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## Shall We Pray?

Within the past two weeks we have listened to the annual reports of some two hundred pastors. In these reports the points of emphasis almost invariably have been the number of accessions to the membership, material building and the amount collected for the various enterprises of the Church. Now and then a pastor has spoken of an excellent Church prayer meeting.

Does this significant omission from the reports of our pastors just happen? We think not. Our own experience and observation, when a pastor, convince us that the mid-week prayer meeting is the poorest attended of all our Church services. Rarely indeed does any pastor care to speak on the conference floor of his prayer meeting.

Various reasons are assigned for this condition of things. We are told, for one thing, that pastors do not prepare for their mid-week services. A perfunctory announcement from the pulpit, slovenly selection of hymns, talks from the momentary impulse—this constitutes the weekly round of the average pastor. And let him who is without sin cast the first stone.

We are told, too, that modern social and business conditions leave no time for the mid-week service. Wednesday evening finds our people either exhausted by the work of the day or with new engagements for the evening.

Our inquisitive souls, however, will not allow us to rest with these explanations. The explanations themselves need to be explained. Why does the pastor himself neglect to prepare for the social service of prayer? And why do the people permit engagements of varying degrees of importance to interfere with their attendance upon the mid-week service? In a word, what is the bottom fact in the whole matter?

Shall we face this question without wine-

ing? Shall we approach it with a perfectly honest and open mind? Indeed does not the Annual Conference season call loudly for just such an attitude of mind and, if we shall refuse to probe deeply into this matter, can we reasonably hope that conditions will ever be mended?

"Do you believe that in answer to your prayer God does something He would not have done apart from it?" This is the question with which Professor Wendland begins his chapter on "Miracle and the Hearing of Prayer" in his great book entitled "Miracles and Christianity." Does the pastor believe and do our people believe—really believe—that in answer to their prayers God does something He would not have done apart from them? Do our pastors and people really believe that (unless we pray) there are things which God can not say to us, things which God can not do for us and things which God can not do with and through us?

There is no denying that the modern scientific conception of the world has led many otherwise good people to answer all such questions flatly in the negative. The scientific conception of causality and the scientific view that the ongoing of the world is a process of uninterrupted evolution have led many to discount and to narrow to the vanishing point the whole matter of prayer.

Do you say that our people are unaffected by such views? Do you say that our people will never hear of such things unless we are so unwise as to speak of them from the pulpit? Not so. Through magazines, the daily papers and from the rostrum of our schools even our children are hearing of the modification of the idea of prayer by the modern conception of the world. Both men and women, in distressing numbers, we fear, are asking with serious hearts, Shall We Pray?

### Modern Confessions Concerning Prayer

The first is quoted by Professor Wendland in his "Miracles and Christianity." A German writer, noting the effect of the modern scientific conception of the world upon his personal prayer life, says: "The insight I have gained forbids me ever to pray about things pertaining to the outward life. Yet I cannot desist." Again he says, "I know well that strictly it is a self-contradiction to pray, and yet be conscious that prayers effect nothing. But an inward impulse moves me; I must do it, if I am to attain the peace and equanimity which I need in my action and reaction on the outward life and its tasks and storms."

How many men and women today are haunted by the thoughts here expressed by this German writer? God is unchangeable,

they say, and prayers can not influence Him. Only the heathen seek to change God. God knows our need without being told and petitionary prayer only evidences a lack of submission. The reign of natural law is supreme, nature is an automaton which once for all has been set in motion and henceforth is closed to further divine intrusion.

Such views of God and his relation to the world narrow and impoverish the whole idea of prayer. Even these views, however, cannot destroy the instinct for prayer. Despite such views men are still impelled to pray. They cannot "desist," "an inward impulse" still moves them. They still feel the need of that "peace and equanimity" which come from prayer.

Prayer to all such is a kind of "fatalistic

acquiescence." It is a kind of "auto suggestion" which exercises a quieting influence upon their own minds. It is purely subjective in its effects. And it as often shades off into a sort of pious contemplation and uncomplaining submission.

Well, let us be thankful that modern men pray even to this extent. Even this is better than no prayer at all. Let us be grateful that even false conceptions of the world can not entirely destroy the instinct for prayer.

Prayer for the man with a misguided conception of God and his relation to our world will usually burst out into petition when life sharpens into distressing crises. Strong crying unto God will be heard when there is impending financial disaster or when the hearse stands at the door. Such people, however, can not be expected to fill our churches on Wednesday evenings so long as everything goes well with them. They are members of our Churches, it is true, but their voices will not be heard in song and prayer at our mid-week services.

The second confession is quoted by Dr. J. H. Jowett in his, "The Preacher: His Life and Work." A prominent minister in this country thus lamented:

"I have not failed to study; I have not failed to visit; I have not failed to write and meditate; but I have failed to pray. \* \* \* Now why have I not prayed?" Note carefully the assigned reasons: "Sometimes because I did not like it; at other times because I hardly dared; and yet at other times because I had something else to do."

Did this minister tell all? Does the reader believe that he gave the real reason at all? Suppose this man had asked himself this question, "Do you believe that in answer to your prayer God does something He would not have done apart from it?" Do you believe that there are things which God cannot say to you and do for you and through you without prayer?

Have we not reason to believe that a subtle infidelity has invaded the minds of both preachers and laymen concerning the real value of prayer? The minds of modern men have become hypnotized by a scientific theory of the world and by the modern view of God's relation to the same. Nature is accounted to be a self-enclosed system in which prayer avails nothing.

We must leave for another editorial the discussion of this modern view of the world. Suffice it to note now that the intellect, the conscience and the heart protest against such a view. The intellect will never permanently give its assent to a view which excludes the Maker from the world which He has made. The heart will never rest on a theory which pushes the Father away from his child. The conscience will never allow that God is equally present in the operation of forces which make a Judas and a Paul. And a view of the world against which intellect, heart and conscience protest cannot be true.



## The Nez Perce Indians

W. C. EVERETT, Dallas, Texas

### Their Romantic Search for the White Book of Heaven.

At the East Columbia Conference held in Walla Walla, Washington, recently I was much interested in a band of seven or eight Nez Perce Indians that were attending the conference. They were present at every service and seemed to drink in every word that was said. They came about 200 miles from their reservation in Idaho and were as fine looking lot of Indians as I ever saw. One of them, Bro. E. J. Conner, is pastor of our Indian Church in the reservation at Lapwai, Idaho. He is a tall, well proportioned Indian, well educated and very pleasing manners. From him I learned a very interesting story. A little later I spent an afternoon in the public library in Portland looking into the history of the Nez Perces, and in connecting up the dates and incidents of this story. It is all verified by the most reliable histories, and runs this way:

Two young Nez Perce braves were out hunting in the year 1804 and came suddenly in sight of Lewis and Clarke's expedition, of some thirty-five men, picking their way across the continent. They had never seen white men before, and ran breathless into camp. Soon the whole tribe was astir. They could not conceive that any good could be brought by the strange white men and were making hasty preparations to capture them and put them to death. An old Indian woman lying very sick in her tepee heard the unusual commotion outside and inquired what it was all about. On being told the cause of the excitement she sent for the two young men and questioned them closely about the strange white men they had seen. The young men described them even to the minutest detail of their appearance and dress. She then sent for the big chiefs and said to them: "Those white men are good men. Do not harm them. Many moons ago I was captured and carried far down the big water and fell into the hands of some white people. They were good to me, took good care of me and helped me to get back to my people. The white people are good and kind and true. Be good to them, as they were to me."

Her simple speech changed the whole scene. The braves went to meet Lewis and Clarke and their party as friends. They took them to their camp and gave them of their best. When they were ready to resume their journey they went with them and showed them the way to the Columbia River and down to where The Dalles now stands. There they made rafts and boats and went the balance of the way by water. The faithful Indians remained at The Dalles and kept their horses and stores until the return of the expedition, when they all went together back to the camping ground of the Indians in what is now Idaho. After some two or three months' rest, the expedition bade their Indian friends farewell and resumed their journey to St. Louis.

After they had gone it developed that some one in the Lewis and Clarke party had told some of the Indians about a happy hunting ground and a great book that told how to find it. The Nez Perces seem to have been without any religion whatever except a very simple and crude sun worship that did not include the future. Some have thought that a religious lonely trapper had given them this information about the great white book, and another legend is that a wandering Catholic priest had told them, but the prevailing belief is that some one in the Lewis and Clarke party planted the seed. The Indians around their camp fires, in their councils and on their marches and hunts discussed the story of the happy hunting ground and the book that told how to find it. As the years passed the interest and longing became more and more intense. Finally in one of their big councils they decided to send four of their braves all the way to St. Louis to get a copy of the great white book. The eventful day of departure came. Every member of the tribe—braves, squaws and children—were assembled to see them off. The names of the four braves who made the journey are long and almost unpronounceable, but in English they are as follows: Speaking

Eagle, Man of the Morning, Rabbit Skin Leggings and No Horns on His Head. One Flat Head Indian joined them, but he was too old to stand the trip and soon turned back.

After a perilous journey, footsore and weary they arrived in St. Louis in the late fall or winter of 1832, and reported at the office of General Clarke, who was then in the government service. He could only communicate by signs, but, by and by, after weeks and months of study and effort, each could understand the other fairly well. History records that General Clarke did his best to acquaint them with the true story of the book they came to get, but it was impossible to give them anything to carry back that would give them any adequate conception of it all.

Two of the Indians died in St. Louis and were buried there. The people all were kind to them and wanted to help them. Realizing that their mission had failed and, with sad hearts, they began their preparations to return. General Clarke and some of his friends arranged a little farewell meeting, probably in the nature of an informal banquet in his office. When the meeting was about over and the time to say goodbye had come one of the Indians arose in his place and made the following speech, which must have been thrilling and soul-stirring in the extreme. The speech, as recorded in the histories of the tribe and said to be word for word as delivered is as follows:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers who have gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back with both eyes closed? How can I go back to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters and wars—we leave asleep by your great water and wigwams. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's book of heaven. You took me where you allow your women to dance, as we do not ours, and the book was not there; you showed me the images of good spirits and pictures of the good land beyond, but the book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark-land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the book is not among them. When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them and no white man's book will make the way plain I have no more words."

The citizens of St. Louis provided transportation for them on a steamboat up the Missouri to the head of navigation. It happened that there was a celebrated painter on the boat by the name of George Catlin, and he painted very fine portraits of the two Indians. These portraits are now Nos. 207 and 209 in the Catlin collection in the Smithsonian Institute in Washington. It is doubtful if Catlin really knew of their mission to St. Louis as he is said to have painted them only because of their striking appearance. They may be seen by any one who will inquire for them in the Smithsonian Institute.

But this is not all. God moves in a mysterious way, his wonders to perform. A religiously inclined young man who was present at the banquet took down the Indian brave's speech word for word as it was delivered, and wrote a little to the New York Christian Advocate giving all these facts which was published March 1, 1833. The New England Conference was in session when this number of the Christian Advocate appeared. It set the conference aflame with missionary zeal, Jason Lee, a well-equipped young preacher, then doing missionary work in Quebec, was selected as a missionary to the Indians beyond the Rocky Mountains. He or-

ganized a party and made the long journey, but, by a strange fate, missed the Nez Perces and settled in another part of the Willamette Valley. Later the Congregationalists sent a party of missionaries and established work among them. They responded to the preaching of the Word, and were soon a devoutly religious tribe.

By some strange turn of fortunes they all left the Congregational Church in later years and became Presbyterians. The tribe now numbers about 1700 people. There were until a few years ago seven Presbyterian Churches among them. One Church of about seventy-five members left the Presbyterian Church and came to us. They said the Presbyterians were too quiet, and did not sing enough and did not seem to want them to have a good time. They said they liked the Methodists because they were the reverse.

Much more could be written about this wonderfully historic region, but I must stop here.

### AND THEY WERE NOT SOUTHERN METHODISTS, EITHER.

E. M. Sweet, Jr.

It was at the dinner table of the missionary to one of the least civilized Indian tribes, a distance of two days' travel from the nearest railroad station. The Inspector was the invited guest.

"My dear, you must go and spend two months with the folks at home, and take a good rest," said the missionary to the mistress of the manse. She was a delicate little gentlewoman, upon whose refined features the care of her husband's work were making their mark.

Across the road up the slope stood a simple chapel, furnished with rough school desks made by the carpenter-missionary's own hands from lumber sawed out of the tall native pines at the Government sawmill twenty-five miles farther up in the mountains, and hauled down by the teamster-missionary, who thereupon cut, planed and nailed them together to make as comfortable seats as possible for these wild little grandchildren of the forest. And the latter had assembled daily to the number of about twenty from their bent-bough-and-brush tepees at the call of the big bell which stood at the top of the crude tower constructed by the log-man-missionary of timbers felled near at hand.

A little stream a quarter of a mile lower down the slope tumbled noisily over the boulders, making its hasty journey from the snow-capped peaks visible forty miles in the distance, downward ultimately to the Gulf of California. On this side the stream lay a corn field, besides pumpkins and various garden truck, through which the farmer-missionary taught his red brothers how that Nature would supply their hunger from the soil.

But the demands incident to playing the part of mother-nurse-house-keeper, helpmeet to her carpenter-teamster-logman-doctor-teacher-missionary husband were beginning to tell their tale upon the frail feminine form, and now to get her away from it all for a good rest—that was the husband's present care.

"But I don't want to leave you—and the children," was her protest.

The guest expressed some word of wonder why the children might not accompany the mother, especially as the grandparents would find such pleasure in a visit from them.

"Oh, I don't mean the babies—I mean the Indian children; I don't see how I can bear to leave them."

"Now, there is Nena. I took her with me when I drove down to the store the other day. All along the road she was asking me about the different birds and flowers and trees. Used to be I could not get a word out of her; now—if only I could take her along and let our Milwaukee people see what wonderful progress she is making."

"But husband needs a rest as much as I do—he ought to have a vacation, too."

"No, I can't leave my work," was his reply. "Then, it costs too much for both of us to go. True, father would send me the money—but—he didn't want me to come out here; says I am throwing away my life, so I would rather not call on him for help, but work it out by myself. He is coming out to see us this fall on his way to the Exposition. The Ocean-to-Ocean Highway, you know, passes a few miles from here, and he expects to come through in his car."

The fact developed from the conversation which followed that about

the time the promising youth graduated from college there had occurred a disagreement between father and son, when the elder learned that the younger had determined upon giving himself as a missionary to the Indians. A comfortable success in life had been the reward of the father's intelligent industry, and his pride was in the son, and in his own plans to give the son a good start in business. A large blackland farm in the wheat belt even now virtually constitutes a standing bribe to the young man to quit that foolishness about preaching to Indians—the farm would belong to the missionary for the acceptance of its management.

"But, oh, no!" said he; "what would I amount to working at that? I am doing something worth while here. Take Chico, for example, the large boy who sat near the corner to your left in the schoolroom this morning. He gave a great deal of trouble to the teachers at the Government school, where he formerly attended. He was always running away. The Indian police were almost constantly on the lookout for him. One day I heard the Superintendent of the Reservation say that he would have to send him to the reformatory, because he was so unruly. Then I spoke up and said, 'Before you do that, let me have a try at Chico.' It looked to the superintendent like a foolish thing, especially as attendance at our mission school is voluntary, and we keep no police on guard. Well, Chico is one of my best boys now—never is absent from school, except for sickness or some other such serious reason."

"Another nearly similar case is that of Chilchu. He was the boy standing at the far end of the group when you took the photograph this morning in front of the building. Last week Chilchu was disobedient, and he can be as stubborn as a mule when he tries. I let him wait awhile, and then after school we had a plain talk together. I told him that we could not allow that kind of conduct in our school, and that he must go home and stay there. Later I came upon him behind the house crying like a girl. He told me that if I would let him come back he never would be bad any more, and he kept his word. You perhaps noticed how well he read in the class this morning—that little story about Indian corn?"

"Father does not understand how I feel about these Indian children. What would become of them if we should leave them? Anyhow, I feel some way that my life is worth while here."

And after the Inspector had finished the day's work and had ridden back to his room at the headquarters of the Reservation, he continued to do a little inspecting after nightfall. Under the shade of his evening lamp he found himself inspecting a page on which it was written: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." "And I, if I be lifted up, will draw all men unto Me." Which includes our brother in red.

Further over in the book it said: "And now abideth faith, hope, love, these three; but the greatest of these is love." And the Inspector's finding-of-fact was that the former two, alone, would have failed this carpenter-teamster-logman-doctor-teacher-missionary. How good it is that the third abideth.

Phoenix, Arizona.

### SHALL I SEE GOD?

H. B. Urquhart.

Were it reserved for royalty alone to see God, such as Enoch and Elijah and Moses, Paul and Peter and John? Or, shall I too behold him? Royal ones they who wrought mightily and faithfully and God took them to himself, and in the bestowal of his eternal favor a victor's crown gave to each. And there close by his presence in heaven's ineffable joys the marching cycles have beheld them. There they are today whilst their reign hath but just begun; and there with God will they forever be. Shall I see God?

I who am not of noble royalty, shall I see God? No day's mighty deeds have placed a crown upon my brow, nor entitled me to the purple and blue of royalty. In perpetual habit of the lowly, with no sign of nobility as a mark of distinction, the passing days have borne me on and doled out their measure of the commonplace. No high pageantry have I beheld; earth's great occasions have not been for me; the world's exalted ones were intended for other fellowships, but for me has been reserved the commonplace. Shall I see God? These eyes that know only the lowly and the mean, shall they look on the august God?

that have only what see God? of the inv been thro shall that eyes beho

Shall I He, in wh the holy whose aw having sib but two it terrible r faces and holy, holy whole eart at whose I door posts tremble, i with smok man eyes glory, O, fore when by the vis poured co convulsed ness cried done; bec lips, \* \* the King, be broug these eyes zling sple fires and tain's top quaking t divine glo presence : of noonda; to the ear approach : ence?

Can the on earth's that God v of men co be there when the the unive dead, the shall hast form and and foret and all t unnumber gent clim the dead, with ten : lions of n the trump ing pagea in marshs conquerin shall com swirl swir fore eartl hosts, the on blast c increasing sounding fines; wh advancing clothed w queror's c vanquishh his eyes : like burni sound of : tenance a strength, i with a sh tion eartl shout tha like the c waters, si secret re and, awal science, g most bou pendence or hell, o or angels, nss the t dication o no reputa form of a self, was o obedient u proclaim : hath fulfil every mar whether t pity, Lor dread da brought," thee on : when the fear and t jesty and the ungod d: nied ev hope, and port whol condemn and despi piercing : awakened shall in l of the los mountain suffering God: mountains tolerable :



that have viewed as other's pawns only what was their dole, shall they see God? These eyes, whose vision of the invisible God and heaven has been through the eyes or faith only, shall that faith turn to sight and these eyes behold God?

Shall I see God? Awful thought! He, in whose presence the holiest of the holy tremble with fear, shall I, the lowly I, see him? Him before whose awful holiness the seraphim, having six wings for service employ but two in flying while with four, in terrible reverence, they cover their faces and their feet, crying "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory;" him at whose name the temple's insentient door posts become quick with fear and tremble, and the whole house filled with smoke as a cloud to tone to human eyes the fatal splendor of his glory, O, shall I see him? Him before whom the prophet, overwhelmed by the vision of his majestic holiness, poured contempt on himself and with convulsed horror at his own uncleanness cried: "Woe is me, for I am undone; because I am a man of unclean lips, \* \* \* for mine eyes have seen the King, the Lord of hosts," shall I be brought face to face and look with these eyes on him? Him whose dazzling splendor girdled with leaping fires and whirling smoke the mountain's top while Sinai cried out in quaking thunders at the burden of divine glory; him whose effulgent presence shone above the brightness of noonday's sun and smote trembling to the earth the son of Tarsus, shall I approach unto and look on that presence?

Can these eyes, unused to look even on earth's greatness, endure to behold that God whom no man of all the sons of men could see and live, or must I be there on that dread day of God when the trumpet blast shall sound the universal call and, startling the dead, the dust of dismembered bodies shall haste again into living human form and disembodied souls join once and forever their reviving tabernacles, and all the teeming hosts of time's unnumbered ages and earth's divergent climes shall come, the quick and the dead, tramp, tramp, tramping, with ten times ten millions and millions of millions of jarring voices, to the trumpet's call; while all the blazing pageantry of heaven's holy angels in marshalling fiery battalions, the conquering and unconquered hosts shall come with imperious sweep and swirl swinging through and filling, before earth's expectant and covering hosts, the firmament of heaven, as blast on blast of blaring trumpet with ever increasing and awing volume shall go sounding throughout universal confines; while at the head of heaven's advancing hosts One shall appear clothed with regal garments, a conqueror's crown of white, symbolic of vanquishing purity, upon his head; his eyes as flaming fire and his feet like burning brass; his voice as the sound of many waters and his countenance as the sun shineth in his strength, impossible to look upon, who with a shout shall summon to attention earth's assembled myriads; a shout that hurtling and accelerating like the combined thunders of rushing waters, shall resound through every secret recess of every human heart and, awaking every long dead conscience, go reverberating to the utmost bounds of God's remotest dependencies until every ear in earth, or hell, or heaven, of men, or devils, or angels, shall hear and join to witness the triumph and acclaim the vindication of him who made himself of no reputation and took upon him the form of a servant, and, humbling himself, was despised of men and became obedient unto death; a shout that shall proclaim to all intelligencies that God hath fulfilled his promise to summon every man to judgment for his works, whether they be good, or evil; in all pity, Lord, must I appear on that dread day and "be to judgment brought," and, face to face, "behold thee on thy throne?" On that day when the righteous shall exceedingly fear and tremble at the manifest majesty and sovereignty of God; while the ungodly, stripped of every refuge, denied every plea, bereft of every hope, and with no undergirding support wholly abandoned to despair, the condemning memory of wasted lives and despised opportunities meanwhile piercing as with searing iron their awakened and quickened consciences, shall in bitter anguish utter the cry of the lost, calling upon the rocks and mountains to hide them from the insufferable face of a terrible and avenging God; on that day when rocks and mountains shall melt away before intolerable fires, and rivers and seas dis-

appear; when every living thing, whether beast, or fowl, or fish, shall perish, "and the earth also and the works that are therein shall be burned up," and the "heavens being on fire shall be dissolved, and the elements melt with fervent heat" at "the coming of the day of God," shall I, the lowly I, be there on that day of stupendous and tragic grandeur, a terrified witness to the exaltation of the Son of God, and face to face stand in that awful presence?

Shall I see God? Shall you? Houston, Texas.

THE CASE OF HORACE BISHOP.

Bishop Hoss, Chairman, called a meeting of the Commission for the Protection of the Doctor of Divinity Degree for the purpose of having investigated certain complaints that had been filed with him against Horace Bishop.

The roll call showed present; Bishop Hoss, Chairman; Dr. Harrison, Secretary; Dr. All, Dr. Sundry and H. G. H., which number constituted a quorum.

The Chairman stated the object of the meeting was to consider certain complaints that had been lodged with him against the continuance of the D.D. with Rev. Horace Bishop.

The Chairman then submitted papers to the Commission in which it was charged that the evidence found in the Texas Christian Advocate, October 5, 1916, page 2, column 1, proved the said Horace Bishop unworthy of longer signing himself as "D.D." on two counts, namely: 1. He has not read enough. 2. He claims to have read books that never existed.

The Chairman called upon the Secretary to read to the Commission the standard requirements in parallel readings for D.D.

The Secretary read the list as follows: "The Disruption of the Methodist Episcopal Church," Myers; "McTyeire's History of Methodism;" "Oration on the Crown," Demosthenes; "Constitutional History of Methodism," Tigert; "Life of McKendree," Paine; "History of Methodism," Buckley; "Two Orations Against Catiiline," Cicero.

The Chairman then said: "The charges against our dear brother are of a very serious nature. What is the will of the Commission?"

A resolution was introduced, signed by Dr. Sundry and H. G. H., as follows:

"Whereas, It is evident from the confession of our dear Brother Horace Bishop, as given in the Advocate referred to by our worthy Chairman, that the person complained of has not read all the books a D.D. should read; and

"Whereas, He claims to have read books that never existed; therefore be it

"Resolved, That it is the sense of this Commission that he desist from the exercise of this doctorate so long as this impediment remains; and

"Resolved, That he be required to read 'McFerrin's History of Methodism in Tennessee' and furnish this Commission a thesis on the same."

H. G. H. moved to adopt the first resolution. It was seconded. Dr. All opposed the motion on the ground that Horace Bishop had carried the D.D. so long he was exempt by limitation from the demands of the Commission.

H. G. H. replied that it is high time to enforce the demands of the Commission. He said that he himself had read all the required readings except the "Oration on the Crown," and that he had been debarred on that account and he demanded that the Commission be impartial.

The aye and no vote was ordered. The vote stood: For H. G. H., Hoss, Harrison and Sundry. Against: All. The Chair declared the resolution adopted.

Dr. All announced that he would prepare a protest.

Dr. Harrison moved to table the second resolution on the ground that a man of Horace Bishop's age cannot be expected to remember the names of books he read when a boy. The motion prevailed.

J. E. HARRISON, Sec.

UNIFICATION—HORACE BISHOP—GULLIVER—MOVING PICTURES.

This is just to say amen to most all Brother Bishop said about unification, and especially that part of it that suggest that we have had enough of it. There is much and loud complaint in these parts against it's almost monopolizing the columns of the Advocate. But, unlike him, I am still strong for unification on any basis our Joint Commissions may

New Stomachs for Old

By Arthur True Buswell, M. D.



Eugene Christian they formerly suffered and which are directly trace-able to the stomach.

And these surprising results have been produced not by drugs or medicines of any kind, not by foregoing substantial foods, not by eating specially prepared or patented foods of any kind, but by eating the foods we like best correctly combined!

These facts were forcibly brought to my mind by Eugene Christian, the eminent Food Scientist, who has successfully treated over 23,000 people with foods alone.

In a recent talk with Eugene Christian, he told me of some of his experiences in the treatment of various ailments through food—just a few instances out of the more than 23,000 cases he has on record.

One case which interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness, which was naturally reflected in his ability to use his mind. He was twenty pounds under-weight when he first went to see Christian, and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it, he was not 50 per cent efficient, either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased six pounds. In addition to this, he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds over-weight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment, believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the

taste and afforded a much keener quality of enjoyment than his old method of eating, and wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old, who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago, and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble, which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After a few months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting, and they applied to as many different ailments. Surely this man Christian is doing a great work.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally, that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age, and for all occupations, climates and seasons.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons, and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating, simply write The Corrective Eating Society, Dept. 6711, 460 Fourth Ave., New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial, with the understanding that you will either return them within that time or remit \$3.00, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY, Dept. 6711, 460 Fourth Ave., New York City.

You may send me, prepaid, a copy of Corrective Eating in 24 Lessons. I will either re-mail them to you within five days or send you \$3.

Name..... Address..... City..... State.....

work out. I am willing to risk all constitutional questions with it. If they have one supreme General Conference and put the colored Methodists into it, well and good. Christ died for him. We receive his fraternal delegates, and cheer him to the echo in our General Conference. We send him our fraternal delegates and publish every word of his speech to the colored General Conference. If he comes into the Supreme General Conference I have no doubt it will be for his good, and he will not be many as compared to the white brothers.

Yes, Gulliver hit the nail on the head in the moving picture show. It's here to stay. It is in the power of the Church to fight it and lose all influence with it, and then on goes just any sort of picture. It is in the power of the Church to be friendly with it and largely determine the character of the pictures the public is to see. Yes, amen to Bishop and Gulliver. This is more than I ever intended to write on this subject. Let us have peace. J. T. SMITH.

Can we be happy when we are ignored? Not if our chief happiness comes from our interest in self. But if that is our idea of happiness, we are satisfied with a poor counterfeit of the real thing. We have yet to know the meaning of the joy that is centered, not in what we are, but in what Christ is. Joy for the first time begins in any one's life when Christ has become the whole of his actual life and being. Charles E. Scott, of China, punctures a common failing when he says: "When one is in Him, how silly and inordinate it is to waste any time or strength in trying to get 'recognized.' And what joy is it to try to get Christ recognized. My experience is that the closer I live to Him, the more it is a matter of indifference whether I personally get credit from fellow-workers for things accomplished or not." To be in Christ is to be dead to self. So the struggle for self's recognition ceases after our burial with Him into death, that in all things He may have the pre-eminence.—The Sunday School Times.



NOTES FROM THE FIELD

DEPEW, OKLAHOMA.

We are winding up a very successful year in Depew. Have built a new parsonage, paid off an old church debt, doubled the Sunday School and almost doubled the Church membership. Besides we have organized an Epworth League that is second to none in the district.—G. E. Ryan.

YOWELL.

The new parsonage at Yowell has six rooms with bath and two galleries built, furnished and paid for at a cost of \$600 this year. This price does not include the price of the old house that was used in the new one. We have had eighty-one conversions, sixty-four additions and been pounded seven times this year. The man who comes to Yowell next year will fall into good hands. Salary paid in full. Big Elder of the Sulphur Springs District is a hummer. Send him back, Bishop. We need him.—Alex. Hubbard.

VINITA STATION.

I am closing my second year's work at Vinita. The people have been very kind to the pastor and his family, and the good Lord has been very gracious to us. Souls have been saved, backsliders have been reclaimed, and all departments of the Church are at work. We expect to be able to report a net increase in membership, all assessments met in full and two thousand dollars spent for missions. The special for missions is a contribution by one of our most respected members, a dear old Cherokee woman, Mrs. L. A. Clark. She is a deeply religious woman, whose chief desire is to honor God and be a blessing to humanity. It is a pleasure to serve the Vinita charge. There are many people here who love the Church and are loyal to their pastor. May God's blessings be upon them.—R. C. Taylor, P. C.

JEWETT

Within two weeks we will have finished our first year on the Jewett charge. All conference collections are now in the hands of the Treasurer, and the salary will be paid in full. Other reports are good. The official members as well as the entire membership of the Church have been as faithful as any we have ever served. The Sunday Schools have done good work, and have approached nearer the standard of efficiency. The Oakwood congregation is planning a brick house of worship, which is very much needed. The piousness has been continuous, and the Women's Societies have looked after the needs of the parsonage and other Church work. We have had a good increase in Church membership and a splendid increase in pastor's family—a fine girl.—R. S. Marshall, P. C.

COMANCHE ANNUAL.

For eleven months we have tried to stay on the job to help these people who have gone through this the seventh drought. For five months we have had but two light showers. Many a field of cotton will not yield a single bale; peanuts half crop and less, but prices good; people loyal, \$300 advance in salary, parsonage and church improved. Last spring we tried to hold our own meeting. In two weeks we were done up, but Gardner, Wilson, Griffin and Felder came to my relief the third week. We had eighty-seven conversions, the largest crowds in the history of the city, and on Easter morning we received 105 into the Church, every one of the eighty-seven converts joining the Methodist Church. Has that ever happened before? We have preached many a Sunday night to a packed house and prayer meeting has reached the ninety-one mark. We have held four meetings in the county with many conversions and witnessed 200 shouting at one time and one Sunday night did not get to preach, you know why? We are working day and night on the finances. If we don't get out it will look mighty like it. Our next move will be Waxahachie, and then?—L. G. White, P. C.

UVALDE.

Another year is ended and conference is over. The writer was returned for his third year. Perhaps the reason is implied in the old saying, "the third time is the charm." Our people greatly enjoyed the conference. Many have said to me, "We had the finest guests of all." The conference left some-thing worth while in the minds and hearts of the town, the Church and the individual home. On the whole, the year's work has been a good one. Many things hindered. Fifty-five were received into the Church, sixteen of these were by profession of faith. We have a net gain of eleven. Brother Tally, of Bryan, a roommate and schoolmate of Vanderbilt days, helped me in the meeting. It was a good one. Church members got close to a warm beating heart, warmed with, and throbbing in harmony with, the Master's heart. Most of those received by profession of faith came in during the meeting. Our finances are in full. It was a pull but, thanks to a fine bunch of stewards who are made of the never-quit-till-the-end-is-reached sort of stuff, we came out. The Sunday School room has been newly seated. The Sunday School is finely and thoroughly organized in the most up-to-date manner. It is the banner section of the Church work. The prospects are fine for the best year's work of all.—G. M. Boyd, P. C.

TUTTLE, OKLAHOMA.

I feel it important that I write a letter to the dear old Advocate and tell something of the work which is being done by our Church at Ninnekah, which is one of the points on the Tuttle charge. It has always been reported in with the charge to which it belongs, and for that reason has never showed up to the conference what it is doing. Ninnekah is a small town of four hundred population, three churches edifices. Our Church has a membership of eighty and a Sunday School enrollment of eighty, fifty regular attendants and it is a missionary Sunday School which paid \$28 this year to missions from their missionary collections. Also we would like to have Dr. McMurry notice that six dollars has been paid this year from the birthday jar, as Brother Thompson says he writes him every year about the Ninnekah Jar, stating that nothing has been received from it, due to the fact that it is reported with or in the name of the charge to which

Ninnekah belongs. Now Ninnekah has paid in full and over on pastor's salary and conference claims, made their pastor a present of shoes, besides the Sunday School alone, of which R. A. Thompson is superintendent, has paid this year to China special \$2.20. Birthday Jar, \$6; Children's Day, \$6.63; H. M. Hamill special, \$8. The Mission Sunday collection was \$28. They only have preaching at Ninnekah one Sunday each month this year, but are making arrangements to support a minister for half time next year, therefore the pastor will be well cared for and among people who not only love the Church and pastor, but in addition to that they are great lovers of the Lord, and have a very choice Board of Stewards. The preacher is to be congratulated that is sent to pastor Ninnekah from Wynnewood next week.—F. M. Miller, P. C.

HIGGINS STATION.

As conference is near at hand and we can now see the ending it will not be amiss to give some account of our work for the year. We have greatly enjoyed our work here. Steady growth has characterized our administration. Congregations have been complimentary throughout the year and our Sunday School has had a healthy increase in both attendance and in finances. Our prayer meetings have been above average both in the numbers present and in the interest taken. The interior of the parsonage has been greatly improved, besides many useful things in the way of furnishings added. The salary was advanced to \$1000 for this year and will be placed at \$1200 for another year. We have a fine Board of Stewards. Our collections are in full, besides we have paid on other calls during the year. A movement is up to relocate the church building and place it up on Main Street, which will doubtless be consummated in the near future, which, if done, will be the most significant step of the year. Dr. E. E. Robinson is a princely preacher and a very brotherly man and has given entire satisfaction as presiding elder and my fourth Quarterly Conference in September requested his return for another year. We are looking forward to the coming conference at Stamford with pleasure.—Geo. J. Irvin.

ANGLIN STREET, CLEBURNE.

Our third year at Anglin Street, Cleburne, has been a busy but fruitful one. We have had growth along all lines. Revival fires have continued in the regular services, and our attendance has been remarkably good. Our prayer meeting sometimes numbers 150; 152 have been received into the Church, of this number 102 on profession of faith; 71 adults and 18 infants have been baptized. Recently at the regular services, two men more than sixty years old, were received by baptism. Our Sunday School continues to grow; 406 were present Sunday without any special effort or program. The Missionary Society has been very active, performing needed improvements and adding new furniture at the parsonage and having a vital part in various Church enterprises. Both Junior and Senior Epworth Leagues keep busy and are growing numerically and spiritually. An aggressive Official Board and a loyal, enthusiastic membership are responsible for the fact that we will make our financial report "in full" at conference. Our faithful presiding elder, Rev. W. W. Moss, is closing his quadrennium with Cleburne District, and as proof of his faithfulness he has the remarkable record of not missing a single Quarterly Conference during the entire four years. To God be all honor and glory for his many blessings!—C. A. Bickley, Oct. 30.

LYONS.

About April 1, at the request of our presiding elder, Rev. S. W. Thomas—one of the best in Texas—we came from school in Southwestern University to Lyons and took charge of this work. Some of our good members met us, welcomed us into a neat, comfortable parsonage, and have been, with the rest, very considerate of our welfare ever since. Yes, Lyons is a good charge. Some of the best people in Texas live in its bounds. They are prosperous, religious, courteous and very much given to reading good literature. We have four churches, five Sunday Schools and three prayer meetings. Now, you are not surprised that we have had a real revival at each appointment. We have had seven conversions, five of whom joined our Church. We have received, besides those five, six members otherwise, and also baptized three infants. We are going to pay all the assessments and about \$150 to specials. All told, we're moving up and out. Brother Power and Brother Myers, our neighbor pastors, have rendered us very fine-spirited and efficient service in our meetings, and in the work of developing a spirit, not only of benevolence, but of Christian beneficence as well among our people. We thankfully express our gratitude to both. Brethren, pray that we may continue to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory both now and forever."—Walton Day, P. C.

CENTERVILLE.

On the first Sunday in October we began our revival meeting in Centerville with Bro. Chas. B. Bell, our Conference Evangelist, to do the preaching. Bell is by far the strongest preacher in the evangelistic work I have ever heard. His preaching is spiritual, sound and filled with the Holy Spirit. Bell's preaching will always build up the Church and sinners will be converted under such preaching. Prof. Bledsoe led the music. He is pronounced by all our people as one of the best choir leaders that ever came to Centerville, and some of the best choir leaders in Texas have had charge of our choir. Many of our best singers tell me Bledsoe is the best singer they ever heard. We have one of the best choirs in Centerville in all Texas. Little, big, old and young sing in Centerville and the singing and music is hard to beat. Nearly everybody in town belong to the Church in a small town of less one thousand. Everybody belongs to the Church except about one dozen young people. Bell and Bledsoe make the best team I ever saw. Neither believe in an excitement, but believe in preaching the old-time gospel with power. We have some of the best people in Centerville I ever saw. Some of the most faithful men and women God ever made are found here, and more of them than any town of its size in Texas. Our Sunday School is far above the average, and in the last three months our Sunday School has organized a Teachers' Training Class. Bandeen is the most wide-awake Sunday School Superintendent in the conference and his influence for good is strongly felt. I cannot close this article without referring to our presiding elder, Rev. Geo. W. Davis. He is the most

energetic presiding elder in Texas or Southern Methodism. He is always abounding in the work of the Lord, going about doing good. It is an inspiration to the preacher and all the people for Brother Davis to come to our little town. Davis is an ideal of a presiding elder. He is kind, brotherly, energetic, always ready and willing to help the brethren. Many times this year I have received letters from Brother Davis, saying, "If any time I can be of service to you or your people, command me. I am at your service." With Davis as presiding elder a Quarterly Conference is a mighty uplift to everybody. With all conference assessments in good subscription we shall expect a good report at Lufkin. With love to all.—S. W. Stokely.

PERSONAL.

Rev. Wallace M. Crutchfield gives us the following item: "The Crutchfield family take a trip to Tennessee by virtue of the kindness of friends in Victoria. Sunday we attended the union revival in Texarkana. Lincoln McConnell is leading the campaign and from our observations we were greatly drawn to him and his people. Our pastor, Rev. Jesse Lee, seems to be a great favorite with the city with his own and other Church people. We met some former friends and people to whom we have ministered in other years. From Texarkana we go to Tennessee and Georgia to visit the family relatives and then back to our new field of labor in East Oklahoma Conference."

WOODSON.

We are rounding up for conference. We have held protracted meetings at the eight appointments, doing all the preaching, except several sermons by the presiding elder at Sunshine at third Quarterly Conference, and several by W. C. Childress in our meetings at Woodson, which was well done; but in which meetings we had no conversions. We have had fifty-two conversions and fifty-nine accessions to the Church and baptized nine children. We have canvassed, papered and partly furnished the parsonage. We are raising the money to pay off a large standing debt on the parsonage. We are also planning to build a Church in Woodson. We have had three coats of paint put on Cook's Chapel and bought new lights and stove for Bush Knob. The first Sunday in this month we preached Saturday night before at Smith-Ewart, drove by Brother Ed Chandler's Sunday morning, baptized two of his children at Elbert at 11 a. m., went seven miles to Lone Star, preached at 1:30 p. m., went six miles to Brother D. Allen's, baptized and received in the Church his grown son, Pope, who was sick in bed, then went on to Elbert and preached at night. Is that not going some? We have visited 172 families, made 554 visits, preached 155 times. I do not know how many thousand miles we have traveled. There are only two pastoral charges in this—Throckmorton County. W. Childress serves one and I the other. So we have plenty of room. There are some excellent people on this charge.—J. David Crockett.

PANHANDLE CHARGE.

We are coming to the close of the year on this delightful charge. They have been years of labor as well as many delightful times. I think we have made some advancement. I think the general state of the Church is better. We found the Church \$700 in debt. We have paid that and built an addition to the church, costing \$750, and that is paid for, leaving the church entirely free from debt. We have received into the Church this year sixty members. We have the collections all in full. Our Board of Stewards are a loyal set of men, who both know and love the Discipline of our Church. They have stood by the pastor in a most loyal way. We have a splendid Woman's Missionary Society of thirty members, and to them belong the credit in a large measure for the building of the addition to the church. They do not seem to know what it is to fail. We had our revival meeting last spring, assisted by Rev. B. J. Osborn, of Caps, Texas. I do not know of a more earnest, faithful preacher. His sermons were strong and convincing. Our people were well pleased with his work. Our presiding elder, Dr. E. E. Robinson, grows more in favor with our people each time they hear him. I need not tell you of his pulpit ability. I do not know of a man who can beat him. He is one of the most brotherly men it has been my pleasure to know. It is the wish of our Official Board that he be allowed to remain on this district the full four years. Now, in just a few days we will meet in the conference to give an account of our stewardship the past year.—W. H. Strong, P. C.

PATTISON.

We have been thinking for some time of writing the Advocate about our meeting. Though we have waited some months there is still much to write, for the meeting is still remembered. Many of the people, in fact, everybody, continues to talk about the meeting. After much persuasion our pastor, Brother St. John, agreed to do the preaching. We began at 11 o'clock of the fifth Sunday in July. Our work was almost dead. With few exceptions our members were cold and indifferent. We knew it was a task hard to do to have a real revival. But Brother St. John proved himself equal to the occasion and the results were far beyond our expectation. The preacher began with a fearless rebuke of and an earnest exhortation to the Church. And we must say that if there ever was a preacher that could say hard things to a careless Church member and make it stick ours can. One of his common sayings was, "I don't care whose Church book your name is on." His strong pull was his demonstrated love for the sinner and his hatred for sin. He often cried out, "I love you, sinner, but O how I hate sin!" We have never seen our town and country so stirred. The people came from twelve to fifteen miles around. The largest crowds that ever gathered in Pattison. The meeting ran two weeks and the crowd grew from the start. The last night several said there were five hundred or more. Before the end of the first week the Church had to move. I tell you we got miserable. Then the revival started. There were several conversions, reclamations and additions the first week. The last week we moved on from victory to victory until the entire country was stirred. Mothers, fathers, young men, young women, boys and girls, fell down at the altar and were saved and joined the Church. In all about thirty-five or forty real conversions, twenty-five or thirty reclamations. We lost the count and the preacher did, too, but there were a lot of them. We closed after two weeks with twenty-five additions to our Church. We believe we can safely say that Brother St. John loves the people and that the people love him.—H. W. Buller, J. W. Sterling, Stewards.

RICHMOND.

For the first time in several years the Richmond Methodist Church will pay all the conference collections in full, with probably some surplus. We will also pay the \$25.00 subscribed by the pastor for the Washington City Church. We have also in addition to this, in the last month raised in cash and good subscription \$3240 for the complete liquidation of the new parsonage debt which we built in 1914. The subscriptions are quit-edge and will be all paid in by January 1, 1917. The cash would be available now but for the fact that the note is not due until that date and the bank which holds the note will make no reduction on the note were we to pay it now. We have a committee appointed who will look after the collection of the outstanding subscriptions, the pastor of next year whoever he may be will not be asked to do it. On the first day of January, we will not owe one dollar on the \$8000 piece of property which the Church has bought and paid for during these last five years, three years of which were as hard as ever came to this country in a financial way. Everything is now in the clear and ready for the beginning of the new church, which the people say will be built within the next year and a half. And it will not be any ordinary church, either. They are planning to build a neat church, with modern Sunday School equipment, costing about twelve or fourteen thousand dollars. Since we have been here we have received fifty-five into the Church, most of whom were on profession of faith, and we have lost by letter and by death twelve, which leaves us a net gain of forty-three. The people here have been very kind to us and as we go to conference we leave behind us many warm friends who have a large place in our hearts.—A. A. Thorp.

WILSON MISSION.

As the conference year is drawing near a close, only a few more days now, and all will meet at Stamford on November 8 to give an account of what we have done in the vineyard of our Master, let it be much or little, during this conference year 1916. I feel that I am justly due the good people, whom I have tried to serve this year the best I could, a report through the pages of the Advocate of what has been done on the Wilson Mission. The first thing that I will say, in making this report correct, is that there cannot be found a more loyal people anywhere than I have found on this work. They love God and his cause, as will be seen in this report of what they have done since this year. This is a new work just organized in the summer of 1915 with 116 members. We came on the field just after conference at Clarendon November 3, 1915. Getting off the train at the little town of Wilson we found no house for the preacher and his family to live in, not a house could we rent, and that is not all of this sad story yet—there could not be found but two Methodists in the town of fifty inhabitants—not a Methodist organization nearer than six miles in the country. Something had to be done, and that at once, as boarding at \$15 per week for the preacher and his family would soon break him. We called a number of our brethren together with our noble presiding elder, Brother Lyon, and plans were soon made for a nice four-room parsonage. We had three nice lots given to us at Wilson by Mr. Williams Green, of Shiner, Texas, and I am glad to say that today we are living in as nice a little parsonage as can be found on a mission, all nicely painted up and screened on outside, at a cost of \$500, all paid for except \$172. We began our first revival meeting at Lynn, six miles southeast of Wilson, Friday night before the third Sunday in July, Brother T. C. Willett, of Slaton, doing the preaching. It was a great Holy Ghost meeting that will not soon be forgotten. Brother Willett preached the old-time gospel. He left many good friends. We raised for missions \$70 and for Brother Willett \$30 or \$35. Our next meeting was held at Meadow, in Terry County, twenty-five miles west of Wilson, commencing Friday night before the fifth Sunday in July, with Brother J. M. Fryar, of Brownfield, helping us. We had a good meeting, considering the extremely dry weather about that time. Brother Fryar delivers the message indeed and in truth. He is a good preacher. The next meeting was held at Lakeview, eighteen miles west of Wilson, in Lynn County, commencing Friday night before the third Sunday in August. The following Tuesday Brother C. H. Ledger, of Toboka, came to our assistance. The meeting was a great victory—twenty-five or thirty conversions and reclamations, with thirteen additions. Roy Nettles, son of Brother and Sister Nettles, gave his life to the service of God, and he is now in Stamford College as a student for the ministry. Brother Elbert Evans, son of Brother and Sister Evans (Baptists), surrendered his life for the foreign missionary work and he is now in Wayland College, at Plainview, Texas. The subscriptions for missions amounted to \$145 and the offering made for Brother Ledger was \$47. It was a great meeting and God's children were greatly built up spiritually. It was a benediction to one's life to hear God's children shout praise to his matchless name at all our meetings. Our fourth revival meeting was at Slide, in Lubbock County, seventeen miles northwest of Wilson, beginning the first Sunday in September. Brother Joe Watson, of Fredonia, Texas, came to us on the following Tuesday and did the preaching through the meeting. It was a great revival—twenty-five conversions and reclamations, fourteen additions. Brother Watson is a strong gospel preacher that cuts when he presents the message in its truth. We raised in subscriptions for missions \$45 and an offering for Brother Watson of \$35 or \$40. We closed up our work at Wilson on the first Sunday in October with a revival meeting lasting one week. Brother C. H. Ledger came up from Toboka and helped us. The Lord blessed us here, the community felt the power. We had 30 or 35 conversions and reclamations, had fourteen conversions on Sunday night, closing of the meeting. We organized with nineteen members as a starter for Wilson on the two members found when I came here. The good people made an offering to Brother Ledger of \$52. Brother Ledger is a great revivalist. He left lots of good friends here when he returned home. We have added forty-nine to our roll this year, raised \$309.85 on our new parsonage and on missions \$253.91, on incidentals \$187, preacher's salary is \$275, making a total for this year of \$1027.76 on a mission of 158 members, and the mission just a babe one year old. I thank God for such people, and I have enjoyed the pleasure of living among them. May the blessings of our Heavenly Father ever abide with this people on the the Wilson Mission. We give all glory and praise to God for what we have done this year as pastor and people.—J. H. Richardson, P. C.

Beginning 25th, the pr a treat sold small town dresses, scrn ing night a street meetr led by a ba lowed by a W. M. Itu a soul-stirr Greenback." ton, of Bost great messag purpose of lve the Wo the beauty e fore by this Tuesday n of Sapulpa, teresting an he gave the cause of mis Wednesday the Madill E light and ed is said by 1 sermon ever a masterpiece ful and invy as he spoke Dr. Linehan of the Word the most po Thursday Tigert Mem sermon-lectur Taffy and held spellbo his first sen ungratefuls audience ma appreciation them. He c gospel in a audience and rivets his m Friday at Okmulgee, O lar young p message from the World." old Brothe with a unqi his hearers: The Chaut fashioned Ou Sunday and ful and effici Ball. The course tor, but was more interest of. The ero from the be been done c commend th Churches.

MCALLES

Rev. T. good work number of 1 College, and tute, are of have made i Fortunate in wife left his City Beautif who have lo days of Meth will preach t ministry at Oklahoma C Brother Fr of his minist a pioneer in and the peo year will be Brother an gate, will b friends on tl brighten thei and is the fr J. A. Grin in this fall. members, ha church buildi scription of and is doing collections. Quinon has ing, not met and Leagues circuit will l One of o C. Craig, v Spiro. He Sunday base until his tow these Sabbat there is an est in all the Over one h school. The ing up, and than last ye full. The Wesle; soon be re; Deaconess I. very hard to R. Davis has in the good among the f tion. This s large building years. The various point resulting in l the meantime will make th women much Church at J J. C. Curry as a result c given Atoka i it is bringin Dr. Peterso is working v secure the be year. He is in the confer lligion of Ch forceful leader

CHURCH I HO

Dear Brethre Never before in Oklahoma, perative that of our missi country charge



CHURCH CHAUTAUQUA. BEGGS, OKLA.

Beginning October 22 and closing the 25th, the people of Beggs and vicinity had a treat seldom enjoyed by a people of a small town in a week's special gospel addresses, sermons and lectures.

Tuesday night we had Rev. J. M. Cantrell, of Sapulpa, who brought an unusually interesting and helpful missionary address—he gave the folks a new vision of the great cause of missions.

Wednesday night Dr. N. L. Linebaugh, of the Madill District, preached to the great delight and edification of a large audience that is said by many to have been the greatest sermon ever preached in this section. It was a masterpiece. It was soul-stirring, thoughtful and inspiring.

Friday night Rev. Jno. R. Abernathy, of Okmulgee, Oklahoma, enthusiastic and popular young people's leader, brought a great message from the subject, "Getting Up in the World," to a great audience of young and old.

The Chautauqua wound up with an old-fashioned Quarterly Meeting Saturday night, Sunday and Sunday night, led by our faithful and efficient presiding elder, Rev. J. H. Ball.

The course was an experiment by the pastor, but was received by the community with more interest than could have been dreamed of. The crowds were large and enthusiastic from the beginning and the good that has been done cannot be estimated.

OSCAR I. ADAMS, Pastor.

MCLESTER (OKLA.) DISTRICT NOTES.

Rev. T. F. Brewer, D. D., has done a good work in Enola this year. A large number of his former pupils at Spaulding College, and the Harrell International Institute, are of his membership now.

Brother Frank Naylor is giving full proof of his ministry at Barnett Memorial. He is a pioneer in this part of the Lord's work, and the people love him.

Brother and Sister M. L. Sims, of Coalgate, will be congratulated by their many friends on the arrival of Dorothy Elina to brighten their home.

J. A. Grimes has a great report to turn in this fall. He has received about twenty members, had fifty conversions, has a new church building at McCurtain, raised a subscription of \$800 on parsonage at Quinton and is doing a good job on his conference collections.

One of our most faithful pastors is L. C. Craig, who is closing another year at Spiro. He has led the forces against the Sunday baseball crowds from Fort Smith until his town is not bothered any more by these Sabbath desecrating hordes.

The Wesley House at Hartshorne will soon be ready for the formal opening. Deaconess Laura Harris has been working very hard to this end. Deaconess Elizabeth R. Davis has arrived from Nashville to join in the good work which is being pushed among the foreign population of this section.

Dr. Peterson, our beloved presiding elder, is working valiantly among the charges to secure the best report of the conference this year. He is making things hum. No man in the conference has put more of the religion of Christ into his service than this forceful leader of men.

Dear Brethren: Never before, in the history of our Church in Oklahoma, has the necessity been so imperative that we make permanent the work of our missionaries and preachers in our country charges. Permanency means a church

CHURCH EXTENSION—EAST OKLAHOMA CONFERENCE.

L. B. ELLIS.

Never before, in the history of our Church in Oklahoma, has the necessity been so imperative that we make permanent the work of our missionaries and preachers in our country charges. Permanency means a church



BROTHER J. M. JONES, Sentinel Charge, Sentinel Charge, Okla.

Brother Jones was converted this year. By request, I preached on "Tithing." He concluded that God's Word taught tithing and so has been practicing the same this year. The result is that he has already put nearly \$60 into the Church this year.

C. A. GERMAN, P. C.

house, which stands for the local habitation of the Lord among the people, just as the temple at Jerusalem was, to the Jew, the local habitation of the Lord. There, and there alone, was the Shekinah over the altar, between the cherubim. The same manifest presence of God went with the tabernacle as the Jews wandered in the wilderness.

If we only preach to the cities, and only have city church houses, we will become effete as a Church and fall into proud, aristocratic decadence. The distinguishing glory of our Lord's preaching was that the "common people heard him gladly," and the main clause in the credentials of his divinity which he sent to the bewildered John in prison was that the "poor have the gospel preached to them."

Logically most of the help received in the weak country places is from the Conference Boards, as the small amounts given would avail little in the cities. Our help is given largely to the small towns and country places. If you could know of the urgent needs that come to our Board, which we cannot heed because of lack of funds and know that this may mean the loss of a Methodist organization, when a few hundred dollars would establish the church and conserve the work of our preachers and our missionary operations, you would be more diligent in securing your Church Extension assessment.

It seems almost a platitude to say that the future city is now in the country. The future city Church will be made up of country members moved to the city—but if we have no strong country Churches, nor many of them, we will some day lose our hold on the cities. Our glory and success depends upon our development and permanency in the country Church. This is largely in the hands of the Conference Boards, and therefore largely in your hands as pastors, since we must secure our funds from the collections through your work.

Not one of the collections is more sacred or important than the Church Extension collection. By all means secure your Church Extension collection. By all means secure your Church Extension collection in full. Those making applications should send them to Rev. James E. McConnell, No. 11 Easton Avenue, Tulsa, Oklahoma, Secretary of the Board, at least two weeks before conference. Be careful in filling your application, answer fully all questions. We will do the best we can. What we shall be able to do in establishing Methodism depends upon what you do for the collections. L. B. ELLIS, President.

East Oklahoma Conference Board.



This is one of the new parsonages built this year in the Brownwood District. It is located at Wingate, Texas. It has five rooms, study, hall and two porches. It cost \$900.00. This house is a credit to any work, and should be appreciated by all. P. H. GATES, Pastor.

The Twelve

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THE TEXAS MEXICAN MISSION.

Rev. Frank S. Onderdonk.

On October 11 the third annual session of the Texas Mexican Mission was held in San Antonio, Texas, Bishop H. C. Morrison presiding. With two exceptions, all the pastors were present. There were nine lay delegates and a number of visitors from a distance. This was the largest lay representation this writer has ever seen in a Mexican Annual Conference.

What is better yet, over five hundred souls were received into the Church during the year on profession of faith. This was a twenty-three per cent increase. If we could have had the evangelistic forces in the field, I believe there would have been a thousand added to the Church.

Two churches were built during the year and the contract let for a third in Del Rio. This will be opened for services by the time this is in print and will be inaugurated with a two-weeks' rousing revival. We have two more churches in prospect, and of course must rebuild the ones in Corpus Christi and Alice that were destroyed by the storm.

Another great forward step has been taken. Our greatest need in the past has been a school or the educating of Texas-Mexican preachers and workers. During the sessions of our mission we had with us Dr. John M. Moore, our live-wire Home Secretary. For two years we have been praying and planning for a school. Now the very thing we want comes to our notice and we have bought the school property known as the Marshall School in West End, and will open up there a boarding school for Mexican boys and young men as soon as possible.

Besides Dr. Moore, we had as visitors the Rev. E. G. Hightower and Rev. A. E. Rector, our faithful Sunday School men. Brother Hightower gave us a fine talk and Brother Rector, who understands Spanish well, was a peculiar visitor and even took some part.

Bishop Morrison endeared himself to all anew. Years ago we labored with him down in Mexico. We find him the same true brother as of old. All he wants to know about anything is, "Is it right?"

The appointments are as follows:

- Frank S. Onderdonk, Superintendent. Bastrop Cir.—Dr. D. W. Carter. Austin Cir.—B. Soto. San Marcos Cir.—J. N. de los Santos. San Antonio Cir.—J. A. Phillips. Houston Cir.—E. B. Vargas. Kenedy Cir.—A. Alvarado. Corpus Christi—A. B. Baez. Kingsville—Z. Moraida. Alice Cir.—Pedro Grado. McAllen—R. G. Farias. Pharr—B. R. Soto. Pearsall—P. G. Verdusco. Tobey Cir.—A. R. Penn. Del Rio—A. R. Cardenas. Eagle Pass—Geo. F. Pickens. Laredo—L. F. Castro. Carrizo Springs—A. Coronado. Ft. Worth and Bridgeport—To be supplied. Seguin and Waelder—D. Macune. Foreville—J. T. Butler. General Missionary—Miss N. E. Wynn. Holding Institute—J. M. Skinner, Pres. El Heraldio Cristiano—E. B. Vargas, Editor.

IN MEXICO.

Rev. L. B. Newberry and this writer have arrived safely at our fields of labor in Mexico. We spent a delightful Sunday with Bro. J. B. Cox at Eagle Pass and Piedras Negras. En route two more days were passed with Bro. D. G. de la Garza at San Luis Potosi, where we conducted three services, well attended and of great spiritual profit to the whole Church.

In Mexico City we were right well looked after by Sister Pascoe. Fine congregations greeted us on the Lord's day at our "El Mesias" Church. Brother J. N. Pascoe is doing a great work for God here and is nobly supported by his consecrated wife and a willing hand of workers.

Early Monday morning we left together to visit the work and the workers in the States of Mexico and Michoacan. At Tultenango I left my dear Brother Newberry to travel alone to Morelia, thence to his home in Guadalajara, while I climbed the mountains to an altitude of ten thousand feet to the immensely rich mining camp of El Oro. It was intensely hot when I left Texas. Here it was intensely cold and the heaviest clothing I had failed to keep me warm.

Our house here had been sacked and little was left. My bed and bedding were gone and I was compelled to find board and lodging with a number of godless Spaniards. The church also is in a deplorable condition and must be immediately repaired or we will lose the building. The day school has been completely destroyed by fire.

I spent two delightful days with Brother E. Quinones, holding the Quarterly Conference and preaching twice. I believe the visit was a great blessing to preachers and people.

It was my purpose to make a visit from El Oro to Rincon Victoria, a horseback ride of a day over the mountains, but no horses were to be had at any price and so many bandits infested the trails that I was compelled to abandon my visit to Brother Jonas Gomez.

Four hours by train brought me to the capital of the State of Mexico, Toluca, a large city and the center of a rich agricultural district. Brother Frank Pascoe has a wide circuit to travel and can only visit his members when it is safe to do so. Bandits having cut the wires and left the streets and houses in darkness, the good people had to be content with an afternoon service, followed by Quarterly Conference.

Sunday last was spent with our tried and faithful preacher, Brother A. Portugal, pastor of our Sostenes Juarez Mission. He is building up the Church. I was cheered and helped by a large and attentive audience as I spoke on practical Christianity.

R. C. ELLIOTT.

Many of God's children have the idea that to be led by the Spirit is a peculiar blessing enjoyed by but a few; that, unless one has a special call to a spiritual work for God, the guidance of the Holy Spirit will not be his. This is not true. It is the privilege of every son of God to be led by the Spirit of God. In fact, that is the sign of their sonship, for "as many as are led by the Spirit of God these are the sons of God." It is not a privilege added to sonship, but essential to it. It is impossible to walk as a son of God without being led by His Spirit. From the very moment of one's adoption into the family of God the privilege of being led by the Spirit is his. And as the life of a son develops in him, he will better understand what this privilege means. He will enjoy the fellowship and leading of the Divine more and more. Northrn Christian Advocate.



**A WORKABLE PLAN.**

The Church of which I am pastor owed a large debt, all due and most of which was drawing ten per cent interest. We reduced it to \$5000 and refunded it with the Board of Church Extension at four per cent interest, due and payable in five years at \$1000 a year.

The first \$1000, together with \$100 interest, was due. But three floods and a storm had greatly depressed our people and they decided that they could not meet the payment this year. It looked dark ahead. I said we must, we can and we will pay it.

After we had prayed over it, I fell upon this plan, which I brought fully before the Church: We'll have a great service at eleven o'clock Christmas Sunday, December 26, and ask every one to make a genuine self-denial, and bring it as an offering to Christ on the Church debt.

We commenced an aggressive campaign four weeks before the Sunday set apart for the service and kept it continuously before the Church and Sunday School.

We began with the Sunday School first and then with the Church. The sixteen Sunday School classes, together with the Home Department and the Cradle Roll, were organized specially for the campaign. Then the Church was lined up.

The offering was to be put into a white envelope with the name of the Sunday School class and the amount written thereon. And as each class was called by the pastor, its representative was to bring the envelope with the offering and hand it to the secretary, who was to be seated at a table to be arranged for that day. After the Sunday School had made its offering, then the pastor was to ask the Church members, or any others not members, for their offering in like manner.

Sunday morning, December 26, 1915, at eleven o'clock the service was held. After singing Hymn No. 107, "Joy to the World! the Lord is Come!" and an appropriate prayer, I read a lesson from St. Luke 2:1-20, the birth of Jesus, and also from St. Matthew 2:11, the wise men bringing gifts to Christ.

I had on hand a good supply of white envelopes, paper and blank checks from all the banks and so announced. A secretary was seated at the table.

I then called out by name each class in the Sunday School, including the Home Department and the Cradle Roll, and its representative arose bringing its offering, announced it aloud to the congregation and handed it to the secretary. When all the classes had been called, the secretary announced the total offering of the Sunday School, which was three hundred dollars.

I then made an earnest appeal to the Church for its offering. At this time a little child was so stirred by his pastor's appeal for funds to pay the debt that he arose, and coming forward, said to the pastor: "My Christmas gift was twenty-five cents. Here is ten cents of it for Christ on the Church debt." I held the self-sacrifice of that child up before the congregation. It was inspirational. Such a response, such a calling for white envelopes and blank checks as perhaps one never saw before! People gave that morning who had never given before. When the smoke had cleared away and the battle was over, we had six hundred dollars from the Church members and others, making a grand total of nine hundred dollars. The remaining part of the debt was paid by outside friends of the pastor. It was a great day for the Lord.

JAS. F. CARTER.

**NEED METHODISTS BE ALARMED?**

Sometime ago we were in conversation with one of our preachers on the general state of the Church. In the conversation he stated that some of his members were stopping at another Church. In this statement he betrayed no alarm. He is too wise and religious to fear that so small and insignificant an exodus would hurt his Church, either morally or financially. These persons were there because of the high moral standard that he had been preaching. He had been true to his conference vows and preached against dancing, card playing, etc., and this loyalty on his part to spiritual religion had contributed, no doubt, to this going away from Methodism. But had he lost anything? Will the collections be less? Will the spiritual forces of his Church be weakened? Will fewer sinners be converted? No, but on the other hand, there is no reason to believe that things will not be safer in that communion than before these moral

delinquents went to their place. We need not, as Methodists, fear when these things take place. It is one of the ways, and perhaps one of the best ways, of purifying the Church. It is a happy augury when one is unable to buy an indulgence in the Church with his influence or money. We feel somehow without at this time being able to give a full and satisfactory reason for the belief that is within us that a saner and more spiritual day is dawning for the Church. This belief is strengthened by the extremes to which some ministers and laymen have gone in their advocacy of a more liberal attitude towards the pleasure-loving element in the Church. Perfect honesty on the part of some members would, it seems to me, cause them to voluntarily withdraw from Methodism. Methodism has certain fundamental truths for which she has always stood, and for which she must always stand, if she is true to her history and the faith of the fathers. When through study or moral degeneracy one comes to the place that he in belief or conduct contradicts the very core of Methodist teaching, he should withdraw from her fellowship and communion. This, to me, seems the only honorable course to pursue. When one comes into the Methodist Church he comes of his own free will and accord, and if he should ever find himself contradicting the teachings of his Church, in belief or conduct, he should seek one that would more nearly meet his approval. We do not contend that we need more Church trials, nor more expulsions from the Church, but a deepening of the spiritual life, brought about by the preaching of these things that will increase our conception of the destructiveness of sin and a more intense feeling of our personal need of the divine communion. The spiritual life of the community depends more on the faithful preaching of the truth than on any other, or all other, agencies.

GEO. W. SHEARER.

Tulia, Texas.

**SHALL WE HAVE FAMILY WORSHIP.**

Rev. E. Hightower.

In a recently published article Professor Hugh Hartshorne says, "An experience similar to what we call worship is an essential part of the educational process." This is the prevalent view among present day educators. Starting with the idea that a moral purpose in the educator is necessary to the highest type of educational success, and that the only adequate ground of morality is religion, and that the only religion that satisfies man's needs is Christianity the modern psychologist has reached the position which the Church has occupied through the centuries, namely that any scheme of education which does not aim to bring the soul of the pupil into vital relation with God is fatally defective in its very foundations. The problem which leaders in secular education are facing is this: "How can the State, with all its various beliefs and unbeliefs, give adequate religious development to the rising generation without violating the principles of religious freedom and the rights of private judgment in religion, which is one of the fundamental principles of American government? The general conclusion is that the problem has no solution."

Prof. Hartshorne says, "The worship type of reflection is controlled both in form and content by the religious ideas of that which serve to interpret the nature of God and human society. Since these ideas vary fundamentally among different religious sects, and since it is not feasible for the State to assume any control over the form and content of religion, the use of the strictly worship type of experience in the public schools is, on the whole, objectionable." He adds, "Since the adequate organization of experience and completeness of individual and social development require the experience of religious worship, and since the State cannot provide this experience the homes and the Churches must provide for it in such a way as to associate it with all other phases of the educational process."

Stripped of technical terms this means that worship should be as much a part of a child's daily life as study and physical exercise. To neglect this side of his nature is to dwarf and misshape his character. The supplying of this element in the child's education devolves upon the Church and the home. The average Church invites the children to religious services one day in the week, and many of the children of the Church attend



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only a single service, the Sunday School. Candor compels us to add that in many Sunday Schools the atmosphere and exercises do but little to inspire reverence for God or develop the habit of prayer. The only other available agency for teaching our children to worship is the home. It is not enough that the child learn to kneel by his bedside at night and repeat, "Now I lay me down to sleep." That is a purely selfish prayer which appeals for protection against possible and eternal disaster. It has no relation to life or to one's social relations. Man is a social being and Christianity is a social religion. Men worship to the best advantage in social groups. This is the underlying philosophy of the organized Church. Hence the only solution of the problem of training our children to worship is the family altar. Family worship is the most ancient kind, and the father is the divinely appointed high priest of his household. The father who ignores this relation is neglecting the highest privilege of fatherhood. The further this writer goes into the problem of religious education the more thoroughly he is convinced that our greatest need is a revival of the family altar.

Let pastors preach on this subject; let Sunday School workers emphasize it, and let parents take the lesson to heart before it is too late.

**DESCRIPTION OF A COPY OF THE KORAN RECENTLY PRESENTED TO EMORY UNIVERSITY BY MRS. T. T. HITTMAN, OF BIRMINGHAM, ALA.**

Koran on Vellum, all-hand printed, beautiful volume, more than a thousand years old in perfect condition. A Ledger representative has had the pleasure of examining the oldest book in Alabama and one of the handsomest. This is a copy of the Koran, hand-written and hand-embellished. The leaves are of the finest vellum, or parchment. The art of making this parchment has been lost since the eighth century. It is almost transparent, and as a work of art, the parchment itself is truly wonderful. The writing is in Arabic, and as perfect as print and in style is like the written Bibles to be seen in museums, and in some private libraries. The ink is as clear and distinct as when made, and it compels us to acknowledge that our paper is not so good as

this parchment and our print is no prettier than the old hand-writing, and we have nothing so durable.

Students who have examined this Koran say that it was written in the eighth century, and is one of the rare volumes of the world. The Arabic characters lend themselves handsomely to the pages, and the whole book is a work of art. The Koran, as everybody knows, is the sacred book of the Mohammedan religion, and this work of some pious scholar of 1000 years ago is exceedingly interesting.

This volume has been rebound, but it is so well done in embellished Morocco with tooled ornaments and all done by hand in a manner rarely seen.

In 1862, Rev. I. C. Armstrong, a missionary of the Cumberland Presbyterian Church, purchased this Koran from a hodji, a converted Turk, and it had to be done secretly, as there was, and is now, a severe penalty against the sale or transmission of such a sacred volume.

Our gladness is a poor affair if it is at the mercy of temperaments or of circumstances. Jesus Christ comes to cure temperaments, and to enable us to resist circumstances. So I venture to say that, whatever may be our condition in regard to externals or whatever may be our tendencies of disposition, we are bound, as a piece of Christian duty, to try to cultivate this joyful spirit, and to do it in the only right way, by cultivating the increase of our faith in Jesus Christ.—Alexander Maclaren.

Women constitute about twenty per cent of the wage-earners of this country.

**DID IT SAVE A LIFE?**

"While playing around the house," writes Wm. Buchli, of Nashville, "I stuck a rusty nail in my heel. The doctor lanced it three times. One said my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, out playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases such as Ulcers, Boils, Carbuncles, Old Sores, Festered Wounds, Poison Oak, etc. For a Free Sample, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn. 25c a box at drug stores.

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HEAVENLY RECOGNITION.

H. G. H.

The holy scriptures and natural phenomena assert heavenly recognition.

Celestial beings, with ethereal vestments, may be as natural to one another as beings clothed in human bodies.

Great men and women live and pass in death from our sight, but their individuality remains in memory and hope.

Civilized beings and heathen alike anticipate immortality.

Scriptural figures of heaven imply association and communion. Heaven is described as a kingdom composed of members from north, south, east, west.

Heaven is described as a banquet where we all shall sit down at the Lord's table. If there, why not here?

Heavenly recognition is intimated in the account of the rich man and Lazarus. Both recognized Abraham, though they had never seen him.

The witch of Endor called up the dead body of Samuel, and Saul recognized him as he had formerly known him on earth.

Mary anointed the feet of Christ with the precious ointment and it was declared by her Lord to be a memorial of her immortality.

Christ said the redeemed were to be "as the angels of heaven."

Angels and devils have their names as human beings have names. Satan recognized Michael, the archangel, at the grave of Moses.

Evil spirits recognize each other in the spirit world.

The resurrected body and personality of Jesus was clear to the vision of his disciples.

At the transfiguration of Christ on the mount, Peter, James and John recognized the personality of Moses and Elijah, though these patriarchs had disappeared from human life centuries before that event.

Angels have visited and talked with men and women, calling those men and women by name. An angel spoke to Hager and to Joseph and to Daniel, calling them by their earthly names.

An angel spoke to Cornelius and an angel spoke to Paul in the midst of the shipwreck.

Christ says he will confess our names before his Father and the holy angels.

Death changes but does not destroy nature or spirit.

All earth is bound together in one indissoluble bond.

All nature swings in its spheres in harmonious parts.

The surface of the earth is bound to solid parts a thousand miles below the surface.

If the air on the surface of the earth were removed all visible nature would die.

If there were not harmony and recognition of law in the planetary system dissolution would follow.

The law of gravitation and the law of attraction are the basic elements of natural duration.

The stars and globes that people the vault of heaven lift our vision and hope to immortality.

The solemn duration of the ages teach the lesson of eternity.

The work of a deed, the duration of a deed, the work of a life, the duration of life's achievements open up visions of the great mysteries of being—God over all, blessed forevermore!

UNIONISM VS. UNION.

Rev. C. G. Shutt.

My heading may sound a little paradoxical, but it expresses the thought exactly. Unionism (as generally practiced) means a united effort to defeat the plans and purposes of the Church. Union means a united effort on the part of those who love the Church to carry out her plans. You see the difference? Where the different denominations of a town or community come together and work for the general uplift of the Church at large that is union. Where a few old captious, carping, growling, grumbling Church haters put their heads together and agree to fight to the last ditch everything that the Church plans to do, that is unionism. Union is of the Spirit of Christ, but unionism is from the devil strictly. Unionism being a plant which my Heavenly Father hath not planted will go down sooner or later. I give a concrete case by way of illustration: not imaginary, but real. The great Methodist Church appointed a preacher to a new field of labor in the West. He was to look out a center for a pastoral charge and build a church and parsonage. He went to one community (which

was the center of the territory to be served) and laid his plans before the people. Though there were quite a number of professed Christians in the community (a good per cent of whom were Methodists) the whole business was turned down. The sentiment was, "We want no denominationalism here. We are for union." A suitable location could not be obtained for love nor money. That was unionism. The preacher moved on. He went six miles away to another prosperous community and laid his plans before the people. A lot was deeded at once for a church and parsonage. The people of all faiths and no faith responded liberally. Soon a splendid plant was established and became a great, live center for Christian work in the community. The Church grew. Sunday School and Leagues flourished and the house of God was filled with worshippers. What of the community that turned down the Church? Congregations grew smaller and smaller, the throb of the religious pulse grew weaker and weaker until life was gone.

Take another concrete case, not imaginary either. A preacher went to his appointed field of labor, and finding no Sunday School in operation in his Church, proceeded to organize, supplying the school with the Church literature. Though there had been no Sunday School of any kind in the community for months, immediately unionism came to life. An appointment was made to organize a school in the school house near by. Church haters, cussers, dancers and all shades of unionism came together to defeat the Church Sunday School. Of course, succeeded. The preacher thought the time was ripe to move. A Quarterly Conference resolution was passed to move the Church. It was wheeled out to another community where the people were glad enough to have a Sunday School. There is now a flourishing school at the latter place, while the one that was gotten up for opposition is dead cold and buried. It never pays to turn down the Church.

THE GREAT SALVATION— HEBREWS 2:3.

The salvation or deliverance from sin indeed is a great salvation. Several reasons or proofs of this statement might be given. I wish to call attention, however, to a few of these proofs only.

1. The greatness of this salvation spoken of by the author of the letter to the Hebrews is determined by the greatness of the one that provides the salvation. God is the one, who because of his great love for humanity lost in sin, made possible his salvation from that condition. To know God is to know something of the importance of this salvation.

2. Its greatness determined by the messenger sent to explain it—God's only Son, Jesus the Christ of God. To know the messenger is to have revealed to us more of the knowledge of this salvation. Christ is the one who has given us the most complete revelation of his Father.

3. Its greatness determined by one for whom it was provided—man not angels. Man only was made in the image of his Creator, God reached the climax of his creative power in the creation of man.

4. Its greatness determined by its proper attestation—by human and divine proofs. The writer of the text says that the spoken words of Christ (the messenger from God) were confirmed (ratified, attested) unto the Hebrews and himself, by those that heard—Christ—(by the apostles). God also bearing witness (giving proof) with them, by signs, wonders, manifested power and gifts of the Holy Spirit. God does not expect humanity to believe things concerning this salvation or that there is a salvation for the lost world without showing the proofs of these things. Paul said that we were not following a cunningly devised fable.

5. Its greatness determined by its results. It saves the whole man the moment he accepts it for time and eternity if he retains it. It saves the man from hell to heaven. It saves from sin (all) not in sin. It saves to service. How can we refuse to accept this great salvation?

L. A. ALKIRE.

"TAKE HEED TO THYSELF."

Take heed to the influences that go out from the life. Conduct and doctrine go together. Conduct is three-fourths of a man's life, and every man is responsible for the influence of his life. Every life goes out to touch other lives, for good or evil. "Ye are the salt of the earth." Goodness, loyalty, uprightness, are not private ex-

A Thrilling Experience in the Panhandle

How the Board of Church Extension Came to the Rescue.

Mrs. Mollie Shutt, Zybach, Texas.

In the winter of 1914, when the Northwest Texas Conference convened at Sweetwater, we were sent to the Gageby Circuit. This was the first time that a charge by that name had appeared upon the conference map. However, it was listed among the self-supporting charges. After a trip of about 400 miles by rail and automobile we found the parsonage at Cataline, in the Gageby Valley, Hemphill County, Texas. This is far up in the Northern end of the Panhandle. This particular appointment (Cataline) was part of an old mission, which had been established here some twenty years prior to this time, but it was surrounded by big ranches and these were owned now mostly by people not in sympathy or harmony with Methodism or the Christian religion. Not a store or business house of any kind in the place. To the east of the parsonage was a great ranch of thirty-five sections. Even the postoffice had been moved seven miles away. Far to the North and East stretched the great prairie upon which antelopes and jackrabbits scampered and played by day and coyotes barked by night. The parsonage and church lot was composed of eight acres of fine black Western land. Through the midst of this tract flowed the Gageby Creek, clear as crystal, rippling over sparkling sands. It would be in vain for me to attempt to describe the beauty of Gageby Creek, now dashing and splashing over a little cataract, now spreading out in its course to many yards wide, then narrowing down until a deer could spring over it, then deepening at intervals, where the fish have their habitation. Almost anyone in the Upper Panhandle who has ever followed hunting or trapping knows something of the Gageby Creek. There are many beaver dams along its course, these animals being protected by the ranchmen, who say they are very valuable to a ranch. In the winter time ducks by the thousands float upon these glassy waters. Along this beautiful stream prairie chickens, quails and rabbits also have their habitation. Among the branches of the trees birds of great variety and plumage chirp and sing their merry notes. Along the banks of this creek was a model place for the preacher to spend his "blue" Mondays, with hook and line, angling for the finny tribe. Some choice specimens of these found their way to the parsonage table in the early spring.

Thus things went on quietly until one evening in April there was an inky-looking cloud up the creek, far to the west, with a wonderful electrical display. No word-painter can do justice to an electrical display in these high latitudes. First the shimmering lightning along the horizon with deep bass thunder, then as the cloud rises higher and grows larger and nearer, all Jove's thunder shops seem to be doing business at the same time. The heavens crossed and checked and recrossed with threads of fire as if some ethereal monster was turned loose to kindle the universe into an inextinguishable flame. It was a display like this, only much more terrific and indescribable, which did business along the Gageby Valley above the little parsonage in April, 1915. But, strange to say, there was no precipitation at the parsonage. But soon the clouds in splendor rolled away and as night came on the stars in countless numbers took their wonted places in the heavens. I had heard talk of sudden Western rises, when a wall of water would come down sweeping all movable things with it. I suggested to husband, "Do you suppose there is any danger of that creek rising?"

He replied: "I will go out and have a look at it before I retire, and see how it is behaving."

The parsonage stood out on the little elevation a hundred yards from the creek. However, he walked out to see the little creek before retiring and found it rippling along as usual within its own glossy banks, doing business at the old stand. So all retired, feeling perfectly safe. A little while before daybreak the following morning there was a roaring, crashing of driftwood, fences and telephone poles. We jumped up and opened the door to look out upon a sea of water. The little creek had suddenly become a great river, and had not only come up to the parsonage, but had spread itself out about a hundred yards beyond. The inmates all escaped unhurt before a second wall came, which carried the parsonage down the creek some distance, where it lodged in some trees. A friendly Methodist ranchman opened his doors to receive the preacher and his family temporarily. Of course household effects were largely ruined. What was to be done? A new parsonage must be built at a more eligible location. But it was a new charge. Where was the money to come from?

We remembered that we had a Board of Church Extension whose business it was to help the needy. We wrote to the different members of the Board and laid the facts before them, and asked for an early reply. The response was, "Go ahead and build and we will do our best for you." We did build. This was written early in December. Conference is now over. The application was granted. We now occupy the new parsonage at Zybach, Texas, a growing village about two hundred feet above high water mark, and nearly three thousand feet above sea level. So much for the Board of Church Extension. Things like these were not done before the days of Church Extension.

There are but few churches or parsonages in the West that the Church Extension Board did not figure in their building. To hear a Western man say I do not believe in missions or Church Extension is like a child saying, after it gets large enough to care for itself, "I do not believe in mothers!" The Church Extension Board is a powerful arm of mission work.

There is no friction about this article, but are things that actually occurred in the year of our Lord, 1915.

periences. These qualities project themselves far and wide, like the fragrance of flowers. There is an enormous power for good in every earnest life; and no man knows how far his evil may travel, or what lives will come under the influence of a bad example. It is an awful thing for a man to say he is a Christian and so live that his influence breaks down some other life. But a thoroughly good man is an antiseptic in an evil world. It ought to make us all thoughtful and careful that other lives are being dragged down or lifted up through your life and mine.

Then Paul says, if careful and continuous "thou shalt both save thyself and them that hear thee." We do not save ourselves by our conduct and our neighbor by our doctrine. They work together, and save both of us. Men may not listen to your words, but they can not help being influenced by your life. Paul puts the emphasis on living as the one unanswerable argument. Be careful how you live, and what influences go out from you to

touch other lives. "Take heed to thyself, and to thy teaching."—Church Advocate.

"I have read in Plato and Cicero, sayings that are very wise and very beautiful; but I never read in either of them 'Come unto me, all ye that labor and are heavy laden.'"—St. Augustine.

FIND THE SILVER LINING.

W. G. Rabe.

All men have their share of trouble, Indeed, some have more; But since fretting makes it double Why feel "blue" or sore? Life's not all made up of pleasure— Sometimes swies are dear; All such things help fill the measure Of existence here.

Though some skeleton be grinning, From your closet door; Why not let it have its inning? It has grinned before. Don't indulge in sad repining, When things go awry; All clouds have a silver lining, Try to find it—try!





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LAYMEN DINE PASTORS.

For several years past the Methodist laymen of Dallas have given a dinner to our pastors on the eve of their going to conference. The annual dinner this year was given at the Southland Hotel Monday, October 30. Judge J. E. Cockrell presided. Some seventy-five laymen and pastors gathered around a well-loaded table. Dr. Sam R. Hay, Dr. O. F. Sensabaugh and Gus W. Thomasson were the speakers.

Dr. O. F. Sensabaugh reviewed his quadrennium as presiding elder of the Dallas District. His four years on this district have been a quadrennium of remarkable progress. He has entered a number of churches and leaves the great First Church merger a reality. When the great building for the downtown church shall have been erected it will stand as a monument to the skill and untiring zeal of O. F. Sensabaugh. No other one man has had more to do with the successful enterprising of this great church than he. The total moneys raised on the Dallas District are double what they were when Dr. Sensabaugh came to the office from which he now retires.

The Dallas pastors have had an unusual year. Without exception they have had large gains in membership. They have worked harmoniously throughout the entire year. Dallas Methodism was never more solidified in its history. It moves with the impact of a united body.

Rev. A. Frank Smith goes from the Church at Southern Methodist University to the University Church at Austin. He has deeply impressed himself upon Dallas Methodism. He is yet a young man, but is a man of splendid poise and is an excellent preacher.

Never have the pastors of any city had finer support in their laymen than the Dallas pastors. Strong, devoted men are found in each of the Churches of the city. The dinner at the Southland last Monday is only a small token of the esteem in which the pastors are held by their laymen.

THE STATE FAIR OF TEXAS.

The State Fair of Texas for 1916 had the most prosperous year of its history. The attendance passed the million mark. Never was it more popular than today and never was it so free of objectionable features. With the going of race track gambling and whisky selling has come a larger patronage than ever before. The college stadium has taken the place of the race track and a soft drink stand has taken the place of the saloon. And never was the Fair so prosperous and so popular as today.

One must see the manifold exhibits at the State Fair to realize the varied possibilities of our great State. Great is Texas, but one must see the State Fair before he can begin to estimate the extent of its greatness.

We congratulate the President and directors of the Fair upon the cleanest and most successful exhibit in the history of their great institution.

Watch your label and renew in time to prevent missing a paper.

JUBILEE SESSION OF THE NORTH TEXAS CONFERENCE.

The North Texas Conference is now sitting in its fiftieth annual session. For the fifth time Greenville is entertaining this important body. The fifteenth, twenty-third, thirty-second and forty-second sessions of the conference convened in Greenville and now the Jubilee session is being held in this growing city.

Last year three charter members of the conference were living: J. M. Binkley, J. H. McLean and W. H. Hughes. When these names are called at the Greenville session only one will answer. Dr. John H. McLean is now the only surviving member who was present at the organization of the conference in 1867. The secretary will lower his voice when the names of J. M. Binkley and W. H. Hughes are called this year. These heroes have joined the triumphant hosts.

On Wednesday morning, November 1, Bishop J. H. McCoy, for the third time, called the conference to order. And of the long list of distinguished Bishops who have presided at this conference no one has been given a heartier reception. Alert, genial, learned in the law, Bishop McCoy dispatches with the utmost decorum the business of an Annual Conference.

The pastors of the North Texas Conference minister to 528 Churches with a membership of 73,981. The conference has 154 Epworth Leagues with a membership of 5656. It has 458 Sunday Schools with a membership of 57,681. The grand total of moneys collected last year exceeded the half million mark. The additions to the membership last year exceeded twelve thousand.

The Advocate greets the brethren of the North Texas Conference in their fiftieth session. Heartily may they sing "The Year of Jubilee has come!"

THE WEST OKLAHOMA CONFERENCE.

The West Oklahoma Conference, Bishop H. C. Morrison presiding, met in Wynnewood, Wednesday morning, November 1. This conference is composed of six presiding elders' districts; the Ardmore, the Chickasha, the Clinton, the Lawton, the Mangum and the Oklahoma City.

The pastoral charges number 128 and the membership of the conference is 28,249. Last year the preachers reported more than five thousand accessions to the Church, showing a net gain for the year of 1594 members. The church buildings in the conference are valued at \$621,809. The total moneys collected during the year amounted to \$221,689. The conference has 249 Sunday Schools with a membership of 25,427.

The districts are manned with forward-looking men. Salter, Mitchell, Stewart, Roper, Weaver and Wilson are district leaders of which any conference might well be proud. The field occupied by the conference calls for heroes and no conference among us has a more heroic band of preachers.

Bishop Morrison is a veteran in his office. We have found him invariably a man with a kind heart and we esteem him, too, for his work's sake. The Advocate wishes for Bishop Morrison and the West Oklahoma Conference a happy session. May the sixth session of this growing body be its best!

WE CONGRATULATE THE ORPHANAGE.

For months the Orphanage at Waco has had to turn away needy orphans. Our Annual and District Conferences for more than a year have listened to the urgent appeals of Brothers Burroughs and Lee for the completion of the Pauline Vaughan building. We congratulate the Orphanage and Tex-

as Methodism that this desired end is now in sight of accomplishment.

Our managers have found just the funds needed in the Young Men's Business League of Waco. Twenty thousand dollars were required for the finishing of our new building. With commendable zeal and patriotism the Young Men's Business League of Waco undertook the raising of the entire sum. In other columns Brother Lee tells us how \$17,000 of the amount have already been secured and how the League is now pressing a generous city for the remaining \$3000.

Ten captains of the League—Messrs. Winchell, Knight, Woodson, McPeak, Wheeler, Wycl., Hubby, Bain, Link and Dr. C. P. Schenck—with their enthusiastic teams have pressed the campaign. The Waco Morning News and the Waco Times Herald have given generous publicity to the campaign. The intelligent citizenship of Waco has been quick to respond and the successful end of one of the most useful campaigns in the city is in sight.

Texas Methodism congratulates the Orphanage managers upon their good judgment in enlisting friends and will never forget the Young Men's Business League of Waco for its timely service. Never has the League done a more commendable piece of work and henceforth we shall be especially glad that the Orphanage empties \$40,000 annually into the commercial channels of the city of Waco.

The generosity of Waco is a challenge to Texas Methodism for a more adequate provision for our orphan children. Surely no congregation among Texas Methodists can henceforth begrudge a liberal offering for the Waco Orphanage. The Pauline Vaughan Building, in time, must be followed by others. Hundreds and hundreds of children yet await our befriending ministry. The annual budget expended in Waco, in time, will reach into the hundreds of thousands of dollars. In the city of Waco we shall one day have an institution of which any Church may well be proud.

THE PLAIN DUTY OF THE UNIVERSITY REGENTS.

The Regents of the University of Texas owe a plain duty to the people of Texas, namely, to make a full recital of the recent disturbances at the University. They owe this to the Governor himself. He rests under the imputation of having sought to remove certain members of the faculty for political reasons and on account of personal dislike. This is indeed a serious matter. If the Governor is innocent of these things, the regents owe it to him to say so.

The regents are due a full and frank statement of matters on account of the faculty. If there are members of the faculty who would knowingly try to deceive the Governor and the Legislature in the matter of expenditures for the University, the public should know it. If these members are innocent of such charges they are entitled to have this known.

It comes to our ears that the Governor, realizing his mistake, now desires that the regents shall let the whole matter drop. Does the Governor realize that such a course will leave him convicted before the public? And convicted of an offense which the people of Texas will not tolerate? No, the Governor must stand forth like a man. And if he refuses, the people will drag him into the light. Never again will any Governor dare to lay political hands on the people's university.

During a pastorate of seven years in Austin we have had more than a casual acquaintance with the gentlemen complained of by Governor Ferguson. We know them to be men of lofty character, men of sound learning, men of high professional skill and men of

transparent Christian life. They are worthy men and woe to that Executive of Texas who attempts to degrade them to political peonage and to convert their office into political spoil.

A RARE EVENT IN GAINESVILLE METHODISM.

(Editorial Correspondence.)

Methodism in Gainesville had a high day last Sunday. The occasion was the formal dedication of the beautiful new Whaley Memorial Church. Sixteen years ago we preached at Broadway, Gainesville, for Rev. W. A. Stuckey. The Church at that time consisted of a neat frame structure on a modest street. We were given a hearty reception, however, and a nice collection was given toward the rebuilding of the Galveston Church which had suffered wreck in the great Gulf storm on September 8, 1900. Since that day the Broadway congregation has had a warm place in our heart.

Whaley Memorial is the successor of Broadway which was completely burned some two or three years ago. A new location, a block removed from the old site, has been selected. The Whaley Memorial now stands on California Street, one of the main thoroughfares of the city. The structure is a handsome brick and thoroughly modern in its equipment. It cost twenty thousand dollars, but we hardly see how it could have been built for thirty. It is one of the completest working plants in the State. A commodious and well-ventilated basement, an excellent auditorium and roomy galleries, nearly a score of finely appointed class rooms—these make up the new church.

Rev. T. J. Beckham, pastor, and his people are radiantly happy. The trustees presented the building for dedication Sunday morning without a dollar's indebtedness. The last evidence of indebtedness—a cancelled note—was burned in the presence of the audience.

Denton Street, Rev. C. C. Young, pastor, dismissed her 11 o'clock services for the dedication and the two congregations made an audience which one rarely sees even in Texas. Every available part of the auditorium and galleries was occupied. We spoke on "The Kingdom and the Church," and endeavored to show the permanent place of the Church in the structure of Christianity and especially how our Methodism is an expression of the ideals and principles of the Kingdom.

Bro. Beckham is in the third year of his pastorate. If anybody in Texas has done three years of more heroic work we do not know who he is. Whaley Memorial now has 575 members and is easily one of the commanding Churches of Gainesville. Its field is the whole of East Gainesville. Splendid residences surround it on every side. Seventy-five members have been received into the Church this year.

W. C. Brown, twenty-seven years Chairman of the Board of Stewards; John M. Maupin, N. F. Pitman, Dr. T. F. Chandler, J. N. Whaley, L. R. Hays, C. J. O'Neal, R. H. Alwood and J. M. Amerson are among the strong men of Whaley Memorial and more dependable friends no pastor ever had.

We faced a splendid congregation at Denton Street in the evening. Bro. Young is closing a fine year, but has been seriously handicapped by the sickness of his wife. Sister Young has been in Kyle at her mother's for a month or six weeks and is quite sick. Bro. Young has been at her bedside much of this time, but we believe old Denton Street will make her usual report at conference: "Everything in full, Bishop." Where can more cordial, hospitable congregations be found than Whaley Memorial and Denton Street? Both pastors and both congregations are indeed doing a noble work.

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AS A MATTER OF INFORMATION.

From the Vanderbilt Alumnus (October, 1916), we quote the following:

A sermon by Bishop E. R. Hendrix, of Kansas City, the senior Bishop of the M. E. Church, South, in the University Chapel, and an address to the students, faculty and friends of the University by Chancellor J. H. Kirkland, marked the opening of Vanderbilt's new year. The formal opening was October 2, about two weeks later than usual. This date was agreed on by Vanderbilt University and the George Peabody College for Teachers to facilitate their plans of affiliation.

The most encouraging reports come from all departments of the University. There are more new students than last year, and some of the deans have even insisted that their freshmen are better prepared. Dean Tolman of the School of Arts and Science reports 181 new students to whom orders for matriculations have already been issued as against 156 during last year. "We expect 200 new men for academic and engineering work before the end of the year," he has reported. Dean Keeble, of the School of Law, reports thirty-seven new men as against twenty of last year, thirty-three of the thirty-seven being freshmen. The School of Law seems to have caught the drift of the West Campus pretty soon after moving. They report one young lady among their entering students. Dean Tillett reports remarkable progress in the School of Religion. They show an enrollment of forty-two this year while the total at this time last year was thirty-four. Of these, two are from China, three from Japan, and one from Mexico. Methodist, Presbyterian, Cumberland Presbyterian, Christian, Congregational, Baptist and Friends are among the denominations represented.

Our views on the Vanderbilt matter are too well known to require any word from us now. We desire simply to note the complete diversion of the Biblical Department of Vanderbilt University from the purpose of its founders. We do not wish that department any harm. We simply note that it is no longer a place for our own ministerial candidates. The purpose of our theological schools is to prepare our men for efficient service in the ministry of the Methodist Church. We want men grounded in our doctrines and acquainted with our own history. We want men versed in our peculiar polity and in love with it.

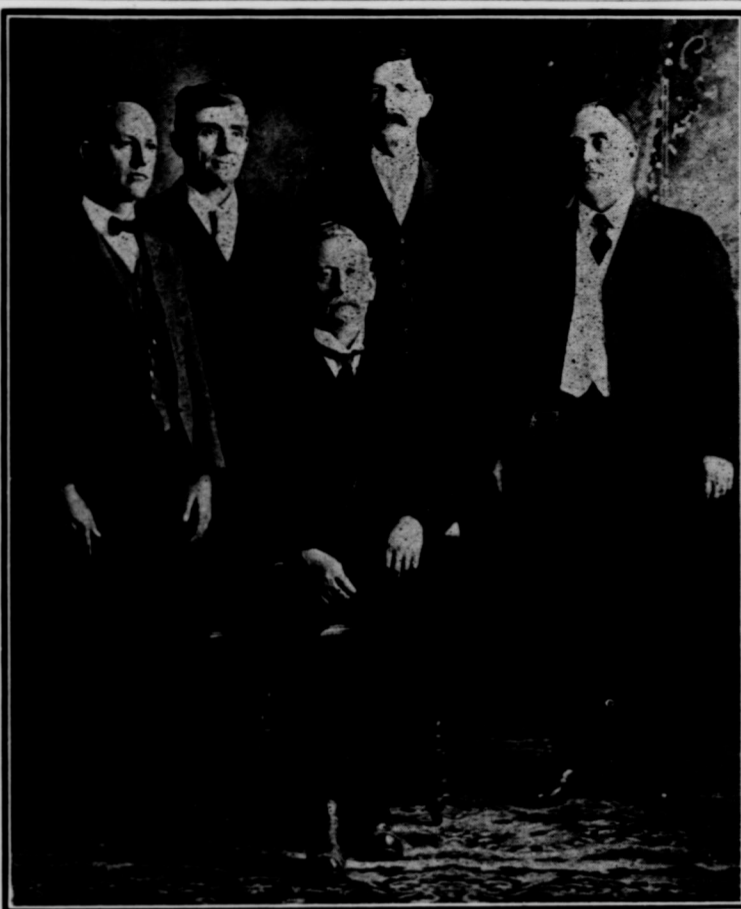
We beseech our Bishops, our trusted leaders, men whom we have been accustomed to follow, men whom we revere—we beseech our Bishops to refrain from the doing of anything which could be interpreted to commend our young preachers to schools other than our own. Both laymen and preachers who are bending their backs to the establishment of Emory and Southern Methodist Universities have a right to expect and to ask this.

4000 NEW, ACTIVE MEMBERS IN WEST TEXAS!

We say "active members" because the readers of the Texas Christian Advocate are the active members. The West Texas Conference, at Uvalde, voted unanimously to add 4000 new subscribers to the Texas Christian Advocate at once.

The preachers in the West Texas Conference realize the benefit to the Church in placing the paper in the homes. And it is going to be an easy task, too, because the preachers are beginning the campaign right now. Several pastors have made it their rule for years to more than double the Advocate list on the first round of pastoral visits. They say that a few words for the Church paper during a pastoral call is much more effective than a general talk from the pulpit. Of course it does take some effort to get some of your members to realize what they are missing in not having the Church paper come into their homes, but our successful pastors have become accustomed to making efforts, and we have never seen the West Texas Conference fail in anything they undertook.

The eyes of Methodism are now on West Texas. It's a noble thing you have done, brethren—now send in the subscribers. Texas Christian Advocate.



The above group of preachers joined the West Texas Conference twenty-five years ago, and are still very active members of that conference. It would be difficult to group five more effective and efficient preachers. From left to right, standing: J. C. Wilson, A. W. Wilson, J. P. Garrett, M. J. Allen. Sitting: L. C. Matthis.

REV. WILLIAM HOLMES HUGHES.

Having recovered his health sufficiently he was readmitted into the East Texas Conference at Palestine, Texas, in the fall of 1859, Bishop Pierce presiding, and was sent to Marshall Station, where he remained one year. At the conference of 1860 he was appointed presiding elder of the Dallas District, which embraced a large part of what is now the North Texas Conference. Serving this district four years he was sent to the Dallas Circuit, where he remained two years.

In the fall of 1868 his parents having been broken up by the Civil War and being in feeble health he transferred to the Tennessee Conference to take care of them. While there he filled the following stations: Mt. Pleasant three years, Culleoka one year, Pulaski two years, Lebanon two years and Gallatin one year, and was returned for the second year but soon after the session of the Tennessee Conference he was transferred by Bishop Wightman to the North Texas Conference and made presiding elder of the Dallas District. Serving this three years, he was sent to Paris Station, then to First Church, Dallas, where he remained two years.

In the fall of 1884 he went back to Tennessee to settle some business affairs. Coming back to the North Texas Conference he filled the following appointments: Terrell District three years, Pilot Point Station two years and Ladonia Station two years. This was his last appointment in the regular itinerary. For a number of years he sustained the superannuated relation and three years ago, against his wish, was placed on the superannuated list.

Judged from any standpoint he was a great man, measuring up to a high standard of noble Christian manhood. Naturally endowed with an incisive and logical mind, and having closely studied books and men, he acquired a vast store of knowledge which he used during his long and useful life to the advancement of the kingdom of God. He ranked high as a preacher, being thoughtful, analytical, argumentative and forceful. His preaching was didactic rather than oratorical, making no attempt at display whatever, preaching on the great themes of the gospel and defending the doctrines of Methodism.

He loved his Church with her doctrines and polity, never apologizing for either, but ever ready to defend them against every foe; and woe be unto the man who crossed swords with him in the polemic arena. During his latter years he wrote much for our Church papers and many of his articles ran as editorials, some of which were masterpieces. I regard his little book, titled "Old Foggy," as one of the most concise, unanswerable treatises on the distinctive doctrines of our Church I have ever seen.

Uncle Buck was one of the charter members of the Trinity Conference, organized at Sulphur Springs in 1867, which four years later became the North Texas Conference. There is now but one of that "Old Guard" left—Dr. John H. McLean, of Dallas, Texas. Twice, in the absence of a Bishop, Brother Hughes was elected President of his conference, and twice elected delegate to the General Conference. A man of as positive nature as his is sure to create some antagonisms, but all who

GET RID OF HUMORS AND AVOID DISEASE

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions. They affect all the organs and functions, membranes and tissues, and are directly responsible for the readiness with which some people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. It is distinguished for its thoroughness in purifying the blood, which it enriches and invigorates. No other medicine acts like it, for no other medicine is like it.

Get Hood's Sarsaparilla today. Insist on having Hood's.

knew Uncle Buck loved him, or, at least, respected him.

Perhaps he performed more marriage ceremonies and buried more people than any other man in all the land.

Under the touch of the Divine hand his nature was deeply spiritual and his life devout. The life that he lived in the flesh he lived by faith in the Son of God. To him God was not a doctrine but a presence; religion was not a theory but a realization; salvation was not a hope but a possession.

At 12:15 p. m., October 24, 1916, as peacefully as a child falls to sleep in its mother's arms, he passed to his rich reward, lacking three months and three days of living eighty-nine years.

A great man in Israel has fallen!

"Servant of God, well done! Rest from thy loved employ! The battle fought the victory won, Enter thy Master's joy!"

O. S. THOMAS.

PERSONALS

Brother W. P. Collier, of Wichita Falls, was a pleasant caller the past week. He is a good Methodist layman. We were glad to meet him.

Rev. L. P. Smith passed through Dallas this week on his way to Greenville. Brother Smith, while a superannuate, seemed glad to have been appointed to some active work during the last two months and is taking up to conference a good report from Bridgeport.

Rev. J. M. Perry, the new presiding elder of the San Angelo District, called on the Advocate the past week. He is wearing his new honors modestly and is looking for a good year on the district, based on the fact that he has, he says, a fine lot of preachers.

Rev. H. L. Du Pree called on the Advocate en route to Pleasanton, his new charge in West Texas. His old friend, Rev. C. M. Simpson, says good things of him, and after seeing Brother Du Pree we believe every word of them. We welcome him to Texas.

Rev. C. W. Irvin, of Midlothian, called the past week. His Church finances were all in hand much earlier this year than ever before and all claims will be paid in full. Even the Advocate will have an "in full" report, but Brother Irvin always brings us that kind.

Rev. H. F. Brooks, of Mineral Wells, called the past week. He has his conference collections all in full, his work in good shape and was enjoying a short rest by visiting the Fair. He is not neglecting the Advocate, but brought in some subscribers and promises the rest soon.

Rev. D. H. Aston, a former Greenville pastor and later President of Wesley College and now pastor of St. Paul's, Abilene, was a visitor to the Advocate office this week. Brother Aston was en route to Greenville to visit with the brethren of his old conference, the North Texas. Since leaving Wesley College, nearly three years ago until his appointment at Abilene, he has been attending the Chicago University. Brother Aston is always a welcome visitor to the Advocate office.

A Shreveport, La., dispatch says: "Dr. Geo. S. Sexton, pastor of First Methodist Church, Shreveport, will discontinue his pastorate November 22, and will devote his entire time to the completion of the Southern Methodist Church at Washington, D. C." Brother Sexton, who is "of and for Texas," was loaned to the Louisiana Conference three years ago. At that time he had practically completed raising a fund of \$400,000 for the purpose of erecting the great Methodist Church at the Nation's capital, and now that the contract is let for the building he will stay with it until finished.

HONOR ROLL.

Reagan Church has paid everything in full. The rest of the charge will pay out. Rev. W. A. Craven is the pastor.

Kosse charge has paid conference collections in full. Salaries will be paid. Rev. J. E. Payne is the pastor. GEO. W. DAVIS, P. E.

Commerce Station pays everything in full for the first time in many years, besides all the old debts on church and parsonage have been liquidated. This is now a \$2500 station with a splendid congregation and 1009 on roll in the Sunday School. The slogan for 1917 is "500 souls for Christ." J. W. HILL.

Kyle and Buda paid all assessments in full for conference claimants. Presiding elder and pastor's salary in full; forty additions, good Sunday School, new parsonage worth \$2000 or more. An addition to the church at Buda that cost 600 or more. The subscription to the Advocate increased almost 100 per cent. J. A. PLEDGER.

Rev. J. Hall Bowman, of Moody, is a doer of things. He dropped in on the Advocate this week and was chock full of enthusiasm over the report he will make. "All collections in full," a two weeks' leisure time on his hands and a big jubilee rally soon to be staged in celebrating the raising of his church debt. Bro. Bowman's visits to the Advocate, though infrequent, are always cheering.



SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER Editor
Georgetown, Texas.

OUR GERMAN SUNDAY SCHOOLS.

For the first time in his life the editor had the privilege week before last of spending a day at the session of the German Mission Conference and making some investigation of conditions in the Sunday Schools of our German brethren.

OUR MEXICAN WORK.

It was also our privilege to spend a day at the Texas-Mexican Mission Conference. Bishop Morrison presided at both these gatherings.

A SUNDAY IN HOUSTON.

Dr. Bulla and the editor spent Sunday, October 22, in Houston. The occasion was a Bible Class mass meeting for the city, which met in the afternoon and was well attended.

BROTHER RECTOR CONTINUES.

By unanimous action the West Texas Conference continues Brother Rector in the field for another year. This is as it should be.

DR. BULLA IN SAN ANTONIO.

On the night of October 25 Dr. Bulla spoke to a fine mass meeting of Bible Class workers in San Antonio. The meeting was followed by two conferences of preachers and leaders.

EPWORTH LEAGUE DEPT.

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

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

Topic for November 5: "The Consecration of Social Life."—I Cor. 9:19-23.

We are in receipt of the Journal of the Northwest Conference Epworth League, which met June 5-7 at Vernon. We shall try to condense this report for use in these columns at a later date.

Dear Miss Turner: Last month, just about this time, I wrote you from Christoval, twenty miles south of San Angelo and off the railroad. I spent four weeks out in that part of the State and I will always be thankful for the opportunities I had of visiting so many Mexican homes where the light of the gospel has never penetrated.

For several years now we have had a Sunday School at Christoval. This work has been made possible because of the untiring zeal of two or three American women, particularly of Mrs. Douthit. There are not many Mexicans in Christoval and these women might have said the few who were there were not worth their time and strength.

aroused them, overcame these seeming obstacles and the result now is an organized Church of about twenty members and a little building almost paid for, which will serve the double purpose of school and church. The second night I was in Christoval three of its (women) took a double team and hack and went four miles to a ranch, where we have some Methodist members.

Sonora is fifty miles on from Christoval. I spent four days out there. Although a number of the Mexicans had gone to the cotton patches, I visited some homes and met over a hundred Gospels. There were about five families there who would join a Sunday School at once, but there is no one to carry the work on.

The last place I visited was a ranch where the American in charge employs a number of Mexicans. I held five services at their place, sold several large Bibles and a number of Gospels. These people would hardly let me leave and finally I promised them that a preacher would go out as soon as possible and hold a meeting, they to pay his traveling expenses.

Everywhere the people want to be taught. My people perish for lack of knowledge. Who is to blame? Yours in His name, NORWOOD E. WYNN.

San Antonio, Texas.

TAYLOR, TEXAS.

The Taylor Epworth League passed a most interesting summer, and why should not this have been accomplished? Two of our local preacher boys were home from school. One received his call while in service among us as a Leaguer, and is now a volunteer for the mission field—Mr. Willie B. Slack. The other has made his home here at different times, Angy Smith, a brother of Rev. Frank Smith, pastor of University Church, Dallas. These boys gave us much encouragement and were a delightful benediction to the League.

Our pastor speaks of us as the best organization in the Church. October 20, we are expecting a visit from Dr. F. S. Parker, of Nashville. Personally, I am anxious for this to be a wonderful service. I pray his visit will result in more enthusiasm among our young people, a larger vision of the fields of service and a deeper consecration.

These were elected officers for the coming year and installed at a delightful service conducted by our pastor, Rev. J. J. Creed, on Sunday evening, October 8. President, Prof. C. A. Wiley; First Vice-President, Miss Mary Moody; Secretary, Miss Idell Johnson; Treasurer, Mr. Wm. Elliott; First Department Superintendent, Mrs. B. F. Gunther; Second Department Superintendent, Mr. Will Veale; Third Department Superintendent, Miss Georgia Hope; Fourth Department Superintendent, Mr. Wiley Pearson; Era Agent, Miss Elsie Chavaler.

By the help of God and the co-operation of the officers we hope to accomplish things worth while during the year. MARY MOODY.

THE BIBLE.

The Bible has 3,556,480 letters, 810,697 words, 31,175 verses, 1189 chapters and 66 books. The Old Testament has 39 books and the New 27. The longest chapter is Psalm 119, and the shortest is Psalm 117, which is also the middle chapter. The middle verse is Psalm 118:8. Isaiah 8:1 has the longest name. Esther 8:9 is the longest verse and John 11:35 is the shortest. The 19th of Second Kings and the 37th of Isaiah are alike. "Lord" occurs 1855 times and "and" 46,627 times. The name of God is not mentioned in the book of Esther at all. The 7th chapter of Ezra and the 21st verse has all the alphabet except "z." The first five books of the Bible is called the Pentateuch. The Ten Commandments is called the Decalogue. The Sanhedrin was composed of 72 elders, six out of each of the twelve tribes.

This grand old book is written to show us the mind of God, the state of man, the plan of salvation, the reward of the righteous and the destiny of the wicked.

Its doctrines are holy, its precepts are binding, its laws are perfect, its statutes are right, its history is true and its decisions immutable. If we want to be wise we must study it, if we want to be right we must believe it, if we want to be holy we must practice it. It gives light to direct us, good to sustain us and comfort to cheer us in our saddest hours. It is the traveler's waybill to direct him to his home in heaven, the pilgrim's staff to lean upon as he makes his journey. It is the pilot's compass and the soldier's sword with which he may successfully fight the battles of life. It tells us of a lost Eden, lost through

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d'sobedience, and a restored paradise through Jesus Christ. It tells us how heaven is opened for the good and how the gates of hell are disclosed to the bad. Its grand subject is Jesus Christ. He is the central figure in all its teachings. Its whole design is God's glory and man's good, to follow its teachings can bring us only good, its end is God's glory and man's eternal happiness. It should fill the memory with cheer, rule the hearts of all men and guide their feet into the paths of righteousness and peace.

We should be sure to read it every day. Read it slowly, so as to be sure to catch its meaning. Read it frequently so as not to forget it. Read it prayerfully, so we may have God's help in understanding it. If we study it it will direct us to a mine of wealth "which is a great Christian character," a paradise of glory and a river of everlasting pleasure at God's right hand. This great book is given us for this life as our standard to live by and will be at the judgment so we may be sure to get justice there and will be remembered forever in the world to which we go. It invokes the highest responsibility, bestows the greatest rewards for labor and condemns all who trifle with its contents. When I think of all these things I don't wonder that the poet sang:

"Holy Bible, book divine, Precious treasure thou are mine. Mine to tell me whence I came, Mine to teach me what I am, Mine to chide me when I roam, Mine to show a Savior's love."

HENDERSON BROWN, Dallas, Texas.

WE SHALL KNOW.

Some people are forever worrying as to whether they will know their friends in heaven. This depends upon two considerations—will their friends get there, and will they be there themselves? If the family circle reaches heaven, of course its various members will recognize one another. When a veteran minister was asked by his wife the familiar question: "Do you think we shall know each other in heaven?" he replied at once: "To be sure we shall. Do you think we shall be bigger fools there than we are here? It is safe to say that if we really reach heaven we shall possess at least as much sense then as we have now—and, it is to be hoped, a good deal more wit and wisdom, as well as increased knowledge of others and of ourselves.—Selected.

Righteousness exalteth a nation. In its best and highest sense righteousness has marked the course of our government in connection with all matters associated in any way with the European war, and especially in dealing with controversies that have arisen between our people and the peoples of the contending countries. From force of habit and perhaps as a matter of course, we, in common with all the world, have designated as "diplomacy" the means and methods of the administration in Washington

in dealing with those serious matters of differences with foreign powers which have threatened to put in jeopardy our attitude of peace and neutrality. In view of the spirit actuating and the methods adopted by the administration, diplomacy has taken the form of nothing short of righteousness.—Chattanooga Times.

The American lumber output yearly is valued at about \$1,000,000,000.

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WOMAN'S DEPARTMENT

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

A CORRECTION.

See Leaflet "Financing the Kingdom" Week of Prayer.

Page 4, near center, following sentence, "Thus he worshiped God," Bible reference should be II Chron. 31:5, instead of I Chron. 31:5. Page 6, just before the verse at close of Thursday, Bible reference should be Matt. 23:23, instead of Matt. 25:23.

RUM AND MISSIONS.

Last year the United States brewers and rummakers shipped 20,000,000 gallons of rum, whisky, gin and beer to the countries where we send foreign missionaries. If we could have complete prohibition of the sale of liquors in this country there would be very much reduction of the need of home missions here. Let every home mission worker stand by any effort to get Federal prohibition laws.

SOME SAD NEWS.

We have learned of the death of Miss Anne Shelton, our beloved kindergarten at the Wesley House in Spartanburg, S. C. She was burned ten days prior to her death by the explosion of an alcohol lamp. We shall meet her again.

MISS LIZZIE WILSON, MISSIONARY TO MEXICO.

On Sunday morning, August 27, 1916, at El Paso, Texas, Miss Lizzie Wilson passed to the life above. Heart trouble and other complications were the cause of her death. Miss Wilson was for twenty-two years the Principal of Palmore College, Chihuahua, Mexico. Her funeral was quiet and simple. Her intimate friends spoke words of love. Her favorite hymns were sung. Her grave, under the trees of Evergreen Cemetery, was covered with flowers.

OUR GALVESTON WORK.

August and September were very busy months for our port missionary at Galveston. He reports that it was impossible to find enough men for country jobs, such as cotton-picking and haymaking. He had undertaken to assist in supplying farm help among the friends in Texas. The immigration service called in his assistance for the stranded refugees while in the State, and he has helped many of them to become self-supporting, at least until it is safe for them to return to Mexico. Forty visitors at the office, eleven sick families, many sermons and the burial of one person were the actual figures reported. He was called in to assist the Y. W. C. A. on a supposed white slave case and also to serve the Government in a case of investigation which involved between thirty and forty letters.

ATTENTION, CENTRAL TEXAS CONFERENCE AUXILIARIES.

The City Mission Board of Waco has asked us to join with them in making Thanksgiving Week a week of thank offering to the Rebecca Sparks Co-operative Home, Waco, Texas. Bed linen, canned fruit and canned vegetables are especially needed.

Some of the auxiliaries have sent in splendid reports from their Supply Departments. Will not those who so far have done nothing along this line try to send in a report before the year 1916 closes? Just a little from this auxiliary and a little from that will help wonderfully in the different institutions. I pray that I may have a report from every auxiliary before the year closes.

MRS. M. H. SMITH, Superintendent Supplies, Ranger, Texas.

STAMFORD DISTRICT MEETING.

After a lapse of a month am sending you some facts that linger in our recollections and will abide with us of our splendid district meeting at Goree. Mrs. Bob Montgomery, of Haskell, our efficient District Secretary, had planned the program and for two or three weeks had been hard at work getting enthusiasm aroused in each of her auxiliaries, and no wonder that nearly every society was represented. Every woman seemed anxious to get good from the meeting and so interested in every detail that it was an inspiration to be one of them. Our beloved Sister Chambliss led our first devotional and set the standard for the day. So trustful, so sweet and good she is that every word sank into the hearts of her hearers. Sister McKeown seemed at her best and always brings a plea for "The Little Ones." One good thing followed another until we had had an all-day of such good, helpful papers and talks until it would have been hard to have told which was most important of the different departments represented, each officer thinking her special work the important part.

The day (we had only one day this year) stands out in our memory as a "stepping stone to higher things." The Goree Auxiliary served an elegant luncheon at the noon hour at the church. REPORTER.

HOUSTON DISTRICT MEETING.

The other half of the Houston District, W. M. S., representing those auxiliaries outside the city of Houston, held its annual District Meeting in First Church, Galveston, October 12, 1916.

The meeting was called to order by Mrs. Freeman, President of Thirty-Third Street Church Missionary Society. After singing "Higher Ground" and prayer, Deaconess Rowland, of Houston Co-operative Home, gave a beautiful talk on "Our Work and Responsibility." Mrs. Freeman then introduced Mrs. John N. Steele, District Secretary, who took charge of the meeting.

The following auxiliaries responded to roll call: First Church, Thirty-Third Street Church, Galveston; Alta Loma and Angleton, with many delegates from these places.

"Why a President and His Duties" was presented by Mrs. Freeman and an excellent paper by Mrs. Goodman. The discussion which followed brought out the need of executive committee meetings, the importance of sending reports to the proper officers and at the correct time. It is the Corresponding Secretary's "job" to see that every officer gives in her report. Economy is a consideration in sending reports on time.

Mrs. Paxton spoke on the "Duties of First Vice-President." Miss Bliss told of the work planned by the Epworth League to co-operate

One mistake many women make in buying coffee

You know how hard it is to get a coffee which really satisfies you. You know how seldom you can find a coffee which has the same fine taste and strength every morning! It can be done. You can do it if, when you buy coffee, you are careful not to make the mistakes so many women make. Read the experiences below—you yourself have undoubtedly had one or both of them.

Beware of loose coffee

Are you buying coffee which you get loose, coffee which hasn't been protected by a sealed package?

Are you afraid that it isn't clear? Has it lost its aroma? Are you often disappointed in its strength?

It isn't the grocer's fault. With loose coffee he can't be sure that it is the same kind he got before. You always run the risk of getting different coffee every time you buy.

And even if the coffee itself were the same, it can't be kept "loose" without losing its strength and flavor.

In packages—protected!

You can do away with every one of these disappointments by ordering the coffee which over one million other families drink.

Arbuckles' Coffee is such good coffee that way back in the sixties, when all other coffees on the market were loose and unprotected, Arbuckle Bros. protected theirs in sealed packages. This sealed package keeps the coffee's strength, and guards it from moisture and store odors. Most important of all, it makes it easy for you to be sure that you are getting the same good coffee every time you buy.



The wrong way



The right way

The second mistake women make

Old coffee with new names

Are you continually being offered the same old coffee under new names? Under all sorts of new blends?

Did you ever stop to think of the hundreds of coffees which come and go on the market? And that all of these have tried to turn women away from Arbuckles' Coffee?

Arbuckles' is the coffee which has gone right out, always under its own name, never disguised, and held its users simply on the wonderful value it gave. You know what good value a coffee must be to do this against the competition of all the other coffees in America!

Used in a million homes

Settle, for all time, your coffee problem, by giving your family the only coffee which over a million families have proved to have the real coffee taste they want.

When you get Arbuckles' Coffee you get an entirely different coffee. No other coffee goes through the same process—in no other coffee can you get the same good flavor. The result of the care Arbuckle Brothers take in selecting it, in roasting and in packaging it, gives you an entirely different coffee from any other on the market.

Order it from your grocer today. He has it, in either the Whole Bean or the new Ground. Try it. See why it is by far the most popular coffee in America. Arbuckle Brothers, 71-U52 Water St., New York.



The wrong way



The right way

with the First Vice-President. The plan was approved, but reports of the society must be sent separately.

Mrs. Rucks, of Angleton, told of the organization of a Mission Study Class and will act on the suggestion to combine with the Epworth League. One special duty of the First Vice-President is to know the requirements of volunteers. The "Report of Board of Missionary Preparation" was recommended. Address, 25 Madison Avenue, New York.

A delightful violin solo was rendered at this time by Mrs. Harry Ruff, accompanied by Miss Bliss.

The "Duties of the Second Vice-President" were explained by Mrs. R. E. Jones. The Junior Division is a problem because of the difference in the ages of the members. It was recommended that the older members be promoted to the care of the First Vice-President at the age of fourteen years. Beautiful handiwork of the Juniors of Thirty-Third Street Church was exhibited.

Mrs. Armstead, Treasurer of First Church Auxiliary, opened up the discussion of the Treasurer's duties. In the discussion the budget system was explained and recommended by Mrs. Steele and Miss Althea Jones.

Invitations were extended to the ministers present to make remarks. Rev. O. E. Goddard, of First Church, responded in a brief, humorous way and then introduced Rev. Claude O. Harkey, of Thirty-Third Street Church, who said he could only make after-dinner speeches.

The morning session closed with prayer by Rev. Harkey, and all adjourned to partake of the splendid lunch provided.

Afternoon session was opened by a beautiful solo being sung by Mrs. Autrey, of Corsicana.

Miss Althea Jones, of Houston, gave a short talk on "Stewardship," which was fol-

lowed by an address on "Mission Study, Publicity, Bible Study and Prayer."

Mrs. Holmes, of the Christian Church, was introduced and made some remarks on "Mission Study."

Miss Rowland gave a most interesting talk on "Social Service," showing how the work of the Girls' Co-operative Home of Houston is carrying out this line of work, and closed by reading very effectively a poem, "The Road House," which was written by a seventeen-year-old girl, a member of the "Home" family.

Miss Grace Jones presented the work of the Juniors of Thirty-Third Street; told of the scrapbook they made and sent to a mission school in Japan and of the four letters of appreciation received from the mission field.

A voluntary contribution was made towards the expenses of the meeting, followed by expressions of gratitude and praise for the splendid meeting, and steps were taken to have another all-day meeting the next quarter at Thirty-Third Street Church.

MRS. ALEXANDER RUSSELL, Sec.

CLOVIS, NEW MEXICO, AUXILIARY.

Clovis' Woman's Missionary Society has received much inspiration and enthusiasm from the Annual Conference held here recently. We have a membership of twenty-five and the work is encouraging. In connection with the Woman's Bible Class of our Sunday School a large number of our members are studying one of our books. Two Thursdays monthly are given to this study. The first Thursday is business meeting and the third is our social day. On this occasion the program outlined in the Missionary Voice is carried out. Mrs. J. V. Rice is our efficient President and she is planning to organize our girls into a Camp Fire Group in the near future.

Many prospectors and health seekers come

to Clovis and our population is a transitory one, making it rather difficult to do effective Church work, but our ladies are a faithful band and try hard to look after the sick and strangers.

Clovis Methodists are planning to build a modern, well-equipped church within the next year.

MRS. A. B. AUSTIN, Publicity Superintendent.

INWARD AND OUTWARD.

The inward effects of humors are worse than the outward. They weaken all the organs, inflame the mucous membrane, cause catarrhal troubles, and endanger the whole system. Hood's Sarsaparilla eradicates all humors and cures all their effects.

It's the great alterative and tonic medicine whose merit has been everywhere established. Accept no substitute.

They failed to drive out their enemies. I believe the reason so many Christians have such a stormy passage, and the Christian life is not what they expected it to be when they became Christians, is that they don't drive out every foe and every enemy. In other words, they are not more than half converted, they don't get control of their temper, the god of pleasure seems to have a grip upon them, and lust and covetousness and selfishness come in, and they do not get victory. Nine-tenths of the battle is won, it seems to me, if we start right.—D. L. Moody.

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THE EIGHT PILLARS OF INFANT BAPTISM.

Rev. E. W. Dodson, A. B.

I.—The Baptism of Lydia's Household.

The baptism of Lydia's household on her faith cannot be satisfactorily explained except as infant baptism, because, if "household" be interpreted to mean older children, or servants, we are compelled to make the Bible teach that adults should be baptized on another person's faith.

II.—We Are Still Under the "Abrahamic Covenant" Which Includes Babies.

The "Mosaic Covenant" was intended to pass away when Jesus came (Gal. 3:19, Heb. 8:9); while the "Abrahamic Covenant" is "an everlasting covenant" (Gen. 17:1-14, Ps. 105:8-10, Gal. 3:15-18, Acts 3:25).

III.—Babies Were Members of the Old Testament Church (Joel 2:15-16).

Now, the Old Testament Church is either a type of the New Testament Church, or the New Testament Church is the Old Testament Church continued; and, in either case, babies would belong to the New Testament Church.

IV.—God's Wisdom Surely Planned for Infants to Be Church Members in All Dispensations.

Did it take God eighteen hundred years to learn that it was wrong to have babies in the Church; and, then, did he leave them out and forget to tell us about it? We demand plain and positive Scripture from him who dares to put babies out of the Church in which God has placed them.

V.—There is No "New Church," for The New Testament Church is the Old Testament Church Continued.

The Church of God is one and the same Church under two dispensations (childhood and maturity we might call it), hence the New Testament Church is called "the Israel of God" (Gal. 6:16), while James addresses the Church as "the twelve tribes scattered abroad" (Jas. 1:1), and even calls the Church, "your synagogue" (Jas. 2:2, R. V.).

"The olive tree (Rom. 11:16-24) clearly proves that there is no such thing as a "new Church," for Hastings' Bible Dictionary (representing the great Bible scholars of the Protestant world) truly says: "In Rom. 11:16-24 the Church is an olive tree, in which the patriarchs are the root, the unbelieving Jews are rejected branches, and the gentiles are the new branches, grafted in from the wild olive" (vol. 1, p. 425).

"Oikodomeso" ("build") in Matt. 16:18 also means "rebuild, repair, restore by building" (Thayer), while Amos 9:11 and Acts 15:12-16 clearly prove that there is no "new Church" because conversions among the gentiles "build again the tabernacle of David" (Old Testament Church), and do not build up a "new Church" at all.

"The kingdom of heaven is at hand" means simply that the old "kingdom of our father David" (Mark 11:10) is about to receive "power" (Mark 9:1, Acts 1:8) to prepare it to move forward to the conquest of the world. Hence, The Encyclopedia Britannica, eleventh edition, Article "Church" (vol. vi) says that "the Church" of

Matt. 16:18 should be "continuous with the old, new in spiritual power, one in worship and in work," i. e., one and the same Church in two dispensations.

In Daniel 2:44, 45, the stone cut out of the mountain "without hands" (i. e. a spiritual work) represents the New Testament Church—"the Israel of God" (Gal. 6:16); while "the mountain" left behind represents the Jews who rejected Christ, and, therefore, became "Israel after the flesh" (1 Cor. 10:18).

Luke 1:32, 33 proves that there is no "new throne;" Matt. 21:33-45 proves that there is no "new vineyard;" Mark 11:10 proves that there is no "new kingdom;" Rom. 11:16-24 proves that there is no "new olive tree;" hence, we see clearly that there is no such thing as a "new Church," but only the same old Church of God, of which the babies were recognized members.

VI. The "Great Commission" (Matt. 28:19-20) Clearly Authorizes Infant Baptism.

The New Testament was written in Greek, and we must depend upon great Greek scholars to give us the real meaning of important passages, and great Greek scholars, such as Dean Alford, Olshausen, Lightfoot, Bengel, Meyer, and others, agree that the Greek of Matt. 28:19-20 authorizes infant baptism, and may clearly mean "baptize them first and then teach them."

"Matheteusate" (translated "teach," in King James Version), really means "disciple" ("the nations"), and is accomplished by the baptism and by the teaching. Liddell & Scott say of "Matheteuo," II.—Translated, to make a disciple; tina (N. T.) passive, to be instructed." Bengel says, "The verb Matheteuon signifies to make disciples; it includes baptism and teaching." Meyer says, "Baptizontes, etc., by which the Matheteuon is to be brought about, not what is to take place after the Matheteuon which would require matheteusantes—baptizete." Dean Alford says, "The matheteuon consists of two parts—the initiatory admissory rite and the subsequent teaching." Olshausen says, "Some have misunderstood this passage, as if the meaning of the words had been first instruct and then baptize. But the two participles baptizontes and didaskontes are precisely what constitute the matheteuon." Lightfoot says, "Matheteusate, that is, make disciples, bring them in by baptism that they may be taught." Dean Alford further says, "It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is from baptism to instruction, i. e., is admission in infancy to the covenant, and growing up into," etc. (black letters his). See Alford's Greek Testament on Matt. 28:19, 20.

Further, the Greek of Mark 16:16, "Ho pisteusas kai baptisithis," which may be literally translated "the one having believed, also having been baptized," clearly authorizes infant baptism; for it may mean that a saved person might be baptized before he believed, i. e., infancy; or subsequently, i. e., as an adult, and there can be no doubt that Jews would understand from the "Great Commission" that babies were to be baptized.

VI.—Every Case of Household Baptism Authorizes Infant Baptism.

The Greek word "oikos" (household) includes babies; and, therefore, every household or family may have had babies in it, unless the New Testament clearly states that no babies were included. It is useless to state that there is no hint that infants were not found in the households baptized in the New Testament (Acts 16:15-33; 1 Cor. 1:16). The real strength of this argument lies not in any one case, but in the repeated mention of whole households as being baptized. As Hastings Encyclopedia of Religion and Ethics truly says, "The idea that a parent should enter a religion or covenant relation with God as an individual merely, i. e., by himself as distinct from his immediate family would never occur to the ancients, least of all to a Jew" (Vol. 2, page 379). This same great Encyclopedia further says: "Not only is there no evidence in the New Testament read historically \* \* \* that children stood to the Christian community in a different relation from that belonging to them in the ancient religions generally, and especially in Judaism; but what we know of the Jewish practice touching proselytes—which usually regulated practice among Gentile Christians—makes it improbable that Christianity here in-

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roduced any novel usage. Had such been the case, it must have been emphasized, and could hardly have failed to leave its mark somewhere on the New Testament." (Vol. 2, page 379).

VIII.—No Church "Father" Ever Dared to Deny that the Apostles Baptized Infants.

Origen (b. 185), the greatest theologian and scholar of the first 300 years, declares that infant baptism came from the apostles.

Fisher's History of the Christian Church, p. 67, says: "Infant baptism was recognized as a rite of the Church by Irenaeus and by Origen, who calls it an apostolic custom."

H. C. Vedder, the great Baptist historian ("Short History of the Baptists," p. 33) says: "The passages often quoted from the writings of Justin and Irenaeus are admitted by candid Pedobaptist scholars to fall far short of proof that infants were baptized before 150 A. D." (i. e. about fifty years after the death of St. John, and five years before the death of Polycarp, who was a disciple of St. John).

Tertullian, about 200 A. D., urged the delay of infant baptism, but he also urged delay in the baptism of young men, unmarried people and others who might be led into gross sin after baptism; but Tertullian never dared to attempt to deny that the apostles baptized infants (Ante-Nicene Library, vol. iii, p. 678, McClintock and Strong, vol. i, p. 648).

Polycarp (69-155 A. D.) was taught by St. John himself; Polycarp taught Irenaeus and Irenaeus taught infant baptism. Where did Irenaeus get the doctrine of infant baptism? He must have received it from Polycarp, and Polycarp must have received it from carp, bishop of Smyrna, who had been taught it by Jesus himself. The New International Encyclopedia says of "Irenaeus": "He was a pupil of Polycarp, bishop of Smyrna, who had been a disciple of the Apostle John. Thus Irenaeus preserves a direct line of apostolic tradition." Do you see? Jesus taught John; John taught Polycarp; Polycarp taught Irenaeus; and Irenaeus taught infant baptism.

Some Additional Considerations.

1. Infants are not baptized in order to save them; but because, being saved and in the kingdom they are entitled to the sign of membership, which is baptism.

2. An objector says: "The child can't understand." But neither could the child understand circumcision.

3. An objector says: "There is no plain command to baptize infants." But there is no plain New Testament command to erect a church, while Matt. 28:19-20 does give an implicit command to baptize infants, and the Jews would so understand it.

4. The only person who has full choice concerning his baptism is the person who is baptized in infancy.

5. We did not get infant baptism from the Roman Catholic Church. Even Vedder, the Baptist historian, confesses that infant baptism was being practiced as early as 150 A. D.; and the Roman Catholic Church did not really come into being until the fifth century. Schaff's History of the Christian Church, pp. 7, 8, says: "In the fifth century the patriarchs of Rome, Constantinople, Antioch, Alexandria and Jerusalem stand at the head of Christendom. Of these Rome and Constantinople are the most powerful rivals, and the Roman patriarch already puts forth a claim to universal

spiritual supremacy which subsequently culminates in the mediaeval papacy," etc. etc. See also Myer's Mediaeval and Modern History, pp. 27-29.

THE EIGHT PILLARS OF INFANT BAPTISM.

By Rev. E. W. Dodson, A. B. (Conclusion and Summary of Arguments.)

The eight invincible pillars still stand, Immutably fixed by God's own hand; By the help of the scholars in the Bible we look, And find infant baptism taught in "the Book;" For the "Great Commission" means, "baptize them first. And, then, let the words of the Lord be rehearsed."

So put away prejudice, and open your eyes, And the Bible will tell you, "your babies baptize." With Lydia's "household," we'll make a good start, She, alone, heard the word—the Lord opened her heart; She believed—but her babies could not understand, But they were all baptized, as God had planned. Though water baptism by Paul was not prized, Yet the "household" of Stephanus were surely baptized.

So put away prejudice and open your eyes, And the Bible will tell you, "your babies baptize." Our Lord was the teacher of John, forthwith, And John taught Polycarp the Gospel truth; And Irenaeus had Polycarp for his teacher true, Who told him what John would have him do, And Irenaeus taught, "your infants baptize." That Apostles did this—no "father" denies: So put away prejudice and open your eyes, And the Apostles will tell you, "Your infants baptize."

The "Abrahamic Covenant," though made long ago, Has not passed away and the Bible says so: As a covenant-sign, circumcision sufficed, It took in the land, and it took in the Christ. The babies were included in that covenant divine, And they still belong there—your baby and mine— So put away prejudice and open your eyes, And the Bible will tell you, "your babies baptize."

"There is no new Church," says the olive tree old, "It takes in the parents and the whole household; The Church is the same in two dispensations, And baptizes the babies as parts of the nations." The babies were Church members by God's own will, No Scripture puts them out—they belong there still. So put away prejudice and open your eyes, And the Bible will tell you, "your babies baptize."

God put the babies in, when the Church first began, Does He have to learn wisdom, as if he were a man? He kept them in the Church for eighteen hundred years, And He's never put them out—so have no fears, And when households were baptized by Apostles long ago, If the babies were not there, they would have said so; But they're really in the kingdom and entitled to the sign, And that means "Infant baptism—by authority Divine."

Stamford, Texas.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do—to soften the hard and angry hearts of men.—Faber. The Continent has a method of testing true greatness, and this is it. Apply the threefold witness of sincerity, simplicity and unselfishness. That is good, but it is not quite enough. To these three indispensable qualities one must add courage and the power of initiative. In other words one does not reach the highest point of greatness until he makes his greatness felt. It is well to be good—it is better to be good for something. This is an age of reform. The first condition of reform is of course high character; but, to use the language of the street, there must be back of high character the force which gives it "punch." Evil doers may be impressed by goodness, but they are never sufficiently moved from their evil ways until goodness gets into action. The really great man is the man who gives goodness its chance to flourish in the world by clearing the social field of noxious weeds and obstructive stones.—Northwestern Christian Advocate.



TWENTY THOUSAND DOLLARS FOR THE ORPHANAGE—A WHIRLWIND CAMPAIGN IN WACO—ALL HONOR TO THE Y. M. B. L.

Rev. Josephus Lee. In making my report of the Twenty-Thousand-Dollar Campaign in Waco, Texas it was my desire to give the readers of the Advocate an opportunity to see the faces of the men who made it possible for us to complete our new building at the Orphanage. I may be able to do this later. I will introduce to the reader the "Young Men's Business League," an organization of business men who are optimistic, energetic and persevering in the building up of a greater Waco and surrounding country. The Y. M. B. L. is composed of the best business men to be found in Waco—lawyers, doctors, merchants, bankers, mechanics, preachers, teachers, etc. They believe in the future of Waco, with their soul, mind, strength and pocketbook. When you touch the moving, whirling, humming activities of Waco you are coming in touch with the mainspring of the Y. M. B. L. They lend their money-getting powers to no enterprise until by thorough investigation they find it to be for the best interest of the entire citizenship of their city; but when this fact is found and they adopt the cause and start out for the money they leave entirely out of their vocabulary the word "fail."

It is well known to the reader that my first task for this conference year was the raising of money for an artesian well (not a deep well to be pumped, but an artesian well with a flow) giving us water for a laundry, bakery and other improvements, besides giving us more adequate fire protection and a source of revenue by supplying our neighbors with water. I had raised in all-cash and pledges—approximately five thousand dollars, and was in a fair way for the remainder when the cry of homeless children touched the heart of our manager in such a way that he demanded of me to drop the well proposition and immediately go to work for the completion of the new building. I obeyed the command. I conferred with my presiding elder, Dr. Horace Bishop, in regard to my plans. Next I visited Presiding Elder Whitehurst, of Waco District, with whom I had previously talked about a money campaign in Waco; on this occasion we talked only of how to do the work. I informed him that I would bring the matter before the Y. M. B. L. and if I could succeed in proving to them that the orphanage was an asset, and not a beggarly liability, we would get the money. I asked Dr. Burroughs to accompany me to see some of the business men, which he did, and from the very start we were greeted with words of encouragement. I visited the lodge and brought the matter before them. They unanimously agreed to take up the work. They completed their organization for the work by making John F. Wright chairman of the Y. M. B. L. work. The captains of the ten teams are as follows: F. A. Winchell, Dr. C. F. Schenck, Sam Knight, W. W. Woodson, E. B. McPeak, W. T. Wheeler, John Wycher, Turner Hubby, L. E. Bain, C. P. Link. The campaign committee is: John F. Wright, chairman; W. V. Crawford, Frank J. Trau, E. A. Miller and Robert B. Dupree. The Waco Morning News and Waco Times-Herald deserve great credit for their open columns which were so freely used by our esteemed reporter, Mr. Bishop, who vindicated the power of the pen. I do not call to mind the name of the young men who served luncheons, but I do remember that the table was loaded each day with the most choice viands the market could afford, and I also remember that seven of our pretty and accomplished young women from the orphanage served at the table. Our guests of honor were Presiding Elder Whitehurst, Father and Mother Burroughs, Mrs. J. F. Wright and Mrs. Lee. We have \$17,000 in hand and our Dynamite Committee has gone out after the remaining \$3000. They will get it. This is only the beginning of a Greater Orphanage. We need publicity and we will get it. With an expenditure of seventy dollars I have made it possible for our Orphanage to be shown with our great Methodist Pageant and also to be shown separate as it was at the Hippodrome, in Waco, through the kindness of Mr. J. P. Everett. Our new building will now be complete. We will take great pleasure giving a place in our honor roll for all who have in any way contributed in this money campaign. This honor roll will remain in the Orphanage. We are trying to get rates with the Southern Traction Company, to bring our children to the Jubilee Conference at Waxahachie and it is now in order for some great and good man or woman to send us about \$200 for that purpose.

A CORRECTION.

In the report of the West Texas Conference on "The Spiritual State of the Church," the item should read: Number received on confession 3737; certificate, 4229; total, 7966—almost a thousand from each district. Of those received on confession, 1990 were from the Sunday School. S. W. KEMERER.

RELATED HONORS.

Last April the Sunday School Board of the Texas Conference promised to the Sunday School in each district sending in the largest offering for Children's Day by June 1 a large copy of the Standard of Efficiency. Since June 1 the Field Secretary has been so constantly on the road in meetings and institutes that the awarding and mailing out of these standards was out of the question. So they will be awarded to the pastors of those lucky schools at conference. For the first time in many years a whole district in this conference will report a solid column on Children's Day. The Marlin District has a report from every charge, and the money has been sent to the Treasurer. Nine charges have reported on Rally Day as follows: Palestine, Centenary, \$8.35; Rusk Station, \$4.25; Wallis, \$6.36; Bryan, \$6; Buckholts, \$2.35; Ogburn Circuit, \$2; Lyon's Mission, \$5; Brenham, \$5.91; Texas City, \$15; total, \$55.22. If possible, please send in Rally Day and Children's Day money before conference. We are about \$300 short and a little effort on the part of our friends will put us in the clear. Texas Conference Sunday School Board, WALTER G. HARBIN, Field Sec.

ANNUAL CONFERENCE NOTICES.

The committee and the class of the first year will meet at the Methodist Church at Waxahachie at 9 o'clock Tuesday, November 14. Written examinations. JOHN G. POLLARD, Chairman.

The class of the fourth year will meet the committee in Lufkin, November 7, at 9 o'clock a. m. Bring your certificates and sermons. Written examination. H. B. SMITH, Chairman.

The Class for Admission to the Northwest Texas Conference will meet the committee at Stamford Tuesday, November 7, at 10 a. m., at such place as the local committee may designate. GEO. S. SLOVER.

TEXAS CONFERENCE.

Board of Missions will meet Wednesday, November 8, at 2:30 p. m., at the place to be announced in Lufkin. Please, Brother Presiding Elder, have your application with Secretary W. H. Crum, and let each man serving a charge receiving missionary money this year have his report in the hands of the Secretary before this meeting. J. W. MILLS, Pres. W. H. CRUM, Sec.

TEXAS CONFERENCE.

Committee and Class of the Third Year will meet at the Methodist Church in Lufkin, Tuesday morning, November 7, at 9 o'clock. J. W. MILLS, Chairman.

BOARD OF MISSIONS CENTRAL TEXAS CONFERENCE.

The Board of Missions of the Central Texas Conference will meet at the Methodist Church in Waxahachie at 2 p. m., November 14, 1916. Let all members, lay and clerical, be present. If any of the laymen find it impossible to serve on the Board this quadrennium, will they please notify the Board? It is important that active members be secured. Will the presiding elders please comply promptly with request of the Assistant Secretary and file their applications for assistance by November 12? Let us do great things this Jubilee Year. F. P. CULVER, Pres. M. S. HOTCHKISS, Sec.

LOOK HERE!

What do you presiding elders of the Northwest Texas Conference mean by not sending me the names of your lay delegates, applicants for admission on trial, and local preachers who are to be up for ordination? Let every preacher, a member of the conference, who does not intend to attend conference, inform me at once. This will aid me very much in my work of entertaining the conference. I cannot provide for your lay delegates and others who are not members of the conference when I do not know their names. G. S. WYATT.

The presiding elders of the Northwest Texas Conference will meet at the St. John's Methodist Church in Stamford Tuesday, November 7, at 2 o'clock p. m. J. G. MILLER.

CENTRAL TEXAS.

I have been in communication with the railroads running into Waxahachie and they inform me that they cannot give reduced rates to the conference because the records show that so few round trip fares were sold to the Corsicana Conference last year. I am sorry on account of the laymen expected at the conference, but I have done all I can in the matter. I am still receiving photos in every day's mail. Please hurry up with them, and don't ask us to accept a cut you may have on hand. A majority have already sent in. Let's make it unanimous. It will be regretted by the members of the conference, by your family and by your friends, if not by yourself later, if your likeness does not occur in this great "Jubilee Journal." I beg for the sake of all, don't fail. Yours to serve, A. D. PORTER. Cleburne, Texas.

TEXAS CONFERENCE.

The roads traversing the territory of our conference have been asked for rates to our conference and I have heard favorably from some and do not doubt but that the others will do the same. Tickets will be on sale November 6 and 7, good to 15, at fare and one-third for round trip. If rates are not on sale at your station, buy to nearest junction and then rebuy. Just ask for the rates to the conference at Lufkin November 8-13. Some little uncertainty as to the roads having the proper name, and if you ask this way you will get the favors. O. T. HOTCHKISS, Secretary.

ADMISSION ON TRIAL—CENTRAL TEXAS CONFERENCE.

The committee will meet at Waxahachie, Texas, at 2:30 p. m., November 14. Those who are to come before us will do so at that hour. GEO. F. CAMPBELL, Chairman.

NOTICE TO EAST OKLAHOMA CONFERENCE PREACHERS.

I wish to call attention to Standing Rule 17. Do not fail to read it before you start to conference, and please hand me your report on Wednesday, or if you are not coming to conference, or should see that you will be late, please mail me your report to Muskogee, so that it will reach me not later than Wednesday, November 22. T. J. GROSS, Statistical Secretary.

The Committee and Class of the Fourth Year will meet at Waxahachie Tuesday morning, at 10 o'clock. Let the members of the class who took their course at Georgetown or by correspondence, be sure their certificates are before the committee. R. W. NATION, Chairman. Rice, Texas.

TO THE PREACHERS OF THE EAST OKLAHOMA CONFERENCE.

Our Conference Board of Missions has just recently paid the third quarterly allowance to our conference missionaries, and the Secretary of the Board authorizes me to say that unless our collections are better for missions this

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

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

AGENTS WANTED.

NEARLY everybody suffers with their feet. Tired, achy and callous feet are kill-comforts which affect both health and income. Agents wanted for Rush's Foot Powder, price 25c, good profit. Send us 10c for trial package and particulars to agents. S. RUSH WEAVER, 1112 Chestnut St., Philadelphia, Pa.

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

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New six-room cottage five blocks from S. M. U. Address A. L. CONNER, S. M. U., Dallas, Texas.

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DOORS and windows, with frames, for church building, \$300; cost about \$700. Expect to wreck Oak Lawn church. B. M. BURGER, Dallas, Texas.

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

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

PREACHERS WANTED.

WANTED—Three single men for circuits that will pay \$700 each. No parsonage. S. B. JOHNSTON, P. E., Uvalde, Texas.

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EVERBLOOMING ROSES, 2-year old, \$2.00 per dozen. All kind fruit and ornamental trees, shrubs and vines. Catalog free. C. SHAMBURGER, Tyler, Texas.

TELEGRAPHY.

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MARRIAGES.

MELTON-GILLIAM.—At the Methodist parsonage, in Ladonia, Texas, October 21, 1916, Mr. Manson Melton and Miss Bettie Gilliam were united in marriage, Rev. W. R. McCarter officiating.

CHAMBERS-McCLELLAN.—In the Methodist parsonage, at Bardwell, October 22, 1916, Mr. Fletcher H. Chambers and Miss Inez McClellan, Rev. G. W. Kincheloe officiating.

BARTON-BUCKNER.—At the home of Mr. and Mrs. R. W. Buckner, Overton, Texas, 8:30 p. m., October 14, 1916, occurred the marriage of their daughter, Miss Syble Wilma Buckner to Mr. Sam Harrison Barton, both of Overton, Texas, Rev. Leo Hopkins officiating.

EUBANKS DAWS.—At the Methodist parsonage in Woodson, Texas, February 14, 1916, by Rev. J. David Crockett, Mr. Garland Eubanks and Miss Thelma Daws.

LEWIS-McCOY.—Mr. Glover A. Lewis and Miss Anice McCoy, October 18, 1916, at the home of the bride, Mr. W. C. McCoy, at Turnersville, Texas, Rev. Mac M. Smith officiating.

Beeville District—First Round.

- Raymondville, Nov. 10.
Hartlingen, Nov. 11, 12.
San Benito, Nov. 12, 7:30.
Brownsville, Nov. 13.
LaFeria, Nov. 14, preaching 7:30.
Mission, Nov. 15, preaching 7:30.
McAllen, Nov. 16, preaching & Q. C.
Mercedes, Nov. 17, preaching.
Edinburg, Nov. 18, 19, preaching and Q. C.
Pharr, Nov. 19, preaching & Q. C. 7:30.
Berclair, Nov. 22, preaching & Q. C. 7:30.
Aransas Pass, Nov. 25, 26.
Gregory, Nov. 26, Q. C. 3 p. m.
Beeville, Nov. 29.
Oakville, Dec. 1.
Mathis, Dec. 2, 3.
Fulfrrias, Dec. 3, preaching & Q. C. 7:30.
Skidmore, Dec. 6, preaching and Q. C. 7:30.
Alice, Dec. 9, 10.
Alice Circuit, Dec. 10.
Sinton, Dec. 13.
Bishop, Dec. 16, 17.
Kingsville, Dec. 17, preaching & Q. C. 7:30.
Corpus Mission, Dec. 20, preaching and Q. C. 7:30.
Corpus First Church, Dec. 21, Q. C. 7:30.
Robstown, Dec. 23, 24.
Callallen, Dec. 24, Q. C. 4 p. m. preaching 7:30.
Kennedy, Dec. 27, preaching 7:30.
Karnes City, Dec. 30, 31.
Floresville, Dec. 31, preaching & Q. C. 7:30.
T. F. SESSIONS, P. E.

San Angelo District—First Round.

- Chadbourne St., Nov. 5.
Miles, Nov. 11, 12.
Junction, at Junction, Nov. 18, 19, 11 a. m.
Menard, at Menard, Nov. 19, 7:30 p. m.
Ozona, Nov. 25, 26.
Sonora, Dec. 2, 3, 11 a. m.
Eldorado, at Eldorado, Dec. 3, 7:30 p. m.
Paint Rock, at P. R., Dec. 9, 10, 11 a. m.
Eola, at Mullen, Dec. 10, 7:30 p. m.
Brady, Dec. 16, 17, 11 a. m.
Rochelle, at Rochelle, Dec. 17, 7:30 p. m.
First Church, San Angelo, Dec. 24.
Water Valley, at Carlsbad, Dec. 30, 31.
Barnhart, at Barnhart, Jan. 6, 7, 11 a. m.
Sherwood, at Sherwood, Jan. 7, 7:30 p. m.
Eden, at Eden, Jan. 13, 14.
Sterling, at Sterling, Jan. 20, 21.
Midland, Jan. 27, 28.

Let the pastors and all the official members, and any others concerned, clip the above notice and file for further use, as it may not appear in the Advocate but one time. J. M. PERRY, P. E.

OUR CONFERENCES.

- Northwest Texas, Stamford, Bishop E. D. Mouson, November 8.
Texas Conference, Lufkin, Bishop J. F. McCoy, November 8.
Central Texas Conference, Waxahachie, Bishop J. H. McCoy, November 15.
East Oklahoma Conference, Muskogee, Bishop E. D. Mouson, November 22.



OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

BREWER—Mary Elizabeth Brewer, wife of Rev. T. F. Brewer, was born in Marshall County, Mississippi, February 18, 1847; died at the home of her son, R. P. Brewer, in McAlester, Oklahoma, August 11, 1916. She was the daughter of J. M. Webster, of Mississippi. Was married to Rev. T. F. Brewer March, 1873, and came with him that year to the Arkansas Conference. In 1875 they came to the Indian Mission Conference. Brother Brewer taking charge of the Asbury Training School in Euflaula, where Dr. Brewer is now pastor, she beginning and ending her work for the Church in this new field in that little city. During all these years Dr. Brewer has served the Church faithfully and efficiently as presiding elder, editor, educator, and to all his work Sister Brewer, in the spirit of loving, loyal, unselfish devotion, gave her life. It was, perhaps, while in the educational work of the Church she did her most lasting work for her Church and her Lord. Here she came in contact with hundreds of girls at an impressionable age and having been a Christian most all her life, by her constant and loving care for and devotion to them, left the impress of her sweet Christian character upon them. To them she was Mother Brewer and hundreds delight to so speak of her now. She having thus left her impress upon so many girls though having left us still lives with us. Her love for her Lord was constraining; her service for her Church was faithful and unselfish; her devotion to ministrations in her home were sublimely beautiful and her life, therefore, was one of joy and peace unspokeable. During her last sickness, which lasted about four months, she was ever conscious of the presence of her Lord, often telling her husband of the joy and peace she had while communing with Him. Once, after resting from a sinking spell all thought would end in her passing away, she said to her husband: "Mr. Brewer, why did not the Lord let me pass through; I got to the gate and saw it open and saw the beautiful city and heard the angels singing." On the morning of August 11 she triumphantly passed through the gate and many who had known and loved her here bid her a welcome into a new paragon built for her by her Lord whom she had served so faithfully here. She leaves a husband and two children, Robert and Bess, with a host of friends who mourn, but not as those who have no hope, their loss. The writer, assisted by Revs. C. L. Brooks, J. Carpenter and C. B. Cross, conducted her funeral in the First Methodist Church, in Muskogee, Oklahoma, in the presence of a great congregation of friends and loved ones. The floral offerings were many and beautiful. In the beautiful cemetery near the city of Muskogee we laid her body to rest, there to await the resurrection morning. We shall see her again. J. M. PETERSON.

LANDIS—Mrs. Mamie E. (Wilson) was born near Unionville, Bedford County, Tennessee, June 15, 1848, and died in Texas, September 16, 1916. She professed faith in Christ quite early in life, joined the Methodist Episcopal Church, South, and lived there in a consistent and valued member until God called her home. She was married November 25, 1869, to R. B. Landis, who died October 12, 1882, leaving her with seven small children to fight life's battles alone. She did not despair, but bravely met the difficulties and succeeded in bringing up her children to honorable manhood and womanhood. She moved with her children to Texas in 1903. Of the seven children, Ewing and Marvin Landis and Mrs. Cora L. Sheffield are residents of Fields, New Mexico; John, James and Walter live at Memphis, Texas, and Mrs. Mary L. Floyd at Vernon, Texas. Her rather sudden death brought a violent shock and deepest grief to her children, only brother and many friends. We laid her gently to rest in the old Churchyard, where she had worshipped in her girlhood and early womanhood, and where lie husband, father and mother. The writer has known her from her girlhood and esteemed her for her many sterling qualities. As teacher, he had the pleasure of helping in her task of educating and training her children for usefulness here and for happiness hereafter. She was very solicitous to have her children be true men and women, and, above all, devout Christians. She often sang with solicitude, yet with fond hope, "Will the Circle be Unbroken?" To the children let me say that the question suggested in the song is for you to answer. Mother's work is done. If you see her face again it must be in realms of eternal bliss. Do not disappoint her. Children, meet your mother. Brother, meet your sister. A friend, W. E. THOMPSON.

KAY—Lloyd Kay was born in Spring Hill, Texas, June 20, 1892, and died in Ennis, Texas, October 5, 1916. He was the eldest son of Mr. and Mrs. B. F. Kay. He was dedicated to the Lord by baptism in his infancy, though he never made a public profession of faith, and joined the Church. He was ill about five weeks, and during the time talked a great deal to his mother about his soul, death and the future, and the mother heart clings fondly and assuredly to the hope that he was saved. He testified as to his faith in Christ and peacefully passed out into the great beyond. By profession he was a druggist, and worked in the following towns: Fort Worth, Gainesville, Wynnewood, Okla., and Port Arthur, Texas. One of the strongest evidences of his real worth was his perfect devotion to his mother. He never forgot her on birthdays, Christmas and other special days. A young life has ended its earthly career, but we trust only to take it up anew on the other side, where interrupted progress may continue in bliss and joy forever. To the Christian heart death only means temporary separation, and it will not be long, at most, till loved ones will follow; and father, mother, brothers and sisters will again meet him who has gone on before. Faith in Christ solves all problems. J. C. MIMMS, P. C. Ennis, Texas.

ADAIR—On October 1, 1916, the death angel again came to the home of Mr. and Mrs. John Adair and claimed for its victim their sweet little babe. It was only permitted to remain with them a short time, but we understand the hearts of their dear parents and they are sad. But cheer up, dear parents, for little babe is gone to be with Jesus and all redeemed of earth. For our blessed Lord said of such is the kingdom of heaven. Look up, dear parents, and march steadily on with an eye of faith fixed on heaven, and in due time we shall be reunited with our loved ones gone on. They are waiting and watching for you. C. T. JACKSON.

BLOCKER—Emily Rice Blocker was born January 6, 1831, in Colleton County, South Carolina. She moved to Georgia with her parents when a child. She was married to Josiah G. Jones on September 3, 1846, and their union was a happy one. She joined the Methodist Church in her seventeenth year and was a faithful and consistent member of the Methodist Church until her death. She died January 25, 1916. She said she was prepared to go to that better world. Said she wanted to go home. She had the strongest faith of any one I ever knew. S. A. BROWN.

GLEGHORN—Miss Willie Frances Gleghorn; one of Forney's most popular young ladies, was called away very suddenly. She was taken ill on the last evening of September and died the next morning, October 1, 1916. Her father, mother, three brothers and two sisters and a host of friends survive her. The funeral service was conducted at the M. E. Church, where she was a member, having been since she was fourteen years of age. The Sunday School contributed beautiful floral offerings. The writer conducted the funeral service, being assisted by the Baptist and Presbyterian pastors, Revs. Jenkins and Byars. After the service the great throng of people that more than filled the M. E. Church, repaired to the cemetery, where we laid the remains beneath the mound, covered with beautiful flowers, to await the final resurrection. Her pastor, T. W. PRESTON.

BRADDOCK—William L. Braddock was born in Ippah County, Mississippi, November 23, 1846, and went home with God from his home, near Roxton, Texas, March 2, 1916. He was converted and joined the Methodist Episcopal Church, South, during his early manhood and lived a faithful member until the day of his death. Brother Braddock was a Methodist after the old type, being always ready to tell others why he was a Christian and why he was a Methodist. No other man in his community read his Bible more or was better informed of the laws and the polity of his Church than was he. Until a few years of his death, and before he was disabled by age and disease, he was always in his place at Church and in the spirit of prayer and worship. On March 3 we laid his weary body to rest in the McGlasson Cemetery, surrounded by a host of relatives and friends. We said "Good-bye," but for only a while. K. R. ISBELL. Roxton, Texas.

MCCOY—The subject of this sketch, Mrs. Fannie M. McCoy (nee Willis) was born in Upson County, Georgia, September 20, 1840, and departed this life October 20, 1916. She was married to H. R. McCoy in 1857 and immediately after their marriage the young couple moved to Texas and settled in Cass County, where they raised a family of eight children, six of whom are left to mourn the loss of mother. She professed religion and joined the M. E. Church, South, at 12 years of age, in which faith she lived till the Lord called her home. Sister McCoy was a remarkable character. Those who had known her the longest and had associated the longest with her said they never saw her out of humor and never heard her speak a harsh word of any one. She never seemed disturbed unless there was sickness in her family. She looked on the bright side and always saw the good in everything and everybody. She "finished her course" and is wearing her crown. May her children emulate her noble life and meet her in the glory world. J. C. HIDDLESTON.

BOYLES—Mrs. James M. Boyles (nee Mary T. Pauley) was born January 12, 1856, in Giles County, Tennessee; was married to James M. Boyles November 26, 1875. They lived for twenty years in Alabama. In 1899 they came to Texas, locating near Willow Point, Texas. In 1910 they moved to Austin, where the summons came September 25, 1916. She is survived by her husband and three sons, W. G. Boyles, of Waco; J. E. Boyles, of Reno, Nevada; Roy L. Boyles, of Austin, two devoted daughters-in-law and two sweet grandchildren, whom she loved so well. She was cheerful and active to the last and bore her great suffering bravely. A faithful wife, loving mother and kind, helpful neighbor has gone to her reward. She joined the Methodist Church early in life and was one of those happy, cheerful Christians. She was buried from the home of her son, Roy L. Boyles, funeral services conducted by Rev. R. P. Shuler. She was gently laid to rest in beautiful Oakwood Cemetery. She sleeps well. Dear husband, children, may you all join her in glory. MRS. H. E. DRAPER.

ROUNSAVALL—Mrs. E. G. Rounsavall died September 10, 1916, at her home in Winchester, Kentucky. Time with our dear friend is no more, and to us, who so loved and valued her in life, only precious memories remain. Over two years ago she came back, after an absence of many years, to revisit the old scenes and old friends, and the good-bye then given left a heartache that "God be with you" could hardly console. We were a party of friends, making ready, day by day, for our future home in the "better land." She, the brightest, most helpful of all, and the one who so loved life and all the joys it held for her, was ready first, and received the summons to enter into the rest eternal. For her, we know it is blessed, peaceful rest, but we mourn her absence and grieve with her dear children who, without her mother love and counsel, are indeed desolate. To the world she always gave her best, and richly it came back to her in the love and esteem of all who knew her, for surely the heart grows rich in giving. Cotemporary with her, in the great work of education, were two other gifted women, Mrs. Kidd-Kay, of Sherman, and Miss Lizzie Wilson in Mexico, who were equally as self-forgetful in their efforts for uplifting humanity. It is a striking coincidence that, within a few days of each other, these three received from the great Master: "Well done, good and faithful servants; enter thou into the joy of thy Lord." To us it seems that not one of them could be

New Bible Picture Study

The Christian Herald Bible Picture Study recently ended was a tremendous success. Thousands of people were led to read the Bible who might never have been induced to do so by other means. Thousands of others renewed their acquaintance with the Old Book, having expressed heartfelt appreciation because of the opportunity thus presented. There were 419 rewards—first reward, \$1,250.00; second reward, \$625; third reward, \$350, and so on down the list. Innumerable letters were received expressing thanks for this new way of bringing the Bible to the direct attention of the people. The Christian Herald announces a new Study. Over 500 rewards will be allotted. Every reader of the Christian Herald may have an opportunity to gain one of these rewards. All you have to do is to fit appropriate Bible verses to pictures, which will be published each week in the Christian Herald. You may obtain a list of Bible verses from which the acceptable verses may be selected. Write at once for particulars.

OTHER FEATURES

Over one million persons read the Christian Herald. If so many people like it better than any other paper there MUST be a convincing reason that should impel YOU to read it. If you subscribe AT ONCE you will be able to read the continued story of "The Wicked John Goode," a true story of a real man who was incorrigible in his boyhood, in his youth a thief, in his manhood a burglar and grafter. It is a terrible picture of degeneration, but the bright side comes when, having been brought to Christ, he is devoting his life to the regeneration of the under world to which he once belonged. Read "The Church and Present Day Social Problems," "The Future of Christianity," "The Church in the Rural Community," "The Children in the Church," "The Church and Socialism," etc. Jewett's splendid Meditations; splendid serials; short stories; poems; thousands of illustrations during the year. Subscription price, \$1.50 if you write at once. After November 10th, \$2.00 per year. THE CHRISTIAN HERALD, 820 BIBLE HOUSE, NEW YORK.

spared, "God knows best." Sometimes in the darkest shadows there is a tinge of light, and we know she can never pass out of the lives of her numberless friends and pupils. Her unselfish work will be reflected throughout their lives in efforts for the betterment of others. No words can express the appreciation of the almost countless numbers who came in touch with her all over our great State as friends and pupils. As friend she was endowed with a unique charm all her own, and as teacher, with all that strong mental force and human sympathy, needed to combat and rightly adjust the perplexing duties and emergencies constantly arising in a large school. We knew her first in Huntsville as teacher of music in the out Andrew Female College; and who of us can ever forget her accents, so tender and touching in the sweet old songs of those days? To us comes the thought that happy, thrice happy, she is now singing praises, with all the redeemed, in that "far away home of the soul." The greater part of her life work in Texas was first as Associate Principal with her husband, Prof. R. O. Rounsavall, in Coronado Institute at San Marcos, and then the same position for many years at Waco Female College, both of which were under the auspices of the Methodist Church. With a background of unusual enthusiasm in the progress of education, their success throughout the State was phenomenal. In all those busy years it mattered not how irresponsible the natures committed to her care, her influence brought to them higher and nobler aims, making them strong and hopeful, and ready to face life's serious problems. She possessed that inherent power and magnetism that brought home to the most careless the true meaning of what life was for them. "The measure of a life is its service," and all who knew her can testify to the broad and ever-widening influence of that service. Bravely, faithfully and unafraid, she has gone to her reward. HER FRIEND. Huntsville, Texas.

MEREDITH—Donald Cunningham Meredith was born to Rev. and Mrs. J. H. Meredith in the town of Westport, Ind., Feb. 26, 1906. At about the age of seven years he was converted and came voluntarily into the Church. Donald was a bright boy and promised great things for his after life had he been spared. He was the third of four children, those surviving being Mary, Ray and Ruth. He was taken sick on Monday, Oct. 9, and after several hours of suffering passed into the great beyond at 7 o'clock on the afternoon of October 11, 1916, being ten years, seven months and fifteen days old. He showed great interest in things spiritual. It was not unusual for him to testify in an experience meeting and he often led the boys' prayer meeting in his home Church and led in prayer when called on. He took Sacrament on Sunday before his death along with the other members of the family, and in the afternoon of the same day talked much with his parents about what he intended to do for them when he became a man. His going away was a great shock to the community in Center Point, Texas, where his father is the beloved pastor. Our large church was crowded at the service, which was conducted by the presiding elder, J. H. Groseclose, assisted by Revs. S. L. Batchelor, H. M. Ratliff, Louis McVea and R. A. Waltrip. He was buried in the cemetery at Center Point, Texas, Rev. S. W. Kemmerer, the pastor, assisting the above brethren in the service. The sorrowing parents know where to find the little darling. "He is not, for God hath taken him." J. H. GROSECLOSE.

REAGAN—On the evening of September 4 Rev. Robert Allen Reagan passed quietly away at the home of his daughter, Mrs. Jerome Duncan, of Polytechnic, Texas. Brother Reagan was a little past seventy-nine years of age at the time of his going. He had been a Methodist preacher for nearly fifty years, having joined the Tennessee Conference in 1860, by far the larger part of his ministry was spent in Tennessee. Among some of the charges that he served were Woodberry Circuit, Rich Valley Circuit, Lynchburg Station, Tullahoma, Tracy City and North High Street, Nashville. In 1890 he transferred to the East Columbia Conference in Oregon. Here he continued his work as a faithful and effective pastor. During this time also he was made a presiding elder, in which capacity he served for seven years. He returned to his old conference in Tennessee in the fall of 1909. At the conference of 1910 he became a superannuate. Brother Reagan was a success as a preacher. It was not my pleasure to know him, however, until after he became a superannuate. I met him for the first time in the late fall of 1914. He was then past seventy-seven years of age. But in spite of this ripe age he was one of the youngest men I have ever had the pleasure of knowing. He had a young man's interest both in men and events. He kept his face constantly toward the future. The tendency of the aged to think that the best days of the world are those that have dropped into the sunset did not grip Brother Reagan at all. His sun was ever in a morning sky and he was looking forward. For this reason he was especially fitted to be the friend and helpful companion of those far younger than himself. He could enter gladly and genuinely into all their dreams and hopes and ambitions. Though walking near the end of the way himself, he was still able to keep helpful fellowship with those who were near the beginning. With the blaze of life's sunset in his face he also enjoyed the radiance of the sunrise. To me personally he was an unending source of inspiration, encouragement and blessing. This

was true both when I saw his responsive face in the congregation and when I met him in the intimacy of my study alone. And I found a delight and an at-homeness in his company that I am certain would have been impossible had not his heart kept its spring-time. And it is easy for those of us who knew him well to know just how he was able to stay young to the very end of the day. He was a divine gift of youth. Nobody makes that fine grace possible for us but God. For "even the youth shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength." And so Brother Reagan had waited and his waiting had made him one of those rare and radiant and winsome saints that live forever in the Maytime. I esteemed him very highly for his firm grip of God. I loved him as my close, intimate and personal friend. His loss to every one of us who knew him is very real. And I am sure that all heaven will be a little more gladsome for his coming. CLOVIS G. CHAPPELL, Pastor of Polytechnic M. E. Church, South.

BRADLEY—Brother George Bradley was born in Brown County, Kentucky, February 8, 1845; was converted and joined the M. E. Church, South, in 1866, and lived a faithful member until his death, which occurred June 19, 1916. He joined the Southern Confederacy at sixteen years of age, and served until the end of the war. He was married to Miss Mary Elizabeth King, August 19, 1866. To their union were born ten children, seven of whom survive him. In 1877 he moved to Cooke County, Texas, where he lived until his death. Brother Bradley served his Church well and loyally as Cass Leader, Sunday School Superintendent and steward. Holy fire burned on his family altar. The pastor was always welcome in his home. He heard the call of his country when a boy and obeyed it. In young manhood he heard the call of God. He entered the service. He lived well; he died well. He met the grim monster without a fear. He lighted his death chamber with a smile of triumph. His funeral was preached by Brother J. A. Old (in the absence of his pastor). His body sleeps in Gainesville's beautiful cemetery. Peace to his ashes and sympathy and prayers to his sorrowing loved one. T. J. BECKHAM, Pastor.

BARRON—Sister Abba Barron, wife of A. G. Barron, one of our faithful and efficient exhorters, was born in Cass County, Texas, November 2, 1857, and died at her home, near Linden, Texas, October 3, 1916. These dates mark the beginning and the end of a precious and useful life. Many were the kind deeds wrought by her hands, the memory of which will abide in the lives of friends and relatives. On December 28, 1898, she was married and she and her husband lived happily together. Into their happy home came one child, a sweet little girl, who is just now budding into womanhood. Sister Barron joined the Church about thirteen years ago. Since that time she has been a loyal Church member and a faithful Christian. Her place in the pew was vacant only when circumstances prevented her attending the Church services. During her lingering illness she often told husband and daughter that she was nearing the end, and that she would soon leave them to be with Jesus. As the time of her departure drew near she prayed for those whom she was leaving behind, but to the last gave evidence of the sweet peace which filled her soul. When we placed her body in the family burying ground we wept, of course, but thanked God for a faith that stands all the tests of earth and gives man hope in the hour of death. I. O. DENT.

CALHOUN—Mrs. Callie Calhoun (nee Davis) was born March 8, 1866, in Rankin County, Mississippi. She was a daughter of Rev. Jas. T. Davis, late of the Northwest Texas Conference, and Frances Davis, who died April 22, 1877, at Dresden, Texas. She moved with her parents to Texas, in 1869, and her of the same until he died a superannuate, local preacher, joined the Northwest Texas Conference about 1871, and remained a member of the same until he died a superannuate, at Stephenville, Texas, March 29, 1909. He was a faithful, consecrated minister, whose charges were principally in Navarro, Hill, McLennan, Bosque, Hood, Erath and Eastland Counties. Callie was converted and joined the M. E. Church, South, in early childhood and spent a consecrated life within its fold. She was married in Erath County, November 29, 1887, to Mr. W. L. Calhoun, a steward of the Church at Eastland, Texas, where they resided until November 15, 1897, when they moved to near Rayville, La., where they resided until her death September 22, 1916. In August, 1916, she went to Meridian, Mississippi, to visit relatives, her health having been much impaired for several years. She there suffered a severe relapse, necessitating her removal to the Meridian Sanitarium, where she was joined by her husband and other relatives, and given careful and skillful treatment, despite all of which, after weeks of patient suffering, she peacefully and without a struggle, passed through the "valley of the shadow of death" to the better land. Her remains were brought to Rayville, La., where they were viewed by a large concourse of relatives and friends, and buried in the city cemetery. She is survived by her husband, three sons—John Davis, William I. Jr., and Joseph L. Calhoun, all grown—and two minor daughters, Frances and Caroline,

all of Ray E. Davis, Davis, of at Howe, Susan L. From her ecist preac was in an Texas, the to minister. After her preachers' As the wife in West T joined in saints, and by many who honor sheltered its instituti served Go friend, a h crete homu mother, w daily life home. We finished, b but "not a redeemed i Rayville

RHODS Mississippi when ten 1 soa County Malinda T Rhods pro joined the marriage la and remain to the Chr 1916, at his I have kno Eight of tl his home of any and have lost a leaves a w children to and an aff him, but ti no hope, s Brother R Mt. Vernon at Church was a good questions. her best m best memb ard, truste ent. His a bore them dear brothe

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all of Rayville, La.; by two brothers—James E. Davis, of Aspermont, and Rev. W. F. Davis, of the North Texas Conference, now at Howe, Texas; by her stepmother, Mrs. Susan L. Davis, of Stephenville, Texas, and by two half sisters, Franks and Mabel Davis. From her earliest recollection she was a Methodist preacher's daughter. Eleven years she was in an itinerant preacher's home in West Texas, the vicinities of which are best known to ministers' families and the Father above. After her marriage her home was still the preachers' home and she was their friend. As the wife of a Methodist steward, ten years in West Texas and nineteen in Louisiana, she joined in administering to the necessity of saints, and their hospitable home was blessed by many members of the Church militant who honored it with their presence and were sheltered there. She loved the Church, its institutions and its servants, and devoutly served God. She was a true and generous friend, a hospitable neighbor, a faithful, discrete housekeeper and a devoted wife and mother, whose religion was a part of her daily life and shone brightest in her own home. We could not see that her work was finished, but God knows best. We sorrow, but "not as those who have no hope." "The redeemed of the Lord shall meet again."

J. H. CALHOUN.  
Rayville La., Sept. 24.

**RHODES**—Thomas C. Rhodes was born in Mississippi October 28, 1848. Came to Texas when ten years of age and settled in Anderson County. He was happily married to Miss Malinda Thornal January 6, 1869. Brother Rhodes professed religion in early life and joined the Presbyterian Church. After his marriage he joined the M. E. Church, South, and remained a faithful member until called to the Church triumphant above September 10, 1916, at his home in Anderson County Texas. I have known Brother Rhodes for thirty years. Eight of these years I have been his pastor. His home was always open to the preachers of any and all denominations. I feel that I have lost a personal friend and brother. He leaves a wife and one son, with six grandchildren to mourn the loss of a true husband and an affectionate father. How they miss him, but they sorrow not as those who have no hope, for they know where to find him. Brother Rhodes was a charter member of Mt. Vernon Church. I have often seen him at Church when hardly able to sit up. He was a good citizen, always right on all moral questions. Anderson County has lost one of her best men. Mt. Vernon Church one of her best members. For many years he was steward, trustee and Sunday School superintendent. His afflictions were long and severe. He bore them all and is at rest. Good-bye, dear brother, until we meet.

J. M. MILLS.

**WEAVER**—Rev. F. T. Weaver was born October 20, 1851, in Itawamba County, Mississippi; was married August 5, 1869, to Miss Nannie Robertson. He came to Texas the same year to Hamilton County. He professed Christianity in early life. He lived a very consistent Christian life. He was licensed to preach January 8, 1882, by Elder A. K. Miller, serving in the local ranks for thirty-four years. Departed this life August 19, 1916, at Carbon, Texas, where he had lived for many years. Brother Weaver reared a large family of children (fourteen in all), who were at his bedside when he passed away. His only two sisters—Mrs. H. S. Anglin and Mrs. M. T. Rye—were at his bedside at the time of his death. He was ever ready to battle for his Master at every opportunity. He was in a meeting just a few days before he died with Brother Lane on Eolian charge. He has passed to the happy reward that awaits the faithful, being survived by his wife and children and hosts of other relatives, who are well satisfied that they will meet the dear one on the other side, where cares and troubles will all be over and where all grief and heartaches will be turned into joy. He has gone to meet his mother and her God. Aunt Mary Reeves was his mother. The pastor, Brother Singly, conducted the religious service, while the Masonic fraternity (of which he was Worshipful Master) buried him with honors as the golden sun was lowering in the west. May God bless and comfort all the relatives and may we all profit by the example of our beloved brother's pure life, is the prayer of his sister.

MRS. H. S. ANGLIN.

**RESOLUTIONS—REV. R. G. MOOD.**

Whereas, Our presiding elder, Rev. R. G. Mood, is now closing with us his four years; and

Whereas, The district under his wise management has made gratifying advancement on all lines; and

Whereas, We have found him to be brotherly, open and frank in his dealings both with preachers and people, so that we have learned to trust him implicitly; therefore be it

Resolved, That with sincere regret we give him up under the law of the Church; and, further, that we are profoundly grateful to the Great Head of the Church that his pure life and efficient services have been given to us.

Resolved further: That wherever in the wisdom of the appointing power his lot may be cast, he will carry with him our love and prayers for his continued usefulness.

Resolved, That a copy of these resolutions be furnished the Texas Christian Advocate, and News-Record for publication.

J. F. ARCHER.  
JOHN W. McMAHAN.  
C. L. SIMPSON.  
F. A. BASS.  
M. C. THOMAS.

**RESOLUTION.**

Whereas, Our much loved presiding elder, Brother S. W. Thomas, has finished his quadrennium as presiding elder of the Brenham District, and whereas our pleasant relations with Brother Thomas must be severed, therefore be it resolved by this, the fourth Quarterly Conference of the Brookshire and Patterson charge.

1. That we tender him our sincere thanks for his brotherly kindness toward us and his painstaking effort in our behalf.

2. That we commend him to the people wherever his lot may be cast in the future, for his devotion to duty and splendid executive ability.

3. That a copy of these resolutions be placed on the minutes of this Quarterly Conference, and that a copy be sent to the Texas Christian Advocate for publication.

(Signed) T. W. ST. JOHN, P. C.  
N. BROOKSHIRE.  
E. C. ADAMS.  
W. J. STIRLING.  
H. W. BULLER.  
BOLIN PATTISON.

**"A DISLOYAL CIRCUIT RIDER."**

I went up to Conference,  
A feelin' purt smart,  
But when I got into the town  
It almost broke my heart.

The Bishop said that I must preach.  
I said to him, Not so.  
He then looked his authority—  
"I'll see, sir, that you do."

I wrestled with the Bishop,  
I know'd I'd throw him down.  
I told him that my stoppin' place  
Was five miles out of town.

He said that he would send for me,  
That o'er the ground I'd skim.  
I said I could not ride a car,  
It made my head to swim.

Then git your hoss, and come and preach,  
And don't be so unkind.  
I got no hoss, as you well know,  
Besides my mule is blind.

He said he'd send a stretcher then,  
Be waitin' at the gate.  
I said I was not crippled,  
Only underneath my pate.

He said he'd send a policeman then,  
He'd get me in two minutes.  
I said he could not me arrest,  
I'm out of city limits.

I told him then what I would do,  
His senses it did shock,  
The only time I preach for you  
Is Sunday eleven o'clock.

He turned from me and walked away,  
His eyes upon the ground.  
He said unto his Cabinet,  
The Dunce, he throwed me down.

Next day I stood in Conference door,  
Commotion all inside,  
My heart was pounding on my teeth,  
I thought that I had died.

The Bishop gave out from the chair  
He wasn't on the fence,  
His moral worth is not involved,  
He jest ain't got no sense.

Repentance then did o'er me come  
I said I act'd a fool,  
In ashes wuz not sittin' now,  
Wuz a sittin' on a mule.

I said I would my mind improve,  
For work I would not care,  
Eat commentaries and reviews,  
Git loaded up fer bear.

Eat muddy physics, science, Greek,  
And logic by the bale,  
So when I go to conference  
They'll think that I'm a whale.

Began to eat when I got home,  
My appetite wuz strong,  
I filled my head now cramm'in' full,  
I did not take me long.

I then went up to Possum Trot,  
Appointment at that place,  
Had also to inquire around  
If they had fell from grace.

I took my text and splain'd,  
And then I do izort,  
Presiding elder with us wuz,  
He say it wuz a snort.

I rambled through Ezekiel,  
And weepin' Jeremiah,  
Had eloquence of Peter,  
Preached with all the old-time fire.

I closed the service feelin' good,  
I felt that I'm the man,  
Ye city preachers hear me blow,  
Now beat it if you can.

W. D. LUM.  
Caro, Texas.

**A WORD TO THE CONFERENCE COMMITTEE ON EVANGELISM.**

By reference to the Advocate of September 28 it will be seen that the State-Wide Committee on Evangelism has launched a large movement for next year. Instead of one great inspirational meeting, as was held last year, it is proposed to have fifteen—three to each conference. It is hoped that instead of reaching four hundred preachers and laymen, as we did by the one great meeting, we may reach by the new plan several thousand. Our speakers will cover the State after the fashion of the flying squadron. The presiding Bishop, the Home Mission Secretary and four Texas preachers, one of whom will be the editor of the Texas Christian Advocate, will compose the "squadron."

The entire details of the plan will be worked out at a meeting of the State-Wide Committee on Evangelism, which has been called to meet in Dallas the first week in December. But there are very important matters to be acted upon by the approaching session of our Annual Conferences. Here are some of them: The Committee on Evangelism should submit to the Annual Conference the following items:

1. Does the conference approve the plan of having the three inspirational evangelistic rallies?
2. Select the three places for these meetings.
3. Will the presiding elders co-operate by grouping their districts and hold their Missionary Institutes at these times and places?
4. Will they approve the recommendation to continue the State-wide organization and authorize the committee to fill any vacancies that may have been caused by transfer or otherwise?

That our memories may be refreshed as to what the committee recommended we publish again items six and seven from their report:

"Sixth, That instead of one inspirational meeting, as held last year, fifteen be held, three for each conference. The three places to be selected by the Conference Committee on Evangelism in connection with the presiding elders of that conference. The State-Wide Committee on Evangelism will furnish the speakers for these meetings, distributing them after the fashion of the 'flying squadron.' The 'flying squadron' to consist of six men, one of whom shall be the presiding Bishop of the conference, another the Home Mission Secretary and the four others Texas preachers. It is recommended that the presiding elders consider the propriety of letting this meeting take the place of District Missionary Institutes usually held the first of the year."

O. E. GODDARD.

**RESOLUTIONS—REV. CHAS. L. BROOKS.**

Resolution of the fourth Quarterly Conference of the Methodist Episcopal Church, South, East Oklahoma Conference, Muskogee District, Checotah Station, in session October 17, 1916.

Whereas, the Rev. Chas. L. Brooks has been the faithful presiding elder of the Muskogee District for three years; be it

Resolved, First, that we the members of this Quarterly Conference do hereby express our sincere appreciation of his splendid administrative work in our midst.

Second, That we, after three years' work together in the Lord's kingdom, have found him to be a strong preacher of the gospel, an effective executive of business affairs, and a man as true as steel, true to his word and to the Lord's work.

Third, That we petition the Bishop to send him back to lead us in one more year's successful achievements, thereby completing four years of most profitable and enjoyable work as presiding elder and official.

Fourth, That we send a copy of this resolution to the Bishop of this Annual Conference, and one copy to the Texas Christian Advocate.

Respectfully signed: G. S. Chenault, J. F. Adams, J. P. Gauding, W. A. Ellington, C. A. Holloway, J. O. Price, O. W. Stevens, L. B. Griffing, E. M. Hill, H. D. Kenney.

**RESOLUTIONS—LITTLE GEORGIA DUNCAN.**

Whereas, It has pleased the superintendent of the universe to remove from our midst the soul of little Georgia Duncan, who departed this life October 13, 1916, be it resolved:

1. In the death of Georgia her father and mother have lost a dutiful and obedient daughter, her sisters, Zelma and Hazel, a kind and loving sister, and her associates a kind friend.
2. In her death the Junior Class of the Bell Spring Sunday School has lost one of its faithful and zealous members, always faithful to her class.
3. We commend to her bereaved parents and sisters our Heavenly Father who alone can heal their broken hearts and to say, like David of old, She cannot come back to us, but by the grace of God we will go to her.
4. That a copy of this resolution be spread upon the minutes of our school, a copy sent to the bereaved family and a copy be sent to the Hillsboro Mirror and the Texas Christian Advocate for publication.

Respectfully submitted,  
MRS. EVALENA DEFORD,  
MRS. MINNIE YOUNG,  
MISS DOTT MEREDITH,  
Committee.

"Parents are the first and heaven-appointed guards of children."

**METHODIST ORPHANAGE.**

Report on Work Day and other specials for Methodist Orphanage:

Rev. W. L. Boulware, Lillian	\$ 3.00
Elliott S. S., Vernon Circuit	30.40
Mr. and Mrs. F. M. Hill, Bedias	2.00
W. M. S., Lone Oak	3.20
J. M. Davis, Trumbull	10.00
A Friend, Elgin	50.00
Mr. and Mrs. J. C. Barton, Clarks-ville	50.00
Mrs. N. C. Ferguson, Bells	25.00
R. P. Etter, Lone Oak	10.00
W. M. S., Utopia, by Mrs. F. X. Haley	6.00
Ryan S. S., by W. F. Ryan	3.60
R. A. Smith, Carlton	16.80
Mrs. J. A. Peel, Sr., Hearne	2.50
J. A. Peel, Hearne	2.00
Bryan Peel, Hearne	.50
Howell Peel, Hearne	1.00
Frank Peel, Hearne	1.00
James C. Peel, Hearne	.25
Mrs. L. T. Self, Hearne	1.50
Arnet Whatley, Hearne	1.00
Hatchel S. S., by A. W. Harrell	21.00
Mrs. Geo. F. Butler, Lockhart	6.00

We are grateful to the friends who have given the above. Will not others help in this worthy cause? Send your check to me at once.

W. T. GRAY,  
Field Secretary Methodist Orphanage,  
Station A, Fort Worth, Texas.

**A WORD TO THE CONFERENCE COMMITTEE ON EVANGELISM.**

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O. E. GODDARD.

**FARMERS' ELECTRICAL HAND BOOK.**

In this day and time, far removed from the tallow dip and the old grey mule, things electric have become essential "down on the farm." The "up to now" farmer has recognized this for some time, but has lacked the knowledge to put into practical use all the conveniences and economies that electricity affords. The Western Electric Co., in a book just issued, tells all about it. The title of the 160-page book is **Farmers' Electrical Hand Book** and from cover to cover there is not a page that does not contain something the farmer has long desired to know. "The book is not a mere catalog," says the Western Electric Co., "but contains a lot of valuable information to the farmer bearing on the application of electricity on the farm for telephone service, for light, for heat and for power." This information was prepared under the direction of authorities on the various subjects—expert knowledge to the farmer. The book endeavors to point out to the farmer the danger in the use of cheap wire, wiring material, etc., and all in the interests of the safety of life and property.

If interested, and who is not, write the Western Electric Co., at Dallas, and ask for the booklet. It will be sent you free.

**WHY TWO GREAT METHODIST CHURCHES?**

The United States and Canada are alive with this question today. Few people know anything about the real facts in the matter, because there has been but one book published that contains the whole matter, everything pertaining to it in one condensed volume. And few people try to get at the real facts in anything. Preachers and laymen should be thoroughly posted on this question right now, especially in the M. E. Church, South. The only history that contains everything pertaining to this is "Why Two Methodist Episcopal Churches?" by Wm. A. Bowen, in which a complete bibliography is given and which is found in no other work. This history gives all the debates, resolutions, facts and comments that led up to the split in 1844 and even down to date. Dr. H. M. DuBose, now book editor for the M. E. Church, South, wrote the introductory. Sent postpaid for only 50 cents either through the Methodist Publishing House, Nashville or Dallas or the author, Wm. A. Bowen, Arlington, Texas.

**Cuero District—First Round.**

Victoria, preaching, Oct. 29.  
Lolita, at Malone, Nov. 4, 5.  
Victoria, O. C., Nov. 6.  
Goliad, Nov. 7.  
Sadratt, at Bloomington, Nov. 11, 12.  
Hallettsville, at Mossy Grove, Nov. 18, 19.  
Provident, at Light's Chapel, Nov. 19.  
Yoakum, Nov. 20.  
Midfield, at Francitas, Nov. 25, 26.  
Palacios, Nov. 27, 28.  
El Campo, Nov. 29.  
Edna, Nov. 30.  
Pandora, at Caddo, Dec. 2, 3.  
Nixon, Dec. 4.  
Smiley, at Smiley, Dec. 5.  
Lavernia, at Lavernia, Dec. 7, 8.  
Stockdale, at Stockdale, Dec. 9, 10.  
Runge, Dec. 13.  
Ganado, at Louise, Dec. 16, 17.  
Port Lavaca, at Port Lavaca, Dec. 18, 19.  
Nursery, at Nursery, Dec. 20.  
Cuero, Dec. 23, 24.

We are asking the stewards to make early collections on salaries and the pastors to raise as much for benevolences as possible by January 1. This is very important.

The Texas Christian Advocate will assist us in this work. Let us endeavor to place this great paper in every Methodist home in the Cuero District during the year.

The District Stewards' meeting will be held in the Methodist Church at Cuero, Tuesday, November 14, at 7:30 p. m.

A. W. WILSON, P. E.

**El Paso District—First Round.**

Asbury, Oct. 21, 22.  
Trinity, Oct. 22, 23.  
Las Cruces, Oct. 25.  
Highland Park, Oct. 28, 29.  
East El Paso, Oct. 29, 30.  
Maria, Nov. 4, 5.  
Fort Davis, Nov. 5, 6.  
Alpine, Nov. 8.  
Buena Vista, Nov. 11, 12.  
Fort Stockton, Nov. 12, 13.  
Van Horn, Nov. 18, 19.  
Toyah, Nov. 25, 26.  
Sierra Blanca, Nov. 26, 27.  
Lordsburg, Dec. 2, 3.  
Hachita, Dec. 9, 10.  
Fularosa, Dec. 16, 17.  
Alamogordo, Dec. 17, 18.  
Deming, Dec. 23, 24.  
Clint, Dec. 24, 25.

The budget system with every member canvass, and the pupils in the Sunday School paying on the budget and not for lesson papers, with monthly or quarterly reports as to amounts paid, is being adopted in many of our charges with good effect. Good if you work it. Better get conference collections up now if there is going to be strain on the charge to raise finances. That leaves deck clear for other enterprises. "Arriba, Muchachos!"

HUBERT SMITH, P. E.

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

Some men are trying to live a secret Christian life. Imagine a noble husband trying to keep his marriage quiet.

**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 Bend, Ind.

**Hi-Lo!**

The Advocate Sewing Machine is "high" arm and "low" price, hence a "hi-lo" machine. It is a new model Drop-Head, Automatic Lift and is complete with all attachments. The Advocate Machine is the equal of most machines sold by regular dealers at \$75, but our arrangement with the factory enables us to ship the machine direct to your station, freight prepaid, thus saving you the additional amount.

Rev. J. M. Armstrong, Gorman, Texas, writes as follows: "The Advocate Sewing Machine has been received in good condition. It is a beauty and gives fine satisfaction."



This machine is guaranteed by the factory as well as ourselves, so you take no chances whatever. The price, including one year's subscription to the Advocate, is

**\$25.00**

Remit express or postoffice money order to

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1804 Jackson Street, Dallas, Texas.



Sixty Years the Standard



BAKING POWDER

Made from cream of tartar derived from grapes.

NO ALUM

A BRIEF STUDY OF THE RURAL CHURCH PROBLEM.

As this subject is receiving a good deal of attention at this time and is one of the most important questions of the day and as my work has been altogether in rural territory this year and I have had splendid opportunity to study this subject carefully, I desire to give the readers of the Advocate a few practical thoughts in regard to these matters. Perhaps a brief description of this part of the State will be of some interest to our readers. My work is in Wharton and Fort Bend Counties, with one appointment in Matagorda County. All this country is in the black land, and the soil is very rich and productive when the seasons are favorable. There are people here from several different nationalities, and this is a part of the black belt in which there are a great many negroes. We have five appointments—Beasley, Hungerford, Burr, Iago and Pledger. Beasley is on the S. P. Railroad about forty miles west from Houston and is a village of about 100 inhabitants. It has four Church organizations—Methodists, Baptists, Lutherans and Campbellites. All these denominations worship in the Baptist Church except the Lutherans, who have their own church building. The town is surrounded on all sides by Bohemians, who have recently bought the old school building, and I think they intend to send a priest there very soon. The people at this place have recently erected a magnificent school building, costing about \$12,000, which speaks well for the intelligence of that community, showing that they are very much interested in the education of their children.

Hungerford is also on the same railroad and has about thirty white people in it with a few negroes and Mexicans. There are no church buildings in the place belonging to white people and both the Methodists and the old-fashioned, Firm Foundation Campbellites use the schoolhouse for preaching purposes. Along in the eighties our people had a good church building there and a membership of about fifty persons and paid their pastors about \$500 and sometimes \$600 a year for their services. But the storm of 1900 destroyed their building and the Church commenced to weaken until now we have only eleven members there and they think that \$75 is too heavy an assessment for them to pay. About sixty per cent of the people around that place are Bohemians and there are also a few Germans in that community. They are now making preparations to build a Catholic Church there and will have it ready for occupancy before long, I think.

Burr is a small place with one store, but is in the midst of a splendid farming section, and the people there are also divided up religiously. Here we have a membership of twenty-three and our place of worship is a small schoolhouse, which has been enlarged recently. We have in that community some very fine people, but we are not strong enough to build a house of worship and will not be perhaps for a number of years.

Iago is on the Caney Valley Railroad and is one of the most prosperous and intelligent communities we have on the work. There the Methodists, Presbyterians, Baptists and two branches of the Campbellites all worship in the schoolhouse and there is

comparative unity and harmony among them.

Pledger is a very small village on the same railway as Iago and is in Matagorda County. Here, too, the Methodists, Baptists and Campbellites worship in the public schoolhouse, which is a fine building, costing about \$6000, and this also shows that there is some enterprise at that place and the people are interested in the education of their children. That is a very fine farming community and the lands are very rich indeed, capable of making from forty to sixty bushels of corn to the acre and a bale of cotton to the acre when the seasons are good. Now, even a casual consideration of the foregoing facts, will enable you to see that this is a very difficult field of labor and the Church problem is quite a serious one in this country.

As we all know, the Sunday School work is one of the most important and far-reaching departments of Church work, and yet we are wonderfully handicapped all over this section of the country on account of not being able to have Sunday Schools of our own. We have but one such Sunday School on this charge, and that is at Hungerford, where we only have about ten persons to attend, and there is no chance to get that school to observe Children's Day.

Our readers can easily see that it is very hard to build up the Methodist Church on a country work like this, and yet we have had good success, considering the difficulties under which we have had to labor. There have been eight other ministers cultivating the same field of labor that I have had—one Presbyterian, four Baptists and three Campbellites, and yet we have received more additions to the Methodist Church this year than all the eight preachers of the other denominations. So we have no reason whatever to be discouraged, and we believe that this mission should be continued, for we cannot afford to surrender the field and give it up to the other Churches. Now, if these other Churches were giving to the people the pure, unadulterated Gospel of Christ, just as it is taught by Jesus and the apostles in the Bible, then it might be said by some that we ought to give them the country and let them have it. But this they are not doing and they are teaching things that are not in the Bible at all, such as exclusive immersion, close communion, once in grace always in grace, imputed righteousness, by which they mean that the righteousness of Christ is imputed to the believers in such a manner that the sins of Christians are all covered up and they are going to heaven anyhow, notwithstanding all their "sins of the flesh," as they say, and baptismal regeneration as taught by Campbell and his deluded followers, and the denial of the regenerating power of the Holy Ghost.

Now, I ask in all seriousness, is there a true Methodist in the State of Texas who believes that we ought to surrender all our work in the rural sections of the State and give it up to the Churches who are promulgating such erroneous doctrines as are mentioned above? If there is such a Methodist anywhere in Texas as that he needs to know more about the Bible and to have a fresh baptism of the Holy Ghost.

No, my beloved brethren, we cannot afford to neglect our home mission fields, but what we need to do is to continue this work and preach the pure, unadulterated Gospel of Christ and let the people know just what the Holy Word of God teaches.

Our deep water brethren are going all over the country, far and wide, and are making their boast that they are the only people who are right and that they are going to take this whole country of South Texas, and that they have a right to do so. One of their ministers, who has proselyted two of our Methodists this year, stated that Wesley was an immersionist and that he refused to baptize any other way except in cases of sickness, and contends that he was telling the truth when he said it. The same man was reported to have asserted that up to seventy-five years ago nothing was practiced but immersion for baptism and that some folks took a vote somewhere and decided by a majority of one vote that sprinkling was right and from that time the Pedobaptists were practicing that mode.

Reader, don't that jar you? One would think that such inexcusable ignorance as that could not be found in this enlightened age. Recently a young man was licensed and ordained to preach in this country who had not advanced beyond the fifth grade in school. Now, I ask in all seriousness, ought we to turn over this country to the denominations who are doing these things and leave the poor

people to be led astray by such ignorant preachers as these and let them suffer for the want of wholesome gospel food? I answer, No, a thousand times no. I do not know that all the rural sections of our State are afflicted with such ignorant gossippers as to those whom we have called attention, but, be that as it may, I am sure that all of our mission fields need to be cultivated more diligently than they are and that strong able men should be sent to them, and that the Boards of Missions in all the conferences should look into these great problems very profoundly and increase the appropriations as much as possible and see to it that all our mission fields should be well-manned so that they could cope with the other denominations in the rural sections of our great State.

Before closing this article I wish to call attention to the great book by our friend, Dr. J. M. Moore, "The South Today." On this very subject under discussion our learned brother has this to say: "The farmers' Church is undergoing inspection and criticism. It is yet to be seen whether it is as badly off as the critics claim, or even as the survey-makers may be inclined to indicate. The country Church in the South has been and is a power for righteousness. With all its deficiencies it has produced strong, moral character in the citizenship. It has stood for integrity in public and private life, carried forward reforms with a vigor and a consciousness unknown in the cities and given leaders to the great professions and the commanding commercial enterprises. Such a record is not to be despised or even lightly regarded. It is not to be accounted for in any other way than that the country has had a preaching ministry that knew profoundly certain Christian doctrines, proclaiming them with conviction and frequently with vehemence and supported them by an undeniable personal Christian experience."

But, as this article is long enough, I will close with the earnest hope that our Mission Boards and presiding elders will give these matters their best attention and study and make the very best provision they can at all the conferences soon to be held.

W. W. HORNER.

LAY LEADERS IN THE ANNUAL CONFERENCE—A FURTHER WORD.

I notice there is a tendency to obscure the issue when that action of the conferences is being given on the proposed constitutional measure which gives to lay leaders membership ex-officio in the Annual Conferences. It is being spoken of as a measure "to give increased lay representation in the Annual Conferences." Now, as a plain matter of fact, it is nothing of the sort. It is quite true that if it were to become a law the Annual Conference would have a few more lay members in it. But it is wide of the mark to call this "a measure to give increased lay representation in the Annual Conference." This is a measure to do just one thing, namely, to give to the Laymen's Missionary Movement one member from each district in the Annual Conference, and to do this by making the District Lay Leader ex-officio a member of the Annual Conference. And, in addition to this, it is proposed to make the Conference Lay Leader a member ex-officio, too.

This is what the conferences are voting on and are voting against; the thing the conferences are afraid of, and the thing the conferences will not permit to become law.

The conferences are not opposed to having more laymen among them as members. They are opposed to the Laymen's Missionary Movement having a privilege which is denied the other interests of the Church. They are opposed to giving to any man or set of men, no matter who they be, nor what they represent, the right of ex-officio membership in the Annual Conference. The conferences are opposed to the ex-officio principle and method. They do not know and cannot know whereunto it may lead. They are rightly afraid of it. Having denied to the Bishops the right of ex-officio membership in the Annual Conference, they are afraid to open the ex-officio door lower down, lest they should admit an enemy unawares.

If this measure were simply a measure to increase the lay representation in the Annual Conference it would prevail, even small as is the increase offered. If it proposed to give adequate increase it would prevail by an overwhelming majority. But, being what it is, an attempt to introduce

the principle of ex-officio membership in the Annual Conference, and, doing what it proposes to do, discriminate against all the other boards and interests in favor of the Laymen's Missionary Movement and the Board of Lay Activities, it will be defeated by a good majority. And it will help to prevent misunderstanding if we "keep the issue straight."

W. F. DUNKLE. St. Petersburg, Fla.

A GIRL'S BEST FRIEND.

There was a time in your life, or maybe it is just now, when some one crossed your path who was everything that you wished you could be. She didn't know it perhaps, but you almost idolized her as you measured every one else by her standard, and watched them fall far short. Have you ever felt that way? I have. And then, perhaps, the first thing you know something has happened, the idol has tottered and the ideal shattered. Have you ever had that experience? I want to tell you of One in whom your confidence can never be shaken, and One who is a perfect ideal for a girl's life. It is Jesus. We look into our own lives only to see so much that is weak and sinful, so different from what we want it to be. But, thank God, there is an upward look as well as the downward. There is Jesus who stands before a girl always as her one perfect ideal of character.

And yet, is that all. If it is, then you and I are left as hopeless as we were at the start. I hear a girl say, and a Christian girl at that, "Yes, I know what you have said is true, but that can never do me any good, just to know that Jesus was perfectly spotless and sinless." Oh, yes, it can. Listen. "But we all \* \* \* beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. 3:18.) Don't you see it now? As we live in the presence of Jesus, the Holy Spirit works the change in us until Christ is formed in us, and we are transformed at last into his own perfect image. Wonderful thought, that we should be so like him that others seeing us should be reminded of Jesus! Wonderful privilege!

The secret of it all is just this. Jesus died for you and me, and by his death he not only purchased a future salvation but gave to us his own spotless righteousness as our very own, on the one condition that we believe in him. Read Romans 3:22 and see that it is so. Then, "looking unto Jesus" there need not be any more failures, need there? Life can always be full of sunshine for us because we know that he is working out our salvation for us, while we are simply trusting him to do it.

"Trusting as the moments fly,  
Trusting as the days go by;  
Trust him whate'er befall,  
Trusting Jesus, that is all."

MRS. W. E. HAWKINS, JR.

JUST KEEP THE RECORD CORRECT—"H. G. H." NOT EXACT.

It is with no small degree of trepidation that I am daring to encounter the "facile pen" and "knight of the quill" and "Damascus blade" of that Prince of Historical Sketches, H. G. H., who is jealously watchful of persons, places, dates and facts and usually furnishes a maximum of facts and minimum of mistakes. But, as he has "taken in hand to set forth in order a declaration "about persons" in his article on "Methodist History and Else" in the last Advocate, saying "John Wesley McKenzie, Great Teacher and Preacher, established a school near Clarksville," etc. Now, "it seems good to me, also having had" experience under "Old Master" in this school for two years," to "write having had a perfect understanding" of his name, which was "John Wither-spoon Pettigrew McKenzie," and not "John Wesley McKenzie," Brother H. G. H. has it.

I am sure Dr. John H. McLean and others will recognize this mistake. And, while not a "mortal," is, nevertheless, a real mistake, and those who knew "Old Master" know well that if he were alive, would in his own emphatic, if not brusque way, object to being called "John Wesley McKenzie" instead of his real name. So, Brother H. G. H., please correct your data.

H. B. HENRY.

Polytechnic, Texas.

The writing of letters over half a page in length is officially discouraged in Germany in order to conserve the paper supply.