many years ago, by the kindness of my brethren, I was elected to represent my conference in the General Conference of the M. E. Church, South. As I knew it would, in the main, be composed of men of large experience and that I would be among the youngest members and from the backwoods of Texas, I did not expect to be called upon to preach; hence I made no preparation for such an event. But, to my surprise and embarrassment, one Saturday evening it was announced by the Committee on Public Worship that I would preach the next morning at a certain church. So, at the appointed time, I found my way to the church. To add to my embarrassment I found on a front seat Dr. Wilson, the father of the Bishop, who was one of the giants of that conference. I proceeded to read my text: "Without controversy great is the mystery of godliness, God manifest in the flesh" etc. When I concluded the mystery was still manifest. I do not know that I was ever worse embarrassed or in the brush. I called on Dr. Wilson to conclude by prayer. In his honesty and candor, among other things, he prayed the Lord to bless the "fragments of Gospel truth delivered by the preacher to the good of the congregation." A better description of the sermon could not be found in the English language than the word fragments.

Years after, in a pleasant conversation with the Bishop, I related the above facts. He smiled and at once replied: "That was all right for the Gospel, with everything else in this life, is only fragmentary." I confess I did not know which to admire most, the candor of the father in prayer or the ready wisdom and tenderness of the son. He at once fully indorsed his father and at the same time stated a great truth which was calculated to remove any sad memories of that occasion on my part.

The statement of the Bishop that the Gospel, with everything else in this life, was only fragmentary, put me to thinking on this line as I had never thought before. I came to the deliberate conclusion that everything, to the human mind is fragmentary. Not that they in themselves are such, but because the human mind is incapable of receiving them in any other way. The truth is each one of us is but a fragment of our race and the knowledge we have has been received by small fragments, here a

little and there a little. We first learn our letters and then to form syllables and put these syllables together and form words and last to group words so as to form sentences. This is indeed fragmentary, nevertheless wise and correct. We are incapable of learning any other way. So the infinite God, whose glory his finite creatures could not see and live, reveals himself in fragments, here a little and there a little, so that we can learn God's power and wisdom in creation and his tender love in the gift of his Son and his revelation of himself in his Word. All these coming in fragments do not lessen their truth. It only adapts them to our ability to learn and understand.

Paul describes this fragmentary method of our Father in teaching his children in these words: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, has in these last times spoken unto us by his Son whom he hath appointed heir of all things;" and he tells us we ought to give more earnest heed to these lessons lest we at any time should let them slip.

These fragmentary lessons are sufficient, if obeyed, to enable us in this life to know God in the forgiveness of our sins and direct our feet into the narrow path which will bring us to where we shall know as we are known and we shall see God as he is in all his majesty and glory. To my mind this enlargement of capacity and increase of wisdom is not the least inducement to sensible men to do good and go to heaven.

Hence Paul tells us, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:9-12).

Every one of the Gospel graces given in this life are given in fragments—repentance, faith, virtue, knowledge, temperance, brotherly kindness, godliness and charity, but at last an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ where all things are perfect. Reader, I want to go there; don't you?

SOME LESSONS FROM THE EXPERIENCE OF A DAY

By BISHOP W. A. CANDLER, Atlanta, Georgia

The theories which men frame concerning many matters are often the products of prejudice, rather than the results of reason. Personal interest, or other prepossession, operates to bias judgment and deflect the mind from the truth. It is, therefore, necessary to revert frequently to facts. Experience is the final resort to correct misjudgments and expose unsound conclusions. Experience is the final test to which we must turn to discover our errors.

There have been many theories about the proper governmental control of the sale of intoxicating liquors. Men interested in the manufacture and sale of intoxicants have spoken with great positiveness against every form of prohibition affirming that "prohibition does not prohibit," that "it does no good, but produces hypocrites," etc. On the other hand, men, who make a hobby of temperance legislation, have argued for prohibition as if it were the panacea for

all moral evils, and would, if adopted, usher in the millennium.

But recently Chicago had a day's experience, the lessons of which are too plain for doubt or debate. The case was reported in the following dispatch sent out by the Associated Press:

"Closing of saloons in Chicago Sunday for the first time in forty-four years resulted in the day passing with the lowest crime record in the history of the police department. Chief of Police Healy announced today. Out of the 7152 saloons only twenty-eight were found to have violated Mayor Thompson's closing order.

"Only sixteen arrests were made for drunkenness yesterday and forty-seven Saturday as compared with an average of 243 for the two days during several months past.

"Saloonkeepers estimated that they lost \$400,000 yesterday as a result of being obliged to close."

Here is an indisputable statement

of facts from which may be drawn several irrefutable conclusions.

(1) The enormous wastefulness of the liquor traffic has not been overstated by the advocates of prohibition. If the saloonkeepers of one city lost by prohibition in one day as much as \$400,000, and that day a Sunday, what must be the amount wasted, and worse than wasted during an entire year, by the whole country?

More than thirty years ago Dr. J. G. Holland published an editorial in Scribner's Monthly on the economic aspects of the liquor question, in which he showed that the people of the United States were at that time consuming six hundred millions of dollars annually in the use of intoxicants. In the course of his article he said:

"With six hundred millions of dollars saved to the country annually, how long would it take to make these United States rich not only, but able to meet, without disturbance and distress, the revulsions in business to which all nations are liable? Here is a question for the statesman and the politician. Twenty-five years of absolute abstinence from the consumption of useless, and worse than useless, liquors, would save to the country fifteen billions of dollars, and make us the richest nation on the face of the globe. Not only this sum—beyond the imagination to comprehend—would be saved, but all the abominable consequences of misery, disease, disgrace, crime and death, that would flow from the consumption of such an enormous amount of poisonous fluids, would be saved. And yet temperance men are looked upon as disturbers and fanatics! And we are adjured not to bring temperance into politics! And this great, transcendent question of economy gets the go-by, while we hug our little issues for the sake of party and of office."

(2) We see that the saloon is the enemy of the Sabbath and the foe of all moral and religious institutions. The saloonkeepers of Chicago have been trampling the Sabbath day under foot with the most contemptuous profanation. They have thus fought Christianity and the Churches.

In like manner saloons are the allies of gambling dens and of the shameful establishments of the "red-light district" in cities. They all stand solidly against religion and morality. It is perfectly plain that the Churches must destroy the saloons or be destroyed by them.

The Sabbath day cannot be preserved once we admit the plea that "prohibition does not prohibit;" for, if we cannot enforce prohibition on the week days, we cannot enforce it on the Sundays.

(3) We see that prohibition can be enforced in the largest city, when the authorities really decide to do it. When saloons run in defiance of law on any day, it is because the officials charged with the enforcement of law corruptly connive at its violation. In Georgia the corruption is generally found among jurymen and police officers.

Men talk of recalling judges; but the recall of juries is frequently more necessary. In the main, the judges in Georgia have tried to enforce our prohibition laws, but municipal authorities and the petit juries have set at naught these statutes. Men have perjured themselves to protect saloons and saloonkeepers, and in this criminal course they have been applauded by men in authority who ought to have secured the punishment of these perjurers.

(4) The experience of Chicago's dry Sunday shows that the most fruitful source of crime is the saloon. The number of arrests was marvelously reduced.

Has the State a right to license men to carry on a business which produces crime so abundantly as does the saloon? Is it not political immorality to give one man a right to commercialize vice and coin profits by cultivating crime?

Who pays the bill for prosecuting the criminals whom the saloon makes? The license fees of saloons do not meet a tithe of this expenses. The bill is paid by other taxpayers. The property of orderly citizens is confiscated by taxation in order to maintain the liquor traffic. The saloon and its allied enterprises are parasites on the commercial world. They live upon the life-blood of legitimate trade.

Once the people face the facts and lay to heart the lessons which the facts teach so plainly that he who runs may read them, the saloon will be sentenced to death. And the people are learning. They cannot be deceived much longer by barkeepers and pothouse politicians.

Both politicians and the men engaged in the manufacture and sale of intoxicants may as well understand now as later that the saloon is doomed. The men who cannot see this are utterly blind, and those who will not see it are worse than blind.



"How I Won 100 to Puffed Rice"

Some months ago we asked users of Puffed Rice to tell us how best to win others. One woman answers this way:

"Invite in the children to Sunday suppers, and serve them Puffed Grains in milk. I did that this summer in my country home, and it won them all. I think I created 100 new users."

That is a sure way. One breakfast of Puffed Rice with cream will win all the children who taste it. Or one supper of Puffed Wheat in milk.

Have One Puffed Grain Day

So we now urge this, for the sake of all concerned: Get one package of one Puffed Grain. Serve it as a breakfast cereal, or mixed with the morning fruit. Salt some grains or douse with melted butter for the children after school. And at night serve in bowls of milk.

Let your folks see these toasted whole-grain bubbles. Let them feel their fragile crispness. Let them taste their flavor—much like toasted nuts. You will find that you've established forever in your home a new kind of food and confection. And these tit-bits will reign at a thousand meals, to everyone's delight.

Puffed Wheat, 12c Puffed Rice, 15c Except in Extreme West CORN PUFFS 15¢

Bear in mind that Puffed Grains, though, are not mere cereal bonbons. They were invented by a great food expert—Prof. A. P. Anderson. And they have solved a problem never solved before.

Every food cell is blasted by steam explosion. So every atom of the whole grain feeds. Every element is made completely available. Ordinary cooking can't do that. It breaks up but part of the granules.

Every mother may well be glad if her children learn to revel in Puffed Grains.

The Quaker Oats Company Sole Makers



NOTES FROM THE FIELD

CROCKETT.

Last week we installed a splendid pipe organ, costing \$3500, and with which our people are greatly pleased. This is the beginning of extensive improvements that this Church is endeavoring to make as soon as the financial depression has lifted. This week we are in the midst of revival services, in which I have Brother Albert Fisher to assist in the music and in special services. Last year we had the greatest meeting the town has had in the twenty years preceding, and the conditions are not here for a large ingathering this year. In the three years of this pastorate there have been ninety-nine additions to our Church, of whom fifty-five were on profession of faith. The Sunday School has made its highest record of attendance, and there have been betterments made on the parsonage and church. We are hoping for good results in the meeting now in progress and to bring up, as usual, the finances in full. The blessings of our Lord have been with us and are with us now.—D. H. Hotchkiss, Pastor.

GALLATIN CIRCUIT.

Our preacher in charge, Brother W. B. Moon, is just now closing a three-years' pastorate. He has rendered most efficient service and is held in high esteem. During the revival campaign this year he had the assistance, in some of the meetings, of his father, Rev. R. D. Moon, a supernummate of the West Texas Conference, now living on his farm near Jacksonville. We were fortunate in having him here at Gallatin, and no better series of sermons were ever preached in this community. Methodism is well to the front in this part of the district, and our Church commands and compels the respect of other creeds. This is due, largely, to the character of the preaching done. Our pastor has preached the fundamental and distinctive doctrines of Methodism. So also have our presiding elders, of whom we have had three in the three years. One hundred and fifty-three members have been added to the Church and thirty infants baptized. The fourth Quarterly Conference has just been held. Salaries will be paid in full, and reports on the benevolences will perhaps be the best in the history of the charge.—H. T. Cunningham.

MINERAL WELLS.

Just closed a great meeting here in which Rev. J. E. Matlock, of Frost did the preaching. A great blessing came to almost the entire membership of the Church who are in Mineral Wells. More than eighty gave their hands as being converted or reclaimed. Brother Matlock is one of the strong young men of the conference and won the hearts of the people, old and young. He is fearless in denunciation of sin. Prof. Ira F. Huckabee, son of Rev. J. S. Huckabee, had charge of the music and conducted it most admirably. To him there came a great blessing, as he has been fighting a call to the ministry for years. In the meeting he made a full surrender and hopes to take work this fall. Two young people surrendered to a call for the foreign field, Mr. James Miller and Miss Irma Nell Fox. They are indeed choice young people and when equipped will do great good in the field. Have received forty-six into the Church during the meeting, making a total of one hundred and thirty-seven for this year. Am en route now to Frost, where we press the battle for the next two weeks.—M. S. Hotchkiss, Hillsboro, Oct. 23.

A NEW EXPERIENCE.

Our little city, Heavener, Oklahoma, being a railroad junction, it is nothing uncommon for a man to knock on the back door, and sometimes on the front door, and ask for something to eat—sometimes it is a woman. One woman, with a little boy, knocked at our front door and asked for something for her boy to eat and said she must have it, and if she couldn't get it one way she would another. She got it. But on last Monday night, October 25, a knock was heard at the front door; stepping to the door and throwing the porch light on and opening the door, there stood in front of us about a half hundred people, headed by that lusty-looking Johnston, not the deputy sheriff, but the superintendent of the Sunday School, and by his side one of the "biggest" doctors in town, Dr. Stewart, and demanded, not in the name of the great Jehovah and the Continental Congress, but in the name of the Woman's Missionary Society, an entrance into the dining room. Not

being a coward, we just threw up our hands and said, "Come in!" and they did so and took possession, and of all the poundings this preacher ever got, they gave it to him. The uncommon thing about it was, this preacher never got a pounding just before starting to conference before, and as he was making his little speech, thanking them for their presence and kindness and said it was our first pounding just before going to conference, the president spoke up and said, "We want you to go to conference looking like you had been fed." Brethren, if I don't look that way when you meet me at conference it is not their fault. After a pleasant social time and prayer by Rev. M. M. Dunn, they left us with no one seriously hurt, and the pastor greatly blessed. We are certainly proud of our Missionary Society. I always did love good women, and the older I get the better I like them. The good Lord gave me a good mother and a good helpmeet to whom I attribute all my success in connection with God's keeping. May heaven's richest blessings rest, not only upon the Missionary Society, but upon the entire Church, and may next year be the greatest year in the history of the Church they love.—T. G. Peterson, Pastor.

FARMERSVILLE STATION.

Last Sunday was a great day with us. It was the occasion of our first "Home Coming Service." We had previously arranged a splendid program for the entire day with lunch at the church, and the Lord blessed us with ideal weather. Dr. H. A. Boaz, of the Texas Woman's College, preached at the 11 o'clock hour, on "The Value of a Man," and Rev. C. W. Dennis, our presiding elder, at the evening hour on "The Possibilities of a Young Life." Both of these brethren did themselves great credit in the discussion of their subjects. It proved to be a great day socially, intellectually and spiritually. The remainder of the program was filled with home talent except Rev. J. A. Thomas, of Wesley College, who made a short address on "Young Life." I secured nearly all my conference collections and it will be easy now to "have everything in full Bishop," at our conference at Bonham. We had a great meeting early in the year which was reported in the Advocate, which resulted finally in 259 conversions and I have received to date 180 into the Church. We licensed one young man, Oee Norris, to preach and two more are in preparation for the ministry. I have baptized twenty-five children and more waiting. So the year has been full of labor, but we are happy in the results. Farmersville Station is on top.—R. B. Moreland, P. C.

DAINGERFIELD.

I will give a brief writup of the closing out of this our third year on this good charge. We have had three very pleasant years and I think in many ways profitable. I gave a write-up soon after our revival. Our work has gone forward along all lines. Our services have been well attended. The Sunday School and prayer meetings are large. Our finances are in better shape than we had expected, as the shortness of the crop naturally would affect the finances. Our fourth Quarterly Conference was held last Monday. The reports were good. Brother O. T. Hotchkiss is closing out his four years on this district. We unlike to see him leave. He has led the district on to great success. We are praying God's Spirit to continue to lead him in his new field of labor. After next year we will turn over a



PARSONAGE, DAINGERFIELD, TEXAS.

Recently greatly improved through efforts of the Home Mission Society. Rev. C. H. Adams and family live in this parsonage and he says it is one of the nicest and most comfortable to be found.

good place to some preacher, but not until then. In regard to our parsonage improvements, will say the Home Mission Society took the task in hand and the result is we are living in one of the nicest and most comfortable homes in the town, lighted by electricity.—C. H. Adams, Pastor.

BUCKHOLTS CHURCH.

Last week I took occasion to say a few words with reference to the Buckholts Mission, and in reading it over it appears to me that I should have said something concerning the Buckholts Church. My successor will find a fine field in which to consecrate his energies at this point on the charge. The Church was wrecked by the hurricane of August and the resources of the membership of the Church brought under serious limitations. The Church is still a wreck—not one moment of labor yet given for its reconstruction. Our appeals to friends outside of the charge have been met with: "Depart ye, be ye warmed and filled." The amount that has been raised toward a new church has been entirely the effort of an heroic band of women who are laboring in season and out of season to meet the needs of a new house of worship. The progress is slow but the spirit of determination to honor God, and at the same time minister to the needs of this people is so unalterable in these good women that my successor can well feel a deep gratitude toward the appointive powers for placing him in charge of this work. We are worshipping from time to time in the Baptist church—thanks to a spirit of brotherly love existing here—while our Sunday School is scattered over town; part of it being held at the parsonage, part at private houses—and the cause suffering for a church home in which we may teach our children and encourage the older ones. If I did not feel that my transfer was a matter of providential direction I should ask the privilege of returning to this charge, and I would feel honored of God to continue my labors here. My prayer is that my successor may succeed better than I could have done. I leave for my new field in the New Mexico Conference in a few days, praying God's blessings upon the people I leave and for divine direction in serving the people to whom I am sent.—J. W. Campbell.

CLAYTON CIRCUIT.

Our New Mexico Conference is over and we have been returned to the Clayton Circuit, which makes the fourth year on this work. Very little has been done, but we can see some little has been accomplished; the first year took in Quay and Union Counties, a distance of one hundred and fifty miles long having twenty-one appointments traveling the distance of six hundred miles a month; the second year only having Union County with nine appointments; building one church, it being the first Southern Methodist Church in Union County; the third year, which has just closed, still cutting down the work to four appointments, building another church costing \$1300; at the close of the conference year we had seven appointments. Building a parsonage in Clayton with four rooms, that is worth \$1000. On our church of \$1300, the Board gave us \$200, and on the parsonage the Home Mission ladies of the New Mexico Conference gave us \$100. The last year our folks have strained themselves financially, but they are on top spiritually; they are in fine shape for another year to do something for God. We had Bro. G. F. C. Fous to hold three meetings for us; two of these meetings were good, the Church was revived, men and women were saved; he is a faithful preacher, also. Sister Fous was with us; she did good work. We will have to cut the work down still this year; such a field out here for God. We



M. E. CHURCH, SOUTH, POST CITY, TEXAS Recently Dedicated

CHURCH DEDICATED AT POST.

In 1903 Rev. T. C. Willett came to the Post City Mission as its first pastor. During the first few weeks of his pastorate he organized with eleven members. During Brother Willett's stay of four years we built a parsonage and church, which are not only a credit to this city, but a credit to Methodism as well. A more earnest, consecrated man we have never known than T. C. Willett, and his work here speaks for itself; and it is cherished by the citizens of our town. Our next pastor was J. T. Howell, who served us one year. Our next pastor was Rev. D. W. Hawkins, who gave us a year of efficient work, but because of failing health was forced to give up regular work. At the beginning of this year Rev. W. C. Hinds was sent to us as our pastor. On the foundation laid by our former pastors, we have been able to accomplish this year one of, if not the best, year's work of our seven years' history. We raised the salary \$200 (which by custom of the Methodist Church increases all other collections). Brother Hinds has taken one hundred and one members into the Church this year, sixty of whom have been organized into a society in the fast developing Plains, just west of Post City, having dismissed thirteen, leaving a net gain of twenty-eight

members. Sunday, October 24, 1915, was our greatest day. Rev. W. H. Terry, presiding elder of Big Spring District; T. C. Willett and W. C. Hinds were with us in dedicating our church to the Great Almighty. The building was packed to its utmost capacity. Brother Hinds and Brother Willett read the lessons, after which Brother Terry addressed us in his usual apt, common-sense way on "The Rise and Growth of Methodism." Then Brother Willett on the "Beginning of Methodism in Post and My Experience." It was a great pity that those who make it a common talk that a preacher has the easy job could not have heard these experiences, Brother Willett's style being humorous and entertaining. Brother Hinds on the "Methodist Church in Post Today," which portrayed the fact that Methodism is not dead, but on the growth. We have two hundred members, a live Sunday School of an average attendance of one hundred and twenty-five, with two Leagues, an extra fine Home Mission Society and Church property valued at about \$5000. After the addresses the trustees presented the Church by the burning of the note and the same was dedicated in ritualistic form by Brother Terry, with all honor and praise to Almighty God. The Methodists of Post are truly thankful.—A Steward.

must have more preachers; our people are good and faithful, they are good to their pastor. We can never forget them. We are now in our new parsonage and getting ready for another year. Our first Quarterly Conference will be the fifth and sixth of November, at Creed's Chapel, only two weeks, and best of all our beloved presiding elder, Pro. Givan, is returned to us, which will be good news for our people. He is loved so much by our people and by the writer. May God bless this entire district this year. We pray that God may give us the best year of our life this coming conference year, and may God bless our Board of Stewards and their families. Give us a spiritual Board of Stewards and I will show you a spiritual Church. May God bless the entire charge. Bro. W. P. Edwards, of Texline, held us a five days' meeting at Thomas, which was good. We organized a Church at Thomas.—Wm. L. Self.

REVIVALS IN TEXAS.

We have just closed a gracious revival at Batson, Texas. This was a union meeting with the Nazarenes, Baptists and Southern Methodists, conducted in a tabernacle. This was a good meeting, a great soul-saving meeting. The spirit of prayer came upon the Churches and preachers early in the campaign. The working bands we organized did faithful, honest work. One good woman prayed in forty-two homes in two days; another prayed in thirty-two homes; another prayed in thirty homes. We organized bands, eight in a band, to visit from house to house and pray and urge upon the people the necessity of attending the revival. Then we organized a committee to search out all the letters that had been stored away in trunks, and to solicit everyone who had a desire to join the Churches. We feel that we must get all the people into the Church. Our motto is, "String the fish as you catch them." Great harm may be done by neglecting this all-important line of work. Many revivals close without urging the people to join the Churches. All men who love God need the Church, and the Church needs all men who mean to live for Jesus. The meeting at Batson was good, first because it took hold of the men of the town. We counted as many as thirty-five men at the altar at a single service. In this meeting four or five men were saved to one woman. Brother Fulbright was in the meeting heart and soul. He is a good man. Brother Moore, pastor of the Methodist Church,

South, has done a great work for our Church in this town. Our Church in Eaton is coming to the front. Rev. Moore is a worker, a hard worker, and is bringing things to pass. We believe that in most places the revival should run three to four weeks. In this time there is chance given to get the work on a good, solid basis, and the work done will be larger—that is, more people will get saved. We love the people of Texas. Being in this evangelistic work continuously for several years we feel that the past summer has been one of the best summers of our life. More people saved and more people joined the Church. We had a good meeting at Lufkin, Texas. That Methodist pastor there is a fine Christian gentleman and did our heart good to see him in the meeting, working for the salvation of men. He is pastor of a great Church, and that congregation is building up under his wise leadership. Our fall and winter campaign will begin in a few days. We have been lecturing on prayer this week in Asbury College, and the Lord has been with us.

WILL J. HARNEY.

Wilmore, Ky.

OENAVILLE CIRCUIT.

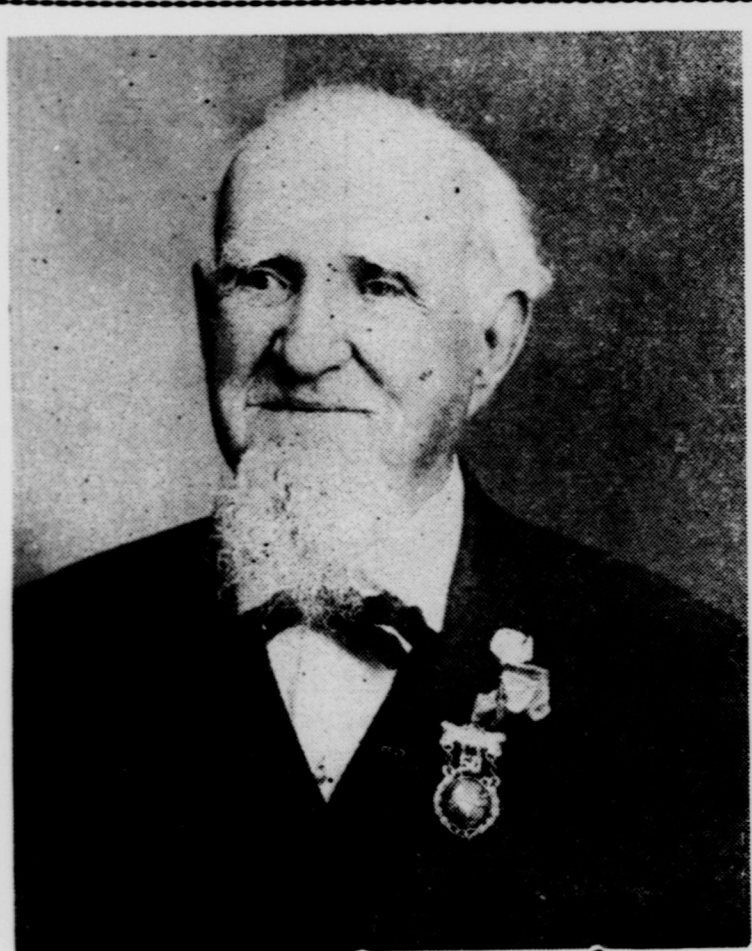
There are so many things that we want to mention that we cannot afford to mention them all. I wish first to speak briefly concerning our Sunday Schools. We have five within the bounds of our charge. All of them are doing fairly good work, while two of them are exceptionally good schools for rural communities. Much of this work is a result of the persistent efforts of the officers and teachers. On September 25, 26 Brother W. E. Hawkins was with us at Heidenheimer for an institute. His visit, I do not hesitate to say, meant more to our Sunday School and Church as a whole than any other one thing that has been done this year. We graded our school and as a result we have two new classes. He does a work that is very necessary and one that will long abide. He was with us again at Oenaville, October 1, 2, 3. This was also a great meeting. Our School at Oenaville under the leadership of Brother F. L. Lee as the superintendent was doing exceptionally good work, but we are doing even better work now than many thought we could ever do. We have six new classes here as a result of grading the school, and there is now a demand for another class or two. This school at Oenaville has been pronounced by several to be the best rural Sunday School anywhere. It is the best I



know or have heard of. All of our teachers at present are very desirous of making it even better, as is shown by the interest manifested. They are working for new pupils all the time and looking after the absentees. Our Sunday School has grown the last two years from an average attendance of about forty to an attendance of one hundred and sixteen, and yet there is room for advancement. We do not claim any credit for this. It just shows what can be done. We already have two organized classes and others are going to organize. I want to heartily commend Brother Hawkins in his work to every pastor in the Central Texas Conference. He will do you more good in a half dozen services than you can do in six months by attempting it yourself. Our presiding elder, Brother Armstrong, was with us in our institute at Oenaville and held our fourth Quarterly Conference on Saturday. He preached a strong and forceful sermon at 10:30 and held the business session immediately following. He also preached Sunday afternoon at Bottoms, one of our afternoon appointments. The pastor's salary was not reported in full, but we expect it to be by the time we leave for conference at Corsicana. The collections are also behind, but we are attending to them. Brother D. L. Collie spent the day with us yesterday at Heidenheimer. He preached us a splendid sermon and presented his work at the close. He also preached at Oenaville last night. He is doing a great work. "Everything in full at conference" is our motto.—Early S. Cook, P. C., October 25.

**McKEE STREET, HOUSTON.**

We have had a truly great revival at McKee Street Church. The best that has been held for some years, according to the judgment of the best people of that Church. There were some forty or fifty conversions and we have received into the Church twenty-six members, one by certificate and twenty-five on profession of faith. There were some that went to other Churches, but these figures do not express the great uplift that came to the membership of the Church. Many were reclaimed and the whole community was lifted to a higher plane of Christian living. We had Rev. A. P. Lowrey and T. W. Wilson and his charming wife. They are a whole team. Lowrey preaches the plain evangelical truth with great power. He shows the Church where in they are failing in their Christian living, and appeals to them so earnestly that it is next to impossible for anyone to hear him and not be impelled to holier living. He has an intense love for the Church and has a way of keeping all her interests before the people and ties them on to the pastor as few men can. Every phase of our Church life has been quickened by the meeting. Some of the outside results are two new prayer meetings, one of them a young ladies' meeting that meets in some home every Friday evening. We were compelled to hold the meeting in the church house, and that necessarily limited the numbers in attendance. But for the actual numbers who did attend, I don't think I ever saw a better meeting. Wilson is a great gospel singer and choir master. His voice seems to have a loving appeal that renders his solos sermons in themselves. And as a personal worker he knows how to go after men and get them to accept Christ. Mrs. Wilson did fine work at the piano and with the young women. She held a number of very fine services at the Young Woman's Co-Operative Home that I am sure will bring lasting results for good. Our deaconesses did fine work throughout the meeting. Happy indeed is the man that has the good fortune to have those saintly women to labor with him in the Lord. Thus we are closing up one of the best years, considered from a spiritual standpoint, that we have ever had. Two hundred and twenty have joined the Church and about one-half of them on profession of faith. From the financial standpoint we have not done so well. The union of the two Churches—McKee Street and Trinity—was accomplished in the early part of the year. But the strike conditions last year and the war conditions this have made any forward movement in the way of building a new church an impossibility. Neither church is large enough to house the united Church activities and that has made it necessary for us to hold services in each of the churches a good part of the time. I have never labored among a kinder or more responsive people and have never had as ripe a field for Christian service. I know of no field in all our great conference that is capable of such immediate and large results; but it is truly a mission field. Our people are composed of the industrial class, and many of them have been out of work most of the year. They have not the



**CHARLES ANDREW KAUFFMAN.  
THE OLDEST METHODIST IN GALVESTON.**

The Thirty-third Street Methodist Church has the distinction and honor of having as one of its members Chas. Andrew Kauffman, the oldest Methodist in the city of Galveston. Brother Kauffman was born in Philadelphia, August 2, 1831, of German and Welsh ancestry. He came to Texas with his parents December, 1839, landing at Galveston, which was then but a small village. He was converted at the age of nineteen and baptized in the Gulf of Mexico by Rev. Mr. Thrall. His mother often said of him that he was born a Methodist, for he was not only converted in a Methodist revival, but also attended a Methodist Mission school in Philadelphia. In 1857 he was married to Miss Anna R. Howe, a young school teacher, by Rev. Wm. Seat, of the M. E. Church, South. Soon after his conversion, Brother Kauffman joined the old Ryland Chapel Church.

On the occasion of moving Ryland Chapel from Twenty-second and Church Streets to Twenty-fifth and Broadway, and changing the name to St. John's, Mrs. Kauffman wrote the following poem, which was recited by her daughter, Kate, now Mrs. Alex. Russell:

Feb. 1, 1871.

**A FOND GOOD NIGHT TO OUR DEAR OLD CHURCH.**

A lingering, loving adieu,  
Retaining naught but old memories,  
And a greeting for this, the new!

Old Ryland hath stood  
Through storm and flood,  
Through many and varied years,  
While its bell so old for our dear bath toll'd,  
A requiem sadder than tears.

The aged are gone to that silent bourne,  
But their children rear children who bow  
To those Bible truths they learned in their youths  
Where old Ryland stands crumbling now.

Then this to St. John's! May its members gird on  
The armor of Ryland anew  
To fight the good fight, as "They walk in the light"  
Of membership faithful and true.

There is no more genial character to be found than Brother Kauffman. His friends in Galveston are to be counted by the hundreds. In his early manhood he held leading positions in the civic affairs of the city. Many years ago when the yellow fever scourge swept the city he gave his whole time to caring for many who were sick. He took a prominent part in the reconstruction of Galveston after the storm of 1900. Last August when that terrible storm visited the city Brother Kauffman left his home early on Tuesday morning, while the wind was still blowing from seventy to eighty miles per hour, and fought his way through wind and rain to look after his friends. He came to the parsonage to see if his pastor was still alive. He is found each Sunday on a front pew in the church, and contributes to all the Church purposes. No more worthy person lives than Brother Kauffman.

W. M. SHERRELL, Pastor 33rd Street Church.

money and will never have it sufficient to build the kind of a church that they need. In my honest judgment the Mission Board and the Church Extension Board can find no place that will give larger returns for a little money wisely spent than here at this time. All aboard for Longview is the next call.—A. A. Wagoner, P. C.

**HARDY MEMORIAL, TEXARKANA.**

I have never written much for the Advocate; in fact, I have never felt like I had much that would be of interest to any one; but I feel now that I should tell the brethren of the great meeting we have just closed. We began on October 10 and closed the 28th. Rev. Walter G. Harbin, of Houston, our Sunday School man, did the preaching and had full charge of the meeting for two weeks. I have never been much of a hand to brag on folks, but I wish to say in the beginning of this letter that I have never had any more satisfactory help than I have had in this meeting. Bro. Harbin's chief asset is religion. Coupled with that is as fine a store of common sense as you will find among us. I mean by common sense that he knows how and when. That's where most of us fail. He is one among the few old-time revivalists we have. Every person that accepted Christ during the meeting found him at the old-time mourners' bench. Folks got religion the old way, and acted just like people always do when they really get it. Bro. Harbin is a really great preacher. He takes the

most profound truths and presents them simply. I have never heard just the kind of preaching he did. When he was preaching you would think, "Well, that's common-place;" but when you got away and began to think of it everything he said clustered around some central truth. He never held what we sometimes call "high-pressure" service. He just preached, then prayed, and then called mourners, and the people came. When they came they understood that he meant for them to go all the way. Only one man came to the altar and professed conversion that did not join the Church. Last Sunday we took forty into the Church; thirty-eight on profession of faith. For tomorrow (this is Saturday) we have some twelve more, all on profession of faith. But that is not the greatest thing in the meeting. I do not undervalue the conversion of sinners. God forbid; but the greatest thing of all, Bro. Harbin crystallized his work as he went. He made permanent every day's work before he closed it. We already had as large a per cent of family altars as any Church I know of, but we added twenty-five more during the meeting. That means more than two hundred conversions without these altars could mean. In this he sought to save the home. In this we save the Church from death and the nation from destruction. Most, if not all, of the heads of families that were converted promised to erect an altar in their home. Some young men and young women, whose parents were not religious,

promised that they would erect an altar in the home. I have never seen greater interest among the members. I believe I can say, before God, that no person who attended these services can go away and say, "No man careth for my soul." The people worked before they came to the Church, and when the time came to go after the lost at the close of the services they went in earnest. It was a really great meeting. I have no idea how many conversions we had after the order of some counting. Nearly all of us were reclaimed. We have had sixty accessions this year on profession of faith and twenty by letter. Spiritually, we are closing a great year. I do not know how we are going to come out with the finances. We are far behind now, but is no fault of the people. They have come nearer doing their best than any people I have ever served. The financial depression has been felt in this Church as in few. Nearly all of our members are laborers in some of the many industrial plants here, and many of them have been shut down most of the year and all of the others running on short time and with short crews. It will be of interest to our many friends to know that our little girl has improved. The doctor has helped her, but we doubt that she will ever be entirely well. We trust God that she may be. Taking everything into consideration, I have never had a better year.—Jesse Lee.

**ALBUQUERQUE DISTRICT.**

**McAlister Circuit.**

The first Quarterly Conference for this charge was held at McAlister, New Mexico, October 27. This place is only 450 miles from where I was on Sunday before. McAlister is in the midst of the best dry farming section in all New Mexico. As far as the eye can see there is one continuous stretch of wheat fields, dotted with hillocks of straw, from last year's crop. This is also the home of milo maize and Kafir corn. As fine fields of Indian corn grow here as in any of the Eastern States. These broad plains are also covered with cattle, and nowhere are hogs more free from disease and are fattened so easily as here. This fine section of New Mexico is very thickly settled and there is no more land open for entry. This section is more than 100 miles long and forty to sixty miles wide, and McAlister Circuit includes the following and other villages and postoffices: McAlister, Jordan, Roosevelt, Taft, House Hartford, Hassell, Ford, Curry and Lucille. There are a great many Methodist people scattered over this circuit, and the pastor, Rev. D. P. Wilburn, is doing all he can to take care of them. But the greatest difficulties in the way are the lack of our own church houses and the great territory covered by the pastor. Almost all the people who settled here six to eight years ago were poor, and then followed three years' drouth, during which time many were forced to move away. But the last four years there has been an abundance of rain and no section in the West is more productive and prosperous now than this. If these conditions continue we shall soon have a neat little chapel in every community and our own Church shall be able to care for all our people who come this way.—Geo. H. Given, P. E.

**FROM BRO. EDWARDS' ANNUAL REPORT.**

I have been a traveling preacher thirty years and this is the first year I have been completely rained and stormed out. Not only once, but three times, and my wife's sickness causing me to call in three others, making six meetings I was compelled to lose. Yet, notwithstanding all the storms and sickness, I have had some of the best meetings of my ministry. We have traveled over 5000 miles, holding nine meetings, preaching 190 times, praying in some 200 families, resulting in some 700 conversions and reclamations, baptizing twenty-seven babies, ten were set apart to preach, organized three Churches and the starting of two new church buildings, and, I am glad to say, my wife is much improved and my health has been better this year than it has been for some ten years, and I am hoping to be able to meet the brethren at Muskogee, Okla., November 10, and may the Lord be the leader of all our thoughts and deeds during our stay in Muskogee. I am anxious to see you face to face. I am yours in Him, pushing the battle.

J. D. EDWARDS.  
Wagoner, Okla., Nov. 1.

The Amazon river rises seventy miles from the Pacific Ocean and flows clear across South America to the Atlantic.

**THE TEXAS MEXICAN MISSION.**

On October 22, at 9 a. m., Bishop W. A. Candler called this body to order in the Mexican Church in Corpus Christi. The Mission met earlier than was expected, so we really had only eleven months in which to do a year's work. Conditions were much against the Mexican work during the year. The low price of cotton last year had left our poor people in very bad shape. The farmers had a great struggle to get enough to eat while they were making their new crops, and certainly very little ready cash was expected for Church work. On the lower Rio Grande conditions were such that the Mexican people were very unsettled. Among the many killed in that country, there were none of our people reported, but wild rumors drove many of them across the border into Mexico. This greatly upset our work and cut short our finances. These causes, with the short year, made it hard on the collections, and yet, in spite of these drawbacks, nearly all of the assessments were in full. More money was raised than for years past. It was a wonderful showing. The year had been one of great spiritual blessing. There was not a single pastoral charge that did not report accessions on profession of faith. The statistics read at the close of the meeting showed that 521 had been received into the Church during the year. I do not remember to have seen such a large number of accessions in any Mexican Conference during a single year since my connection with the work during the last seventeen years. The conditions were ripe for a harvest and the pastors were diligent and gave special attention to revival work. During the year we started the publication of an eight-page bi-monthly paper called the "Heraldo Cristiano." It is edited by Rev. E. B. Vargas, pastor of our Mexican Church in Houston, and is filling a great want among us. To date the paper is self-supporting and we propose to make it permanently so. It is a live little sheet. The idea of self-support is being constantly pressed upon the people and they are responding. Some congregations have sent word to the superintendent since the last Quarterly Conference was held that they would assist in the support of their preachers this year. One of our veteran Mexican pastors made a great appeal for self-support, and urged his brethren to greater sacrifice for the work. Bishop Candler was at his best. He received a very cordial welcome from both Mexicans and Americans. He has been with us so often in the past that we had a feeling of "old times." On Sunday at 11 o'clock he preached a truly great sermon in English in the American Church. For an hour the people hung on his words. For this hard-worked missionary it was like a refreshing shower to a thirsty land. At night he gave a great message to the Mexicans through an interpreter. With the advantage of last year's experience, the addition of Fort Worth and Carrizo Springs as new works, we should surpass last year's figures by a good margin. I feel that we have a right to expect great help and sympathy from all our American brethren. Fort Worth and Bridgeport were united in a single charge and Brother J. N. de los Santos placed in charge as pastor. Brother S. Gomez, formerly pastor at Bridgeport, goes to Vanderbilt University to continue his studies. He is to work his way through school by laboring in our Publishing House. In this we rejoice, for Mexico has need of strong men for the future. When things are settled down there we will have some men prepared for that work. I must not close this message without making a reference to the great work done by Miss Norwood E. Wynn. She has gone from one part of the State to the other as a flame of fire this year. She is well near indispensable to the success of the work. If we can keep her from working too hard and make her reserve her strength, she will be a still greater blessing in the future. Brethren, pray for us.

F. S. ONDERDONK.

**HOW CAN WE HEAR.**

Yes, we may hear amidst life's tumult. Down amid the din and stress and vexation of life, the sweet, clear voice of the Savior may come. There is a cloister in which the "still, small voice" may even there be heard. But the deepest note comes to us in silence. It was thus with Jesus. In the solitude the Voice came to Him. He retired into the mountains and the wilderness that He might hear. Come, thou, my soul, into such places apart, into thy closet, thy chamber, where thou mayest hear plainly.—Exchange.



SOME THOUGHTS BY A LOCAL PREACHER.

Paul tells us that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

What comfort this sweet sentence gives to the Christian! But there is another issue that we are forced to think on. No doubt but Jesus, when he entered the temple, had much rather have been met with a warm welcome, and a hearty handshake than to have had to drive out by force those he found there.

No doubt that Nathan had rather to have met David with a smiling embrace; but no, it was his duty to say something that would cause David to see himself. That stern, "Thou art the man!" had to come.

So it is. We cannot dwell on the mountaintop and chant the sweet strains of lovely song all the time. We have to go down into the valley and meet the issues of life.

Now, as my thoughts wander back and forth, up and down the aisles of time, I am reminded of some things—some that make me glad, and some very sad. I note a few things that make me sad. It is very alarming to see the spiritual indifference of so many Churches and individuals.

I note in the Advocate of September 2 of a great revival at Red Springs, North Carolina, where there were 250 reclamations and 175 conversions. Indeed, it was a great meeting. I know there was great rejoicing not only on earth, but also in heaven.

But there is another thought that looms up. Those 250 men and women who had tasted the good word of God, and had gone back into sin, were living a more wicked life than before. Not only those 250, but similar reports come from most every revival.

Now, could there not be a remedy to prevent much of the backslidings in the Churches? Let us see if we can find where we have made a great mistake. Have we not left the old landmarks, in order to conform to the demands of the world?

Are we not guilty of the same sins that the Laodiceans were guilty of? Are we not saying that we are "rich and increased with goods"? Are we not too independent? Do we not need more of that humble, Christlike spirit?

Are we "grieved for the afflictions of Joseph"? Cain-like, do we not say by our actions, "Am I my brother's keeper?" God grant that the Church may realize her responsibility, and do her utmost to save this old world for Christ!

It used to be a custom practiced to have preaching Saturday at 11 o'clock Saturday night, Sunday at 11 and Sunday night. The people were glad of these opportunities to go to preaching. And, too, the old class meetings, which some suggest have gone out of date, or that the Church has outgrown, appeal to me as one of the most important factors or means of grace, to a happy life.

Sometimes the remedy is very bitter, but better give it than to let the patient die. When we neglect to do our duty and let our flock scatter and be neglected, they fall an easy prey to the enemy of their souls.



M. E. CHURCH, SOUTH, CLARENDON, TEXAS.

Yesterday, November 3, Bishop McCoy called to order the sixth session of the Northwest Texas Conference in Clarendon, Texas. Rev. Henry M. Long, the Conference Host, had just had a gracious revival and the whole city is in a spiritual state that promises much for the conference.

A WORD OF EXPLANATION.

Some weeks ago there appeared part of a report from Rev. J. J. Morgan concerning the Bible work in his district. Among other things he told of Rodriguez and myself holding street meetings for the Mexicans and that the Mexicans heard there the Gospel for the first time in their own tongue, or words to that effect.

Very soon thereafter there came out in the Advocate a lengthy article from Rev. A. H. Sutherland, telling how he had preached to the Mexicans here in the '70s, etc. Brother Sutherland's article was very unfortunate, for it seemed to question the truth of Bro. Morgan's report. Thousands of Mexicans have immigrated into this section since the '70s. Thousands have been born and grown up here, many of whom have never heard the Gospel; hence there is but little doubt that Brother Morgan's statement is absolutely true.

The Bible Society is doing a great work among our Mexican people and most of us missionaries are only too glad to help them all we can instead of criticizing them.

D. MACUNE, Corpus Christi, Texas.

DANGEROUS FAULT-FINDING.

More than thirty years ago I was helping hold a protracted meeting. I took cold in my head and went home and commenced to find fault with the Bible, the Church and the preachers. I did not think God required us to kill ourselves. Now, I think I should have put on my hat and continued to help hold the meeting.

The next day I remembered that Christ said, "Blessed are the peacemakers, for they shall be called the children of God." and I got happy again, and have been reading the Bible ever since. I write this to show that when we are finding fault with others we should be careful to find fault with ourselves.

J. HARMAN, Jacksboro, Texas.

"Trash and poison for the mind are as much out of place on the library table as adulterated food is on the breakfast table."



REV. HENRY M. LONG, Conference Host.



REV. J. T. HICKS, Presiding Elder.

DANGERS WHICH THREATEN THIS GOVERNMENT.

Number Eleven.

Danger From the Greed of Gain and the Love of Pleasure.

The love of money and the passionate desire for pleasure are the upper and nether millstones which threaten the utter destruction of the Sabbath. Men in the all-consuming desire to accumulate wealth overlook and disregard every other consideration.

The contention is often set up that places of amusement should be opened and Sunday excursions should be available to accommodate the laboring people. This is the contention of those who are financially interested or those who desire to spend the Sabbath as a holiday.

some of the laboring classes have thoughtlessly supported efforts to break down the sanctity of the Sabbath by advocating Sunday amusements, unmindful of the fact that in so doing they were antagonizing their best interest, for should the Sabbath be destroyed they must needs work seven days in the week for six days pay.

Resolved, That we believe that the Sabbath was made for man—for the employe as well as for the employer; for the trainman as well as for the passenger or shipper, and we are in hearty accord with every effort of all good men to secure to labor this one day of rest in seven as one of the best gifts of heaven to man, and when so secured as every man's right, to be observed as his own best good demands, it becomes the impassable barrier to the encroachments of capital upon the rights of labor.

Time and again railway employes have approached me since I have been representing the Sunday League of America and with a strong grip of the hand expressed their hearty approval of my work. It occurs to the writer that with little effort on the part of the Church people the labor unions could be lined up in a demand for such laws as would secure every man in this Government the Sabbath rest.

R. C. ARMSTRONG. (To be Continued.)

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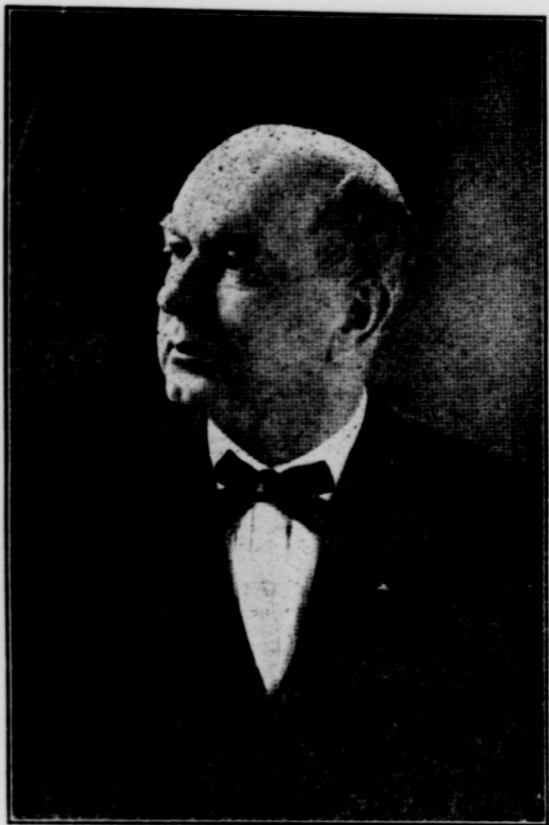
During first centu lems arose advancem strange to work shor a time, b time to p short of have mad of the nu obstacles Chaos w thing. Po —Tories, scrambling grafted in new gover republic w the Swiss of the Al Rome's de per of th one to th caused n years of onward al —a land c ligious, at their own, sacred, an ship God his own c self was d ficient tim establish would be but each paper curr and each pelled to was neith for a long forms of n ed. These



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mployes I have League grip of arty ap- s to the on the labor demand e every Sabbath ve have is and we per- his holy ounced- sions, games, other ? It is things. LONG.



BISHOP WILLIAM BELTON MURRAH

Yesterday, November 3, 1915, Bishop Murrah called the West Oklahoma Conference to order at Altus, Oklahoma. Bishop William Belton Murrah, D. D., LL. D., President of Millsaps College, Jackson, Mississippi, honored by election as one of the Church's chief pastors, is an educator of renown and marked executive ability, and a preacher of forceful power. While Dr. Murrah has for years been a resident of Mississippi and a member of the North Mississippi Conference, he is a native of the State of Alabama. He was born at Pickensville, Alabama, in 1853, and was educated at Summerfield and Columbus, Mississippi. He received his degree from Southern University, Greensboro, Alabama, after which he joined the North Mississippi Conference in 1876, and was in the active pastorate for fifteen years, when he became Vice-President of Whitworth College, Brookhaven, Mississippi. He retained this position until the establishment of the Millsaps College in 1892, when he was called to the Presidency of that institution. The degree of D. D. was conferred on him in 1887 by Centenary College, and the degree of LL. D., by Wofford College in 1897. He has long been an active factor in Church Councils, having represented his conference in five General Conferences and was a member of the Ecumenical Conference in 1891, in Washington, and 1901 in London. He was Fraternal Delegate to the Methodist Church in Canada, and was elected Secretary of our General Board of Education in 1898, but declined on account of his duties in Millsaps College. Dr. Murrah married Miss Fitzhugh, of Oxford, Mississippi, sister of Mr. G. T. Fitzhugh, one of the leading members of the Memphis bar. Dr. Murrah was elected to the Bishopric in 1910 at the General Conference held in Asheville, North Carolina. His Episcopal residence is Jackson, Mississippi.

**THE METHODIST EPISCOPAL CHURCH IN AMERICA—A STUDY.**

By Jerome Haralson, D. D.

Lesson Four.

The Ministry.

During the first two-thirds of the first century of its work many problems arose to confuse and obstruct its advancement. Indeed, it seemed strange to mortal minds that such a work should be undertaken at such a time, but it evidently was a good time to prove its divinity, for nothing short of a divine institution could have made its way as it did, in spite of the number and character of the obstacles in the way.

Chaos was everywhere and in everything. Politics was in wild confusion—Tories, Whigs, Democrats, all scrambling to have their notions engrafted into the body politic; a brand new government was to be created; a republic was unknown, except the little Swiss land nestled in the valleys of the Alps, with a faint memory of Rome's defeat. And besides, the temper of the people was contrary the one to the other, in various respects, caused naturally by the eight long years of strife and suffering borne onward alone on the hope of a country—a land of liberty both civic and religious, and the right of a home all their own, where life and liberty were sacred, and where each could "worship God according to the dictates of his own conscience." Really life itself was difficult and dangerous. Sufficient time had not yet been had to establish any financial system which would be effective as a unit currency, but each colony did create a sort of paper currency within its own limits; and each community had been compelled to do the same thing. There was neither gold nor silver in use for a long time. Consequently, all the forms of money were greatly discount- ed. These difficulties were not alone

in the way of Methodism, but every form of religious faith, in the various Churches trying to form themselves into an American system, met with the same.

Therefore, it can be very easily seen that the personal piety question, described in the last lesson, was not the only severe test of the men called of God for this work, and which appeared in the front of the Church, but the money question came in for its place and found it.

God had made money to be a carrying power, no less for and in the Church than every other business enterprise amongst men. And, of course, notwithstanding the piety test had been settled satisfactorily, the men called and set apart by the Church and Holy Ghost were made of the very best material of which martyrs came, were not willing to go as beggars or tramps, and were not required to do so; the men whose business it had now become to "spread Scriptural holiness" over this new earth and peoples, must be able to pay their way as other gentlemen did. Thus the money question became the second only in importance to the piety demand. The goers were not angels but eaters like other men and must be decently clothed. So money became a moral asset and remains so till this good day, in the enabling of the goer to go.

Our Lord put these two essentials—personal piety and money—together after the above idea, when He said, "He that hath a purse let him take it, and likewise his script; and he that hath no sword, let him sell his garment and buy one." While the message itself is free, the messenger was, and is, a good eater and must wear clothes, not rags. And as they were not beggars nor tramps, they would need money to pay their bills as all gentlemen do. Scanty feed and ragged clothes have never been the sort of appeals which the Lord intended His gospel should make to intelligent men and women in calling them from



M. E. CHURCH, SOUTH, AND LIBRARY, ALTUS, OKLAHOMA.

The now rich territory of Oklahoma Methodism in those far-off days was the old Indian Territory. The red men were roaming the vast plains in their wonted freedom, and the buffalo made material for their tents and food. But they have found that richer blood—not the blood of foes, but that of the Cross which has made their sons the adherents and friends of Christianity. As early as October 23, 1844, long before the civil strife between the white men and the States, Bishop Morris held an Annual Conference at Riley's Chapel in East Oklahoma. During the Civil War—from 1861 to 1864—no conferences were held in the old Indian Territory. It appears that Bishop Soule held the first conference after the Church struggles of 1844. It was held in the Shawnee Manual Labor School, October 23, 1845. The old mother conference is now known as the East Oklahoma Conference. The General Conference which met in Asheville, North Carolina, 1910, provided for the division of Oklahoma Methodism into the East and West Oklahoma Conferences. We present our beautiful building in Altus, a city of 5000, and a Methodist membership of 500. One-tenth of Altus is ours, and they will give the West Oklahoma Conference a royal reception. Rev. W. U. Witt is the Conference Host. This is the fourth session of that body and their reports will show rapid strides. In their report last year at Chickasha they had 26,800 members and paid a per capita of 36 cents. Their history has been wrought out of an heroism of which older States are ignorant. They have been greatly honored of God and their future is bright with all his promises. The conference was called to order yesterday, November 3, by Bishop Murrah, of Jackson, Mississippi.

Satan to Himself, from debauchery to a gentleman. The Holy Ghost has always endowed his ministry with both internal and external dignity. There was, and is, a distinct personage in a man called of the Holy Ghost, to occupy the Holy Sanctum Sanctorum—the pulpit. This was very apparent in the men of the pulpit in the morning of our day. Everybody knew the preacher; the long straight breast- ed coat; the smooth face and careful manners. And, as they traveled nearly altogether on horseback, and nearly every day, they wore cloth leggings from the foot to above the knees. They were a distinct set of men—set apart to one work amongst men, just preachers of the gospel, nothing less, no more. They were all circuit riders, for there was no other sort of pastorates for a long time; they were also traveling men, for they often had appointments to preach every day through the week, resting only once a month in some good home, when and where the good sister in that preacher's home looked after the betterment of the attire. Their study was in the saddle or a friendly log in the woods near the road. Their wardrobe was a pair of saddle bags, wherein were their few clothes and fewer books—which consisted of a Bible, hymn book and Discipline, seldom more. They were men of three books mostly, but close students and knew their books. They preached that which they knew—the Book of God.



REV. W. U. WITT, Conference Host.

is so today, with a separate ceremony of ordination for each.

Lay preachers and exhorters for local assistance were provided, in a simple manner, a certificate of such authority.

With such a financial plan in vogue when a preacher concluded to get married he located—that is the majority did. That was a day of old bachelors in the pulpits; and truly, no other sort of men could have accomplished what those men did during the early days of American Methodism. That fact makes it very apparent that the Holy Ghost was at the head of all that mighty movement, and knew that no other plan could have been effective as He wished; He could not have used any other class of men but Pauline eunuchs. And it was a strange, though very interesting, coincidence that the first three Bishops, Coke, Asbury and McKendree, remained unmarried—Pauline eunuchs. They were continental itinerants, especially the two latter.

It is written of Bishop Asbury that he served in that office forty-five years and received only sixty-four dollars each year.

They lived of the gospel in the homes of the people, and wore the home spun, woven and hand-made clothes, (nearly always jeans cloth) at the hands of the "elect women" here and there. Mr. Wesley wrote these words: "No foot of land do I possess, nor cottage in the wilderness." That was the consolation of,

and basis for, their entire consecration. A preacher who could not sing was a rarity. A happier set of mortals the angels never saw. They prayed, sang, shouted and preached with holy delight:

"Jesus, I my cross have taken,  
All to leave and follow thee!  
Naked, poor, despised, forsaken,  
Thou from hence my all shall be."

That was all done in the homes of the people very often, especially where they spent the night, at family prayers; that made family prayers in those days worth much to the family—a veritable pentecost. Amen!

The full, free and vigorous faith, and fire of the Holy Ghost breaking forth from the hearts of such men in constant triumph so pleased the Holy Ghost that He moved mightily in convicting and converting power, and multitudes "were added unto the Lord." No wonder, for the people saw the saving Christ, and felt the inward power, in the presence of such men. Being now dead, what does the echo bring to us thinking people?

Where is our boasting? "The day will declare it."

"O for that flame of living fire,  
Which shone so bright in saints of old!  
Which bade their souls to heaven aspire,  
Calm in distress, in danger hold."  
Amen!

**TO ROADS OF LIFE.**

The road is broad, the gate is wide,  
That leads to death at Satan's side;  
Many enter therein.

Where men are weeping, teeth gnashing,  
Souls are burning, spirits crashing;  
Who wants to be therein?

The fire is not quenched, worm dies not,  
No water cools the tongue so hot,  
Many will enter therein;

Here the wicked of heaven and earth  
Have an unlovely, unhappy berth.  
They are punished for sin.

The Devil is waiting at the door  
To receive all, and wants many more  
To keep fires burning within.

Put narrow is the way, strait is the gate  
That leads to heaven, that home so great,  
Few enter therein.

Here the good, the best, for us wait,  
They wait to meet us at the gate,  
(May I enter therein?)

To receive us on that heavenly shore,  
Where songs shall be heard evermore,  
Let us all enter in,  
And be ready our Savior to meet,  
Who is waiting our coming to greet,  
Free from stain, free from sin,  
With that bloodwashed throng I long to stand,  
Holding communion with that happy band,  
Who have entered therein.  
GEO. E. LONG.





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Our Conferences Now in Session

WEST OKLAHOMA CONFERENCE. NORTHWEST TEXAS CONFERENCE

The West Oklahoma Conference was called to order by Bishop W. B. Murrah, November 3, and is now in session. The West Oklahoma Conference was organized in 1910. This is its fourth session.

The conference is the heir of an heroic history. Bishop Morris held the first conference in East Oklahoma, then known as the Indian Territory, as early as October 23, 1844. The East and West Oklahoma Conferences are successors of the old Indian Mission Conference. No history is more fragrant with the labors of heroic spirits than the history of Methodism in this region of our country.

The seat of the conference this year is Altus, Oklahoma, a beautiful little city of some five thousand souls. Rev. W. U. Witt is conference host.

We visited the District Conferences in this conference last spring. We found men of evangelistic zeal and of vision at the helm. Oklahoma has her own problems, but their solution is in the hands of Methodist preachers as apostolic in faith and labors as we have anywhere known. The Advocate greets Bishop Murrah and the conference and prays Divine guidance for them in this the fourth session of a promising history.

When this issue of the Advocate reaches its readers the Northwest Texas Conference will be in the midst of the business of its sixth session. The conference is being held in Clarendon. Bishop Jas. H. McCoy is presiding.

Twenty-three years ago we were admitted on trial into the old Northwest Texas Conference at its session in Waco. The conference has since been divided, the Central Texas and the present Northwest Texas occupying the territory of the old Northwest. A more stalwart, heroic conference cannot be found in our Connection than the Northwest Texas. Many of the veterans of the old conference are still leading the hosts in the new Northwest.

Clarendon is one of the best towns in the entire northwestern portion of the State. It has a progressive, hospitable citizenship. Here is our Clarendon College, which has been doing such conspicuous service for the Church. Rev. Henry M. Long, pastor, and Rev. J. T. Hicks, presiding elder, are conference hosts. Brethren, the Advocate greets you and wishes that your sixth session may be the happiest of your history.

BISHOPS IN DALLAS PULPITS

The city of Dallas had looked forward with pleasure to the semi-annual meeting of our Bishops. The Bishops were not allowed to go to the hotels, but were guests in the homes of members of the Dallas Churches. These homes will not forget the visits of our chief pastors. And it may be doubted if these good men have ever left a deeper impression upon any city which they have visited.

The absence of Bishops Wilson, Hoss, Atkins and Waterhouse was deeply regretted. Bishop Wilson found the distance too great for his strength. Bishop Hoss is in the East, Bishop Waterhouse is indisposed. Bishop Atkins must yet account to his devoted Texas friends for his absence.

The profound impression made upon the city by the services at the University has been spoken of elsewhere.

Sunday was a rare day in Methodist circles. Bishop Hendrix preached an excellent sermon at Trinity Sunday morning and again preached in the evening at Mulkey Memorial, Fort Worth. The Bishop has lost thirty pounds in weight, but his complexion is clear and he says he was never in better health. This will be good news to the Church. Our Senior Bishop took as his text at the morning hour Psa. 68:19, "Blessed be God who daily beareth our burdens" ("loadeth as with with benefits," King James' version). The theme was "The Burden-bearing God."

Bishop W. A. Candler preached in the University auditorium at 11 o'clock from the texts, Deut 8:32 and Acts 17. His theme was, "God's Spiritual Purpose in Human History." The Dallas News speaks of the sermon as having

made a profound impression. And this will be easily believed.

Bishop J. C. Kilgo occupied the Grace pulpit Sunday morning. His text was, "The things which are seen are temporal and the things which are not seen are eternal." The morning paper gives a full column to the sermon. It was a philosopher's sermon and its great utterances are well worth considering.

Bishop W. R. Lambuth preached at First Church at the 11 o'clock hour on "Prayer," taking as his text Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." A full column to this impressive sermon is found in Monday morning's press. The pastor reports that the great congregation which heard the sermon was deeply stirred.

Bishop E. D. Mouzon, a great favorite in the Dallas pulpits, was also preaching at the 11 o'clock hour. We have no report of the sermon, but we stand for it nevertheless.

Bishop Joseph S. Key was announced to preach at Tyler Street, but to the great disappointment of a large congregation was unable to be present.

Our readers will note that our Bishops set us the example of preaching upon the great themes of the Bible. At the same hour in the pulpit of another denomination the theme announced was, "Can a Man Love More Than Once?"

We are glad our Bishops came among us; their coming, their brotherly fellowship, and their great pulpit ministrations have enriched the life of the entire city.

WHITHER ARE WE DRIFTING?

From a recent editorial in the Dallas News we take the following:

San Antonio has no police department; or, to be quite precise, San Antonio has no police department that is constitutional. This discovery seems to have been made some months ago by the Court of Civil Appeals which ruminates in San Antonio, but it was not until the case was dragged up to the Supreme Court that the discovery acquired any widespread publicity. The Supreme Court has acted in the view of the Court of Civil Appeals aforementioned. The reason that San Antonio's police department is not constitutional, it appears, is that the charter provision creating it does not stipulate the number of cops that shall be made to compose it.

A discharged policeman in San Antonio alleged that he had been discharged unlawfully and sued for his salary. The City Attorney answered that San Antonio has no constitutional

police department, and in this judgment he has been sustained by the highest court in the State.

The Court of Criminal Appeals of the State affirms one thing concerning the pool hall law and the Supreme Court of the State affirms another.

Recently in Dallas the District Court of Criminal Appeals struck down the Sunday law of the State, declaring that a city ordinance of Dallas has precedence.

Thoughtful men in Texas are asking, "Whither are we drifting?" Are we reverting to anarchy?

"He best preaches the truth of the cross who leads another sinner to its foot. He most fully sets forth the love of Christ who loves the souls for whom he died enough to lead them to him."



DR. H. M. DuBOSE ELECTED BOOK EDITOR.

Dr. H. M. DuBose was elected Book Editor and Editor of the Quarterly Review by the Book Committee at its meeting in Nashville, October 28.

This announcement will be pleasing to the entire Church. Dr. DuBose is one of the most widely known ministers in our Connection. The Southern Methodist Handbook of 1906 gives the following sketch of his life:

Son of Rev. Hezekiah and Ananda Hawkins DuBose. Born in Choctaw County, Alabama, November 7, 1838. Boyhood days spent partly on farm and partly in town with his father in the mercantile business. Education received in primary schools, in Waynesboro Academy (four years), and under private tutors. Converted in 1866. Licensed to preach (Mississippi Conference) October 1, 1876. Became pastor at the age of nineteen. List of appointments: Mississippi Conference 1878-79, Chotard Circuit; 1880, Fayette Circuit; Texas Conference, 1881-82, St. James Church, Galveston; 1883-84, Huntsville; 1885-86, Shearn Church, Houston; 1887-88, Marvin Church, Tyler; Los Angeles Conference, 1889-90, Trinity Church, Los Angeles; 1890-94, Editor Pacific Methodist Advocate; East Texas Conference, 1895-96, Marvin Church, Tyler; Mississippi Conference, 1897, First Church, Jackson. Elected Secretary Epworth League in 1898.

Dr. DuBose edited the Epworth Era until 1910 when he asked not to be re-elected. Since then he has served as pastor of St. John's Church, Augusta, Ga., and First Church, Atlanta. He was in his third year at the latter Church when elected to his present position.

Dr. DuBose has been a member of five General Conferences and of two Ecumenical Conferences. He was fraternal messenger to the Canadian General Conference in 1910. He is an author of no mean note, having written "The Life of J. D. Barbee," "Francis Asbury, A Biographical Study," "Life of Bishop Joshua Soule" and "The Symbol of Methodism."

Our new Book Editor is evangelical in his faith. He has an intimate and wide acquaintance with our Methodist theology. A man more loyal to the Methodist Episcopal Church, South, cannot be found among us.

We predict for Dr. DuBose a brilliant career as Book Editor and we congratulate the Church upon his election. Dr. DuBose, brethren, Book Editor and Editor of the Quarterly Review.

BISHOP R. G. WATERHOUSE.

Bishop Waterhouse was not present at the Dallas meeting of the Bishops. The following resolution passed by the Pacific Conference, October 15, will strike a responsive cord in the heart of the entire Church:

We have been greatly distressed to learn of the physical indisposition of our beloved brother and friend, Bishop R. G. Waterhouse, D. D.

Whereas, during the four years of his administration as presiding Bishop of our conference by his genial personality, brotherly affection and gracious spiritual vision, he won his way into our affections in an imperishable manner; therefore be it

Resolved, That we, the members of the Pacific Conference as a body, do rejoice in the good news of his continued improvement in health and strength, and that we do extend to him our sincerest Christian love, and earnestly pray that it may be the will and purpose of Almighty God, our Heavenly Father, to speedily restore him to his usual robust strength and virile manhood.

That we assure him of our continued prayers and earnestly commend him to the love of a tender Savior's heart.

BISHOP LAMBUTH'S REMARKABLE LECTURE.

Bishop Walter R. Lambuth was given an ovation upon the occasion of his lecture on Africa at the City Hall in Dallas last Friday evening. The story of his travels and observations in Africa is so thrilling and informing that we feel justified in giving, in part, the Dallas News' stenographic report in its issue of Oct. 30. The great daily's account follows:

Auditorium Filled.

The auditorium of the Municipal Building was filled beyond capacity last night to hear Bishop Lambuth's lecture. About 200 people from surrounding towns were present, and the students of the Southern Methodist University attended in a body, the entire balcony being reserved for them.

The lecture was illustrated with numerous lantern slides and a reel of motion pictures, showing scenes and incidents of the two remarkable trips on foot through the most uncivilized portion of Africa to establish this mission. The Congo mission is 1600 miles inland, 800 miles of which had to be made on foot on the initial journey. Many thrilling experiences were encountered by the missionary party, and these were described by Bishop Lambuth and illustrated with slides.

The First Methodist Church in Africa, Bishop Lambuth said, was organized from a nucleus of fifteen Presbyterians—natives converted by the Presbyterian missionaries and a gift to the Methodist Church. In the two years a church has been built, now having a membership of over 2000 native Christians; schools have been established, the native language, of which there are 100 dialects, has been reduced to writing, and hymn books, Bibles and catechisms have been printed and the natives are being taught to read them.

The Belgian Congo, Bishop Lambuth said, has an area about one-third that of the United States, is about eighty times the size of the mother country, Belgium, and has a population of 12,000,000 people, many hundreds of thousands of which die annually from sleeping sickness, which has a mortality rate of 80 per cent. The King of Belgium has, during his entire reign, steadfastly refused to accept a dollar of revenue from the country, and every cent of it goes back into the country for missionary work, soil experiment stations, the introduction of new crops, teaching agriculture to the natives and other forms of improvement.

Food of Natives.

The natives subsist almost entirely on food obtained from hunting and fishing, and on wild fruits and vegetables. Many of the tribes are still the fercest of cannibals. A picture of one cannibal chief was shown, who, eight days after the picture was taken by Bishop Lambuth, at the head of his tribe captured, killed and ate seven of his enemies. Another picture showed a native drum, the covering of which was made from human skin. Some of the more civilized tribes have taken up agriculture, raising such simple crops as Indian corn, beans, hill rice and manioc. The natives have immense market places where thousands gather on market day for the exchange of such commodities as dried fish, beans, sugar cane, corn, fruits and similar articles of food. They have no money, their medium of exchange being a commodity medium. Cloth, introduced by the missionaries, and especially salt have been standard values that make them the most widely used purchasing mediums.

Bishop Lambuth's lecture last night was under the auspices of the Ruby Kendrick Council of Missions of the North Texas Epworth League Conference and was the opening event of the semi-annual meeting of that body. The Ruby Kendrick Council is largely supporting the Congo mission established by Bishop Lambuth.

The Dallas District League Union tendered Bishop Lambuth a luncheon at 1 o'clock, Saturday, October 30. Sunday, October 31, was announced and was observed as "The African Special Day" among the Leagues of the North Texas Conference.

CHRIST THE ONLY REGENERATING AND REFORMING POWER.

Dr. W. A. Jarrel, General Manager of the World's Purity Federation, addressed the Texas State Mothers' Congress, at its recent State meeting in Dallas, in an address that was warmly applauded. The following we quote from the address because it is a practical lesson for all ages and especially for our own times. By the way, it is a sample of gospel preaching that Dr. Jarrel does everywhere in his great work. In the address the Doctor said: "Mr. Lecky, a historian, in his History of European Morals—Mr. Lecky was an infidel—after mentioning the moral failure of heathen religions and of philosophy, turning to Christianity of the blessed Christ said: 'Philosophy was admirably fitted to dignify and ennoble, but altogether impotent to regenerate mankind. It did much to encourage vir-



...ue, but little or nothing to restrain vice. \* \* \* It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, temperaments, and conditions, has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said the simple record of the three short years of active life has done more to regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has been indeed the wellspring of whatever is best and purest in Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the Church, it has preserved, in the character of its founder, an enduring principle of regeneration." Vol. 2, pp. 4, 9.

Thus the power of the blessed Christ is the only success of this Mothers' Congress. Not long ago passed over the rivers one who, years on years, had presided over the greatest of Associations of Science—the British Association of Science. Himself the discoverer of many scientific discoveries. When he was waiting "till the shadows are a little longer grown," on being asked, "Lord Kelvin, what is the greatest discovery you ever made?" that great scientist with much feeling and emphasis, replied, "The greatest discovery I ever made was when I discovered the blessed Christ as my personal Savior." As the secret of all strength, comfort, the hope of earth and heaven, mothers, you who have not made this discovery make it now—by regeneration, giving all to Him.

**HEARTY CONGRATULATIONS TO THE WESTERN METHODIST.**

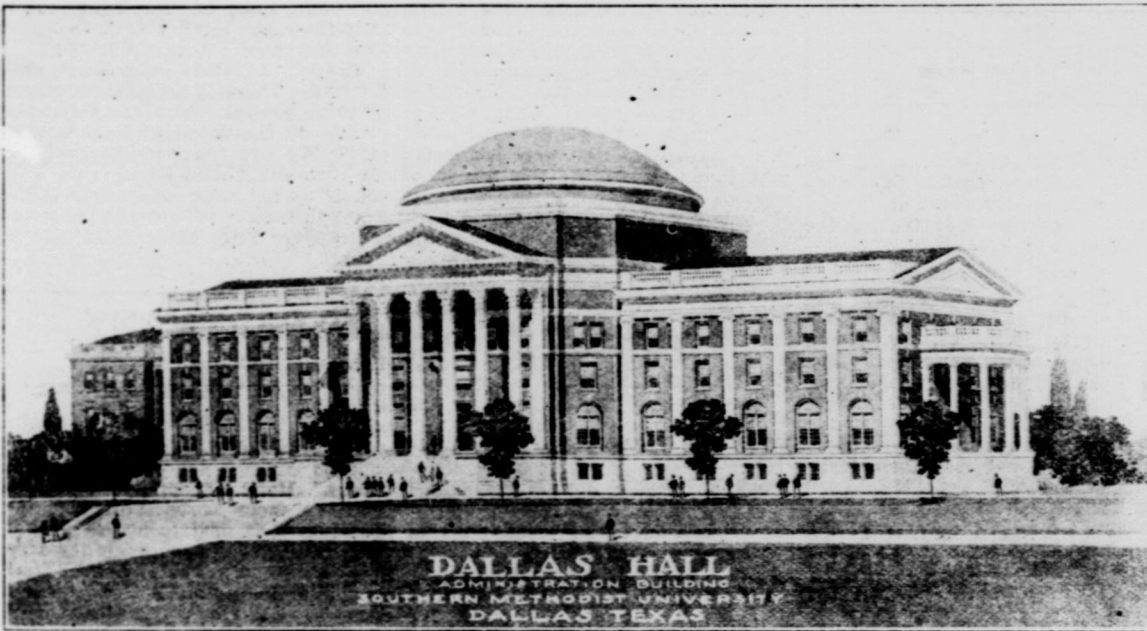
The words of the Western Methodist which follow explain themselves:

At its recent session the Tennessee Conference, after nearly two days of illuminating discussion, by a vote of 124 to 33, adopted resolutions which definitely renounce any purpose to retain or recover the rights and equities of the conference in Vanderbilt University. This is to be heartily commended. We have ever stoutly maintained that Vanderbilt in equity is absolutely ours. We sincerely believe, in spite of the labored opinion of able and learned lawyers, that there are legitimate processes by which the original patronizing conferences could recover control. Nevertheless, we are equally frank and sincere in the belief that by further controversy, even if the Church should win, we would lose more than we would gain. To win would involve either the use of the Carnegie million or its return, the former incurring inconsistency, the latter a great financial difficulty, and either course precipitating additional litigation. To lose would mean humiliation and keener disappointment. Litigation, whether successful or unsuccessful, would protract agitation and controversy, alienate a certain element, and possibly retard the progress of the splendid educational program so wisely projected by our General Conference and so marvelously carried forward by the Educational Commission. In a case like this, where equity is so palpably on the side of the Church, we can afford to lose. The Church cannot afford to win, if divisions and strife and peril to larger interests attend and follow victory. "He that saveth his life shall lose it" may apply in this issue. We are under supreme obligation to show the spirit of Christ in this matter. The Tennessee Conference, which is most vitally and intimately related to this problem, has set a worthy example and established an admirable precedent.

We think the Western Methodist has reached a wise conclusion. The editorial is admirable both for religion and sense. It seems to us that it is the last word on the subject.

The Commission, of course, did not share the Western's view that Vanderbilt can be recovered to the Church by further litigation. Had such been the view of the Commission, immediate suit would have been instituted. However, the Western is certainly entitled to its own views in the matter.

We believe the conclusion of our confrere will largely settle the matter for the Arkansas Conferences. We congratulate Arkansas upon such leadership. Indeed, the whole Church is to be congratulated.



**DALLAS HALL FORMALLY PRESENTED TO THE METHODIST EPISCOPAL CHURCH, SOUTH.**

"The citizenship of Dallas, proud of its part in this great institution, now turn it over to the fostering care of Southern Methodism." Thus spoke Louis Lipsitz, President of the Chamber of Commerce and Manufacturers' Association of Dallas, to a great audience in the University auditorium last Friday afternoon.

The occasion was the formal presentation by the citizens of Dallas of the Main Building of Southern Methodist University to the Methodist Episcopal Church, South. A great assemblage was present. The Bishops of the Church were seated upon the platform and with them were leading officials and citizens of Dallas. Mayor Henry D. Lindsley, the Hon. S. J. Hay, a former mayor; Louis Lipsitz, President of the Chamber of Commerce and Manufacturers' Association, were among this number.

In the audience sat the members of the faculty and a large representation of the student body of the University. Leading citizens of Dallas, representing many walks of life, were present. Visiting ministers and laymen from other sections of the State were in the audience. Mr. R. S. Munger, of Birmingham, Ala., the largest individual donor to the University, was a deeply interested spectator. The presiding elder and local ministers of our Church were present. The scene was an inspiring one.

The Hon. S. J. Hay, who was the Chairman of the Committee which secured the University to Dallas four years ago and the manager of the recent campaign for funds in behalf of the University, presided at the meeting. Mr. Hay is as prominent in the work of the Church as he is in the affairs of the city, being a member of the Official Board of Trinity Church. He is above reproach as a citizen and a Christian.

Mr. Hay announced Hymn 241, "Holy, Holy, Holy," and called upon Bishop E. D. Mouzon for prayer with the ease of one who is at home alike in a worshiping body or among the merchant princes of his city. He spoke choice words concerning spiritual values in his introduction of the President of the Chamber of Commerce to the audience.

The address of Mr. Lipsitz which followed was in choicest words. He

declared that Dallas is interested in increasing the high standards of citizenship as well as in strengthening her commercial supremacy. He expressed delight with the management of the University by Dr. R. S. Hyer. In closing his really fine address he uttered the words with which we open this editorial—words which will be sacredly preserved for a thousand years—words which will rise up as a witness against any man, if such there be, who would divert the great trust of our great institution.

The address of Mayor Henry D. Lindsley was equally pleasing. He recounted the inception and progress of the movement for a great university in Dallas to be under the fostering care of our Church. He paid a tribute to the vision of Dr. Hyer, and declared that Dallas had set the pace for the whole country in educational benefaction. He paid a glowing tribute to Mr. R. S. Munger, "a citizen of Alabama and Texas." Mr. Munger, it will be remembered, gave \$25,000 in the first collection and an additional \$2500 in the recent collection for the University.

The editor of the Advocate introduced Bishop W. A. Candler, President of the Educational Commission, briefly reciting the achievements of the Commission during the past eighteen months. Bishop Candler's address was taking from the start. He said the case was like that of a son-in-law who comes to live with the father of his bride. "Now that you have given it to us, we are going to come here and live with you." The audience applauded.

The Bishop recited how that the early religious institutions of learning had made America, giving to the United States such men as the Adamases, Jefferson, Tyler, Monroe, Chief Justice Marshall, Madison and Webster. He declared that the citizens of Dallas meant that Southern Methodist University should be a religious institution and the Church would keep it such. He said he was afraid of power without piety, and education without a diffusion of conscientiousness. He pointed to German education as a symbol of power without high moral direction. He said he wanted the University to be loyal to "Truth," but to truth not as an "abstraction," but as an "incarnation."

He congratulated the citizens of Dallas in making the contribution to an enduring institution. Governments perish, but the Church of the living God never passes away. The Mosaic law will outlast the pyramids. The address was massive and made a profound impression.

Dr. R. S. Hyer introduced Bishop E. R. Hendrix in his usual choice way. The Senior Bishop instantly found a point of contact with his audience. Thirty-six years ago he had stood upon the site of the University. The business men on the platform leaned forward to hear the Bishop as he exclaimed, "The value of land is measured by foot falls. This land was first measured by the foot falls of cattle and when I first saw it it was measured by the foot falls of the negroes who toiled in the cotton patch. Today it is measured by the foot falls of aspirations, hopes and ambitions."

"The true measure of a University is its catholicity," was another choice sentence of the address. He told of his visit to Germany just before the outbreak of the great European war. To his amazement, he said, he found the German universities the foes of peace. Such views he declared to be lacking in catholicity, and therefore unworthy of a real university. Such institutions, he said, are not universities at all. He said Southern Methodist University is dedicated to the "humanities." He complimented the citizens of Dallas and declared Dallas Hall to be "built for generations." "The best building in your city is Dallas Hall." He said he accepted the University in behalf of the College of Bishops and of the Methodist Episcopal Church, South.

Bishop Hendrix's closing paragraph lifted the great audience to a high pitch of enthusiasm as he related the custom of the Japanese to shout "Banzai" in the presence of their Emperor. "Banzai," he said, means "10,000 years." The audience arose and led by Bishop Hendrix shouted, "Southern Methodist University, 10,000 years!" "Southern Methodist University, 10,000 years!" The effect cannot be described. Bishop Candler raised the doxology and Bishop Joseph S. Key pronounced the benediction upon an occasion which soon cannot be forgotten.

**MISS NORWOOD WYNN.**

Miss Norwood Wynn is one of our Mexican Missionaries for Texas. Her salary is paid by the Epworth Leagues of the North Texas Conference.

We chanced to be at the League service of First Church, Dallas, last Sunday evening. One of the leaders gave a report of Miss Wynn's work for the past twelve months. During these months Miss Wynn has traveled 5000 miles, visiting sixty-five different points; she has made visits to 933 homes, has distributed 1648 books, has delivered seventy-two talks in English and thirteen in Spanish, has taught the Sunday School lessons thirty-one

**DO YOU SUFFER FROM BACKACHE?**

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

times, has visited six jails and has conducted many street meetings, cottage prayer meetings and has distributed innumerable tracts.

Surely this is a great year's work. Such devotion is bound to tell upon the future history of our State. This record ought to be an encouragement to the North Texas Leagues to see that this precious woman is adequately supported.

Miss Wynn is investing her life for her Lord. Are you?

**DR. IVAN LEE HOLT.**

We take pleasure in giving to our readers the estimate of Dr. Holt entertained by those who know him. We are glad indeed that our young ministers are to be associated in their studies with Dr. Holt. The letter which follows explains itself:

St. Louis, Mo., Oct. 18, 1915. The St. Louis Preachers' Meeting, M. E. Church, South, extends greetings to its brethren of the Dallas Preachers' Meeting and comments to their love and fellowship. Dr. Ivan Lee Holt, formerly a member of this body and now a professor in Southern Methodist University and a resident of your city. We found Dr. Holt not only apt to teach, but also an efficient pastor in highest favor with his people, accomplishing the work of the pastorate in such a manner as to win the admiration of his fellow ministers. His work at Cape Girardeau, the seat of one of our State Normals, attracted State-wide attention and made demands for his special services more than he could meet. We found Dr. Holt brotherly and manly and commend him to your body as a safe investment for confidence and brotherly love.

- MARVIN T. HOW,
  - P. C. Cabanne,
  - JOHN A. RICE,
  - P. C. St. John's,
  - CHAS. W. TADLOCK,
  - P. C. Centenary.
- For St. Louis Preachers' Meeting.

**WHAT WE CAN LEARN FROM BILLY SUNDAY.**

The Christian Guardian, October 29, has a lengthy discussion of "What we can learn from Billy Sunday." The last paragraph of the discussion is so sane that we give it to our readers:

And from "Billy" comes the lesson to concentrate upon this one thing—of saving men. It is true that the pastor must necessarily devote time to many activities which the evangelist does not touch; but, keeping this fact in mind, it is not true that the preacher of today is at times tempted to turn aside to other paths than those our Lord pointed out? The extinction of the liquor traffic is something which a preacher should be greatly interested in; the keeping of the Sabbath is also a very important matter; the banishment of the slums and the introduction of civic playgrounds is truly a work of God; and yet the preacher cannot afford to forget that the essential thing after all is the regeneration of the hearts of men, the implanting in them of the Spirit of Christ.

Whatever may be done in matters of reform the preacher must keep before him the ultimate end for which he has been called. The preacher certainly has a solemn duty to perform as a citizen of the State, but he must not allow any and everybody to order him out in campaigns for reform. The preacher is the best judge of the timeliness for his participation in any civic campaign. As a rule, until the people know him and trust him he cannot afford to strike.

Dr. C. M. Bishop, President of Southwestern University, recently presided over the Anti-Mob Convention of College Presidents held at Waco. The student body at Georgetown have since organized an Anti-Mob Association, electing these officers: Angee Smith, Taylor, president; W. F. Trounce, Burnet, vice-president, and Miss Ruth Blanks, San Angelo, secretary and treasurer. Dr. Bishop addressed the meeting and more than 500 students enrolled. This is the first anti-mob association formed among students in the United States.

**REV. THOS. GREGORY RIGHT, BISHOP HOSS WRONG.**

The readers of the Advocate will remember that some issues back we took occasion to discuss an editorial of Sir Robert Nicoll on the European war. Sir Robert thought God had ordained the war, we thought not.

We still think we were right in our theology, but we both misspelled Sir Robert's name and spoke of him as a Methodist theologian of Calvinistic tinge.

In due time Bishop Hoss informed us that Sir Robert is a Congregationalist, spelling his name Nichols. Rev.

Thos. Gregory in due season informed us that Sir Robert is a Presbyterian, spelling his name Nicoll. We asked for help when such learned Doctors disagreed.

With the tenacity of an Englishman Bro. Gregory stood his ground, writing to Sir Robert himself. We had before us 'Sir Robert's' reply in which he wrote his name as Nicoll and professing himself to be a Presbyterian.

Now, unless somebody else knows better than Sir Robert both as to how his name is spelled and what is his denomination, we will let it go at this, and say that the Englishman was right and the Bishop wrong.



**EPWORTH LEAGUE DEPARTMENT**

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

State Conference of Workers, Waco,  
December 31, January 1-2.

**RUBY KENDRICK COUNCIL OF MISSIONS.**

**Constitution and By-Laws.**

Ruby Kendrick Council of Missions is a body of Missionary Managers for the administration of Missionary affairs of North Texas Conference Epworth League, and shall make to the annual meeting a full report of all its business.

**Organization of the Council.**

A presiding elder's district giving not less than \$50 a year to missions shall be an organic part of Ruby Kendrick Council of Missions. (Shorter name The Great Council).

Delegates to North Texas Conference Epworth League from districts having paid not less than \$50 to missions shall meet at an appointed time to elect by ballot an Epworth League to represent his district, the elected representative to be known as a Commissioner to carry out the Divine Commission in St. Matthew 28:19-20. Elections shall take place every two years.

Provided, however, that any two districts raising the required sum of \$50 and desiring to be represented in the Council may join and elect one Commissioner.

The elected Commissioners shall meet soon after their election to elect by ballot a corps of officers, viz: A President, Vice-President, Secretary and Treasurer. The President's election shall be confirmed by the conference as a whole at its regular annual session.

The Council shall have power to fill any vacancy by a majority ballot at a regular or called meeting, and to remove for cause any officer or Commissioner and fill his vacancy.

**Duties of Officers.**

The President shall perform to the best of his knowledge and ability all duties incumbent upon the presiding officer of the Ruby Kendrick Council of Missions.

The Vice-President shall assist in every way possible the President. His special duty shall be to prepare and publish the necessary printed material needed each year.

The Secretary shall keep a faithful record of all minutes of the Council, and shall furnish once a quarter to each Chapter a complete record of the quarter's activities.

The Treasurer shall keep an accurate account of all money received and disbursed. He shall furnish the Texas Christian Advocate and the Epworth Era a full quarterly report. The Treasurer shall make a full semi-monthly report to the President. Said Treasurer shall make bond in a regular bonding company in favor of Ruby Kendrick Council of Missions, by the 25th of June of each year, for a sum not less than \$2500 to secure the accounting for all money received and disbursed. The cost of the bond shall be paid by the Council.

**Meetings and Expenses.**

The President shall call two meetings of the Council during the year, one to be held in October and the second at the annual Epworth League Conference. A part of each meeting shall be a religious service. The railroad fare of officers and Commissioners shall be paid out of the treasury. The total sum of expenses shall not exceed five per cent of the grand total of receipts of any year.

Five Commissioners shall constitute a quorum. A majority ballot shall rule on all decisions. All votes shall be taken by ballot. Cushing's Manual of Parliamentary Rules shall be consulted in deciding parliamentary questions. A vigorous campaign shall be waged until all Chapters use Missionary Degree System payment plan.

All work of the Council shall be done "decently and in order."

**Council Activities.**

All work of the Council shall be operated for North Texas Conference Epworth League as a Living Memorial to Ruby Kendrick. The Council shall not institute any new work without the consent by ballot of the Epworth League Conference in session.

After notice in writing one day preceding action North Texas Conference Epworth League shall have power to change, suspend, or repeal any of the foregoing rules and add others as may in their judgment seem necessary and expedient.

**Way to Direct Money.**

Every Chapter or district in N. T. C. E. L. giving money to foreign missions, or Chapters or districts giving

money to advance work among foreigners in Texas shall send this money to the Treasurer of Ruby Kendrick Council of Missions, who will forward the money as directed through the Parent Board of Missions.

**Council Cornerstone.**

We cannot wish better than that the same spirit of missions which influenced Ruby Kendrick of Korea shall influence every North Texas Epworth Leaguer, and "daily that her name be pronounced with affectionate gratitude." Ruby Kendrick Council of Missions shall continually support in her memory not less than three specials in Korea.

The Ruby Kendrick Memorial Fund is the cornerstone in the work of Ruby Kendrick Council of Missions, and the Bible is its foundation.

**OUR MEXICAN BROTHER.**

Miss Wynn, in speaking at a meeting held in the summer of her work among the Mexicans, said in substance:

That we misjudge the Mexican because we do not know him and do not have an opportunity to know him. The Catholic Mexicans are unreliable and untruthful, but it is because they have never been taught any better; the Protestant Mexicans are wholly different. In Mexico nothing is done for the poor except to hand them out pennies. Do not give them that kind of help if they come to you. Give them work and help them to help themselves. Miss Wynn is always entertained in a Mexican home and finds them clean and comfortable. The Protestant Mexicans have been horrified when she has gone to a town and the Americans have allowed her to go to a hotel to stay. They have the profoundest respect for everything American and they think every American is Protestant Christian just as every Mexican is a Roman Catholic unless converted to Protestantism; therefore, an unchristian American's example is very bad, indeed. When a Mexican is converted and joins the Protestant Church he gives up tobacco the same as drink and other sins. When this war is over missionary work in Mexico is going to be easier because of those going back from the United States. But how are they going back from Texas? How many will be soldiers for Jesus? This is our opportunity sent by God. Every district in South Texas should have a native missionary.

**THE EPWORTH LEAGUE AS A MEANS OF SPIRITUAL CULTURE.**

All our missionaries recognize the wonderful power of the Epworth League among our young people. It is the most potent force active in the Church today for the development of the young people. From every field and every land come testimonials of what the League has meant to the workers who are carrying on the great work of the evangelization of the world. Miss Ida M. Stevens, home missionary, writes of a League with which she was intimately acquainted. "In a few years the influence of this little band of Epworth Leaguers, sim-

ple in faith, ignorant of many things, through their influence brought to pass a great revival, and about sixty people were soundly converted. It was a series of wonderful services led by a lay evangelist whom we had called to our aid with the permission of the preachers who were connected with that Church. He was a man of wisdom and tact and spiritual power. He taught us how to do personal work and to rely on God's Word more in dealing with sinners and how to study the Bible. Many of these converted at that time are leading God's work in that and other places. It lasted." Epworth Leaguers, take heart, push forward. There is nothing we cannot do if we have the faith and rely sufficiently on the promise of the help of God. We are too faint-hearted and too little diligent in His service. Why should we not have conversions in the Epworth League meetings? We would if we were fully consecrated and at work.

**SUNDAY SCHOOL DEPARTMENT**

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas. EDITORS  
REV. W. J. MOORE, Weatherford, Okla.

This department did not appear last week owing to the extra space required to report the proceedings of conferences. The Advocate has been generous to the Sunday School in the matter of space and we feel that when so much urgent matter presses for publication we can well afford to stand aside until the rush is past. For this reason we shall omit this department each week succeeding the meeting of one or more conferences in Texas or Oklahoma.

**SUNDAY SCHOOLS IN THE WEST TEXAS CONFERENCE.**

The Texas editor spent two days at the West Texas Conference and met twice with the Conference Sunday School Board. He also spoke at the anniversary and conducted a Sunday School Institute on the second day of the conference in the afternoon. In the work at this conference the Sunday School interest was also fortunate in the presence, wise counsels and co-operation of Dr. Chappell, who spoke at the anniversary and took part in the institute. Figures of last year's work have not yet come to hand, but enough is known to show that there was an increase of sixty per cent in the amount of Children's Day offerings, and this is a fair index to the general interest in Sunday School work. Under the active leadership of A. E. Rector we expect to witness a general forward movement in the Sunday School field of the West Texas Conference this conference year.

We feel like adding that we have not anywhere in our connection met a more wide-awake and enterprising set of Sunday School workers than the brethren who compose the Board of the West Texas Conference. It is refreshing to find a Sunday School Board that takes its work seriously and goes about it with intelligence, faith and courage.

**A STEP IN THE RIGHT DIRECTION**

The plucky little West Texas Conference took a step in the right direction in placing one of its best men as Field Secretary of Sunday Schools. By this we mean two things: First, it did well to have a Field Secretary. That our Sunday Schools need improvement both as to size and the quality of the work they are doing are points upon which pastors, superintendents and teachers are generally agreed. That most of our Sunday School workers are very busy people who have but little time to devote to study, even where the necessity of improvement is seen, is equally ap-

parent. Many of our most faithful Sunday School workers are so situated that it is next to impossible for them to get away from home for even a day to attend a Sunday School Conference or Institute. Yet such people need and desire help. The only solution of the problem is the conference officer whose business it is to visit the individual school or pastoral charge and help the workers on their own ground. In fact, a wise field worker could find plenty of work to take all his time and strength in any single district in our Church. Second, the West Texas Conference did well to select for the work a man who has been a demonstrated success at every kind of Church work to which he has been called. A. E. Rector is not an experiment. As pastor, presiding elder, missionary worker, Sunday School Superintendent and field worker he has made for himself a place in the sun. The Sunday School work does not call for the type of man who has been a failure at everything else he has tried. It needs men who have the habit of success. Better no field worker at all than one who for any reason carries a question mark after his name. We earnestly hope that the conferences yet to be held will follow the plucky example of the West Texas and give us some good upstanding men to carry forward the work of the Sunday School. The Divisional Secretary can only touch the high places.

**A FEW WORDS ON TEACHER TRAINING.**

We have seen more than one class face disappointment at the end of a teacher training course because the members could not get diplomas from the Department of Teacher Training in our Church. The reason was that they had permitted some one to persuade them that some other teacher training course was "better" than that promulgated by our own leaders. Of course, our Sunday School Board cannot give official recognition to such work. To do so would be to admit no end of trouble and confusion. Generally it is far best for Methodists to stand staunchly by the work of their own Church. Other courses may be better for other people, but for Methodists what their own Church offers is best. Let us be loyal.

**NEWS AND NOTES.**

It gives this department special pleasure to note that at the recent session of the West Texas Conference Rev. A. E. Rector re-entered the Sunday School field work as Field

**Deafness**

Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Released or Sunken Drums, Thickened Drums, Rumbling and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

**Wilson Common-Sense Ear Drums**  
"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.

**WILSON EAR DRUM CO., Incorporated**  
292 Inter-Southern Bldg. LOUISVILLE, KY.

Secretary of his conference. By both temperament and training Brother Rector is well suited to this work. Year before last he demonstrated his fitness for the task, and his brethren have shown their appreciation by recalling him to this important field. Our prayers and sympathies and co-operation are with him in the fullest possible measure.

Religious Education for October reports that there in this country two hundred and forty-two denominational Sunday School field workers who are employed to give all their time to such work. Of this number perhaps fifteen are employed by the M. E. Church, South. It is time for us to wake up.

Among new Wesley Bible Classes reported in the Adult Student for November we note "Friendly" of Edinburg, Texas; "Church Helpers" of Willis, Texas; "Truth Seekers" of Austin Avenue, Waco, Texas; "Wesley," Alta Vista Church, El Paso, Texas; "Wesley Baraca" and "Wesley Philathea," Mexia, Texas; "Philathea," Staples, Texas; "Messengers" of Anderson, Texas; "Gleaners," Nixon, Texas; "Win One," Mt. Calm, Texas; "Wesley No. 3," Santa Anna, Texas; "Reliance," Carrizozo, N. M.; "Mothers," Mulkey Memorial, Fort Worth, Texas; "Ever Faithful" of Novice, Texas, and "Helpers," Weatherford, Texas. From neither of the Oklahoma Conferences is reported a single class. What is the matter with Oklahoma?

Rev. O. T. Cooper, who for years has been the efficient Chairman of the North Texas Conference Sunday School Board, one of the most efficient Boards in the Connection, has been transferred to the West Texas Conference and stationed at Laurel Heights, San Antonio. We do not question the wisdom of the appointing power, and we hope there is some one in his old conference to take Brother Cooper's place on the Sunday School Board; but we wish to assure our brethren of the West Texas Conference that the loss of the North Texas Conference Sunday School Board is their substantial gain. During the entire time that this editor has been official leader of our Sunday School forces in Texas he has found in Bro. Cooper a faithful friend and a wise and sympathetic counselor in the Sunday School work. We predict that the West Texas Conference Sunday School Board will adopt him at the first opportunity.

**SUNDAY SCHOOL SUCCESS AT BOULEVARD.**

On Sunday, October 24, 10:30 to 12 a. m., the Boulevard Methodist Church of Fort Worth held Rally Day exercises. Rev. T. S. Barcus is pastor and upon his invitation I attended and made an address. The Sunday School and Church service were blended. The phenomenal success of this school for the past year certainly deserves mention. The report showed that the attendance for the day was two hundred and forty-five, and for the corresponding date last year it was a hundred and one, a gain of a hundred and forty-four. The average attendance and collection have more than doubled in one year. Brother Barcus is a fine, up-to-date Sunday School pastor and has associated with him a corps of earnest and efficient workers. Owing to the cosmopolitan population of this section of our city and other things Boulevard has been in the past a problem not easy of solution. It seems now that these efficient workers have solved the problem, and there is a corresponding growth in the Church membership.

CHAS. S. FIELD.  
Fort Worth, Texas.

The most loathsome insect under the microscope displays most exquisite coloring and form. The universe, with all its apparent ugliness, really beauty through and through. The object is to teach us charity and lead us to heights of love; and in the light of the Logos we learn to bear with patience even what we call the loathsome side of life.—Dr. R. F. Horton.



**JONES' RANCH SUNDAY SCHOOL.**

The above is a picture of the Jones Ranch Sunday School on the Emmet Circuit, four and one-half miles south of Frost, Corsicana District. Our pastor is Rev. W. E. Hawkins, Jr., and the Superintendent is Brother W. O. Ellis. We have one of the best preachers and one of the best Superintendents in Texas. We have one hundred and thirty-two on roll, with an average attendance of one hundred and five. Our school is divided into eight classes: Two organized classes—Baraca and Philathea; Mrs. J. R. West is the teacher of the Baraca class, and Miss Mayme Ruth Keathley is teacher of the Philathea. We have a good corps of teachers and all are interested in their work. We have had as many as one hundred and fifty scholars in our school this year, as high as ninety Bibles and ninety scholars to read home readings. We have also started the Bible reward plan which has created much interest. We flatter ourselves by saying that we have one of the best Sunday Schools in Texas.

BRYAN KEATHLEY, Sec.



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THE 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.

THIRD QUARTERLY REPORT WOMAN'S MISSIONARY SOCIETY, TEXAS CONFERENCE.

Table with financial data for the Woman's Missionary Society, Texas Conference. Includes rows for Dues, Young People, Young People's membership offerings, etc.

Table with financial data for the West Oklahoma Conference. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Chickasha District Meeting. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Jacksonville District Meeting. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Gainesville District. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Athens Review. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Metropolitan Business College. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Methodist Benevolent Association. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

Table with financial data for the Fire and Windstorm Insurance. Includes rows for 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th districts.

quarter, 1914, we have the following in- creases for the 1915 third quarter's report: Dues, Adults, \$435.89; pledges, \$412.07; Re- lief Fund, \$23.21; Expense Fund, \$117.63; total cash, \$714.59.

CROCKETT AUXILIARY. On the evenings of October 21 and 22 the Woman's Auxiliary of Crockett, Texas, dedi- cated the beautiful new pipe organ, which they had worked so hard for two years to place in the M. E. Church of that place.

WEST OKLAHOMA CONFERENCE. Mrs. C. L. Canter, Olustee, Superin- tendent Study-Publicity. Chickasha District Meeting. The annual meeting of the Chicka- sha District convened at Waurika October 12.

JACKSONVILLE DISTRICT MEET- ING. The district meeting of the Jack- sonville District held its sessions in Athens October 6 and 7.

GAINESVILLE DISTRICT. The Woman's Missionary District meeting convened at Gainesville Octo- ber 12-14 in the splendid new build- ing of Whaley Memorial Church.

ATHENS REVIEW. The Athens Review, in writing of Mrs. Cunningham on "Stewardship," said: "She is a pleasant, forceful speaker and made many telling points in her talk."

METROPOLITAN BUSINESS COLLEGE. For 28 years we have specialized on pre- paring young men and women for busi- ness success. Thousands will testify to the efficiency of our training.

METHODIST BENEVOLENT ASSOCIATION. A Mutual Benefit Association for Southern White-Headed Cattle. Issue White-Headed Cattle Branding Certificate. Available promptly in Texas, and elsewhere.

FIRE AND WINDSTORM INSURANCE-AT COST. Churches, Parsonages, Homes of people who build and sustain them and Ministers' Properties insured on easiest terms consistent with safety.

to the increased dues, but that ten auxiliaries remain and these are doing a fine work.

Delegates enrolled and reports from all auxiliaries heard. These reports show an increased interest in nearly all lines of the work.

We were fortunate in having with us Mrs. P. C. Archer, "whom to know is to love." Although not a confer- ence officer now, she conducted our noon Bible hour in such helpful and uplifting ways as to be a benediction to all; also made a splendid address at night on our "Woman's Work of the Missionary Society."

Many excellent papers were read, presenting in full the different depart- ments of our society. Our beloved presiding elder, Rev. J. F. Pierce, was with us and made us a farewell talk. We have had his hearty co-operation for four years in this work and regret that he must now leave us.

A splendid lunch was served each day in the basement of the church, the ladies of the Denton Street Church co- operating in serving with the ladies of Whaley Memorial Church; also we were tendered a delightful automob- ile ride through the beautiful, shaded streets of the city.

We feel that this meeting was the best in the history of our district meeting and went away strengthened in every way for greater zeal in the service of Him, who says to all, "Go work in my vineyard today."

MRS. R. D. RUGELEY, JR. Montague, Texas.

The district meeting of the Jack- sonville District held its sessions in Athens October 6 and 7. The following were in attendance: Mrs. A. S. Whitehurst, Corresponding First Vice-President, Teague; Mrs. H. T. Cunningham, District Secretary, Gallatin.

The program was filled with helpful discussions, such as: An Hour with Ours—Chief Executive, Young People, Juniors, Babies, Periodicals, Supplies, Books, Missionaries, Training School, Bible Study, Mission Study, Social Service, The Dark Problem, The School of Missions (Denton), Noon Bible Hour.

We also had Institutes on Duty of Officers, Council Reports, Model Aux- iliary, Perfect Organization, Budget System of Finance, Executive Com- mittee Meetings, Missionary Library, System of Reporting, Membership Campaign, Stewardship.

This session of the district meet- ing was very successful and much inter- est and enthusiasm were shown by those in attendance and much infor- mation gained by the discussions and papers.

The Resolution Committee extend- ed special thanks to the Athens host- esses for lunches, flowers and enter- tainment, the young people for their contribution of music, the daily pa- pers for notices, etc., and Mrs. A. S. Whitehurst, First Vice President Tex- as Conference Woman's Missionary Society; Bro. Betts, presiding elder of Jacksonville District, and Bro. Tower, pastor at Athens, for their attendance on and contributions to the success of the meeting.

ALTHEA JONES. Texas Cof. Supt. M. S. and P.

To Superintendent Study and Pub- licity of Texas Conference: Dear Superintendents: Below is part of a letter just received from our Educational Secretary, Mrs. H. R. Steele. I want you to read it, for you are interested, I am sure. I am wondering how many of those who read it made it possible. For it cer-

A Great Songbook "Billy" Sunday Campaign Songs in 8th round and shaped notes. People of the South who can read only shaped notes may now gratify their long expressed desire to supply themselves with the famous songs of the Sunday cam- paigns printed in the shaped notation. But whether you use the round or shaped nota- tion, do not fail to send at once for a copy of this great new book for examination. You will be amazed at the rich value to be found on its 288 pages.

Songs for Service is the best songbook that has yet been issued by The Rodeheaver Co.—no higher praise can be given. It is the book used exclusively in the "Billy" Sunday campaigns. EXAMINE A COPY FREE—Simply state that you will either return it in good condition within 15 days or will remit the retail price. State binding desired.

Constipation. Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse, so that you soon are dependent upon medicines. They do not touch the real cause—the source—of your trouble (livergall complaint) with which almost half of humanity is af- flicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble Gallstone Remedy Co., Dept. 916, 219 Dearborn St., Chicago, Ill.

GET A FEATHER-BED. One 40-lb. feather bed, 16-lb. pr. pillows, all new feathers. Amusing tick- ling with ventilators, pair full size blankets, 1 full size comfort—retail value \$17.50, for only \$7.92. Money back if not satisfied. Mail money order to day or write for details. SANITARY BEDDING CO., Dept. 31, Chicago, Ill.

Wills Business Colleges. You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 20 per cent on double course; if done in thirty days. Cata- logue free. Address R. W. WILLS, Pres., Waco, Texas; 11111 Rock, Ark.; Memphis, Tenn.

Methodist Benevolent Association. A Mutual Benefit Association for Southern White-Headed Cattle. Issue White-Headed Cattle Branding Certificate. Available promptly in Texas, and elsewhere. One \$10.00 membership card. \$10.00 in cash. \$10.00 in stock. \$10.00 in bonds. \$10.00 in real estate. \$10.00 in other property. \$10.00 in other assets. \$10.00 in other interests. \$10.00 in other holdings. \$10.00 in other investments. \$10.00 in other securities. \$10.00 in other financial instruments. \$10.00 in other assets. \$10.00 in other liabilities. \$10.00 in other obligations. \$10.00 in other debts. \$10.00 in other claims. \$10.00 in other interests. \$10.00 in other holdings. \$10.00 in other investments. \$10.00 in other securities. \$10.00 in other financial instruments. \$10.00 in other assets. \$10.00 in other liabilities. \$10.00 in other obligations. \$10.00 in other debts. \$10.00 in other claims. \$10.00 in other interests. \$10.00 in other holdings. \$10.00 in other investments. \$10.00 in other securities. \$10.00 in other financial instruments. \$10.00 in other assets. \$10.00 in other liabilities. \$10.00 in other obligations. \$10.00 in other debts. 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PASSING DAY

THE WARS.

Serbia remains the center of interest in the war. Strong forces of the allies are on the way to the relief of the hard-pressed Serbians and to bar, if possible, the advance of the central powers through the Balkans. The allies are afforded no comfort by the final action of Greece. King Constantine has spoken. He politely declines to join the fracas, but insists upon maintaining his policy of "benevolent neutrality." It was the hope of the allies to enlist Greece on its side. The opposing side was not without hope that Greece would line up with it. But Greece is neutral—but for how long? Along the eastern front there is evidence of a considerable extension of the Russian offensive. This is indicated by official reports from both sides, although neither claims any important result from these operations. Definite reports concerning the progress of the new German attack on Riga are also lacking.

Russia's active participation in the Balkans may have begun, inasmuch as Bucharest reports Russian troops have been landed at Varna. This Bulgarian port is said to be defended by Turks, commanded by German officers.

Neither of the great battle fronts in the east and west has furnished any marked developments during the week. Latest reports from the Austro-Italian front are so conflicting it is hard to determine what progress, if any, has been made by either side.

Lord Asquith, England's Premier, in an address before the House of Commons Tuesday, expressed his disappointment over results in the Dardanelles, but consoles himself with the fact that the British forces kept an army of 200,000 Turks quite busy. He expressed himself as confident of ultimate victory. Sir Edward Carson, former Attorney General, caused some stir in the House when, in referring to Lord Asquith's speech, he said the present position is one of grave peril.

"We have had an ever-widening theater of war," he said, "which in the east is threatening the very vitals of our Empire. The Germans are in possession of Belgium and part of France and Poland and are now threatening our gallant ally, Serbia. What the House and country are really anxious about is whether our resources in men and material are being used to the best advantage; whether what have appeared to be grave miscalculations could have been avoided, and above all, whether the machinery of the Government for carrying on the war is the most adequate and most effective which we can devise."

Sir Edward declared that on all these questions the country, groping in the dark, was uneasy.

The affairs in Mexico are reaching a "focus." Villa forces and those of the Chief Executive, Carranza, came together at Agua Prieta, the Carranza stronghold, on Monday in an all day and practically all night fight. Villa finally withdrew with a casualty list of four or five hundred killed and wounded. The Carranza loss was comparatively small. The American troops on the border received a few "leaden messages" and several troopers were wounded in Douglas, Arizona, but as it was apparent there was no intention to do violence to Uncle Sam the other cheek was turned to the warring factions. General Funston is in full command of the border situation and may tire of the frequent visits of the "leaden missiles" and send across the border a message of death to these unruly neighbors. He is in a position to act as his judgment dictates in meeting conditions on the border.

The General Education Board, one of John D. Rockefeller's philanthropic enterprises, has announced gifts totaling \$275,000 to colleges and had provided funds for a number of novel experiments in the field of education.

Woman suffrage went down to defeat in three States Tuesday—New York, Massachusetts and Pennsylvania denied to women a greater prerogative than that already enjoyed by them—the queen's right to rule that greatest of all domains, "Home, Sweet Home."

The Texas State Fair came to a close Sunday night after sixteen days of the greatest fair in its history. The total admission for the period was 776,260, which is about fifty per cent greater than in 1914.

Col. Paul Waples, of Fort Worth, and J. J. Simmons, of Dallas, has accepted the chairmanship and vice-chairmanship, respectively, of the Finance Committee appointed to raise \$100,000 to secure the 1916 National Democratic Convention for Dallas.

The Texas Chamber of Commerce has been organized at a meeting held in Dallas last week. Morris Stern, of Galveston, was elected President, and J. A. Kemp, of Wichita Falls, A. C. Coeth, of Austin, and Alex Sanger, of Dallas, were elected First, Second and Third Vice-Presidents.

Philip Armour III jumped into overalls and has gone to work at the Union Stock Yards in Chicago. He intends to learn the packing business from the ground up. When he reported to the foreman he was shown no favors and at the foot of the whistle went to work like other employees.

Representative Sam Rayburn of Texas will lay before the proper committee of the House of Representatives a suggestion for amending the Federal Reserve Act so as to prohibit use of the word "federal" except by a Federal Reserve Bank. Some banks charter as the "Federal National Bank," and to avoid public confusion with the Federal Reserve Banks the term will be reserved to the latter institutions.

Cholera has spread among the hog herds of Texas to an alarming extent, according to William Ganzer, District Agricultural Agent for the United States Department of Agriculture. Mr. Ganzer said the disease is spreading west and that an effort is being made by both State and Government representatives to stamp it out. Shipments of hogs from the infected regions is given as the cause of the spreading to West Texas.

Eighteen million, three hundred and nineteen thousand, two hundred and sixty-eight dollars and seventy cents were moved practically unobserved through the streets of Dallas last Saturday. The amount represented the real money in the custody of the Federal Reserve Bank of Dallas and was being moved to the new home of that institution. Several detectives escorted the vans carrying the money but there was no attempt to "loot" the reserve funds.

According to the Department of Commerce of the United States Government there were, two years ago, from forty to sixty billion feet of standing timber in the lumber regions of East Texas, which is being cut away at the rate of 2,000,000,000 feet annually. This means that in the course of another twenty-five years all of the virgin pine forests will have been sawed up and that it will be necessary to depend upon second-growth timber for the lumber supply.

Herman Ridder, publisher of the New York Staats Zeitung and prominent in Democratic politics, and Edward L. Prentiss, publisher of the St. Louis Times, a prominent German-American, and both recognized as leading editors and publishers, died Monday. The former in New York and the latter in St. Louis. On Tuesday Dr. Joseph Nevan Du Mont, editor of the Cologne Gazette, met a violent death according to a wireless received Tuesday. Thus in twenty-four hours three noted newspaper men laid down their labors and passed hence.

The Treasury Department at Washington has made public a list of more than 1900 names of persons whom the Government aided financially to return from Europe soon after the outbreak of the war and who have not repaid the Government. The total due the Government runs into thousands of dollars, and in the list Texans are indebted to the extent of \$2178.59. Of this amount \$1445.59 is due from persons who gave El Paso as their residence, \$33.38 from a resident of Dallas, \$70.58 from residents of Galveston, \$76.45 Houston, \$215.25 Waxahachie, \$15 Fort Worth and \$32.25 from residents of San Antonio. A resident of Chickasha, Ok., owes \$9 and a resident of Blackwell owes the Government \$68.25.

President E. P. Ripley of the Atchison, Topeka and Santa Fe Railway, at a dinner given in his honor at Chicago on reaching the Biblical "three score year and ten," said that he attributed whatever success he had made to the helpful influence of his wife and to the cordial support of the men and women composing the Santa Fe family. "I desire here," Mr. Ripley said when he rose to speak, "to pay tribute and praise to her who joined her life to mine forty years ago and has since provided the comforts and rest of a quiet home; who has twice accompanied me through the valley of the shadow of death; who has watched over me mentally, morally and physically, and who is mainly responsible for such success as has been mine in conserving mind and body."

The ability to suffer patiently is greater than the ability to acquire.

CHURCHES IN DISTRESS.

By John M. Moore.

The Christian Advocate (Nashville) of October 15 carried a call signed by Bishop Atkins, Bishop in charge; Dr. W. F. McMurry, Secretary of Church Extension, and myself as Secretary of Home Missions, for help for the wrecked and greatly damaged churches in New Orleans and other parts of Louisiana. The havoc wrought by the storm on September 29 is even greater than we knew at that time. I am again laying the matter before the Church, as it is almost imperative that some help shall be given in order to save our churches in that section. Dr. S. H. Werlein, pastor of First Church, New Orleans, has sent the following note on the situation, which is accompanied by the pictures of the wrecked historic Felicity Street Church and also the church in Algiers, which is now in ruins:

"The great hurricane of September 29, which swept New Orleans, struck our beloved church a staggering blow. Felicity Church has been turned into a ruin. The church across the river at Algiers is wrecked. Rayne Memorial is twisted and wrenched and unusable. Parker Memorial and Epworth Churches suffered and the roof



ALGIERS CHURCH IN RUINS.

of First Church was almost stripped of tiles and was exposed to the down-pour of rain, causing a damage of \$2000. Mary Werlein Mission was unroofed and our furniture in St. Mark's Hall was damaged. Louisiana Avenue and Second Church also sustained loss. The damage will foot up to not less than fifty thousand dollars. "These churches, located in practically a missionary field, have made a brave and determined fight for years. The people have carried as heavy financial burdens as possible. Their generosity has been taxed to the limit. Some of them have hardly been able to support their ministers. And now that this appalling situation must be faced, what can these destitute Churches do? The membership who dwell in their own residences had been compelled to make their homes rat-proof against the spread of bubonic plague, and now repairs necessitated by the hurricane must be met. Meantime these structures, dedicated to the worship of God, send forth a silent though eloquent plea to all our Churches throughout the connection to come to their help. A few dollars from the individual Church and a few larger contributions from those financially able will bring cheer and blessing to our New Orleans Methodists at this time of depression and anxiety." Rev. C. V. Breithaupt, who is in charge of the French Mission at

total loss. Another place where we expected to build was washed almost away and the people have left as a community with only their personal effects."

This faithful missionary has already taken \$300 of his salary, which is meager enough, to help tide over the work of his mission and he has even had to sell his motorcycle, by which he makes his way over that vast territory, in order to take care of conditions as they are. Yet he continues to work. He has had seventy accessions this year to the Church, all of whom have come from Roman Catholic families. He preaches to 300 to 400 people every week who are of the Romanish faith. Surely this faithful missionary should have some consideration at the hands of the Church. We should have at least \$1000 to put in his hands at once in order to re-establish the preaching places which were so greatly affected by the storm. New Orleans should receive at least five times as much, and I am inclined to think that we should make it even more. Will not the Church respond promptly and liberally? Never was there a call more worthy and Methodist must necessarily be greatly retarded in New Orleans and in this great mission among the French if the response is not ready and liberal. Offerings from individuals, Sunday



HISTORIC FELICITY STREET CHURCH WRECKED.

Advertisement for Squirrel Nutcracker. It features an illustration of a man and a woman sitting at a table with a nutcracker. Text includes: "BEST ON EARTH", "ASK FOR TRADE PRICES - QUICK SALES - SURE PROFITS", "CRACKS the SHELL But NOT the KERNEL", "PRICE \$1.00 Each", and "WOLDERT GROCERY CO. TYLER, TEXAS and CHICAGO, ILL."

Houma, La., tells in a letter of the distressed conditions which the storm left in his community and says:

"Just think of two American missionaries, a deaconess, two French preachers and four exhorters, with only one building owned throughout their entire field of operation. Last Sunday I was in a section where we had \$150 subscribed for a church and the water was from six inches to two and a half feet deep in the yards of most of the homes. I went around in a boat and saw thousands of barrels of corn in the water and, of course, a

Schools, or congregations, however small, however large, may be sent to Mr. J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn. If anyone should prefer he may send his contribution to the Rev. W. W. Holmes, presiding elder of the New Orleans District, 1015 Dublin Street, New Orleans, La.

I think that when Isaac had dug again the wells of Abraham, his father, he went on and dug wells. That is the point for us—not merely to go back to the old wells of our littleness and take the mud out of them, but to go back and dig new wells for the newer circumstances and conditions of our time. Jesus Christ, in my judgment, was the foremost Man of the whole world. He was not an ascetic nor a fanatic. He went to feasts and feasts. He was the first Gentleman of His time. But He would keep Himself pure and clean from the extravagances in our world. We need to look to our missionary enterprise, to our educational facilities, spiritual and domestic, financial and in every other way, and then to dig new wells. Mr. Moody once replied as follows to a man who had no posterity and asked him what to do to benefit people after he had gone: "Dig a well." So let us dig a well. As we are passing through the valley of Gerar dig a well, that those who come after us may drink of the water and be revived and live forever!—Rev. Henry C. Applegarth, D.D.

One Each

Bishop Mouzon has one! Bishop Lambuth has one! Presiding Elders without number have them! Eight of every ten preachers who have examined them in our depository have bought one or more.

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All this fuss is about our little set of the English Bible in 31 volumes, vest pocket edition. There is a genuine leather carrying case into which the volume to be used easily fits. It protects the booklet and has the appearance of an expensive leather bound volume.

The price of the entire set, with leather case and postage prepaid, is 50 cents. You will like it, if not, your money will be refunded. Out of thousands of purchasers we have never a word of dissatisfaction.

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Roman Catholicism Analyzed

By J. A. Phillips. THE ONLY BOOK

- 1. That gives a birds'-eye view of the Romish system.
2. That has such a fine cluster of important documents.
3. That shows clearly the difference between fallible and infallible teachings.
4. That analyzes carefully the famous "four notes."
5. That appeals equally to the theologian and the layman.
6. That puts so much valuable information in small space.
7. That gives such a practical Bibliography.

This is the indispensable book for you if you wish to know Romanism. Published by Fleming H. Revell Co., New York, Chicago, Toronto, London, Edinburgh.

The book is fair, judicial, considerate. Merciless logic, but in a Christian spirit. Fills a unique place.

Order of SMITH & LAMAR, Dallas, Texas.



"THE FIGHT IS ON!"

The fight is on, O Christian soldiers, And face to face in stern array, With armor gleaming, The colors streaming, The right and wrong engage today.

Yes, the fight is on, but be not weary, And in His might hold fast. If God is for us, and His banner floats o'er us, We shall sing the victor's song at last!

Then as true, loyal soldiers of the cross let's march bravely under the blood-stained banner of our blessed Lord and Savior Jesus Christ, but in the beginning of this great contest let us be true, both to God and ourselves, and submit ourselves to a strict examination and know truly if our hearts are right with God, for we know there is no middle platform on which we can sit and fold our arms in ease, for the enemy is advancing and planning, while we are resting in ease. Therefore we must be up and doing. We either press forward or we are drifting back with the world. It is so true and tried that we cannot serve two masters, and the way is too narrow for us to lock arms with the world and make the journey successfully, so we must either lay the world or our Christianity down, and we are commanded to love not the world, neither the things that are in the world. (1 John 2:15.)

Now this does not mean that we are by any means to depreciate the many, many beautiful things which God in his wonderful love and thoughtful kindness has placed here for the pleasure and convenience of his children to comfort and cheer them as they pass through on the pilgrim road to the Beulah land just beyond, though sometimes the way may seem rough and adversity clouds hang low over our pathway, yet

"It is sweet to know as we onward go, The way of the cross leads home."

Once we were in bondage by the enemy of our souls, but our blessed Lord came to our rescue and redeemed us, therefore we are commanded to "stand fast in the liberty wherewith Christ hath made us free, and to be not entangled again with the yoke of bondage" (Gal. 5:1). But abstain from all appearance of evil (1 Thess. 5:22).

"For there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit (Romans 8:1). Now, with all these precious promises from our loving Father, which we know are true and will abide through time and eternity, should we not gladly give him all of our service and an undivided heart? And look to him for our enjoyments, instead of going across to the enemy's camp and occupy a seat in their playhouse and participate in their frivolous amusements, tango dances, etc., spending our money with them through the week, help to support their business both with our money and presence to encourage the attendants. Should we in any way, shape or form help even the least mite to sustain a business that tramples God's law under their feet and desecrates his Sabbath? Now, can we do this and still be loyal to our King and the banner we are professing to hold up in his name to a dying world? Will it increase their faith in the Christian religion when we walk in and take our seat in these places of worldly amusements, saying by our action, which often speaks louder than words, that God's grace is not sufficient to satisfy us, therefore we have to mix with the world. No, beloved, we cannot afford to do these things and hold good our standing spiritually. We cannot warm ourselves by the enemy's fire and keep true. Peter tried it and denied his Lord.

MRS. ELEANOR JONES.

WHAT JESUS WANTS FROM CHILDREN.

Children, learn what Jesus wants from you. He wants your childhood. He wants your faith and your love. He wants you to pattern your childhood after his. He wants you to obey parents as he obeyed his. He wants you to treat with respect those who are older. He wants you to ask questions and to learn. He wants you to make a public confession of his name, as he publicly confessed his Father's name. He wants you to join in his worship and praise.—David Gregg.

CENTRAL TEXAS CONFERENCE BROTHERHOOD AUXILIARY CALL.

Two of our honored members have recently passed away—Mrs. E. W. Simmons, widow of a superannuate, and Mrs. Geo. F. Fair, the wife of a superannuate. The money due on their certificates is greatly needed at once. Members of the Northwest Texas Conference will send their \$2.00 for both together, to Rev. C. B. Meador, Munday, Texas. Those of the Central Texas Conference will send to me. Please be prompt. JNO. M. BARCUS, Secretary-Treasurer Central Texas Conference Brotherhood.

Annual Conferences

BISHOP McCOY. Texas, Longview Nov. 10 Central Texas, Corsicana Nov. 24 North Texas, Bonham Dec. 1

BISHOP MURRAH. West Oklahoma, Altus Nov. 3

BISHOP MOUZON. East Oklahoma, Muskogee Nov. 10

EAST OKLAHOMA

Let all the pastors of McAlester District have their reports ready to hand in on the morning of November 10, at the first session. T. G. PETERSON, District Statistical Secretary.

Class Second Year, East Oklahoma Conference. The class of the second year, East Oklahoma Conference, will meet in St. Paul's Methodist Church, Muskogee, at 2:30 p. m., Tuesday, November 9. W. L. BROOM, Chairman Second Year Committee.

Class Third Year, East Oklahoma Conference. All those in the class of the third year, East Oklahoma Conference, who have not completed their examinations are requested to meet the committee in St. Paul's Church, Muskogee, at 2 p. m., Tuesday, November 9. R. C. ALEXANDER, Chairman.

Class Fourth Year, East Oklahoma Conference. Class of fourth year will meet at 2 p. m., Tuesday, November 9, in St. Paul's Church, Muskogee. W. T. READY, T. A. HARKINS, J. A. PARKS, Committee.

Class for Admission. Please announce that the class for admission will meet the committee at St. Paul's Church, 2:00 p. m., Tuesday, Nov. 9. T. G. PETERSON, Chairman for Committee.

Notice, East Oklahoma Conference. All preachers who are intending to bring their wives to conference, please notify me at once and greatly oblige. J. E. CARPENTER, Muskogee, Oklahoma.

Notice to Pastors Holdenville District. Let the pastors of the Holdenville District hand to me their reports on the morning of November 10, so we can get through with our work and enjoy the conference. B. L. WILLIAMS, District Statistical Secretary.

First Year Class. The class of the first year, East Oklahoma Conference, will meet at the St. Paul's Methodist Church, Muskogee, Tuesday, November 9, at 2:30 p. m. It is important that each member of the class be present at this hour. W. C. HOUSE, Chairman First Year Committee.

TEXAS

Announcement Sunday School Board. A meeting of the Sunday School Board is called for Tuesday, November 9, 8 p. m., in the Methodist Church, Longview. H. M. WHALING, Jr., Chairman.

Second Year Class. The committee and class of the second year, Texas Conference, will meet in the Methodist Church at Longview, Tuesday, November 9, at 10 a. m. F. M. BOYLES, Chairman.

Third Year Class, Texas Conference. The committee and class of the third year, Texas Conference, will meet in the Baraca room of Kelly Memorial Methodist Church in Longview, Tuesday morning, November 9, at 8:30 o'clock. Be prompt, everybody. J. W. MILLS, Chairman.

Board of Missions. The Board of Missions of the Texas Conference will meet in Longview Tuesday night, November 9, at 7 o'clock, at the place to be selected by the pastor, Brother Finn. Get his announcement. Let each man now serving a charge which has this year received an appropriation from this Board have his report in the hands of Brother W. H. Cram before this meeting. The presiding elders will greatly assist us if they will have their applications before us at this time. J. W. MILLS, President.

Fourth Year's Class. The class and committee of the fourth year will meet at Longview, Texas, in the Baraca Hall, adjoining the Methodist Church, on Tuesday, November 9, at 9 a. m. Send me your sermons and Georgetown certificates, or Correspondence certificates. Rev. J. B. Turrentine will examine on "Fisher's History of the Christian Church," E. L. Ingalls on "Grounds of Theistic Belief," E. D. Watson on "Tiger's Constitutional History," the writer on "Logic and Ethics." H. B. SMITH, Chairman for Committee. Trinity, Texas.

To the Conference Claimants of the Texas Conference.

We are anxious to have the correct address of every claimant of the Texas Conference and of the superannuates and widows of Methodist preachers of that conference, whether they are claimants or not. Please send me your address, at Carthage, Texas, at once. Pastors will please take notice and see that the claimant in your charge does this at once, or you do it for them. Remember, also, that it is your duty to see that they are properly represented before the Joint Board of Finance. JNO. W. GOODWIN, Secretary Joint Board of Finance.

Railroad Rates.

The railroads traversing our territory have agreed to make a rate of one and one-third fare for those who attend our Annual Conference at Longview. Tickets will be on sale November 8 and 9, with final limit the 17th. Those who anticipate availing themselves of these rates had better ask their local agent a few days ahead, and if they have no instructions, take up the matter with their general passenger department. If you cannot get tickets from your station, buy to junctional point, and there rebuy. Then, if you cannot do this, buy ticket through and take receipt for same, and we will try to get refund later for the return trip. O. T. HOTCHKISS, Secretary.

To Members Texas Conference.

I am mailing to each member of our conference a card stating our needs for the cause of education. Last year there was considerable shortage for this cause, even more than the proportionate share of the shortage on all collections. We now have a different condition, for cotton is bringing 100 per cent more than it did last year, and there is a general condition of financial prosperity that did not then exist. All of our schools opened with large student numbers and our new Southern Methodist University at Dallas went far above the dreams of those that had most sanguine expectations for its beginning. We must meet the demands upon us or suffer the consequences, which would mean disaster. Our assessment is about 25 cents per member for this claim and ought to be paid.

Let me urge you to look carefully after the claims of our institutions of learning. Raise every dollar of your assessment. R. W. ADAMS, President Board of Education, Texas Conf.

CENTRAL TEXAS

Notice to Presiding Elders. The presiding elders of the Central Texas Conference will please meet at the Methodist Church in Corsicana at 2:30 p. m., November 23. HORACE BISHOP, Chairman.

The committee and class of the first year are requested to meet at 9 a. m., Tuesday, November 23, at the First Methodist Church, Corsicana. All members of the class who have already passed examination by Correspondence Course or at Summer School at Georgetown will please let me know at once. Please have sermons ready to hand in to the committee Tuesday morning. E. P. WILLIAMS, Chairman.

Class of the Fourth Year. The committee and class of the fourth year will meet in the second story of First Church, Corsicana, in the ladies' class-room November 23, 9 a. m. Let all those who have certificates from the Summer School of Theology or from Correspondence Course have their certificates and grades before the committee at that time. R. W. NATHAN.

Jubilee Committee Notice. The Jubilee Committee of the Central Texas Conference will please meet at First Methodist Church in Corsicana on Tuesday, November 23, at 1:30 p. m. Their names are: J. M. Barcus, H. B. Henry, W. L. Nelms, S. J. Vaughan, J. P. Mussett, C. E. Lindsay, E. Hightower, James Campbello, J. M. Robertson, John R. Nelson, H. A. Boaz. HORACE BISHOP, Chairman.

Third Year Class, Central Texas Conference. The committee and class of the third year, Central Texas Conference, will meet at the First Methodist Church in Corsicana, Tuesday morning, November 23, at 9 o'clock. Let each member of the class report to their committee, both traveling and local preachers who do the course at the Summer School of Theology, or at the conference. J. A. RUFFNER, Chairman.

EVANGELISTS. Those who have, and those who may desire the endorsement of the Committee on Evangelism of the Central Texas Conference will please make application to the committee in writing, together with your report as per Paragraph 412 in the Discipline. Observe: Both traveling and local preachers who do evangelistic work, "shall secure the endorsement of the General or Conference Committee on Evangelism." C. E. LINDSEY, Chairman of Committee.

Central Texas Conference. Some time ago we put a notice in the Advocate that we could not entertain the preachers' wives whose names were sent in by our district boards and committees have been prominent ago. We are sorry, but we can't take care of any children. The places for meetings of boards and committees has been provided for and will be announced the first morning of the conference. All the examining committees will meet in the First Methodist Church, and they will find rooms in the church for their work. These rooms will be labeled. We will send out next week to every member of the conference the name of their host. On this card you will know whether your host is a Methodist, Baptist or the Church to which they belong. Also whether you can reach your home by street car, automobile service car or transfer. There are so many trains, interurban cars, etc., that we will not be able to meet them all. When you get your card for entertainment write at once when you will come. Now, if any presiding elder has not sent in all the names that are entitled to entertainment, send them in the next hour. We are expecting and getting ready for a great conference. J. W. FORT, Conference Host.

CHURCH EXTENSION—CENTRAL TEXAS CONFERENCE

There is ample time, by beginning now, for all to get their petitions in shipshape before we meet at Corsicana November 24. The failure on the part of one or two parties to attend to this matter early enough has more than once thrown our work into confusion and at the same time lessened the chance for a successful consideration by the Board. I am writing a month ahead to ask that you do not thus jeopardize the best interest of your claim by unnecessary delay. Precure the blanks now from our Secretary, Rev. K. P. Barton, Brownwood, Texas, or from Dr. W. F. McMurry, Louisville, Kentucky. Having them on hand, completely filled out and execute every possible demand of the blank instrument. This done, send the application immediately to Brother Barton, at Brownwood. Of course you may hand yours to any member of the Board, or hand it in yourself the first day of the conference, but experience has proven that in so doing you multiply the chances of failure. Better have them all in the hands of one man. Remember that unless your application is presented to the Board during the first day of the conference—that is, not later—we are under rule forbidden to consider it. It is also imperative that it recite the "Trust Clause" for the deed. Now, if these simple suggestions shall be followed by all applicants, and each pastor shall bring up his assessment for this cause in full, your Board of Church Extension will have smoother sailing this time. J. J. CREED, Chairman Board.

NORTH TEXAS

North Texas Conference Notice. Bonham is preparing to entertain the North Texas Conference and wishes to do so in Bonham style. To do this we need to know who is coming. We have the names recorded in the minutes and a list of the delegates elected by the District Conferences. All officers elected will please send in their names by November 10. J. SAM BARCUS, Chairman of Committee. Rev. T. W. Preston is appointed District Auditor for the Gamesville District. J. F. PIERCE. Rev. C. B. Golsom, of Wylie, is appointed District Auditor for the McKinney District. C. W. DENNIS. The railroads traversing our territory have authorized a rate of a fare and a third for the approaching session. Tickets will be on sale November 30 and December 1, limited for return to December 7th. If your agent has not received instructions to that effect when you go to purchase your ticket get a receipt for the amount paid and the matter can then be adjusted later. ROBERT GIBBS MOOD, Secretary. Please let every member of the Conference who has not complied with Rule Number 4, of our standing rules, see that his biography is furnished to the Secretary at the next session. There is a special reason for this and I hope that every member of the conference will see to this at once. ROBERT GIBBS MOOD, Secretary. Let the clerical members of the conference turn to our last number to pages 10, 11, 12 and 13, and see what is lacking in the chronological roll to make their record complete or see if there is any mistake in their record as recorded there and hand to the Secretary at conference 30 and December 1, or such data as is necessary to complete the record. Please don't fail to do this. ROBERT GIBBS MOOD, Secretary. The following have been appointed Auditors for their respective districts. Let them get the statistics for their districts at the earliest possible moment and prepare the tables for the Statistical Secretary. He will furnish you blanks for your district. Let the brethren please pay especial notice to Rule No. 3, of our standing rules. Bonham—Rev. B. B. Hall. Boaze—Rev. J. W. Beck. Dallas—Rev. L. L. Cohen. Decatur—F. M. Richardson. Gamesville—Rev. T. W. Preston. Greenville—Rev. N. W. Oliver. McKinney—Rev. C. B. Golsom. Paris—Rev. J. D. Thomas. Sherman—Rev. A. T. Bridges. Sulphur Springs—Rev. J. H. Scrimshire. Terrell—Rev. E. L. Wright. ROBERT GIBBS MOOD, Secretary. To the Superannuates of the North Texas Conference. Dear Brethren—The Joint Board of Finance desires to have from you who cannot attend the session of the conference a statement of your financial condition, to-wit: First, what amount of property have you? Second, what is your income? Third, is there any reason why you should have more than you received last year? We must have information if we act intelligently in distributing the funds coming into our hands. You may write me or Rev. T. J. Huffstetler, at Mesquite, Texas, or to our Secretary, Brethren, please attend to this, as it is important. E. H. CASEY, Chairman Joint Board of Finance, North Texas Conference, Wimsboro, Texas.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

WE WILL PAY YOU \$120.00 to represent us and distribute Bibles in your community. 60 days' work. Man or woman. Experience not required. Spare time may be used. INTERNATIONAL BIBLE PRESS, Dept. I D, Philadelphia.

AGENTS—SOMETHING NEW—FASTEST SELLERS and quickest repeaters on earth. Permanent, profitable business. Good for \$50 to \$75 week. Add-ess, AMERICAN PRODUCTS CO., 3463 Third St., Cincinnati, O.

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

ATTORNEYS.

A. E. FIRKIN ATTORNEY-AT-LAW Notary Public 807 S. W. Life Building, Dallas, Texas.

BARGAIN IN S. M. U. LOTS.

ONE OR TWO LOTS between Training School and S. M. U. Close in. One-third cash. Location admirable. Write quick, Brandon, Texas, Box 17.

BARBER TRADE.

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

CONFERENCE EVANGELIST.

Am ready to look meetings for ensuing year. Write me early. Should like to hold three meetings during November and December, 1/2 mile from school, church and post office. Healthy climate. \$23.50 per acre—\$5 cash, balance to suit. JNO. D. ROBERTSON, JR., Owner, San Angelo, Texas.

FARM FOR SALE.

Close to San Angelo (the best market in Texas for farm produce), 300 acres in cultivation, 125 acres pasture, two sets improved, 1/2 mile from school, church and post office. Healthy climate. \$23.50 per acre—\$5 cash, balance to suit. JNO. D. ROBERTSON, JR., Owner, San Angelo, Texas.

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SALESMAN WANTED.

WANTED—Responsible man to take a Watkins territory. If you can furnish team or auto and give bond with two good sureties, write for our proposition. CHAS. F. ANDERSON, Box 187, Lott, Texas.

Licensing Committee.

The Licensing Committee for Chickasha District, West Oklahoma Conference, is called to meet in Epworth Church, Chickasha, Oklahoma, November 28, 1915, at 2 p. m. Let every member of this committee be present, as the law requires that all members be present before the committee can act. MOSS WEAVER, P. E.

CORRECTIONS.

I have just discovered that in the memoir of Brother J. M. Bond in the list of works served the following were omitted: Florence, 1896; Granger, 1897; Thornton, 1898; Wortham, 1899. In my article No. 9, the Hebrew word is improperly spelled. It should be gadash, not gadosh. R. C. ARMS-TRONG.

POSTOFFICE ADDRESSES.

Rev. H. T. Hill, Sterling City, Texas. The address of Rev. J. T. Bloodworth, Evangelist of the Central Texas Conference, is Polytechnic, Texas.

MARRIAGES.

PRAY-WALKER—Mr. Lewis Pray and Miss Edna Walker were united in marriage at the residence of R. L. Lamb, at Bacon, Rev. Gilbert Irwin officiating. BETH EA-SIMPSON.—At the Methodist Church, Edna, Texas, October 28, 1915, Mr. J. W. Bethea and Miss Fannie Simpson, Revs. M. L. Darby and J. Fisher Simpson, brother of the bride officiating. The groom was formerly Assistant Postmaster at Edna, and is now a prosperous farmer. The bride is the popular daughter of Mr. and Mrs. Harper Simpson, and a granddaughter of the late Rev. O. A. Fisher, of the West Texas Conference. They will reside near Edna.

Beeville District—First Round.

Nov. 9, Kingsville, 7:30 p. m. Nov. 10, Brownsville, 7:30 p. m. Nov. 11, San Benito, 7:30 p. m. Nov. 12, Edinburg, at Mercedes, 7:30 p. m. Nov. 13, McAllen, at Mission, 7:30 p. m. Nov. 14, Pharr, 7:30 p. m. Nov. 15, Harlingen, 7:30 p. m. Nov. 16, Raymondville, 7:30 p. m. Nov. 17, Aransas Pass, 7:30 p. m. Nov. 18, Groesville, 7:30 p. m. Nov. 19, Sinton, 7:30 p. m. Nov. 20, Floresville, 7:30 p. m. Nov. 21, Karnes City, 7:30 p. m. Nov. 22, Kenedy, 7:30 p. m. Nov. 23, Skidmore, 7:30 p. m. Nov. 24, Falmira, 7:30 p. m. Nov. 25, Mathis, 7:30 p. m. Dec. 1, Beclair, 7:30 p. m. Dec. 4, Alice, 7:30 p. m. Dec. 5, Alice Circuit, 7:30 p. m. Dec. 8, Bishop, 7:30 p. m. Dec. 9, Corpus Christi, 7:30 p. m. Dec. 10, Corpus Mission, at Corpus, 7:30 p. m. Dec. 11, Callallen, 7:30 p. m. Dec. 12, Robstown, 7:30 p. m. Dec. 13, Beeville, 7:30 p. m. Dec. 15, Odenville, 7:30 p. m. Dec. 19, Beeville Circuit. T. F. SESSIONS, P. E.

SWELL NOT the CERNEL

PRICE 20 Each

however be sent to rer of the Broadway, re should ntribution, presiding District, reans, Ia.

had digged m, his faged wells, t merely to our little f them, but ils for the many, many beautiful things which God in his wonderful love and thoughtful kindness has placed here for the pleasure and convenience of his children to comfort and cheer them as they pass through on the pilgrim road to the Beulah land just beyond, though sometimes the way may seem rough and adversity clouds hang low over our pathway, yet

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e set, with ge prepaid, like it. If e refunded. purchasers of disatis-

SOCIETY, llas, Texas.

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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. Persons 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.

PIPKIN—Hettie Irene, the little 6-year-old daughter of Rev. and Mrs. C. D. Pipkin, of Vera, Texas, died October 27, 1915. She was baptized in infancy by Rev. G. S. Hardy and was a devoted little Christian. Her sympathy for the bereaved and her patience remarkable in one so young. She was laid to rest by the writer on October 28, under a mound of flowers. Our sincere sympathy goes out to our dear brother and wife in this sad hour. They are comforted by the sympathy of a host of friends and the hope of a happy reunion after awhile. BEN HARDY.

LINVILLE—D. W. Linville was born in Stokes County, North Carolina, April 22, 1834; died September 9, 1915. He was converted and joined the M. E. Church, South, at Evergreen, McLennan County, in 1875, and in that local congregation he lived until death. He was truly a Christian man, a faithful steward, Sunday School superintendent and an exceptional Sunday School teacher. He was a man of great influence in his community for righteousness. In 1889 he professed entire sanctification by a second work of grace at Evergreen under the ministry of Rev. Gas-saway. He left a wife and five children. He died in the triumph of a living faith, as he had lived, and went home. All who knew him know where to meet him. A. C. LACKEY, Pastor. Crawford, Texas.

ANGLIN—May 4, 1914, the home of Mr. and Mrs. W. V. Anglin was made happy by the arrival of their son, Eldred Cloraz. It seemed that his life was as a flower budding on earth to bloom in heaven. February 19, 1915, after a lingering spell of sickness he closed his little eyes in death. Lovely, lively, intelligent and affectionate, ever displaying an attractiveness beyond his years, and to such a child truly brings a deep and heavy shadow; but remember that sometime light will break through and there will be a glad and happy reunion in the great beyond, and there will be no more sorrow, no more weeping, but one eternal day which shall be the everlasting light. A few more trials and cares, a few more struggles and all will be over and the little hands of Cloraz Eldred are now beckoning. "Come!" GILBERT IRWIN.

COX—Brother N. H. Cox died at the home of his daughter, Mrs. E. W. Grinstead, at Wolfe City, Texas, October 8, 1915, aged 70 years, months and 1 day. He was born in Alabama and came to Texas in 1868, and to Hunt County and located near Fairlie in 1876, and has lived here since. He was one of the charter members of the Fairlie Methodist Church. He has been a member of the Church for about 50 years. His Christian life was one of a more loyal and faithful member—one who loved the Church and was always ready to help in the Church in any way that was open to him. He was one of our most liberal men, and what he did financially was done gladly, often saying he wished he could do more. He was good help in our revivals. He spent four years in the Confederate Army and was a true soldier. He was married twice. He leaves a wife, four children, one brother and one sister and many friends. At his funeral we had one of the largest congregations that ever attended a funeral at Fairlie. A good man has gone. J. B. ADAIR.

DICKINSON—Mrs. Nancy J. Dickinson was born in Carroll County, Georgia, October 22, 1828, and died January 17, 1915. Many weary, long years she trod this earth, living a faithful Christian life from young womanhood until the day of her death. She was married to W. J. Dickinson at the age of nineteen. Nine children were born to this union, five girls and four boys, all of whom lived to be grown. She planted the Christian faith so deeply in the minds of her children that they could never get away from it, which was proved by a remark which she made three days before her death. Rising up in bed and looking up she said, "I see angels. I see all my angel children." Five of her children had preceded her to the better world. Her husband had been dead forty years. She was a member of the Methodist Episcopal Church, South, and held her membership at Mount Rose Church, Sevier County, Arkansas, near which place she was buried. We are lonely without you, mother, but we know where to find you. Her daughter, Mrs. M. H. COLE.

KRAMER—Upon October 13 I entered the community of Murray and was greatly shocked to find my friend, Osmer J. Kramer, was seriously sick of typhoid fever. I went by to see him and told him I would be back again upon Saturday afternoon, and at this appointment I was almost ready to kill when a messenger met me and said, "Osmer is dead!" Could it be true? A picture of health, in the prime of young manhood! I went on and read the sad message true. Osmer was born in Young County, Texas, February 28, 1891, in the community in which he died. When I came to this work three years ago, only a boy of nineteen, I found out at once Osmer was my friend, though yet he was not a Christian. But upon April 18, of this year, while in our Win-One Campaign, Osmer came forward upon profession to unite with the Church. I shall never forget the hour. Nothing excels a strong young man stepping out for God. He was a good boy, but since his conversion he has led the ideal life. No one has ever doubted his religion. He could pray, he could talk, in fact he did all things well in the Church. He became a high school graduate at Graham in the class of 1913, attended the state University first term in 1913, but owing to finances he was forced to stop. His motto was, "I am determined to be a man," and he was one of no small ideals. After attending the Summer Normal at Mineral Wells of this year, and procuring a certificate, his neighbor school awaited him, but he declined and accepted a school at Avis, Texas, through the recommendation of the Normal. I shall never forget our last conversation. He told me of his intentions of paying his debts this year, of entering S. M. U. next year. Yes, he looked like the future, but my friend, Osmer, is gone. He did not teach his school and call the roll, but now he answers at the roll call above. One month before his death I heard him speak on "World Ideals," and he expressed it as "Christ and

brotherhood." Yes, he was a brother to me, indeed. Such a shock to his community, I would say. "The best friend I ever had," others, "How can we do without him?" He leaves a mother and father, four sisters and two brothers to mourn his departure. His home was not a Christian home, but they all believed in Osmer. May this leave the Christian. To the bereaved we shall see him again we know, for he spoke his last words as this, "Mother, I want to go home," and soon he went. Good-bye, Osmer; we miss you, but we will be brothers again sometime. MARCUS M. CHIX'N.

ELLIS—Helen M. Ellis, daughter of W. E. and M. L. Ellis, was born July 3, 1910, and went to heaven September 18, 1915. Our Heavenly Father said she suffered enough, I will take her to the beautiful heavenly home she so often talked about with such enthusiasm. She was a sweet, intelligent child. She had high ideas for one so young. She loved to go to church and Sunday School, but her opportunities were few, as her father was postmaster. She would discuss the different denominations always claiming she was a Methodist. She was kind and loving to other children; did all she could to please them, and show them a good time when at her home, but her idea of what was sin she would never surrender, nor take part in anything she thought was wrong. She's gone, but her influence will live on and on. Farewell, precious darling, how we miss you, but we will live so when our earthly work is finished we will see you again. Yes, sweet one, we can see you in our vision coming to meet us and welcome us to the beautiful home you now enjoy with all the heavenly host. HER GRANDMOTHER.

ANSLEY—Mrs. A. F. Ansley, wife of J. C. Ansley, was born in Tolbert County, Georgia, 1844, and died October 6, 1915. She came to Texas with her parents in 1857; converted and joined the Methodist Church in early life. She was married to J. C. Ansley in 1859. To this union were born six children, five of whom are living—Mrs. D. M. Edward, at whose home she died, Tyler, Texas; Mrs. Gussie Caperton, Fort Worth, Texas; Mrs. J. E. Stephens, Stamford, Texas; Mrs. A. C. Crawford, Dublin, Texas, and Mrs. Mattie Park, Hutchinson, Kansas. Mrs. Ansley leaves 19 grandchildren and 7 great grandchildren and many relatives and friends to mourn her going. She was a devoted Christian, quiet in her manners. She was a kind and devoted wife, a loving mother. The funeral was conducted by Rev. W. A. Ponder and the writer. Her remains were laid to rest at Liberty Hill Cemetery to await the resurrection of the just. To the husband and children we would say, live so in this world that you may meet her in a brighter and better world after-ward. ALBERT LITTLE. Tyler, Texas.

GAINES—Mrs. Georgia Irene Gaines, daughter of Rev. J. M. Mills, was born in Randolph County, Georgia, July 29, 1869. She was married to B. F. Gaines November 7, 1888; also baptized by Bishop Kavanaugh in December, 1869. Professed religion when a child and joined the Methodist Episcopal Church, South, in which she lived a faithful and devoted member until God called her to that land of rest, from her home in Bushy Creek, Texas, October 24, 1915. To Sister and Brother Gaines were born seven children, five girls and two boys. Sister Gaines was a light in the community where she lived. She is gone and her presence is sadly missed. Her loved ones wait in vain for her coming and the sound of her voice and the welcome that she was ready to give, but they will find comfort in the thought and ever the crown of life in that land where good-byes are never spoken; so, dear father, husband and children, brothers and sisters, she is not dead, but is gone before us. It won't be long until we will meet her in that city above. He faithful and devoted, and he will ever be a comfort of life, and we will never say BIGGER, he is dead. Her pastor, M. J. RIGGER.

GAINS—H. W. Gains was born September 16, 1861. Professed religion in July, 1888. He joined the M. E. Church, South, at Coleman Springs, under the ministry of C. L. Ballard. Was married to Miss Elen Whitmore September 1, 1890. Brother Gains leaves an aged father and mother, two brothers and one sister, a wife and four children and many loved ones to mourn his departure. He was fifty-five years in the same community. Sunday School superintendent, steward and trustee for many years. Always loyal to the Church and the trust placed in him. He was kind in his life, unselfish and self-sacrificing, and made many friends. Few men were more consecrated to God. No man in this country was more sincerely loved than he. A faithful, good man is gone. The community of Avery has lost one of her best citizens, the Church a trustworthy leader, the pastor a true friend, the family lost a loving son, brother, husband and father. We trust the family will be an unbroken family in that home above. He died at Avery, Texas, October 25, 1915; was laid to rest in the Avery Cemetery by the Methodist Episcopal Church, South, in which he served the ministerial services at the Methodist Church. J. T. TISDALE.

SEABERRY—Mary R. Seaberry was born August 11, 1849, in Scott County, Mississippi; died October 4, 1915, in Fort Worth, Texas. Married to G. A. Seaberry in January, 1872. Mother of four children, three surviving with her husband, who mourn for her. Sister Seaberry joined the Methodist Church when 13 years of age, in Mississippi, and lived a consistent life until her death, and was loyal to and loved her Church. Her example was a benediction to her children. She never faltered or doubted regarding her salvation, and was certain that Jesus was the "only way whereby men must be saved." Her body was laid in the cemetery at Tyler, Texas, and her spirit is in the land of the unclouded day, where she has found complete fulfillment of God's precious promise. Through Jesus Christ her children can see her some day, and with her "forever with the Lord." A loyal Christian, modest and unassuming, loved and trusted, honored by those who knew her, she fell on sleep, when the evening shadows of life were gathering, but she is not dead, for there is no death to those who love the Lord. Her loved ones miss her much, but in Christ they shall find her again. I. L. LLOYD. Tyler, Texas.

BARLOW—James E. Barlow, son of Steven and Obedience Barlow, was born April 1, 1874; died October 5, 1915. He was born in Benbrook, Ontario, Canada. There were ten children in the Steven Barlow family, five boys and five girls. He came to Illinois in 1873. Was married to Miss Jennima A. Campbell August 19, 1874. To this union were given a son and a daughter, namely Bruce and Clara. This union was for forty-one years, when death suddenly came and Brother Barlow went to the home of the good, aged 68 years, 6 months, 4 days. Brother Barlow moved to Crawford, Wise County, Texas, in the fall of 1876. At the organization of the M. E. Church, South, in said place, he became one of the charter members and was made a steward. After some years

he moved to Iowa Park, where he served as steward and Sunday School superintendent for some years. After this he moved to Nacoma, Texas, where he served as steward, trustee and Sunday School superintendent for some fourteen years. Was often delegate to the District and Annual Conferences. Served on the Church Extension Board, also Sunday School Board. We see from the foregoing items that he was truly a servant of the Church. Moved to California November 13, 1912, locating in Pomona, where he fell on sleep October 5, 1915, leaving a wife, son and daughter, also five grandchildren, to mourn his departure. L. F. PALMER.

APPROPRIATIONS JOINT BOARD OF FINANCE, WEST TEXAS CONFERENCE

Table with columns for names and amounts. Includes entries for Mrs. M. A. Black (\$200.00), Mrs. J. Anson Brown (\$125.00), Mrs. Ora Burke (\$150.00), I. D. Burk, for Burk children (\$100.00), V. V. Boun (\$200.00), N. E. Braag (\$200.00), Mrs. Jno. S. Gillette (\$125.00), Mrs. Alice Stovall (\$125.00), Mrs. B. E. Passmore (\$150.00), Mrs. A. F. Cox (\$50.00), Mrs. G. W. White (\$125.00), Temple G. Woods (\$175.00), Mrs. J. F. Denton (\$125.00), Mrs. Jas. Hammond (\$150.00), F. A. Gimre (\$200.00), Mrs. E. Y. Seals (\$100.00), Mrs. G. E. Francis, for children (\$50.00), Mrs. J. C. Russell (\$200.00), Mrs. S. G. Shaw (\$200.00), Mrs. Mary Word Stovall (\$125.00), W. O. Shigart (\$200.00), Mrs. R. Fisher (\$75.00), W. J. Joyce (\$225.00), Mrs. F. H. C. Elliot (\$225.00), H. T. Hill (\$125.00), W. R. Campbell (\$150.00), I. T. Gillet (\$150.00), H. G. Horton (\$200.00), A. G. Nolan (\$200.00), Mrs. Fannie Wright (\$175.00), Mrs. H. S. Holland (\$150.00), R. A. Holloway (\$150.00), Mrs. Mary Dibrel (\$150.00), Mrs. M. L. Griffith (\$150.00), Mrs. J. P. Williamson (\$150.00), W. H. Killough (\$175.00), I. A. King (\$125.00), Mrs. J. S. Napier (\$150.00), Mrs. A. J. Potter (\$150.00), Mrs. J. P. Rogers (\$100.00), I. M. Shuford (\$50.00), Miss Annie Whipple (\$150.00), Mrs. C. W. Godwin (\$150.00), Mrs. J. P. Chambers (\$100.00), Mrs. Mary Drake (\$150.00), Carter Williamson (\$150.00), R. D. Moon (\$150.00), Expenses of the Board (\$35), Appropriated out of Emergency Funds (\$50.00), J. L. Burns (\$50.00). Total disbursements \$7203.50, Reserve for Emergency Fund \$496.50, Total \$7700.00. P. A. WHITE, President. M. K. FRED, Secretary.

THE EPWORTH LEAGUE STUDY CIRCLE—HOW TO CONDUCT IT AND WHAT BOOKS TO USE.

By Miss Bertha Bishop, Harbin, Tex. The Epworth League Study Circle, if conducted in the right way, with the right kind of leader, is one of the greatest helps for Church work for the young people. It is uplifting socially, intellectually and spiritually. Socially, because young people as well as older ones enjoy the companionship of each other, where they can enjoy the pleasure of mixing in friendly conversation. Intellectually, because it furnishes us information which is necessary to our development. It gives us an organized interchanging of ideas which is essential to the mind's development. Spiritually, because our affections are refined and elevated when disciplined by the true religion of our Lord. Through the Study Circle some one is apt to get a clear vision of the Master and the fire kindled may spread from heart to heart until every Leaguer is aflame with the desire to do more for the Master and his brothers.

The Study Circle should consist of the entire League. The first thing that should be done is to secure a competent leader. Not necessarily an extraordinary person, but one who is highly esteemed by all and who will take an interest in the work and master the textbook himself. To keep the young people interested you must have something interesting for them, and all this depends on the leader. An interesting as well as instructive textbook should be selected—one that will be enjoyed by all. The class should meet monthly or fortnightly. The study hour should consist of: 1. Opening prayer. 2. Assignments of work for next lesson. 3. Statement of aims or central thought of lesson. 4. Reports of assignments given at last lesson. 5. General discussion. 6. Summary by leader. This, we think, is an excellent program, but where conditions are not ideal the order can be changed. One among the most helpful things of the Study Circle is to make it a social meeting also. After the study hour light refreshments may be served and innocent games played. Most all present will partake of the social when they would not the study class. They will leave saying "I will miss no more of the study hours." Through the social feature many may become interested in the study that would not any other way. The Epworth League offers this

year three study courses of three books each—the Bible, Mission and Church courses. The three books of the Bible are:

- 1. The Worker and His Bible—Barclay. It is necessary for the workman to have tools. The Bible is the League worker's tool. No workman can be an efficient workman without being able to handle his tools. Therefore it is necessary for the League workman to know the Bible.
- 2. Men of the Old Testament—Williams.
- 3. Inasmuch as we are patterning our lives after the life of Christ it is necessary that we should be as familiar with his life and works as possible, and I think we ought to make use of the lives of other men. I, therefore, recommend the third book of the Bible series, The Life and Works of Jesus—Dr. W. D. Murray.

- The three books of the Mission Courses are:
- 1. The New Home Missions—Paul Douglass.
- 2. Daybreak in the Dark Continent—Naylor.
- 3. The Unoccupied Fields—Zwepner.

The three books of the Church Course are:

- 1. 1914 Discipline, Every Leaguer as well as every Church member should have thorough knowledge of this book. I think the reason sometimes that some of our Church members are no more faithful than they are is because they know so little about the laws of our Church.
- 2. The Efficient Epworthian.
- 3. The History of the M. E. Church, South. It is very important that each Methodist should know the history of the M. E. Church, South. This is one of the most important books of the three courses.

A certificate will be given to any person who completes any book of these three courses. When three of the books have been completed their names will be placed on the Roll of Honor. When completing all the courses mentioned there will be a diploma given.

"A good book where-in to read is better far than gold." The League Course opens the door to a treasure house of true riches for the young men and the young women who are willing to invest time and thought.

RESOLUTIONS—MR. E. W. ALDERSON.

Inasmuch as it has pleased our Heavenly Father to take our beloved sister, Mrs. E. W. Alderson, home, we, as her coworkers in the W. O. M. Missionary Society, desire to express our deepest sympathy to the bereaved family, the loyal husband and broken-hearted daughter and noble, manly sons.

Resolved, First, That the Society express the sorrow caused by the absence of their faithful former President. The void cannot be filled; but her gentle, faithful solicitude for all of the members, her strong Christian character, will ever remain an incentive for each member to emulate.

Resolved, Second, That this Society will ever cherish her last work on earth, as given to her Maker, as a special blessing.

Thus she gave her last hours of strength in this work, and did it well.

"Lo! The prisoner is released, Lightened of her earthly load, Where the weary are at rest, She is gathered unto God.

"Borne by angels on their wings, Far from earth the spirit flies, Finds her God, and sits and sings, Triumphant in paradise."

Resolved, Third, That a copy of these resolutions be spread upon the pages of the minutes, and also published in the Texas Christian Advocate. Respectfully submitted, MRS. R. A. LEE, MRS. R. M. PATTON.

RESOLUTIONS—REV. N. L. LINEBAUGH, D.D.

The following resolutions were unanimously adopted by the Official Board of the Wewoka Methodist Church, South, at the fourth Quarterly Conference:

Whereas, Our esteemed and beloved brother, Rev. N. L. Linebaugh, D.D., presiding elder of the Holdenville District, is serving his fourth and last year with us, and under the rules governing our great Church, will be transferred to other fields of labor; therefore be it

Resolved, By the pastor, Board of Stewards and Trustees of the Wewoka Methodist Church, assembled at the fourth Quarterly Conference, held

The Pipes of Esteycraft are playing hymns, anthems, wedding marches and funeral dirges all 'round the earth. Esteycraft is as busy as ever, for as churches in this country multiply and methods change, the Esteycraft must suggest new conditions and new facilities for increasing musical efficiency. Estimates and specifications on request. ESTEY ORGAN COMPANY Brattleboro Vermont

this Tuesday, October 26, 1915, that in the completion of the work among us of Bro. Linebaugh we have indeed lost a friend, a valuable counselor and a laborer truly worthy of his hire. 2. That our association with him in the Master's work has always been attended with pleasure and profit. The impression of his loving words of encouragement and the fidelity to his Church will continue as a lasting inspiration to us. 3. That a copy of these resolutions be handed to Bro. Linebaugh, a copy to be stored on the Conference Record and a copy be sent to the presiding Bishop of the East Oklahoma Conference, WALTER FITZGUSON, Secretary.

Loss of appetite is an ailment that induces others, which are worse—Head's Nasopirilla cures them all.

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A WORD To the Ladies Of the different societies of the Church. Do you want to make some money for your societies? If so, get the members busy selling the THE STORY OF MY LIFE BY DR. G. C. RANKIN. It is a great seller and there are a large number in your Church who will buy this book if presented to them. Write me at once for terms, \$1.00 postpaid. G. C. RANKIN, JR., 1802 Jackson St. Dallas, Texas.



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**NEW MEXICO**

Albuquerque District—First Round.  
 Clayton Cir., Creeds Chapel, Nov. 6, 7.  
 San Jon Cir., San Jon, Nov. 13, 14.  
 Logan Cir., Pleasant Valley, Nov. 17.  
 Cuervo Cir., Nob Schoolhouse, Nov. 18.  
 Tucumcari, Nov. 20, 21.  
 Carrizozo, Nov. 27, 28.  
 Vaughn Cir., Stanley, Dec. 4, 5.  
 Watrous Cir., Cerrillos, Dec. 8.  
 Melrose Cir., Melrose, Dec. 11, 12.  
 Magdalena, Dec. 18, 19.  
 San Marcial, Dec. 25, 26.  
 Albuquerque, Jan. 1, 2.  
 GEO. H. GIVAN, P. E.

**El Paso District—First Round.**

La Mesa, Oct. 16, 17.  
 Las Cruces, Oct. 17, 18.  
 East El Paso Church, Oct. 24.  
 Alamogordo, Oct. 31, Nov. 1.  
 Marta, Nov. 6, 7.  
 Alpine, Nov. 7, 8.  
 Fort Stockton, Nov. 10.  
 Fort Davis, Nov. 11.  
 Buena Vista, at Grand Falls, Dec. 5, 6.  
 Toyah, Dec. 8.  
 Van Horn, Dec. 10.  
 Clint, Dec. 11, 12.  
 East El Paso, Dec. 12, 13.  
 Tularosa, Dec. 19.  
 Trinity, Dec. 21.  
 Lordsburg, Dec. 26, 27.  
 Dering, Dec. 28.

HUBERT M. SMITH, P. E.  
 1107 E. Boulevard, El Paso, Texas.

**WEST TEXAS**

**Austin District—First Round.**

Flotonia, Nov. 6, 7.  
 Columbus, Nov. 7, 8.  
 Garwood, at Altair, Nov. 13, 14.  
 Eagle Lake, Nov. 14, 15.  
 Weimar Cir., at W., Nov. 20, 21.  
 Webberville Cir., at W., Nov. 27, 28.  
 Fred Allen Memorial, Nov. 28, 29.  
 McJade Cir., at McJade, Dec. 4, 5.  
 Elgin, Dec. 5, 6.  
 Bastrop, Dec. 11, 12.  
 Walnut Cir., at Walnut, Dec. 18, 19.  
 Ward Memorial, Dec. 19, 20.  
 Lagrange and Winchester, at L., Jan. 1, 2.  
 West Point Cir., at West Point, Jan. 8, 9.  
 Smithville Cir., at Smithville, Jan. 15.  
 Smithville Sta., Jan. 15, 16.  
 Liberty Hill and L., at Leander, Jan. 22, 23.  
 Hyde Park, Jan. 23, 24.  
 Manor, Jan. 29, 30.  
 First Church, Feb. 6, 7.  
 University Church, Feb. 6, 8.  
 Leander Cir., Feb. 12, 13.

The District Stewards will meet in Elgin Nov. 18 in the church at 2 p. m. Pastors will please remember that December 19 is Orphanage Day in the West Texas Conference. Stewards will please raise money for the pastor at once, as he is likely to need it. Trustees should inspect the parsonage and see that all needed comforts are there. The women's societies should arrange a donation party and fill the pantry before the donation.

V. A. GODBEY, P. E.

**Cuero District—First Round.**

Victoria Cir., Nov. 6, 7.  
 Victoria Cir., at Lone Tree, Nov. 8.  
 Goliad and Fannin, at Goliad, Nov. 10, 11.  
 Seadrift, at Seadrift, Nov. 13, 14.  
 Hallettsville at Mossy Grove, Nov. 20, 21.  
 Provident City, at Lights Chapel, Nov. 21.  
 Yoakum, Nov. 22.  
 Ganado and Louise, at Louise, Nov. 27, 28.  
 El Campo, Nov. 28, 29.  
 Edna, Dec. 1.  
 Palacios, Dec. 2.  
 Midfield, at Midfield, Dec. 4, 5.  
 Nursery, at Thomaston, Dec. 8.  
 Stockdale, at Stockdale, Dec. 11, 12.  
 Laverna, at Laverna, Dec. 13, 14.  
 Nixon, Dec. 15.  
 Smiley, at Smiley, Dec. 16.  
 Pandora, at Pandora, Dec. 18, 19.  
 Renge, Dec. 22.  
 Cuero, Dec. 25, 26.  
 Fort Lavaca, at Fort Lavaca, Jan. 1, 2.

The District Stewards will meet at the Methodist Church in Cuero, on Tuesday, November 16, at 7:30 p. m.

A. W. WILSON, P. E.

**San Marcos District—First Round.**

Nov. 7, Lockhart, preaching.  
 Nov. 8, District Stewards meeting at Lockhart.  
 Nov. 14, Luling, preaching.  
 Nov. 21, San Marcos, preaching.  
 Nov. 27, 28, Kyle and Buda, at Buda.  
 Nov. 29, Manchaca.  
 Nov. 30, Staples.  
 Dec. 1, Martindale.  
 Dec. 4, 5, Leeton.  
 Dec. 6, Belmont.  
 Dec. 7, Luling.  
 Dec. 8, Waelder.  
 Dec. 9, Harwood.  
 Dec. 11, Lockhart.  
 Dec. 11, 12, Lytton Springs.  
 Dec. 14, San Marcos.  
 Dec. 15, Dripping Springs.  
 Dec. 17, Seguin.  
 Dec. 18, 19, Gonzales.  
 Dec. 22, Blanco.

THOMAS GREGORY, P. E.

**Uvalde District—First Round.**

Yancy, Oct. 30, 31.  
 Hondo, Nov. 6, 7.  
 Pearall, Nov. 14, 15.  
 Asherton, Nov. 20, 21.  
 Laredo, Nov. 21, 22.  
 Devine, Nov. 23.  
 Lytle, Nov. 24.  
 Moore, Nov. 27, 28.  
 Sabin, Nov. 29.  
 Del Rio, Dec. 4, 5.  
 Eagle Pass, Dec. 5.  
 Dilly, Dec. 11, 12.  
 Rock Springs, Dec. 11, 12.  
 Cotulla, Dec. 12, 13.  
 Utopia, Dec. 18, 20.  
 Uvalde, Dec. 26, 27.  
 Carrizo Springs, Jan. 1, 2.  
 Fowlerton, Jan. 7, 8.  
 Batesville, Jan. 14, 15.

District Stewards will meet at the Methodist Church, Uvalde, 11 a. m., November 30, 1915.

S. B. JOHNSTON, P. E.

**Roswell District—First Round.**

Elida, Nov. 7.  
 Rogers, Nov. 13, 14.  
 Portales, Nov. 17.  
 Lovington, Nov. 20, 21.  
 Eunice, Nov. 23.  
 Carlsbad, Nov. 24.  
 Clovis Cir., Nov. 27, 28.  
 Clovis Sta., Nov. 28.  
 Texico, Dec. 1.  
 Odessa, Dec. 5.  
 Pecos, Dec. 6.  
 Hagerman, Dec. 11, 12.  
 Lakewood, Dec. 12, 13.  
 Hope, Dec. 18, 19.  
 Artesia, Dec. 19, 20.  
 Roswell, Dec. 26.

S. E. ALLISON, P. E.

**EAST OKLAHOMA**

Holdenville District—Fourth Round.  
 Shawnee, First Church, Nov. 7, 8.  
 Holdenville Sta., Nov. 13, 14.  
 N. L. LINEBAUGH, P. E.

**CENTRAL TEXAS**

Brownwood District—Fourth Round.  
 Coleman Sta., Nov. 7, 8.  
 Indian Creek, at Indian Creek, Nov. 13, 14.  
 Brownwood Sta., Nov. 20, 21.  
 J. H. STEWART, P. E.

Cloburne District—Fourth Round.  
 Grandview Cir., at R. V., Saturday, Nov. 6.  
 Grandview Sta., Nov. 7, 8, Sunday and Monday night.  
 Main St., Cloburne, Quarterly Conference, Nov. 16.  
 Anglin St., Cloburne, Quarterly Conference, Nov. 17, preaching Nov. 21.  
 W. W. MOSS, P. E.

Fourth Round—Cisco District.  
 Brown, Nov. 6, 7.  
 Cisco Mission, at Fisher, Nov. 13, 14.  
 Cisco, Nov. 14, 15.  
 E. P. WILLIAMS, P. E.

Corsicana District—Fourth Round.  
 Grossbeck, Nov. 2.  
 Corsicana Cir., at Eureka, Nov. 6, 7.  
 Emmett, at McCord, Nov. 13, 14.  
 Frost, Nov. 14, 15.  
 Blooming Grove, Nov. 16.  
 Corsicana, First Church, Nov. 21, 22.  
 W. H. MATTHEWS, P. E.

Dublin District—Fifth Round.  
 De Leon Cir., at D. L., 2 p. m., Nov. 9.  
 De Leon Sta., 7:30 p. m., Nov. 9.  
 Duffau, at D., 1 p. m., Nov. 11.  
 Dublin, 7:30 p. m., Nov. 15.  
 Proctor, at Proctor, 11 a. m., Nov. 16.  
 Huckabay, at H., 11 a. m., Nov. 17.  
 S. J. VAUGHAN, P. E.

Fort Worth District—Fourth Round.  
 Central, 11 a. m., Nov. 7.  
 Glenwood, 7:30 p. m., Nov. 7.  
 Mulkey Memorial, 11 a. m., Nov. 14.  
 Polytechnic, 11 a. m., Nov. 21.  
 JOHN R. NELSON, P. E.

Gatesville District—Fourth Round.  
 Hamilton Sta., Nov. 7, 8.  
 Killen Sta., at Buenavista, Nov. 13, 14.  
 Killen Sta., Nov. 14, 15.  
 S. J. RUCKER, P. E.

Gatesville District—Fifth Round.  
 Hamilton Cir., at H., Nov. 8, 2 p. m.  
 Oglesby, at Oglesby, Nov. 10, 10 a. m.  
 McGregor, Nov. 10, 7 p. m.  
 Crawford, at Crawford, Nov. 11, 10 a. m.  
 Moody, Nov. 11, 7 p. m.  
 Correll, at Correll, Nov. 16, 2 p. m.  
 Gatesville Cir., at Winfield, Nov. 18, 2 p. m.  
 S. J. RUCKER, P. E.

Georgetown District—Fourth Round.  
 Taylor, Nov. 7, 8.  
 Rogers, Nov. 14, 15.  
 Georgetown, Nov. 21.  
 T. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round.  
 Covington, at Covington, Oct. 31, Nov. 1.  
 Itasca, Nov. 7, 8.  
 Lane Street, preaching, Nov. 14.  
 First Church, Nov. 21, 22.  
 JNO. M. BARCUS, P. E.

Waxahachie District—Fourth Round.  
 Maypearl, at Buena Vista, Oct. 30, 31.  
 Ovala, at Eardis, Nov. 6, 7.  
 Egan, at Egan, Nov. 13, 14.  
 Waxahachie, at Waxahachie, Nov. 14, 15.  
 HORACE BISHOP, P. E.

Waco District—Fourth Round.  
 Mount Calm, at Mount Calm, Nov. 6, 7.  
 Fifth Street, Nov. 14, 15.  
 Elm Street, Nov. 14, 17.  
 Aquila Cir., at Aquila, Nov. 20, 21.  
 J. A. WHITEHURST, P. E.

**NORTH TEXAS**

Bonham District—Fourth Round.  
 Windom, at Windom, Nov. 6, 7.  
 Bonham, Nov. 7.  
 Ravenna, at Mulberry, Nov. 13, 14.  
 C. C. YOUNG, P. E.

Bowie District—Fourth Round.  
 Sunset Cir., Salona, Nov. 6, 7.  
 Crafton Mis., Crafton, Nov. 7, 8.  
 Dundee Mis., Nov. 13, 14.  
 Wichita Falls Sta., Nov. 14, 15.  
 Henrietta Sta., Nov. 20, 21.  
 T. H. MORRIS, P. E.

Dallas District—Fourth Round.  
 First Church, Nov. 24.  
 St. John's, Nov. 25.  
 Grand Prairie, Nov. 27.  
 Cole Avenue, Nov. 28.  
 West Dallas, Nov. 29.  
 O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.  
 Bridgeport Mis., at Mt. Zion, Nov. 6, 7.  
 Bridgeport Sta., Nov. 7, 8.  
 Bryson and Jermyon, at Bryson, Nov. 13, 14.  
 Vineyard Mis., at Berwick, Nov. 14, 15.  
 Decatur Cir., at Oliver Creek, Nov. 20, 21.  
 Decatur Sta., Nov. 21, 22.  
 Chico Cir., at Chico, Nov. 23.  
 Alvord Sta., at Alvord, Nov. 27, 28.  
 Koonoke and Elizabeth, at R., Nov. 27, 28.  
 S. C. RIDDLE, P. E.

Gainesville District—Fourth Round.  
 Marysville Cir., at Marysville, Nov. 6, 7.  
 Myra and Hood, at Myra, Nov. 7, 8.  
 Era and Spring Creek, at Era, Nov. 10.  
 Sanger Sta., Nov. 13, 14.  
 Valley View Sta., Nov. 14, 15.  
 Rosston Mis., at Gladys, Nov. 20, 21.  
 Denton St. Sta., Nov. 23.  
 Whaley Memorial, Nov. 24.  
 J. F. PIERCE, P. E.

Greenville District—Fourth Round.  
 Merit and Lane, at Lane, Nov. 6, 7.  
 Wolfe City Sta., Nov. 14.  
 Celeste Cir., at Celeste, Nov. 20.  
 Celeste Sta., Nov. 20, 21.  
 Wesley Sta., Nov. 28.  
 C. M. HARLESS, P. E.

McKinney District—Fourth Round.  
 Wylie Sta., Sept. 26, 11 a. m.; Quarterly Conference, Nov. 22, 7 p. m.  
 Farmersville Sta., Sept. 26, 7 p. m.; Quarterly Conference Nov. 23, 7 p. m.  
 Allen and South McK., at Allen, Oct. 3, 11 a. m.; Quarterly Conference November 17, 7 p. m.  
 Anna and Melissa, at Anna, Oct. 3, 7 p. m.; Quarterly Conference Nov. 15, 3 p. m.  
 Princeton Cir., at Wilson Chapel, Oct. 9, 10 Prosper Cir., at Prosper, Nov. 6, 7.



**Speed!**

**M**OST of us are interested in Speed Tests—in the roaring flash of the racing auto, in the quick dash of the speed boat, and the thrilling sweep of the aeroplane.

The speed test, however, has an interest more than the spectacular to every man who owns an automobile, tractor, or any gasoline driven engine.

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**TEXACO** THE TEXAS COMPANY **TEXACO**  
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Carrollton and F. B., at Carrollton, Nov. 7, 8.  
 Weston Cir., at Weston, Nov. 13, 14.  
 Josephine Cir., at Josephine, Nov. 20, 21.  
 Nevada Sta., Nov. 21, 22.  
 Richardson Cir., at Richardson, Nov. 27, 28.  
 W. W. DENNIS, P. E.

Paris District—Fourth Round.  
 Centenary, Oct. 19, 8 p. m.; Quarterly Conference, Nov. 23, 8 p. m.  
 Clarksville Cir., at Liberty, Nov. 5, 7.  
 McKenzie Cir., at Bethel, Nov. 7, 8.  
 Bogata Cir., at B., Nov. 13, 14.  
 Avery Cir., at Lyda, Nov. 20, 21.  
 W. F. BRYAN, P. E.

Sherman District—Fourth Round.  
 Pottoboro and Preston, at Preston, Nov. 8, 7.  
 Sadler and Gordenville, at Sadler, Nov. 7, 8.  
 Sherman Cir., at Friendship, Nov. 13, 14.  
 Van Alstyne Sta., Nov. 14, 15.  
 Howe Cir., at Howe, Nov. 20, 21.  
 R. G. MOOD, P. E.

Sulphur Springs District—Fourth Round.  
 Lake Creek, at Enloe, Nov. 7, 8.  
 Klondike, at Good's Chapel, Nov. 13, 14.  
 Reily Springs, at Shook's Chapel, Nov. 17.  
 Yowell, at Pecan, Nov. 20, 21.  
 Sulphur Bluff, Nov. 24.  
 Winnboro Sta., Nov. 27, 28.  
 Brashear, at Brashear, Nov. 28, 29.  
 R. C. HICKS, P. E.

Terrell District—Fourth Round.  
 Elmo Mis., at Elmo, Nov. 6, 7.  
 Scurry Cir., at Warsaw, Nov. 13, 14.  
 Kaufman Sta., 8 p. m., Nov. 14.  
 Christholm Cir., at Christholm, Nov. 20, 21.  
 Garland Sta., Nov. 21, 22.  
 Hutcheson and Wilmer, at Hutchins, Nov. 27, 28.  
 Lancaster Sta., 11 a. m., Nov. 28.  
 E. L. EGGER, P. E.

**DENVER**

Farmington, Nov. 7.  
 Artec, Nov. 7 (night).  
 Beulah, Nov. 14.  
 Gardner, Nov. 21.  
 Pueblo, Nov. 28.  
 ROBERT E. DICKENSON, P. E.  
 1708 E. 16th Ave., Denver, Col.

**ACROSTIC.**

More love for thee, yet stronger  
 Even as our days pass by,  
 Christ our only hope up yonder,  
 His love below, the binding tie,  
 Under the shadow of His wing  
 Refuge we always sweetly find.  
 Close to Him we fondly cling—  
 He's our all in heart and mind.

Strong the tie binding together  
 Our hopes, all our springs in thee,  
 Unselfish love for each other  
 That unites us at Calvary,  
 His sacrifice for you and me.

C. F. WRIGHT,  
 Gainesville, Texas.

No public institution can be made an instrument of Sunday amusement without increasing the danger that all other public institutions shall be perturbed to the same end.—William Arthur.

The end of life is not to do good, although many of us think so. The end of life is to do the will of God. That may be in line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is, To do the will of God, whatever that may be.—Henry Drummond.

Elegant manners are sometimes a varnish rather than a polish, that is they are the shining cover of a bad life, rather than the modest ornament of a good heart.

**PILES CURED AT HOME BY NEW ABSORPTION METHOD**

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

**SALE OF UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LAND AREA BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA**

BY THE UNITED STATES GOVERNMENT.

There will be sold at public auction to the highest bidder at different railroad points in the Choctaw and Chickasaw Nations in Eastern Oklahoma, from January 3, 1916, to January 31, 1916, inclusive, 31,700 acres of unalotted lands and 184,800 acres of the surface of the segregated coal and asphalt lands belonging to the Choctaw and Chickasaw tribes of Indians, at not less than the appraised value. No person can purchase more than 160 acres of agricultural land, nor more than 640 acres of grazing land. Reservations on land not required. Bids can be submitted in person or by mail, accompanied by a certified check or bank draft for 25% of the amount of the bid. Terms on sale of surface of coal and asphalt lands: 25% cash, 25% within one year, and balance within two years from date of sale; and terms of sale of unalotted lands, 25% in cash at time of sale and balance in three equal annual installments of 25% each, payable in one, two and three years from date of sale; all deferred payments to draw 5% interest per annum from date of sale. Only the surface of the segregated coal and asphalt land area will be sold, the coal and asphalt underlying being reserved, except where the descriptive circular states that the coal and asphalt underlying will be sold with the surface. The entire estate in the unalotted lands will be sold without reservation. Where houses or other valuable improvements, not including fencing and tillage are located on the surface of the coal and asphalt lands, the same will be sold with the land at not less than the combined appraised value, improvements to be paid for in full at time of sale. The right is reserved to reject any and all bids. For maps and full printed information, communicate with the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. CATO SELLS, Commissioner of Indian Affairs.



**NO ALUM**  
**in ROYAL**  
**BAKING POWDER**  
Made from Cream of Tartar  
Absolutely Pure



REV. A. B. DAVIDSON,  
Eagle Pass, Texas.

Among the systematic workers and capable pastors of the West Texas Conference, Rev. A. B. Davidson is numbered. We always look for a good Advocate report from him and we are never disappointed. Wherever he is, his report is a good one.

**PERSONALS**

Rev. H. M. Ratliffe, Alamo Church, San Antonio, called while in Dallas.

Mr. J. B. Weems, of Houston, was a pleasant caller at the Advocate office the past week.

Rev. C. G. Chappell, of Polytechnic, called on us the past week. He will make his usual good report at conference.

Rev. and Mrs. S. C. Riddle called in and a very pleasant visit was enjoyed. They were accompanied by Mrs. W. L. Dallas, of Decatur.

Rev. C. W. Glanville and wife, of Sulphur Bluff, Texas, and their son, Paul, paid the Advocate a much appreciated call the past week.

Mr. W. A. Tarver, of Corsicana, called the past week. He is a former member of the House of Representatives and a member of our Church at Corsicana.

Rev. Will H. Edwards, at Edgewood, was a pleasant caller. This is his first year at Edgewood and he reports prospects good for a full report at his conference on November 10.

Mr. and Mrs. Otto Ebeling announce the marriage of their daughter, Clara Marie, to Mr. Dudley Franklin Synder, on Wednesday, October 20, 1915, Austin, Texas. The Advocate tenders congratulations and best wishes.

The Waco Morning News spread itself in its big 164-page Cotton Carnival issue—one of the greatest issues ever gotten out in Texas, and in Waco, too. Dallas, San Antonio and Fort Worth have had a pace set for 'em, and by a mere youngster at that! The big issue did not overlook any of the big things of Waco, not even Methodism, and contains a very comprehensive write up of the various Methodist

Churches and the Texas Methodist Orphanage. The historical data is interesting to all Texas Methodists.

The Cotulla Record says: "West Texas Conference re-elected Rev. J. H. Long to the pastorate of the Cotulla Church for the next year, much to the gratification of his congregation here and the people of Cotulla in general." This will make his third year with the Cotulla Church.

Rev. L. A. Webb, of Weatherford District, paid the Advocate one of his delightful visits the past week. Weatherford District will make a good report at conference in spite of the drought. Part of the good work is that nearly every steward on the district reads the Advocate.

We are in receipt of the following invitation: "Rev. and Mrs. William R. McCarter requests the honor of your presence at the marriage of their daughter, Lena Maud, to Mr. Edgar Johnston, at First Methodist Church, on Wednesday afternoon, November 17, 1915, at 4 o'clock, Royse City.

Rev. D. L. Coale, one of the sixteen general evangelists, called. During the past eleven months he has held fourteen meetings and has seen nearly 4000 conversions, among whom sixty-six young men go to the ministry and thirty-eight missionaries are found. Very truly, this is a wonderful harvest.

Rev. Frank Onderdonk, presiding elder of the Mexican work in Texas, delighted us with a call this week. He is optimistic, as usual, and full of enthusiasm for his work. He is in Dallas holding the revival at Oak Cliff M. E. Church, South. Brother Ed Barcus, the pastor, says the meeting starts well.

Rev. C. D. Pipkin and wife, of Vera, Texas, are greatly bereaved in the death of their little daughter, Hettie Irene, on October 27, 1915. Their brethren and many friends will remember them at the throne of grace in this trying hour. An obituary notice by Rev. Ben Hardy will appear next week.

Mr. W. R. Matthews, of Dorras, Fisher County, accompanied by his brother, Rev. W. H. Matthews, presiding elder of the Corsicana District, called on the Advocate the past week. Brother W. R. Matthews is the only one of the six brothers who has "stuck to the soil," and his preacher brother says W. R. is the "best of the lot."

In a letter, Rev. H. E. Carter, of Mt. Pleasant, says: "I was taken sick October 8 at Mt. Pleasant, suffering from erysipelas in an ulcerated leg and was brought to my father's at Powell October 18 for treatment. I have been doing well since coming here and the doctor says I will be able to take up work again by the 15th of this month."

In its issue of October 29th Mt. Vernon Optic-Herald reviews the work of Rev. R. C. Hicks as presiding elder of the Sulphur Springs District and in referring to the closing of his quadrennium says: "Brother Hicks is deservedly popular with the people here as well as all over the district, and we will hate to give him up. But as he has served his four years with us he will be sent to another field at the

approaching Annual Conference. He has wrought well and accomplished much in the Master's work." A most excellent picture of Bro. Hicks is published on the front page of the Optic-Herald.

Rev. Wm. L. Lightfoot, a product of Ervay Street Church, for the past year and a half pastor of the Pilgrim Congregational Church, preached his farewell sermon to that congregation Sunday night. He left Monday for Clarendon to enter the Northwest Texas Conference. Brother Lightfoot is an exceptionally bright young preacher and will fill his appointment, wherever that may be, acceptably.

Rev. A. A. Wagnon, of Houston, writes that all the members of his family have recovered from the collision with the street car except Mrs. Wagnon, who is still confined to her bed, but the doctor thinks there will no permanent injury. He also expresses thanks for the many inquiries that friends from all over the State have been sending. He adds: "Only our good Father's hands saved us from immediate death."

While in Dallas last week, Bishop Candler witnessed from the Advocate office one of Art Smith's aerial stunts. Art was at his best, and after gyrating about in the clouds began to descend. The Bishop watched the "bird man" intently and as Smith passed from view behind one of the tall buildings, said: "That's fine, fine—great, but if he don't watch out some of these preachers about here will mistake him for a bird and 'pick' him."

Rev. Hubert M. Smith, presiding elder of the El Paso District, New Mexico Conference, reports 1000 accessions on the district for the past year, with over fifty per cent in the conference collections, besides specials for district parsonage, Southern Methodist University, etc. The Missionary Societies in the district report like increase, having raised only \$239 less than was raised by all the societies in the conference for the preceding year and almost two-thirds of all raised this year. One new church, fireproof, costing about \$16,000, begun last year under the ministry of Rev. J. C. Jones, was this year completed.

Brother Allen has returned from San Angelo, where he has been attending conference. Much to the surprise of almost every one, Brother Allen was not returned here, but goes to Ward Memorial Church, Austin. We regret very much to lose Brother Allen as a pastor, for in the going of this estimable family we give up one of the very best pastors we have ever had. Brother Allen always has the interest of his people at heart, and does all he can for the uplift and upbuilding of his Church and country, and goes at it unreservedly with his whole soul. And we want to say in all the work of the Church Sister Allen has been a loyal support and earnest worker, being actively engaged in Sunday School, Epworth League and missionary work. Few pastors' wives take the lively interest in Church work that Sister Allen does. Ward Memorial Church is fortunate in getting this good pastor and his splendid wife.—Liberty Hill Index.

Lloyd E. Bloodworth says that he made a quartette of the "Bloodworth Trio" when he took unto himself a wife. He was married October 19, 1915, to Miss Ida Holbert, of Sonora, Texas, who is the daughter of Mr. and Mrs. B. M. Holbert, prominent ranch people of the West. Mr. Holbert is a staunch layman in the Methodist Church, and Lloyd met the pretty and attractive lady while helping in a revival held by his father in the beautiful little western town. He brought his bride a few days to the home of his parents at Polytechnic, where they expect to reside when not engaged in evangelistic work.

On the evening of the 29th instant Mrs. R. A. Votow gave a reception in their honor, which was attended by many old friends of the family, who were glad of an opportunity to meet the fair bride and to extend to them both their wishes for a long, a happy and a useful life and success in their chosen work.

SALLIE LOVE PEELE.  
Rev. J. T. Bloodworth adds the following: "On October 19, at 12:45 p. m., at the home of Mr. B. M. Holbert, in Sonora, Texas, I, being assisted by the pastor, Rev. J. Henry Maxwell, united in sacred marriage our son, Lloyd P. Bloodworth, and Miss Ida Holbert, daughter of Mr. and Mrs. B. M. Holbert. Our prayer is that they may live long to do much good in the evangelistic field."

**THE SECOND HALF TERM OF THE SCHOOL OF THEOLOGY OF SOUTHERN METHODIST UNIVERSITY.**

Southern Methodist University has almost completed the first six weeks of its academic and theological session. The college year is divided into three terms, and a number of courses, in the School of Theology especially, as well as in the Academic Department, are to begin the first of January in order to accommodate those men who wish to enter after the close of the sessions of their conferences. The School of Theology feels, however, that, for the benefit of those whose conferences meet in October or early in November, special arrangements might be made. We are consequently preparing to begin on November 9 a second half term of the work and so to arrange the work that a student coming in on that date, or within a week from that date, can begin a series of courses in which he will have to make up no back work, but will get the full credit for the actual amount done between that time and the close of the first term, just before Christmas. The courses which are especially arranged to accommodate men coming in thus in the middle of the term are as follows:

Prof. Kilgore is now offering a course in Pastoral Theology. The first half of that course, ending November 6, is on General Pastoral Work; the second half of the course, beginning November 8, and ending at Christmas, will be on Evangelism. He also gives a course on Religious Education, the first half of the course being on Child Psychology; the second half, beginning and ending as the above, on the Religious Psychology of the Youth and the Adult.

Prof. Kern will divide his course on the Interpretation of the Gospel of Luke likewise into two halves.

The advanced course in New Testament Greek is studying the first half term, in quite a detailed way, the Syntax of the Greek Tense; and the second half term will study the Greek Moods. This class is reading the book of Acts in the Greek text.

The class in the Comparison of Greek and Christian Ethics is putting most of its time upon Plato and the Pre-Platonic Movements during the first half term, and will begin November 8 to put the chief emphasis upon Aristotle and the Later Ethical Development.

It is believed that through these five courses every one entering in the middle of the term can be easily accommodated. Each of the courses meets five times a week for the six weeks and gets the full credit of a half major for each course.

May we not hope that this announcement will stir up the interest of some who have not considered coming to us, and that they may seize upon this opportunity to begin their theological work without losing any time after the conference sessions? Certainly the announcement will be of interest to those who are already planning to come to the School of Theology early in November.  
FRANK SEAY.

**FINAL REPORT OF THE RANKIN MEMORIAL COMMITTEE.**

The committee to whom was committed the building of the Rankin Memorial Hall on the campus of the Southern Methodist University wishes to submit its final report:

The total amount received was \$7658.51. Of this amount \$535.91 was expended in the campaign, mostly for stenographers services, stationery and postage; \$7122.50 has been turned over to the authorities of the Southern Methodist University. To this amount the University has added \$19,376.50, making a total of \$17,500 expended on the Rankin Memorial Hall. This building consists of one reception room, thirty students' rooms, four rooms for housekeepers, two rooms and semi-basement for dining room and kitchen. For twenty-four rooms rent is charged of \$8, \$10 for fourteen rooms, \$12 for two rooms. There are now in the building fifty-six students. The exceptions to the above prices are those allowed to the theological students who receive room free and are called upon for only a small charge of \$2 to cover actual cost of lighting and heating. The building is free of debt and the Rankin Memorial Committee is relieved by the University of any further obligations.

A tablet is placed on the front of the building, designating it as Rankin Memorial Hall.

We are under special obligations to the University for coming to our relief and helping to make this building possible; also to the Rev. J. D. Young, who labored faithfully in the raising of funds without money and without price.  
L. BLAYLOCK,  
Chairman of Committee.

**A New Translation OF THE NEW TESTAMENT**

By **JAMES MOFFATT, D. D., D. Litt.**  
Yates Professor of New Testament, Greek and Exegesis, Mansfield College, Oxford

VARIOUS re-translations of the New Testament have been attempted from time to time, most of them with failure and very few with conspicuous success. Each of them has had to overcome the weight of prejudices against an alteration of the Gospels as we have been accustomed to hear them read.

The American revised version has done much to destroy this prejudice, since, in so many cases, it has proved itself clearer in its rendering and more pointed than the King James's version.

Dr. Moffatt is one of the most distinguished living scholars of the Greek New Testament. He is also a profound student of modern literature. He has re-translated with the view of giving a modern literary version which shall be verbally accurate in its equivalents for the Greek phrases. It is a work which awakens enthusiasm by its distinguished choice of language and which stirs up thought by its originality of rendering.

Not only a new translation but a new meaning is given to the old version which is supplemented and not supplanted by Dr. Moffatt's book. You would find a new interest in the Lesson reading by the use of this book.

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**DENVER CONFERENCE ITEMS.**

The conference made a net gain in membership last year of twenty-six and one-sixth per cent and paid all regular benevolences in full.

We welcome most heartily the new men. Rev. C. W. Hall, recently pastor of Trinity Church, Nashville, Tenn., is pastor of Rye. Rev. S. F. Chambers is serving Flora Vista and Cedar Hill. Rev. A. N. Emans enters hopefully and enthusiastically into his work as pastor of St. Paul's. Rev. W. O. Morse, of the M. E. Church, is serving Beulah. Rev. J. M. Glazier, formerly of this conference, is glad to come back and we are happy to have him as pastor of Durango.

Rev. J. A. McKee, of Pueblo, has an automobile. He is joining his laymen, under the leadership of his Lay Leader, in going from house to house in the evenings, visiting his people. Such a plan carried out will bring results.

Rev. R. Ira Barnett is supplying at Colorado Springs until the new pastor arrives. He will be in charge until the last of November. We wish we might keep him and his good wife and children. They have wrought a really great work during the past four years. Salary for pastor increased from about \$800 to \$1350. His successor comes highly recommended and will receive a cordial reception.

Rev. A. B. Pendleton and his leaders are as usual giving much attention to the Sunday School work. Mr. Roy Boyd is a worker and to him much is due in building up the attendance. They fixed their attendance goal at 250 and they will surpass it.

Rev. T. E. Graham has been heartily received at Walsenburg. He speaks in highest terms of the work done by his predecessor, J. A. McKee. He serves a most excellent people.

Rev. John Cox has been having a revival at Mancos. On a recent Sunday he received thirteen into the Church and there are others to join later. Everybody in Mancos and community seems to love Brother Cox and his estimable wife.

St. Paul's gave their pastor and family a reception Tuesday night, October 26, in the home of Mrs. J. M. Perkins.

We plan to observe the month of November as Church Extension month in the Denver Conference.

Rev. L. I. Slipher and his people are getting ready to build a Sunday School room near their church. Splendid!  
R. E. D.