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## The Method of Incarnation

**R**OBERT E. SPEER, in his monumental book, "Christianity and the Nations," says of missionary methods: "The first method is the method of our Savior himself—namely, the method of incarnation. That is the only way living truth can be communicated. Words cannot convey it. \* \* \*

"The supreme missionary method is this living of the gospel. Each true missionary is in himself a proclamation of Christ. Without a word he is making Christ known if he is living Christ before the people."

Our successes on the mission fields have been achieved by men and women whose primary method of work has been the method of incarnation. Without words by which to express the ideas of God, home, humanity or love these heroes of the Cross, nevertheless, have made their own daily lives the most eloquent language.

Adoniram Judson, James Stewart, David Hill and the rest have been living epistles known and read by the backward peoples among whom they have lived.

The workers on mission fields are a unit in saying that the need of these fields is for men and women whose supreme method of work will be the method of incarnation. The need of mission fields, wrote the immortal Judson, is for "humble, quiet, persevering men; men of sound, sterling talents (though, perhaps, not brilliant), of decent accomplishments, and some natural aptitude to acquire a language; men of amicable, yielding temper, willing to take the lowest place, to be least of all and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it, these are the men."

Had Robert E. Speer been discussing methods of Christian work for America rather than for China or Japan or any other mission field, could he have spoken differently? Had Adoniram Judson been naming the qualities of Christian workers for the United States of America rather than for workers in the great fields of missionary endeavor, could he have named different qualities?

The mission fields are not peculiar in their need of men and women whose method of work shall be the method of incarnation. The need of every field is precisely men and women whose lives will be a proclamation of the gospel.

Moral truth is a cold, dead thing until it is incarnated in a life. The truth of human equality meant nothing until it throbbled in the lives of the early patriots of our country. The gospel truth never moved the world until it burned in the living experiences of living apostles.

These reflections are appropriate at this time as we launch our campaigns of

personal evangelism. The fear has been expressed that these campaigns may degenerate into a lust for members without reference to their spiritual qualifications for Church membership. And if this should happen, no worse calamity could befall the Church in this generation.

The energies of our pastors for the next two months should be directed toward the bringing of our people into a closer personal relationship with Jesus Christ. The subject of personal surrender to Christ, of a personal acquaintance with Christ, of closer fellowship with the Spirit of God, should be presented from the sacred desk with unyielding insistency. No man, be he minister or layman, is qualified to introduce others to Christ who himself does not personally know Christ. The supreme qualification for the holy work of winning others is the ability to take Christ to them in one's own life. The one method of Christian work for all lands and for all times is the method of incarnation.

## Justifying the Ways of God

**T**HE condition of the world today has greatly taxed the faith of multitudes in the existence of an omnipotent and benevolent God.

The spectacle of well-nigh the whole world at war, resulting already in the slaughter of literally millions of men, has led vast numbers of thoughtful people to question either the omnipotence or the benevolence of God.

A recent contributor to the Westminster Gazette, London, has taken the pains to summarize the views of many Christian ministers on the ways of God in the great world-war.

Some are saying that God is responsible for good, but not for evil; others are saying that God is giving proof of his love by chastening the world; others are saying that God is punishing the sins of sloth, luxury, neglect of religion, materialism; others are saying that the sufferings and death occasioned by the war are not really evils; others are saying that God is guarding the right and by him we may expect victory for the right; others still are saying that the ways of God are unfathomable and that we must believe that things are somehow good.

The author himself seeks to justify the ways of God in the great world tragedy by saying that creation is in process and that it tends through struggle to a yet unrealized victory when the good shall be omnipotent over the evil.

The principal value of such discussions is to show how earnestly and how insistently the world is asking of the Christian, "Where is thy God?" Is he omnipotent, and, if so, can he be really benevolent?

Would not the inquiry be more likely to yield a satisfying answer if it were directed to the righteousness of God rather

than to his omnipotence or benevolence? For, after all, righteousness is the emphatic word in the Holy Scriptures and righteousness is perhaps spoken of far more often as an inhering quality of God.

Keeping in mind this aspect of God's character we commend the remarkable words found in a recent editorial of the Christian Intelligencer:

Never was it clearer that a supreme moral Ruler presides over the actions of men. God is visiting the world in judgment. If the world could live on, escaping the inevitable issues of militarism, materialism and utter godlessness, then indeed faith would have been put to an awful test. If nations could sow to the flesh and not reap corruption, all apologetic for the Christian religion would seem to have broken down. But as the situation throughout the world now stands, the moral order of the universe is having complete vindication. It is apparent that God is not mocked. "The Lord reigneth; let the people tremble. \* \* \*

In what sense is God visiting the nations in judgment? By giving them up to the inevitable results of all their unchristian philosophies and creeds. By letting them try, as they wished, to work out their national salvation through force of arms. By allowing them to do as they have for years prepared to do and surrendering them to the fruits of their own worldly ideals, God has withdrawn his restraining hand so that the nations might demonstrate to themselves and to the world the baneful effects of reckoning without the holy imperatives of Sinai and Calvary. The nations have paid small heed to the message of Christianity. They have marshaled the forces of acute scholarship in the effort to break down the authority of this message. As sure as there is a living God, this thing could not go on. God who spared not his own son, but freely delivered him up for us all, will not suffer the course of human events to terminate in universal atheism and world-wide godlessness. A race with a Christ in its history and a Cross whereon the Lord of life made the supreme sacrifice for sin, will not be suffered to pour perpetual contempt on all that is holy and divine. The very constitution of things rebels against such denial of God and hastens to bring men to terms.

It is vastly more important for the future of religion in the earth that men be convinced of the righteousness of God and the righteousness of a supreme order in the world than that they should have proper conceptions of the omnipotence or the benevolence of God.

Having revealed a more excellent way, having thrown about men moral and spiritual incentives for following in this excellent way, and having given men the gracious ability to pursue the excellent way, where is the man who can say that God's ways are not equal?

## The Philosophy of Friedrich Nietzsche and the European War

**W**HEN the history of the present European war and its causes shall have been properly written, Friedrich Nietzsche and his philosophy will be found to occupy a prominent place in the story. A recent contributor to Zion's Herald,

the Rev. Horace B. Williams, Ph. D., presents an illuminating study of Nietzsche and his philosophy. The philosopher was born in Prussian Saxony in 1844. He was a student at Bonn and later at Leipsic University, where, at the age of twenty-four, he received his doctor's degree. Immediately upon graduation Nietzsche was appointed professor of philosophy at the University of Basel.

Nietzsche styled himself the apostle of Antichrist, and among his writings which reveal him as the bitterest foe of Christianity in his century are "Human, All-Too-Human," "The Dawn of Day," "Beyond Good and Evil," "The Genealogy of Morals," "The Antichrist," etc. In 1889 the bitter antichristian was stricken with apoplexy and was insane till the day of his death in 1900.

The following extracts from the philosopher's writing are given by Dr. Williams:

To talk of intrinsic right and intrinsic wrong is absolutely nonsensical; intrinsically an injury, an oppression, an exploitation, an annihilation can be nothing wrong, inasmuch as life is essentially something which functions by injuring, oppressing, exploiting and annihilating, and is absolutely inconceivable without such a character. \* \* \* What is good? All that enhances the feeling of power, the will to power, the power itself in man. What is bad? All that proceeds from weakness.—"Genealogy of Morals."

The essential thing in a good and healthy aristocracy is that it should accept with a good conscience the sacrifice of a legion of individuals, who for its sake must be suppressed and reduced to imperfect men, to slaves and instruments. Its fundamental belief must be precisely that society is not allowed to exist for its own sake, but only as a foundation and scaffolding by means of which a select class of beings may be able to elevate themselves to their higher duties and in general to a higher existence. \* \* \* Exploitation does not belong to a depraved or imperfect and primitive society; it belongs to the nature of the living being as a primary organic function; it is a consequent of the intrinsic will to power, which is precisely the will to life.—"Beyond Good and Evil."

The man who has won his freedom, and how much more so, the spirit that has won his freedom, tramples ruthlessly upon that contemptible kind of comfort which tea-grocers, Christians, cows, women, Englishmen and other democrats worship in their dreams. The free man is a warrior.—"The Twilight of the Idols."

In the whole New Testament only one figure appears which we cannot help respecting—Pilate, the Roman governor. \* \* \* The noble scorn of a Roman, in whose presence the word "truth" had been shamelessly abused, has enriched the New Testament with the only saying which is of value—and this saying is not only the criticism, but actually the shattering of that Testament: "What is truth?"—"The Antichrist."

As incredible as it may seem, it is nevertheless affirmed that not since the days of Immanuel Kant has any philosopher been so widely read in Germany as Nietzsche.

Among the more recent disciples of Nietzsche is General Bernhardt, of the German Army. How deeply the German

(Continued on page 8, column 1).

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## The Unbelievable Real-- The Fact Mathematically Demonstrated

By PROF. W. F. MISTER, Dallas, Texas

The clearly unbelievable may be strictly and absolutely real; and this fact may be mathematically demonstrated.

It was a famous saying of the early Christian, at a time when they were willingly laying down their lives for the establishment of their great faith, "Credo quia impossibile est"—"I believe because it is impossible." You say, "That is a plain contradiction, and I am unable to grasp its meaning at all." But let us see further about that. Are there not thousands who are now saying, in their souls, while not specifically denying Christianity, saying by their actions, "Christianity is impossible; therefore, I cannot believe it?" But wait! Let us see by a process of cool calculation if this is a necessary or logical conclusion; if the early Christians might not have been justified in their sublime paradox. I propose to undertake this matter on cold reasoning and will show that a thing may seem impossible and yet be absolutely true.

I once asked an intelligent and active-minded young lady how much wheat she supposed it would take to place one grain on the first square of a chessboard and then double the number of grains for each succeeding square of the sixty-four. She replied, after reflecting, "I don't know; I suppose probably a sack full." Now does not this reply look reasonable? Just sixty-four squares, and we begin first with one grain, second with two, third with four, fourth with eight, fifth with sixteen, sixth with thirty-two, seventh with sixty-four, eighth with a hundred and twenty-eight; we have gotten across the board once, one-eighth the number of squares, and have scarcely used a handful. We have only seven more similar moves to make to complete it. Does it not seem that a large sack of wheat would be sufficient to finish the undertaking? Now, I wish to call your attention fully to the mathematical investigation involved in this simple question. It is exceedingly interesting, and I will make it plain to every comprehension.

This example is found in some arithmetics: "One Sessa, an Indian, having first discovered the game of chess, showed it to his prince, Shehram, who was so delighted with his invention that he bade him ask what he would as a reward for his ingenuity; upon which Sessa requested that he might be allowed one grain of wheat for the first square on the chessboard, two for the second, four for the third, and so on, doubling continually to the sixty-fourth square. Now suppose a pint contains 7680 of these grains, it is required to find what number of ships, each carrying one hundred tons burden, might be freighted with the produce, allowing forty bushels to a ton." Now see what a surprise awaits us. The answer to this example is 9,382,499,233 ships!

You are ready to exclaim, "Incredible, simply impossible!" Yes, but nevertheless true, absolutely true, mathematically demonstrated by a simple formula in geometrical progression.

But I hold you do not realize how much is involved in that string of figures. Let me amplify to assist you, and I will give nothing that has not been tested by strict arithmetical calculation. Take a monster ship like the Great Eastern—the largest ship in the world in her time—and this grain would lade 46,000,000 such. These ships, placed in line, would girdle the world one hundred times and then build a dozen bridges to the moon.

Once more: This grain would be thirty-six trillions of bushels. Counting the population of the world at 1500 millions, we will find by division it gives 24,000 bushels to each individual; or allowing twenty-four bushels per year to each man, woman and child (an extravagant estimate), it would furnish bread to the world for one thousand years. This wheat which was to be given at Sessa's request, was far more, as can be shown by statistics, than the combined harvests of the world could produce in 500 years; or, in other words, all the labor and improved machinery of the whole world, with the

most favorable seasons, and at the present rate of production, could not in all kinds of grain, approach the amount in bushels of this wheat in the time since America was discovered.

At ten cents per bushel, this wheat would be worth over and over and over again the entire wealth of Europe, America, Asia and Africa in lands, houses, stock, gold, silver, railroads, mines and every other character of possessions.

To sum up this very singular computation, we might ask, "What shall it profit a man if he gain the whole world?" Nothing like so much as if he could place one grain of wheat on the first square of the chessboard and double the number for each square up to the sixty-fourth, and then sell his grain for ten cents a bushel. And, remember, figures do not lie.

Now, I am not bringing in this example to provoke curiosity or excite wonder, but to make, as I think, a legitimate application to a subject of vast importance. It is this: I wish to make a special use of this matter and say that when God comes and makes his great manifestations of himself in nature, reason, conscience and highest of all in the revelation of his word, and supremely in the work of Christ, you say you just can't believe these things because they are away beyond the grasp of natural comprehension, and so you think you are justified in practically ignoring them. But can you grasp and comprehend the results of this little demonstration of the wheat on the chessboard? Try it, and the more you try the further off you will be. If you did not have to believe it, if you were not afraid you would betray utter ignorance if you refused, you would say these results I have named were the most absurd, unbelievable and miraculously impossible of anything you could try to conceive. But because you cannot help yourself you just voluntarily believe—believe because they are impossible apparently—and when you do this you are enabled to take in the situation, and in no other way.

Now let us return to the parallel intimated: When God presents his great and wonderful truths to you—immortality, heaven, the retribution of evil, Christ, the Godman, here at one time on earth, now in heaven, as the infinite intercessor, the divine all-sufficient friend; when you are told of his resurrection and ascension, and of the final judgment, you are ready to say, in your soul anyway, that these are beyond mortal grasp and conception, and so you virtually reject them. I say you do, because life practically shows whether we do or not. This you do, in spite of the fact that in your higher nature you feel these things are great and needed and sublimely desirable; in spite of your consciousness of moral obligation, your affections which seem to partake of the heavenly and the divine, your aspirations for true virtue and unquestionable goodness, your hope and longing for unlimited happiness, your vision for the infinite best. You reject and ignore the great things of God because you say you cannot grasp, comprehend, believe them, that they seem just impossible. In this way you consign yourself, in your own estimation and decision, to the part of a high-grade animal, when you might go in the strength and spirit of an angel or an archangel to enter into the soul-lifting realms of the beautiful and lovely of this life, and to fight with the might of the heroic and supernatural in behalf of the good and in contesting the evil, and with a hope that looks with steady eye and joyful confidence into the revelations of eternity. Compare this with even a frozen and soulless and aimless morality, to say nothing of the baseness, sin, corruption and agony of suffering conscience with which humanity is so commonly visited—ending with the dread specter of death at the close.

We see thus how we may lose vast opportunities, infinite bestowment, by just thinking or fearing we cannot accept. If we refuse to believe how can we receive?

A few words now as to the great question of faith:

1. Why so needed and indispensable? Because it is the receiving faculty. If you had an immense fortune left you and you would not believe it, it would be of no avail to you. Besides, look at its moral effect as illustrated in the case of Othello. From unbelief in his wife's fidelity, though he had every cause to

believe, he wrought his own wretchedness and finally her death.

2. Is faith voluntary? Yes, in the involvement of moral questions, it is largely and necessarily so. Do you not see in the case of the inebriate, though he knows he should not yield to his deadly passion, yet for want of sufficient faith in the higher and better, he plunges irremediably into his earthly hell. Do we not all of us every day when we engage in the wrong of any kind or fail to commit ourselves heartily to the right, do we not know it is not best for us, yet from not exercising faith to yield self completely to the highest, we go stumbling in evil, to our regret and shame, and in that far to our final ruin? Life is a map, a panorama, of this very thing. It is not because we do not know, but because we will not believe, that vital interests are so much impaired if not sacrificed by us.

3. Faith is the only thing that can bind us vitally to God, and it does it completely. Suppose God had to satisfy our curiosity or presumptuous demands, even to the extent of unlimited miracles, would he not then be depending, or hanging, on us, rather than we on him? And wouldn't we say to him, with all he might do, "Yes, I'll think of that and decide at my leisure, whether I will obey or not?" But when we know not scarcely what is to become of us, whether with all we may try or think or do, we may not at last be lost, and in our weakness and want and sin we reach out the hand of humble dependence and faith to God, and he receives us as his own, don't you see he can then shape our lives and make something of us? And to do this is our true gain and glory.

"All things are possible to him that believeth."

"As many as received [receive] him [Christ], to them gave [gives] he power to become the sons of God, even to them that believe on his name."

## "Peace On Earth"

By R. B. ELEAZER, Nashville, Tennessee

The tragedy of the European war becomes doubly tragic as the Christmas season approaches—the season when, as some have said, "all the world unites in a conspiracy of love." Our hearts are sick when we remember that, in this good year of our Lord, 1915, the angels' song of peace and good will is still but the whisper of a dream, its echo heard but faintly amid the roar of cannon and the groans of millions who lie wounded and dying at the hands of their fellows. Here is a great world conflict that contravenes completely the spirit and teachings of Christ and of Christianity. What is the meaning of it all? Has Christianity failed? Has it indeed "broken down," as some have been quick to claim?

### Christianity Untried in International Affairs.

No, Christianity has not failed. It holds sway today over more hearts than ever before in the world's history. The battlefields of Europe are vocal with the prayers of millions of earnest Christians, and the glazing eyes of myriads of the dying are turned toward the Cross. Indeed, we are told that the war itself has brought about a distinct and widespread revival movement, beginning at the battle front and extending throughout the countries at war. Christianity is more potent today than ever before in the regeneration of individuals and of social conditions; and if it were given a chance, it would be no less effective in transforming the larger life of nations. The trouble is that as a factor in international affairs Christianity has never been consistently tried. Men have never thought of it as setting up standards of national conduct and international relationships just as truly as it sets up personal standards.

### Patriotism Versus Altruism.

For a long time we thought of Christianity only as a matter of personal salvation. We are beginning now to see its broader social significance as it applies to the relations of man to man, of the individual to society, and of society to the individual. But up to this time our conception of its social application has been limited by national boundary lines. As between nation and nation, it has not been Christianity which has shaped our rela-

tions, but patriotism; which, being interpreted, means love of myself and my own and suspicion of jealousy or hatred of all others. Nationalism so far has been the boundary of our expanding vision. We have yet to rise to the Christian conception of world brotherhood which will make of all nations but units of one great family and unite them in the bonds of mutual love and helpfulness.

No, Christianity has not failed! It is we who have failed to appreciate and apply it to the larger relations of life. It is we who, in our relations with our brothers of other names and nations, have limited and discounted and denied it.

This is the explanation of the paradox of a war of demagogic destructiveness, waged by men who worship the same God and bear upon their hearts the name of the Prince of Peace. God hasten the day when as nations shall learn the spirit of Christ, by whom were made all races of men and in whom all may be united in a common brotherhood! Then, but not sooner, shall the angels' prophetic song become a glad reality and the light of heaven that shone upon Judea's hills shall shed its radiance upon every land and tongue.

### Examples of Christian Diplomacy.

So much for the principle, but how shall it be applied? How, for example, shall it affect our own international relations in these crucial times? It is a matter for gratification that for a number of years our country has been making progress in this direction, notably in our recent peace treaties and in our relations with Mexico and with the belligerent nations of Europe. The President's patience and forbearance with unhappy Mexico; his disinterested friendship, that could not be shaken by rebuff and insult; his determination that the rights and integrity of Mexico must be preserved, though favorable opportunity was not wanting for intervention and possibly conquest; the calm and conciliatory attitude that has marked our dealings with England and Germany in connection with flagrant infringement of American rights; the fixed determination that, whatever happened, we would refuse to act hastily or in passion; and, in particular, our steadfast assumption that the offending nations had no unfriendly purpose toward us and would gladly make amends if shown their fault—these are splendid examples of Christian diplomacy of which we may well be proud. And in every case so far results have justified the policy.

### Shall It Be Christ or Mars?

But what shall we say of the program of preparedness that is now being proposed, the building of a navy that will rival the greatest on the globe and the creation of a standing army of a million fighting men? Do we honor our faith or discredit it by assuming that the gospel of peace is powerless to prevent war, that war is inevitable, and that therefore we must get ready for it? Are we applying Christian principles when we take for granted that our neighbor nations—Christians as truly as we are—are jealous of us, anxious for an opportunity to trample upon our rights, snatch our territory and rob us of our liberty? Shall we not cultivate suspicion, then fear and thereby inevitably hate, by looking upon them as enemies ready to pounce upon us on the slightest provocation? Shall we encourage friendly relations with our neighbors by putting them on notice that we have no faith in their fairness or friendship and by making ready for war upon them? If we look upon them with suspicion, why should they not so look upon us? If we regard their preparedness as a menace to us, why should they not regard ours as a menace to them? Thus will suspicion engender suspicion, fear create fear and mutual hate grow up as a natural result. Shall I make a man my friend by preparing to fight him? Shall we cement international friendship by building dreadnaughts and raising standing armies for the destruction of our friends? Shall we prove or discredit our desire for leadership in world peace by launching into a program of militarism at a time when the whole world is seeing as never before the folly and crime of war?

### "Choose Ye This Day"

The best that can be claimed for such a policy is not that it is Christian, but that

it is a matter of expediency alone. But that which is unchristian is unwise also, else is our faith vain and our preaching a mockery. If as a nation we are unwilling to trust our safety to a Christian program of real peace, fair dealing and good will, but must rely rather on battleships and forts and armies, then let us cease to call ourselves a Christian nation and confess at once that, though individually we may be Christians, collectively we are still barbarians.

### God's Ownership— Man's Stewardship

By C. M. KEITH, Woodville, Oklahoma

In the twenty-fourth Psalm, first verse, David tells us that "the earth is the Lord's and the fulness thereof; the world and they that dwell therein." In this brief but very comprehensive text of Scripture there is involved a simple principle of equity, justice and right that is entirely too generally overlooked or ignored by mankind, creatures of God and beneficiaries upon his bounty. Everything—the earth, with all it contains, including the children of men, its intelligent, accountable inhabitants, belong to God by the inherent inalienable right of creation, as also by right of preservation and redemption.

Men often boast of what is theirs, of what belongs to them—when the fact is nothing belongs to man, not even himself. We are only his stewards—"stewards of the manifold grace of God." He gives us our being and we are to live for his glory.

Whatever we may claim as our own of this world's goods is but a gracious unmerited mercy from God to us—a loan made to us or a trust committed to us as his stewards to be used for his glory in our goods and in the advancement of his kingdom. He justly demands the tithe or ten per cent interest on the loan or trust as his equitable due. We owe the Lord one-tenth of all that comes to us from his bountiful, gracious hand. And this is simple justice. Every one recognizes the justice of an equitable per cent of interest due to the lender of means.

The tithe law is still in force; has always been in force in principle, because it involves simple, solemn moral obligation growing out of the relationship that men as subjects of moral government sustain to the great head of that government. It can't be abrogated or repealed unless God and simple justice can be "abrogated."

Tithing was in force and practice long before the law was penciled by the finger of God on tables of stone in the hands of Moses on Mount Sinai (see Heb. 7:1-9). The law was enacted as a simple, tangible, ocular manifestation and ratification of the eternal principle of equity and justice forever inhering in the very nature of God and divine government.

All law is supposed to be founded in principles of equity and justice. All divine law is surely so founded and hence is as immutable as these eternal principles or their divine source. The eternal moral principles upon which moral law is founded are coexistent and coeternal with God and his divine government. The law enacted at any after period of time is only the outward, visible expression of the principle always existing and in force. That the tithing law was enacted on Sinai is a fact beyond dispute. That tithing was in practice before the law was enacted is a fact just as indisputable. That both the law and the practice rest upon and are imbedded in an eternal principle of equity and justice is also a fact that will not be questioned by the thoughtful and fair-minded. So, then, the law of tithing once enacted has never been, and in the nature of things and upon soundest principles of divine philosophy never can be, abrogated or repealed.

So that to backslidden Israel and through them to men of today who refuse or neglect or fail to pay the tithe God can justly say: "Will a man rob God? Yet ye have robbed me;" and when they answer back and say, "Wherein have we robbed thee?" He can truly say, "In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation." Can God say less or deal otherwise with any nation or people who

deal so with him in any age of the world's history?

Can there be traced or discovered, think you, any just, philosophical or logical connection between the poverty, hard times, calamities and destruction that is so sorely afflicting the people of all lands today, and this fearful sin of robbing God of his tithes and offerings?

Violated law must meet its just retribution. God could not be just and allow violated law to pass by unpunished if unrepented of and unforgiven. And sin to be repented of so as to be forgiven must be forsaken, and the right must be taken up and moral obligation discharged. So God proceeds graciously to give to his backslidden, guilty people the divine prescription for the effectual cure for all their oppression and hard times, when he says to them, "Return unto me and I will return unto you. Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing upon you that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."—Mal. 3:8-12.

Do we believe God? Does he tell the truth? Are we afraid to put him to the test—to "prove him now herewith?" Therein is our remedy and cure, and "there is none other name under heaven given among men whereby we must be saved." Let the Church of the living God quit robbing him of his tithes and offerings, and "bring all the tithes into the storehouse," and there would be "meat in his house"—no lack. His Church would be abundantly financed for the effectual prosecution of every enterprise and of all her work, and God would "open the windows of heaven and pour out blessings upon us until there would not be room enough to receive it." God can't lie! He is true to his word. If we meet and comply with the conditions and requirements not one word of all his good promise can ever fail. Let's put him to the test—"prove him now herewith," and do that which is right—bring all the tithes into his house and honor the Lord with our substance and the first fruits of all our increase so that our barns may be filled with plenty and our presses burst out with new wine." Prov. 3:9. God help us!

### Putting the Doctor Straight

By SAM J. CRESWELL, Penelope, Texas

The Baptist Standard maintains a department under the caption of "Questions Answered," Dr. F. M. McConnell doing the answering. Any normal human would have to be void of a sense of humor did he fail to get real amusement out of some of the learned Doctor's answers. That is, one might be amused if it were not for the seriousness of the matter viewed from the possible effects.

In an issue of the Baptist Standard last fall an inquirer asked, "What is meant by the expression 'the Holy Catholic Church?'" The Doctor, and it is to be presumed he was speaking in earnest, stated that it depends upon who uses it; going on to say the Greek means his Church; the Roman, his Church; the Episcopalian his Church; then adds: "A Methodist, or other Protestant, hardly knows what he means, and a Baptist is absolutely in the dark when he uses the expression." A remarkable indictment, indeed, of the intelligence of the Methodists and other Protestants, but where does he place his own brethren? It is not a matter of degrees in religion he uses to divide the Methodists and other Protestants from Baptists, but the understanding of a plain, simple word that is found in most ordinary dictionaries of the English language—"Catholic." Used by a Baptist he is absolutely in the dark—yet Dr. McConnell would have us believe that he and his brethren are the only scholars when it comes to "baptidzo." They are right there in explaining that the term means to dip, plunge, immerse, which is absolutely correct according to the lexicog-

raphers, but he quite humorously fails to explain that it also means to pour, wet, tinge, dye, ceremonially wash, according to the same lexicographers except where immersion publishing interests have seen fit to change the text of the lexicographers and omit what failed to support a pet theory that must be upheld at the expense of "changing a jot and tittle" of a good Bible word! But just say "Catholic," and they are in the dark! The truth of the matter is very evident that the Doctor resorts to subterfuge in the matter the same as they do on "baptidzo." He knows all, or is "absolutely in the dark," as the occasion seems to demand. He knows as well as anyone that the word "Catholic" as used above (capital C) is used in the particular sense, or that Catholic Church used as above is proper, meaning a particular Church or body, appropriated by a certain organization. As an intelligent man the Doctor knows that his reference to "a Methodist or other Protestant" is wholly gratuitous and used wholly to prejudice the mind. The expression "catholic Church" is quite different and means universal or world-wide. That is the way it is used by Methodists and other Protestants. It is the same way about the word "Methodist." A certain people have appropriated the word and used it in connection with that particular body. The rules of English grammar force it to be written with a capital M—Methodist, yet anyone who follows a certain recognized way or method is a methodist, and judging from others we know of his sect, Doctor McConnell is a great methodist, because he uses a certain method of performing certain things.

"Catholic" is a good word, but it is only a word. We should be no more driven away from its use because of prejudice than we should drop Christian because some other sect of people have adopted "Christian" as their name.

### Institutes at Southern Methodist University

By IVAN LEE HOLT, Dallas, Texas

It is the purpose of the theological faculty and those in authority at Southern Methodist University to prepare the ministerial students for efficient pastorates. Consequently, much emphasis will be placed on the mission of the Church, its responsibilities and its opportunities. This does not mean that the standard of scholarship will be lowered in any way; in fact, no degree is given in the theological department except to men who hold the A. B. degree, or have done its equivalent in work. But there are so many problems confronting the pastor of a Church and so many opportunities before him for service, that the relationship of himself to this life must be given primary consideration. We feel that our seminary would not be rendering to the Church the service it ought to give unless we send out men better equipped to perform its work and with a greater and deeper enthusiasm for it than they have had before. We are anxious for our men to go out with a passion for humanity and the building up of the Kingdom of Christ.

Since we are determined to place the emphasis upon a more efficient service to Christ and the Church, we have welcomed the opportunity to hold in the first term of our seminary a Sunday School Institute and a Missionary Institute. On Saturday, November 20, Rev. Emmett Hightower, who had just held a most successful institute at Oak Lawn Church (Dallas and who is the Southwestern representative of our General Sunday School Board, assigned Miss Elizabeth Kilpatrick and Mrs. Hamill to the faculty of our seminary for a series of addresses. Miss Kilpatrick and Mrs. Hamill spoke to the men of the theological department on Saturday morning, all classes for those hours being dismissed. On Sunday at the eleven o'clock hour Mrs. Hamill spoke to the whole student body resident on the campus. These addresses were full of inspiration and gave to our students a wider vision of the Sunday School work and an even deeper interest in it.

On Monday, November 22, Dr. E. H. Rawlings, Dr. John M. Moore and Brother J. A. G. Shipley, of Shanghai, spoke to the students of the theological department. Dr. Rawlings was in charge of

the institute of the day, and he and Brother Shipley spoke again at the evening session. It was Monday, the regular holiday of the school, several of our men were attending their conference sessions, yet there was a good attendance at both sessions of the institute. Every address was an inspiration and the men present seemed to echo the determination of the faculty to send forth from S. M. U. men with missionary zeal. At present there is no professorship of missions in the theological faculty, but, until there is such a professorship, there will be mission study classes, and through Dr. Rawlings and his department every effort will be made to keep our men vitally in touch with the missionary opportunities and responsibilities of our Church.

With our unprecedented attendance at Southern Methodist University for the first year, great is our task and great our responsibility. With the co-operation and support of our ministers and Churches, we are in the position to render a truly great service to humanity, the Church and the cause of Christ.

### John—The Canadian Boy

By MRS. ALMA P. NORWOOD.

One night, soon after the close of the Civil War, my mother and auntie, all unused to the work, were trying to get supper by a smoking wood fire in an open fireplace.

Outside the rain was falling in torrents and a cold wind was blowing. When once the belated supper should be ready, how would they get it to the house, for, according to the style in those days, the kitchen was built apart from the main building.

As the worried women bent over the fire they were suddenly startled by a hoarse, rough voice, which said, with a decided brogue, "A terrible night, this!" In the open door stood an old man, wet and cold. He begged for a crust of bread and a place in the barn, or kitchen, to sleep. They sent him on to the house and my father, always hospitable to the traveler, gave him a place by the fire and at our table.

The old man told us his tale. He had had a wife and eight children in the North, but "John, the Canadian boy," had run away from home.

His mother was broken-hearted, and so the father had left home to seek for the prodigal son.

He had gotten on his trail, but when he would reach a place where he had been the lad had moved on further South. The old man was weary and discouraged and my father advised him to go back to "the wife and seven" and leave John to go his way.

It was hard for the father-heart to give up the lost lamb, so he did not promise to do so.

I remember well the peculiar old man. As he helped himself to the honey, he said, "It is the honey that makes the bread strong, and it is the bread that makes the man strong."

The next morning the old gentleman told us that God had changed his heart in the night and that he was going back to "the wife and the seven" and leave "John, the Canadian boy," to go his way. Thus our loving Heavenly Father pursues his rebellious child for many weary miles, but at last, if he yields not, the Holy Spirit will leave the sinner to go his way.

A discord is only harmony misunderstood. It is not always the silver chord that's out of tune. The ear may lose the power to catch the sweetest strains. How true that is! Is the life of some struggling spirit a discordant note to you? Is the heart all out of tune? It may be your ear is insensible to the sweetest note. If we only knew that discord is harmony misunderstood—oh, if we only knew that—we would be filled by music soft and low in the very hearts that now disturb us.

Avoid the break in friendship, for when it comes it cannot really be mended. The jar will mar the harmony in the grandest symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back.

NOTES FROM THE FIELD

ARGYLE.

One of the jolliest crowds and the biggest pounding that ever came our way stormed the parsonage last Monday night. The good people of Prairie Mound and Argyle did the deed.—J. T. Bludworth.

CELESTE.

After conference adjourned, Rev. C. C. Childress and I were exchanged, he going to Lee Street, Greenville, and I to Celeste. We could not ask for a more kindly reception than the one given us by the good people of Celeste. The Lord's blessings upon all of the preachers (presiding elders, too, and school commissioners, too), and Churches. A continuous pounding is a part of our reception.—T. W. Lovell, P. C.

MABANK.

At the last session of our Annual Conference we were returned to Mabank for the third time. Our people received us cordially and we are happy. Yes, the pounding came in due and ancient form. We have goods laid up for many days. We received groceries, dry goods, also a nice little purse. We serve a loyal people. They look after their preacher and his needs. We can truly say, "The lines are fallen unto me in pleasant places." We are praying and planning for the greatest year of our ministry. Brethren, pray for us that our efforts may be crowned with success.—E. B. Jackson, P. C.

CHELSEA, OKLA.

I want to say through the columns of the Advocate that we have gotten moved to this town. The people have been nice to us. They gave us a big pounding in a few days after we came. About forty or fifty came in a body to the parsonage, bringing a big lot of nice things to eat. The Church is well organized. We have the best Missionary Society in the East Oklahoma Conference. They got the loving cup two or three years ago, and they still have it; they are wide-awake to all the interests of the Church. We are planning for a great year on this charge. Success to the Advocate.—J. H. Rogers.

PARIS—CENTENARY.

I would do violence to my own feelings and also be recreant to a sense of duty were I not to publicly acknowledge the many tokens of love and esteem which our Church has shown us since our return from conference. There has not been a day since we returned but that something has been said or done to increase our obligation to do our best for our people. Among the many things for which we are grateful is an old-fashioned Methodist pounding, good and substantial. Centenary is a great old Church and we are determined to make this, our fourth year, the greatest of all. Our daily prayer is that God will make our ministry a blessing to our people and that we may do the real work of the Church of God.—M. L. Hamilton.

BASTROP.

This preacher has never had a more hearty welcome back to his charge than he received this time. The presiding elder brought Rev. H. E. Draper, the Agent for the Superannuate Endowment Fund, with him. Brother Draper presented his cause in an able, thoughtful discourse that won many friends for his cause as well for himself. The brethren need not to be afraid to open their pulpits to Bro. Draper, for he will do your work good and be a real help to you. Dr. V. A. Godbey, our busy and tireless presiding elder, preached us a splendid sermon at night, followed by the Sacrament of the Lord's Supper, which was a spiritual uplift to all who were present. As they always do, the stewards paid the salaries in full for the quarter. The prospect for a good year is bright.—Theophilus Lee, P. C.

BRISTOL.

We arrived in Bristol, our new work, Saturday, December 4, and I am glad to say we received a warm welcome. I went to my first appointment, which was at Carroll, but was too hoarse to preach. The good people of this work began to send in good things to eat the second day that we were here, and the climax was reached Saturday night, December 11, when the room was filled with people and the table was loaded down with all kinds of edibles, all to our surprise. After an hour or two of social conversation the crowd dis-

persed and wife and I were left alone to thank God for a place among good people. I have preached at only two of my three Churches and am glad to say we had large and attentive crowds. We are praying for a great year on this work.—Elmer Crabtree, P. C., Dec. 18.

FRISCO STATION.

We are entering upon our third year at Frisco with renewed energy. The Church here was not without success last year. The plan now is to make the coming year stand for even greater things for the kingdom and Methodism. I am pleased to enclose herewith a print of the new church building. Let it be said that the picture can no more do the church justice than would a photograph bring out the beauties of a Brussels carpet. No little of the beauty of this church from an exterior view depends upon seeing the mingled shades of the face brick. The building is adequately heated and electrically lighted. Since our last report to the Advocate, a Junior and Senior League has been reorganized. Both are doing excellent work. The Sunday School is taking on new life in its new quarters. The Woman's Missionary Society is doing but little better—it cannot; it has been top notch all the while. Peace, harmony and a determination to do things is the spirit of this charge.—Ira C. Kiker, P. C.

LANCASTER.

We have been returned for another year's work to this pleasant field. No better people can be found than the people of Lancaster. They are as loyal as any one could wish to find. They have been sorely tried and tested by certain conditions which were very hard to bear, yet they are faithful and hopeful. They are appreciative and demonstrative which always makes glad the heart of any pastor. It is their delight in making a pastor feel welcome among them. Not only have they said many kind words, but have expressed their appreciation along other lines. They did not forget, nor were they too busy, to give their pastor and family a warm welcome and reception, but an old-fashioned pounding as well, which makes us feel glad we are here. May the Lord give us a great year. We had the most spiritual conference I believe I ever attended and I am more determined to do more for the Lord than I have ever done. I am going to do more for the Advocate than I did last year.—E. L. Wright, Pastor.

WALNUT SPRINGS.

It is our good fortune to again fall among good people. Brother Nevill, our predecessor, was loved and honored by all the people. His wise leadership in things temporal as well as spiritual will make the work easier for us. We have received many tokens of appreciation since our arrival. Thursday evening we heard singing in the yard: "Glory to His Name." On opening the door we found the yard full of folks and the porch lined with good things to eat. They anticipated our every need. The women aided in the placing of our household goods so that we scarcely felt the jar of the move. The Official Board has already made the assessment and has arranged for monthly payments of the salary as far as possible. The women elected their officers and are moving along nicely. The other preachers of the town are in favor with the people. With such men as Captain Morrison who has reached his ninetieth mile post, and who has spent the greater part of it fighting for his Church and his country, and with such a board of officials to represent the Church, we hope to make this Jubilee Year of our conference the very best of our life.—Wm. T. Jones, P. C.

ROTAN.

Rotan is neither dead nor sleeping. This is a live, wide-awake town. Our Church has a fine membership, with the strongest men of the town as leaders. We have been given a very hearty welcome. The people have expressed their appreciation in word and deed, giving us a great pounding and other tokens of appreciation until we already feel very much at home with them. The Board of Stewards is well organized, with Brother L. A. Dowell President. They raised the pastor's salary \$100, and pay by the month. The Missionary Society is very active. The ladies are having the church repainted on the inside and doing some other improving and beautifying on the outside. They are faithful workers. On yesterday aft-



M. E. CHURCH, SOUTH, FRISCO, TEXAS. Rev. Ira C. Kiker, Pastor.

ernoon, after very thorough organization and drilling, we sent five teams in autos on an every-member campaign to secure our conference collections in pledges. Practically every home where there was a Methodist was visited. When we counted our cards we found we had secured our assessment with a margin of \$60 over. Jno. W. Woods, our Lay Leader, deserves much credit for the success of this work. Dowell, Barrow, Bowers, Blanton and other men, as well as several good women, did fine team work. Everything is moving and we rejoice. The Advocate is popular here.—S. L. Culwell, Dec. 20.

SCRANTON.

We reached our new field of labor a few days after the adjournment of our Annual Conference. Truly, we can say with the Psalmist, "The lines are fallen unto me in pleasant places." We have never received a greater or more cordial expression of welcome and interest than the good people have given us here. The night after the arrival of my family our parsonage was stormed by about forty-five people, with an old-time Methodist pounding. However, other denominations were represented, and our dining room was well filled with a large variety of choice edibles. This unique and royal reception filled our hearts with inexpressible gratitude. So after singing a hymn of praise to Him from whom all blessings flow, we united in prayer for His leadership and guidance in our year's work. After singing a number of good songs, with many expressions of interest and good will, including a nice, appropriate talk by Rev. J. W. Hawkins we were again left alone with stirred hearts yearning to be a blessing in our new field. We have preached to large, appreciative and responsive congregations each Sunday since our arrival. Brother Hawkins and his estimable wife, with a well selected faculty, are doing a fine work in the boarding school here. We have many excellent young people in our community, with promising futures. May God use them. Under the wise and efficient guidance of our beloved presiding elder, Brother E. P. Williams, we are confidently expecting the greatest year our charge and district have ever enjoyed.—M. D. Council.

FORT DAVIS CIRCUIT.

Others have thanked God that the lines had fallen to them in pleasant places, and why should not I? It has been two whole months since the adjournment of New Mexico Conference, and only one of them have I been able to be "on the ground about my Father's business," and yet a thousand things stand forth as reasons why love toward God and my fellowmen should abound in my heart. The delay in reaching my new charge was unavoidable, but when at last I found myself settled amidst the beautiful mountains of Jeff Davis County, surrounded by a type of manhood and womanhood as knightly and as generous as any who ever stood before kings. When I found myself breathing this glorious mountain air that well-nigh rivals the waters of the fabled "Fountain of Youth," and in daily touch with people who love their Lord and have a high sense of spiritual values, I rejoiced greatly and set myself the task of doing my best. Thus far I have made two visits to each of the three Churches on the charge and the Lord has given us the hearts of the people. We are greatly encouraged over the prospects in every way, and while we shall try to marshal our forces to the very best advantage of righteousness yet we ask that every one who reads this letter may bow their head and ask God to bless our efforts for His glory. We were cordially received when we came to this part of the vineyard. The thoughtfulness of the people on that occasion made us feel at home

without any ceremony, but this afternoon we were taken completely by surprise when a goodly number of our congregation at this place slipped into the parsonage and deposited enough choice articles of diet to stock our pantry for days and days to come. I have heard of "poundings," in fact, have had some experience in the past along that line, but this sweet-spirited, big-hearted, open-handed mountain people are "champions" when it comes to pounding. Of one thing I am morally certain, and that is that Fort Davis Circuit will do its full duty this year in meeting the responsibilities laid upon it. Surely the lines have fallen to us in pleasant places; we have a goodly heritage, Fort Davis' religious life is as choice as it has been my good fortune to meet anywhere. The young people have their religious societies that meet regularly, and it affords me more than pleasure to be associated with them from time to time when I am at this point of my charge. I am sure I am not over-enthusiastic on short acquaintance with this people and am certain that future developments will justify present confidence of ability and willingness to render faithful service.—J. W. Campbell, P. C.

ALBUQUERQUE DISTRICT.

Melrose Circuit. The first Quarterly Conference for Melrose Circuit was held in the town of Melrose December 11, 12. This is a fine little town in Eastern New Mexico, about thirty miles from the Texas line. Melrose is one of the best trading points and one of the largest shipping stations of all the Plains country. It draws from a distance of fifty miles or more to the north and northwest. Wheat, broom corn and milo maize are shipped from here by the hundreds of carloads every year. This is also a fine stock country; cattle, hogs and sheep are in abundance.

Melrose Circuit has five appointments—Melrose, Taiban, St. Vrain, Harmony and Rock Lake; the two last being in the country, eight and twelve miles distant. Taiban is also a good little town where much shipping and trading is done. Rev. R. E. Stevenson, a tenderfoot lately from Kentucky, is the pastor of this charge, but from all the good reports of him there is every assurance that he will soon become adapted to the condition of New Mexico. He has recently held a good meeting at Harmony, and at this writing is in a revival at Melrose. The pastor and people of Melrose Circuit are looking forward to the best year in the history of this charge.

GEO. H. GIVAN, P. E.

MARLIN DISTRICT.

Marlin District Missionary Conference and Pastors' Institute met at Hearne December 14, 15 and 16. Geo. W. Dav's, presiding elder, in the chair. F. G. Clark was elected Secretary, and after devotional service the conference proceeded immediately to the discussion of the program. Many laymen were present and a fine brotherly spirit prevailed. The discussions were able and pointed and proved of much value to all present. Our ministers were: J. W. Treadwell, representing Church Extension, and W. G. Harbin, Sunday School Secretary.

A resolution was passed pledging each preacher to use his best endeavors to collect his domestic mission assessment and forward it to the Conference Treasurer by March 1. Children's Day was stressed and the pastors urged to observe the day, both for its financial and educative value. The conference recommended that the Orphanage claim should be looked after at once. The conference listened to W. G. Harbin, Sunday School Secretary, until they caught the fire of his enthusiasm and voted to have him

in our district during five weeks, beginning with the last week in March. Brother Harbin and the presiding elder were made a committee to arrange a series of institutes among the several charges covering this period. The slogan of the Institute was, "All finances in full, and a year of evangelistic endeavor."

Sermons were preached by Brothers Willis, Harbin and this scribe. Some of it, at least, was well done. GEO. W. DAVIS, P. E. F. G. CLARK, Sec.

HUTCHINS AND WILMER.

There is much in life for which we ought to be thankful. We have been returned to the Hutchins and Wilmer charge for the third time to serve these good people, for which I and my wife and children feel grateful to the Bishop and his Cabinet; also to the people who have so kindly received me for the third time as their pastor. Sometimes I have said in my heart, "Surely I am not worthy of this confidence!" There is not much to write about at this early date except to say God, being my helper, I'll try my best to give these good people the best there is in me. December 12, which was the first Sunday after our conference adjourned—North Texas—Bro. Josephus Lee, who has recently been appointed Assistant Agent for our Orphanage, came to Hutchins and preached at the 11 o'clock hour. Let me say just here that while Bro. Lee is out to raise funds for the Orphanage, he is also out to preach the Gospel to sinners, and he does it. Bro. Lee does not forget the fact that his first mission is to preach the gospel of salvation to a lost world. How our hearts were moved by that splendid discourse that day! In both of our Sunday Schools we will observe "Sunday School Orphanage Day," which is December 25. In the near future we expect to dedicate our new church at Wilmer. The old church was destroyed by storm, as some of the readers of the Advocate know, and we had to rebuild. This, Wilmer, congregation has sustained another heavy loss since conference in the death of Bro. I. C. Colter, one of our best men. A suitable obituary will be sent to the Advocate. Yes, the "pounding" came as usual. The good people of Hutchins know how to make the preacher and his wife and children feel good. We read the twenty-third Psalm and were led in prayer by Bro. J. P. Slocum, after which the people went home, we hope, feeling good, and we—the preacher—thanked God and took courage.—J. P. Humphreys, Hutchins, Texas.

"THE PASTORS' INSTITUTE OF THE TYLER DISTRICT."

Held With Cedar Street Church, December 13, 1915.

There were present all the pastors of the twenty-one charges in the district except two that were detained at home by sickness in their family and Doctor Barcus, who had not yet moved to Tyler. The excellent program gotten out of our wide-awake presiding elder, Rev. J. T. Smith, was carried out as near as possible to the letter. The opening sermon by Rev. Charles W. Hughes on "Christian Hope" Monday night stirred all hearts and the wise and mellow talk by Bro. Smith at nine o'clock, Tuesday a. m., set the spiritual tide going which rose with increasing power and fellowship until the last service.

The topic for Tuesday morning was "The Pastor." First, his preparation, preaching, the children and pastoral visiting and personal work. All these topics were ably discussed by Bros. Swindall, Bass, Luker, Richie and Green. The topic for the afternoon was "The Pastor and the Revival," discussed by Bros. Thompson, Branner, Calhoun, Fuller, Smith, Edwards and Hendricks. Topic for Wednesday a. m. was the "Missions and General Collections," which were discussed with great profit by Bros. Pounds, Weatherly, Milton and Fletcher. Bro. Ramsey, our pastor-at-Jacksonville, Texas, was present, three p. m. Tuesday, and presented in a very telling way, our A. C. I. at Jacksonville, which showed the institution to be growing and prospering. The month of January was fixed for a special campaign for our "Texas Christian Advocate" for new subscribers and an effort to place it in every home in the Tyler District. The sermons by Bro. Smith and Bro. Weatherly were rare treats. The first evinced unmistakable evidence that he is a "chip off the old block" with promise in future years, of the great pulpit ability of his gifted father. Weatherly took fire in the very opening of his discourse and swept on with old-time power, reminding this writer, of the old camp meeting days of his sainted father and grandfather who could stir the multitudes. All the speakers acquitted

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

The Dimmitt Gift to Southwestern

The daily press has contained short notices of the magnificent gift of Rev. T. F. Dimmitt and his noble wife to Southwestern University...

Rev. T. F. Dimmitt was born in Missouri in 1846 and was reared near Sedalia but came to Texas in 1877 and began a ministry in the Texas Conference...

Bro. Dimmitt built a good church at Del Rio, and, when he was pastor at San Antonio he paid off the debts of two churches there...

While in San Antonio Bro. Dimmitt's health failed and he located and went to San Saba where he bought the splendid farm he is now giving to Southwestern...

The farm is located just four miles from the town of San Saba and fronts on the river of that name. It contains about 435 acres of which part is available for irrigation...

There are those men and women of the Methodist Church in Texas who have watched the struggle of Southwestern up from the little school with three professors and thirty-three students...

DAVID'S ATTITUDE ON NIGHT.

(From Revised Version).

- Ps. 3:5. I laid me down and slept; I awakened for Jehovah sustaineth me. Ps. 4:4. Commune with your own heart upon your bed, and be still. Ps. 4:8. In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me dwell in safety.

We know that the same lavish care which so clothes the grass of the field also watches over the lives of men. God would have men to bear fruit. It is not easy, God knows. There are so many conflicting standards...

The fundamental question of religion is whether God is a God of beneficence or is hatred. Is it God's will to bless? Upon the answer to that question largely depends our faith in the fatherhood which Jesus proclaimed...

In the chocolate factories of England more than twelve thousand women and girls are employed.

beginning on the Milburn Circuit. He is one of our most faithful and religious men.

Rev. W. C. House begins his second year well at Madill Station. Madill is one of the most substantial towns in Southern Oklahoma...

Rev. J. D. Rogers, superannuated at the last session of our conference, is living at Stuart, where he and his son are publishing a newspaper.

Dr. N. L. Linebaugh has been giving his time since conference to the Southern part of his district, the part added at our recent session...

Fine reports of the work of Rev. C. B. Cross come from First Church, Muskogee. He has the situation well in hand there and has impressed himself upon the entire city...

The reports from Holdenville Station for last year show in the statistical table that the assessments ordered by the Annual Conference were not all paid.

"BEAUTIFUL FORM OF PUBLIC SERVICE."

In an article appearing in the Texas Advocate December 15 this statement is made: "Young preachers greatly need our beautiful form of public service."

What is our form of public service? Is it the part ordered by the General Conference or is it that part put into brackets with footnote saying "Parts inclosed in brackets may be used or omitted"?

The preacher who uses the parts not in the brackets is conforming to the law of the Church; the preacher who uses that part and the bracketed part is doing works of supererogation...

HOW TO REAR CHILDREN.

Some months ago I wrote to Dr. Erdfield, our editor, asking a little space in the Advocate for the interchange of thought on home topics, between the "aged women" and the young.

It has occurred to me to waive the subject, suggested by our editor for the present, and invite the "aged women" of the Church, who "have brought up children," to express their views on the teaching of the principles that precede the love of children.

MRS. E. J. GURLEY. Waco, Texas.

We are somewhat more than ourselves in our sleep; and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleep.—Browne.

of the problems met with in our schools.

With Wednesday morning came the work of the District Stewards. Several of these brethren were present and manifested much interest in providing for the work of another year.

After discussion of "Finances and Financial Methods," the afternoon was then taken in the work of "Missions and Evangelism," with special emphasis upon our adjacent rural communities.

A committee of three was provided to meet like committees from McAlester and Madill Districts to arrange for a threefold work—Win-One Campaign, Every-Member Canvass and Texas Advocate Campaign.

Helpful sermons were preached by D. A. Gregz, of Heavener, and N. L. Linebaugh, presiding elder of Madill District.

Four were present who were members of the Canadian District Conference in 1887—Rev. C. W. Myatt, Rev. W. P. Pipkin, Rev. A. C. Pickens and J. T. Leard.

A resolution of thanks was tendered these veterans of the Cross and their collaborators, and Brother Averyt was requested to write a series of articles for the Texas Christian Advocate.

These occasional meetings are a source of inspiration, and we turn our faces to the future with new zeal for God. By the help of the heavenly Father we hope to see the Hugo District "go forward" along all lines.

ALBERT A. PUCKETT, Sec. Roswell, Okla.

NOTES AND PERSONALS EAST OKLAHOMA CONFERENCE.

(Luther Roberts, Correspondent)

Four weeks have passed since the adjournment of our conference at Muskogee, and so far as this scribe is able to learn the brethren are all at their posts and the work goes on. The appointments made by Bishop Mouzon and his Cabinet gave as general satisfaction as any in recent years.

Rev. T. P. Turner reports a good beginning on the Shawnee District; all the preachers are well received and in some charges the salaries have been increased.

Rev. M. B. McKinney makes a fine beginning on the Stonewall and Tulepeo charge. He has been warmly received and there will be a substantial increase in the salary. He is pleased with the prospects.

Rev. D. A. Dawson returned to Okemah Station for the second year, has been gladly received by his people and they have increased his salary. He did a fine work last year and there is every indication that he will repeat it this year.

The people of Checotah Station are delighted with their new pastor, Rev. W. L. Blackburn. They gave him a rousing reception and he starts off under the most favorable auspices. Brother J. E. Kenney, who follows Brother Blackburn at Wetumka, is also reported as having made a fine beginning. He serves one of the pleasantest little stations in the conference.

The Business Men's Class in our Sunday School at Holdenville, raised a collection amounting to \$325 a few weeks before conference for the support of the pastor of Holdenville Circuit. This is a move in the right direction, and if all our strong Churches would follow the example our rural problem would soon be solved.

Rev. Chas. L. Brooks makes a fine beginning on the Muskogee District. He is a fine preacher, one of the ablest in the Church, and never spares himself in his work for the Church. This is his third year on the district and promises to be his best.

Rev. W. W. Graham, a superannuate member of the Texas Conference, has been appointed by Dr. N. L. Linebaugh to supply the Lebanon Circuit, in the Madill District, and has entered upon his work.

At Kingston and Woodville Rev. W. T. Ready starts well and his people are hopeful of a fruitful year.

Rev. O. S. Snell has made a good

themselves well, touching nearly every problem and difficulty lying in the path of the pastor and in a most Biblical and practical way, suggested the Apostolic and wise plans in the best methods for all of our general collections. All in all, it was one of the most instructive and religious institutes I ever attended.

J. C. CALHOUN, Reporter.

CONFERENCE OF PASTORS AND DISTRICT STEWARDS OF McALESTER DISTRICT, EAST OKLAHOMA CONFERENCE.

The pastors and stewards of McAlester District met in Phillips Memorial Church, McAlester, December 15-16, at 7:15 p. m. The first evening Rev. T. P. Brewer preached a searching sermon on "The Clean Life in the Ministry." Various phases of our Church work were considered, but the burden of the sermons and discussions was the kindling of the revival fires anew.

Resolved, By the pastors of McAlester District in session in Phillips Memorial Church, December 15, 1915: 1. That we conduct a simultaneous evangelistic campaign on the Win-One plan, beginning March 12 and closing April 23, 1916.

2. That as far as possible Decision Day be observed in our Sunday Schools on Sunday, April 16.

3. That, in order that we may make this pre-eminent a revival year, we work and pray to make possible the holding of a revival meeting in every charge sometime during the year, either by the pastor himself or by the aid of an evangelist.

4. That each pastor hold a meeting and, if advisable, organize a Church in some neglected neighborhood near his charge.

5. That our presiding elder be the general manager of this campaign, keeping it ever before the pastors and Churches and furnishing such information and aid as each charge may need.

Rev. M. L. Sims preached a soul-stirring evangelistic closing sermon Wednesday night.

Mrs. J. M. Peterson, the wife of our presiding elder, gave a banquet to all the pastors and laymen at the noon hour Wednesday at the district parsonage.

The pastors and Churches have been exceedingly well pleased with the work of the presiding elder, Dr. J. M. Peterson, and will gladly follow his leadership another year. The soil has been prepared and they believe he can lead in gathering an abundant harvest this year. The good Spirit is in the midst of the Churches of McAlester District.

J. A. PARKS. McAlester, Okla., Dec. 18. P. 8.—For the benefit of the pastors of East Oklahoma Conference, please announce that there is a junior preacher two days old at the parsonage of Phillips Memorial Church.—J. A. P.

HUGO, OKLAHOMA.

Missionary Rally and Pastors Institute.

At the call of our worthy and beloved presiding elder, R. T. Blackburn, the pastors of the Hugo District, together with several of the good laymen and Sunday School workers, met in Hugo December 6-8 in a "council of war" for the purpose of considering matters of vital interest to the various departments of Church work for the ensuing year.

The entire program was interesting and helpful and proves again the efficiency of our "elder" in dealing with and emphasizing matters really worth while. While there was a definite plan, yet the whole proceeding was sufficiently informal that any one present felt free to enter into any of the discussions.

Tuesday morning was given to "The Preacher and His Work," important subjects being led by W. R. Rosser, W. A. Frazier, T. J. Gross and S. X. Swimme.

The afternoon session was devoted to "Problems of the Sunday School." W. W. Armstrong, who is a real specialist when it comes to Sunday School work, led in a general discussion, after which specific topics were thoroughly gone over. Three Sunday School Institutes, to be held in various parts of the district, were provided for, and we hope through these and various other special efforts to go a long way toward the solution of many

1915... March... period... All... Broth... scribe... done... P. E. ER... which we... ve been... Wilmer... serve... and my... to the... received... eir pas... l in my... y of this... much to... e except... I'll try... ople the... nber 12... after our... Texas—... recently... gent for... hns and... our. Let... Bro. Lee... Orphan... the Gos... it. Bro... that his... e gospel... How our... splendid... of our... observe... e Day... the near... our new... l church... some of... we know... Wilmer... another... in our... ary will... es, the... the good... to make... nd chil... -prayer... hich the... s, feeling... -thank-... -J. P. TE OF... T." rch, De- pastors of... e district... ined at... nily and... not yet... lent pro... -awake... ith, was... de to the... y Rev... Christian... ll hearts... t by Bro... ay a. m... hich rose... elowship ning was... paration... pastoral... All these... by Bros... hie and... afternoon... Revival... n. Braw... Edwards... nesday... General... discussed... Pounds... er. Bro... sonville... m. Tues... y telling... sonville... on to be... e month... special... Christian... s and an... ne in the... y Bro... rere rare... mistak... -chip off... in future... bility of... took fire... discourse... e power... old camp... ther and... e multi... -acquired



THE WATERS-EDWARDS EVANGELISTIC ASSOCIATION.

Left to right, first row: Aethel Waggoner, Clarence Mashburn, Lee Mashburn and H. Barnes. Second row: Clarence Motlow, Rev. Bascom Waters, the Evangelist, and R. V. Edwards, the Singer.

The above photograph shows the personnel of the group of workers or helpers, who form the above named association. They have just closed a union evangelistic campaign at Hubbard, which proved to be one of the best revival efforts that has been held here in many years, if not in all the past. The larger number of those saved during the meeting were the older and more hardened sinners of the city—men and women who had been passed over and left on the field unsaved for the past score or more years; and had been looked upon as almost beyond reach of the Church's influence.

Rev. Bascom Waters, the Evangelist, is a young man of splendid parts, in the very prime of life and a man of tireless energy and dauntless courage. He is forty-three years old, the son of a Methodist preacher, who prides himself in his Scotch blood and Kentucky nativity, and who, like his son, is a preacher of no mean ability. Young Waters is a preacher of marked ability, an able expositor of the Word, a splendid general and a good judge of human nature. He is fearless as a lion and gives no quarters to sin in high or low, rich or poor. He holds union meetings and meetings for his own and other denominations.

Mr. Edwards, the Singer, is in all respects all that could be required in a man for his work. He is cultured in manners, pleasing in appearance, fervently religious and one of the finest singers that I ever heard.

The young men who compose the orchestra are all Christian gentlemen of the highest order and are skilled in their work. Mr. Motlow, the manager, deserves like mention.

Any Church, town or city, desiring good evangelistic help will find it in these men. Since their home is at this time in Tennessee I will take pleasure in making arrangements for them for any work desired in this part of the country. They would like to do some work west of the Mississippi the coming year.

They make no monetary demands except car fare to the point where meeting is to be held, nightly offerings for expenses and a freewill offering for the Evangelist.

We are delighted with the services that they rendered us at Hubbard and wish for them a great future in their chosen work.  
Hubbard, Texas. J. W. W. SHULER.

## Member-Mad

In the Advocate of November 15 the above named article, as the work of Brother Shuler, of Austin, appeared.

He asks as a committeeman for the Lenten Campaign for 1916, "What he is expected to do and what it is for?"

Is it merely to get members into the Church? Or to have a genuine revival of religion? He clearly shows which side of the case he is on and seems to me to have asked the question more strongly to state and defend his side than for information.

I think I can answer the question for nearly every pastor: All desire to get all outlying persons who are worthy of Church membership into the Church and also to get just as many sinners converted as possible, and so far as I heard preaching during the Lenten season past in Dallas, I never heard more earnest and soul-stirring appeal from any pulpits in my life in the city or under brush arbors.

The heading of his article, "Member-Mad," is an unkind criticism upon all who participated in that campaign. It carries with it the mad-member rush to fill the Church with persons wholly unfit for Church affiliation, for the purpose of swelling conference reports. I do not suppose you can find a Methodist preacher who does not believe as strongly in regeneration and personal salvation as Brother Shuler; but it must be remembered this has never been a condition of membership in the Methodist Church and yet the article under consideration would rather lead to that conclusion, that in the good old times an experience of grace was a condition of Church membership, but to the contrary it was much farther from it then than now, for all joined the Church on probation and not as professors of religion, but generally as seekers, and so far as my personal experience and knowledge go, the most of them were converted after they had joined the Church.

But this probationary system had its objectionable features and the General Conference in New Orleans in 1866 changed to the present method. Under that probationary system all were taken on trial for six months, and as the revivals were nearly all in late summer, the probationers were not received into full connection until the next year, and from neglect of the new preacher to attend to it, or inconvenience of the candidate to attend, many of them were never received into full connection. This

writer joined as a seeker of religion and never was received in full connection and thousands of others came in the same way. When I joined the Church it was decision day with me, and I have always loved the Church for receiving me. And I remember the pastor advised me if I had determined to live a new life, or a better life, not to wait for conversion, but to join the Church at once, and I did, and he said for such a person the Church was the best place for him, and I am of that opinion today. The Church was then made up of both sorts. Some shouted and some did not. Some of both sorts fell out and some of both sorts stayed in. Perhaps about equal. It seems to me Brother Shuler's plan is fine if it would work; but it won't work in all times, and it never did work in all places. It was always more or less unpopular in the most refined and cultivated centers. That is the trend at the present time, and the man that carries a rock in one end of his sack and pumpkin in the other because "Dad did," won't move very many pumpkins. He has created a procrustean bed that fits himself and all that can't lie on it. He thinks they should sit and nod, or sleep on the floor. He seems to think a great emotion or loud excitement should attend every or nearly every conversion. I am here reminded of an incident that occurred at Sister Grove Camp Meeting in Collin County between Farmersville and McKinney. It was, I think thirty-five years ago. Brother Blackburn was pastor. I was living at Farmersville and had spent the week at the camp meeting. There was a young woman, or hardly a woman, that had been at the altar the entire week at every service. I took a great deal of interest in her and nearly every one else did, for I never saw deeper penitence and a more determined struggle for salvation. As I was to preach at 11 o'clock Sunday, and big things were expected of me, I rode back, Saturday evening, home for a night's rest and some pulpit preparation. Sunday morning, about 10 o'clock, I rode back to camp and the father of the girl saw me and met me. "Well," he says, "Brother Edwards, Sallie came through last night. She had a long and mighty hard struggle, but when she did come through she came through winding."

I suppose that would bear the test for Brother Shuler. Let them come through winding and he would lay them on his procrustean bed. The truth is there can be no procrustean

bed. It has always been said no two souls have the same experience. They know their silt has been restored and that the wind has blown and God's Spirit has swept the soul of its sins and made it a new creature; but it could not say how, and sometimes the when is as uncertain as the how. I heard the great Bishop McTyeire say in a sermon he never knew the time of his conversion, but he knew he had been converted, and he said he was like the sailor who was converted at Cape Cod and Cape Hatteras and all along there, and I suppose that is the experience of many who rest now in the bosom of the Master very close to the great white throne.

I regret to criticize any method our Church uses, or has ever used, to bring souls to Christ and into his Church. So to avoid being called a critic I will try to state the merits and demerits of the Lenten and the old method as Brother Shuler understands the old and as I understand them. From the tone of Brother Shuler's writing we must be about the same age and I would prefer meeting the old gentleman and talk over these matters with which we were so familiar in the long ago; but as we cannot meet and talk, it is well for us to write, as the time and places that now know us will soon know us no more "forever" and our valuable knowledge will be lost to posterity.

I will designate one as the shouting revival, not in any spirit of derision:

First. It served its day and generation well. Methodism was itself new and to introduce it to the world something new and something different, and I might say spectacular was, I fully believe, a providential innovation upon the religious world for the time. It was as new and spectacular in England as in America, but I will speak only of the American Church.

Second. The population was limited and scattered over a wide extent of country, and from the very nature of things was mostly uneducated. Many of them were grown men and women and knew but little of Churches and less about religion, but were stanch characters and pronounced sinners. When convicted—conviction was powerful. It was the dynamite of the gospel bursting through the rock-bound soul and the conversion was powerful, and one such spectacular scene was worth more in a meeting than a sermon.

Third. A class of preachers adequate and adapted to the times were especially raised up for that peculiar state of human society and some of their sermons turned loose on that mass of raw material seemed as if

all the thunders and lightnings of the heavens in one wrathful storm were turned loose on the congregation. Some ran, some screamed, some fell prostrate. That state of things has given way and lost some of its power, as population has increased, Churches multiplied and Sunday Schools been introduced, and it is not likely ever to be so useful any more.

But this method, if it may be called method, had its demerits as well as merits:

First. A great many of the members that came in came winding and went out winding; that is, many of them were never seen or heard of any more.

Second. It was considered a fact that many were swept into the current through excitement and when the excitement died there was nothing left. In support of this I will relate one case. While it is not an isolated case, it is perhaps more pronounced than most others. It was in the town of Perote, in Alabama, full sixty years ago. During a protracted meeting one night the whole Church and all that was in it shouted. It was one of those shouts that would not down. A doctor, not at all religious, nor inclined, came into the house from a visit to a patient, in the midst of the wildest excitement, and at once began to shout and shouted all over the house. That rekindled the fires and no such meeting had ever been heard of. The doctor said no religious feeling entered into his action at all. He was swept into the current by a wild and inexplicable magnetism. This is an extreme case, but is in line with thousands of others, and under these great revivals as many improper persons came into the Church as now.

Third. It did not bring the best part of our membership into the Church. They seemed to be the best for camp meeting and protracted meeting purposes, but for keeping up the Church those that did not come in winding were most reliable. There was a certain member in a certain Church I recall that made so much noise it troubled the pastor and he wanted to silence him and his steward told him the next time he got on his high horse go to him for money. He did so and the brother said: "That is just the way; whenever I get in a good way enjoying myself you come to me for money." The result was silence and no money. I well remember, my dear brother, away back in those days when we were boys, it was a puzzling question then and I often heard our best preachers say, "They did wish we could have revivals with less noise."

It is an axiomatic fact that shouting is not religion. It may be one of its peculiar Methodist manifestations, but it is not religion and never was.

Now let us look at the merits of the Lenten campaign:

First. It marks a period of our Savior's life of very great importance from the crucifixion to the resurrection, and it is a time that requires but little effort to divert the mind in that channel and it is as easy, or easier, to bring about a general effort for the salvation of souls and the up-building of the Church during Lent as any other time. I don't think we need fear an injunction from the Episcopal Church. Had it been beligerent it might long since have enjoined us against the use of our twenty-five articles of faith and our burial and marriage ritual. No Church has a cinch on a good thing to the exclusion of others.

Second. Another merit of the Lenten campaign is, it brings into exercise and develops workers as nothing else so far seems to have done. You take a freezing member and he rubs a freezing member until both are warmed into life, and all Churches need more workers.

Third. Another merit is, it brings to the pastor's attention the Methodist constituency scattered about through his charge, as it would be hard otherwise to locate. It seems to me to be directly in line with our Savior in seeking the lost sheep of the House of Israel, and when I look back over my ministry nothing affords me more pleasure than to recall the sheep that had wandered off and that I brought back to the fold again.

### Now the Demerits.

Brother Shuler states them so well it is hardly worth while to reiterate if true as he stated; but as he gave them second hand, the testimony would not stand in court. I will ask Brother Shuler if his members or any part of them play bridge, whist or dance or play forty-two, and is it the practice of our Church to do these things? I hope it is not; but if it is, why debar the newcomers? I don't know what bridge whist is, but he is better up than I am, but dancing, card playing, cursing and

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fighting, drinking, were all great Church troubles in the good old days.

Second. It certainly needs to be well guarded to avoid improper members filling the Church, but there were always dangers at this point, and always will be with all Churches as well as ours. A strenuous effort, and sometimes overzeal, has always marked the special efforts to get souls saved and build up the Church and especially not keep out any that it would be better to let in. I think a godly ambition to excel in a good work is admirable and it is hard in the very best people to divorce the work entirely from self. I could no more impugn the motives of these pastors in the Lenten campaign than I could impugn Brother Shuler's motive for asking the questions he did. I accept his motive as pure and religious for the good of the Church and the glory of God. So I take the actions of the Lenten workers as equally sincere and religious. If you will just think about it, it is a serious matter to impugn a pastor's

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ROBT. E. HUSTON, Evangelistic Singer, 2014 N. Wesley St. Greenville, Texas.

I take pleasure in commending to the Methodist preachers of Texas Brother Huston, Evangelistic Singer, with D. L. Coale, for the past four years, and who has decided hereafter to assist pastors who wish to do their own preaching in revival campaigns.

Bro. Huston is a consecrated, efficient organizer and leader of choruses choirs, as well as a valuable personal worker. Those who heard him at Epworth-by-the-Sea, at Travis Park Church, San Antonio, and elsewhere throughout the State bear testimony to his beautiful voice, power of organization and general effectiveness.

Pastors will make no mistake in securing his services. S. H. C. BURGIN, Pastor Trinity Church, Dallas, Texas.

motives in his efforts to build up his Church, even by implication. You may question his judgment with perfect freedom, but when you impugn his motives you touch a tender spot and hold him up to gaze in an unenviable light.

The truth is, our Church, no matter how much we regret or oppose it, is in a transition state, and the transition has crept on us unawares. It is already here, and whether for better or worse, is yet to be tested, and I suppose depends largely on how we meet it and how we deal with it. Conditions have changed and we face a new issue. Our Senior Bishop, in his late pastoral address, which he claimed to be strictly spiritual, said, among other things, that ninety per cent of our members now come in through the Sunday Schools, and I suppose most of these come in on Decision Day—girls and boys, from ten to sixteen years old. Why should they not be brought in? Should they be allowed to stray away? Sow wild oats and then take the chances of getting them back in after years of sin? The value of a soul is the same, no matter when nor how saved, but the value of a child brought up in the Church and trained for the work is worth far more to the Church than one brought in later life without training. If this method is on and to be increased, it practically estops the old as a general rule, and whoever opposes and clings to the old, reminds me of an incident in the life of President Lincoln during the late war. He had on his hands to deal with at the time the victorious armies of the Confederacy. A citizen called to get the President to sign a claim for damages the soldiers had done his property and persisted until the President was tired, and he replied with that "Reminds me (a favorite method of introducing jests and incidents) I was once carrying a flat-boat down the Mississippi River and while going through a narrow, swift and crooked chute, a man on the boat called, 'Mr. Lincoln, Mr. Lincoln, I have dropped my apple in the river,' and without looking back, he said, 'Tell it good-by. I must keep this boat in the channel and its head to the front, and I have no time to hunt your lost apple.'" So our boat is loosed from its old-time moorings and its head is to the front, and many remember the beauty and deliciousness to the taste of the fallen apple; but let us tell it good-by and each and all put their hands to the oar, and under our great Captain we will make a safe passage and glorious landing. W. M. A. EDWARDS, 4019 Bowser St., Dallas, Texas.

PREPAREDNESS

Words are inadequate to express my full appreciation of the editorial which appeared in the Advocate of the 9th, with headline "The President's Message."

This editorial should be read by every man and woman in America. The youth of our land need to be guided into the paths of patriotism in times of peace, and preparedness to meet, thwart and defeat any possible attempt by the powers of the world that would be willing, some of them, perhaps, to overthrow our country, its institutions, religious and secular, which of course would include the greatest institution the world has ever known, namely, the homes of America.

The homes of America are the citadels of our strength. Our country has been the asylum for the oppressed of all nations. Little attention has been paid to the possibility of invasion from the fact of the universal belief in the overwhelming power of our Nation.

Times and people change as the epochs of history are being made. Modern implements of war, especially designed for the destruction of lives and property, have been so fearfully demonstrated during the few short months of the European war that it brings a shudder of horror when we realize that it is within the pale of possibilities when victory crowns some potentate of the old world, in the present struggle, that their insatiate desire for prestige and power will not be completely satisfied.

It has been stated upon more than one occasion, by rulers of the old world, that a republican form of government is only an experiment at best, and upon one point all kings and rulers of the world agree, that kings have a divine right to rule. If this divine right is defined to mean that they are divinely appointed to rule over all the countries which they are able to subjugate, then who is able at this time to discern the possible ambition of the successful ruler at the end of the present conflict?

I believe it to be a Christian as well as a patriotic duty we owe to our present generation and posterity, as well as a Christian duty to the nations of the earth, that America should make such formidable preparations as would be necessary to defeat the designs of the most powerful nations of the earth; not that we expect war or have any intentions of war for the accession of territory or as a crowning glory to American independence, for we have glory enough, power enough and patriotism enough, but that this preparedness would be of such a character along the lines of the President's recommendations, that to even consider an attempt upon their part to compel America to be subjects of a foreign power would be a hopeless undertaking.

All wisdom, inventive or expressive, comes from the source of all wisdom, and President Wilson has an opportunity to view many things behind the asbestos curtain of government which, if placed in full view of the patriotic people of America, I am of the opinion that the present opposition to his policies as presented in his message would be confined to comparatively few, who at this time are honestly believing that our overshadowing power as a nation is of sufficient guarantee for our safety. In your own language, I repeat, "We commend the lofty and patriotic message of President Wilson, to the careful consideration of every man and woman in America." S. M. SCOTT, Edna, Texas.

LETTER FROM SAN FRANCISCO.

By Rev. W. P. Andrews.

"Farewell, P. P. I. E." These were the words written upon the sky in letters of fire by the daring young aviator, Art Smith, as he soared above the Exposition grounds at 12 o'clock, midnight, Saturday, December 4. This act signaled the closing of the gates of the world's greatest Exposition. This came at the close of a day full of interest to the great multitudes (the admissions for the day were 416,164) who availed themselves of this last opportunity to view the wonderful works of man and God enclosed within the beautiful grounds, and to participate in, or be entertained by the varied and interesting program of the day.

By this time (Monday, December 6), the work of preparing the exhibits for removal has begun. Ere long they will all have been taken away. The wreckers will then be given charge, and in a brief time the beautiful buildings and wonderful statuary that have been the admiration and a source of inspiration to the multiplied thousands who have visited this "Jewel City" during the past ten months, will have been leveled to the ground and removed, save, perhaps, the Fine Arts

Palace and one or two others that special efforts are being made to preserve.

It seems a pity. Millions of dollars were spent in their erection, which required many months of painstaking labor, and to be permitted to stand and be of service for so short a period! Yet they were not built in vain. Often it is not the shorter lived man who lives to the least purpose. So with buildings, so with works of art. They contributed to the enlargement of the minds who conceived them, multitudes were fed and clothed from the remuneration received by the workmen; images were made in the minds of men and women and children, not a few, that will abide with them to their lasting benefit. This of the grounds and buildings. The exhibits have served as a medium for the interchange of ideas, such as could not have otherwise been provided. Manufactures of every kind, and education in all its branches have received a great impetus. The bringing together of so many representatives of the peoples of the earth has contributed, and will continue to contribute, to the recognition of the doctrine of the common brotherhood of man, and if the end of the present war shall not be hastened the prevention of future wars may result.

In no sense was the Panama-Pacific Exposition a failure. The attendance would no doubt have been considerably greater if Europe had kept the peace, but as it was the total attendance was 18,829,963. Instead of several millions dollars of indebtedness remaining, as with previous Expositions, after allowing for all possible expenses for clearing the grounds, etc., there will be more than a million dollars in the treasury.

Perhaps never before has the comfort and protection of strangers been so carefully looked after. The Travelers' Aid Society, Y. M. C. A., Y. W. C. A. and the Churches vied with one another in this good work. We feel that our own Church Exposition Headquarters have not been maintained in vain. Many have been the expressions of gratitude received from visitors. Besides contributing to their protection, comfort and pleasure, they came to know more of our work in the West, while we were benefited much by the contact with our people from the Southland. The value of such headquarters so impressed Bishop Lambuth and others, that arrangements have been made to continue them, not as "Exposition Headquarters," but "M. E. Church, South, Pacific Coast Headquarters." It is hoped to in some measure serve the various Church interests. It will serve to provide a place of meeting, and a bureau of information for visitors to

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - Box 187 SOUTH BEND, IND.

this great metropolis of the West. It is our desire that none of our friends pass through the city without calling on us. The writer will remain in charge. Pacific Building, San Francisco.

I would not go across the street to smash any man's idol, but I would go around the world, if God would let me, to save a soul.—Phillips Brooks.

OUR ORPHANAGE.

To the Methodist Sunday School Superintendents and Teachers of Texas:

Now please read on page 8 of the last issue of the Texas Christian Advocate the statement concerning the Kelley Memorial Sunday School and the Orphanage. This is a splendid plan. The First Church of Marshall will carry out a similar program. Will you not do likewise?

Ask your Sunday School to make a special offering on Sunday morning, December 28th, for this great and much needed work.

Give us at least your regular collection on that Sunday morning. This would go a long way toward finishing our new building. Send your money to me, Station A, Fort Worth, Texas, and I will report the amount contributed to Texas Christian Advocate.

Respectfully, W. T. GRAY, Field Secretary Methodist Orphanage.

RESOLUTIONS—MISS VEE HOUSTON.

Whereas, The death angel has visited the home of a beloved family, Mr. and Mrs. J. A. Houston, and has taken our dear friend, Vee, who was a faithful member of the Methodist Sunday School of Queen City, Texas; therefore, be it

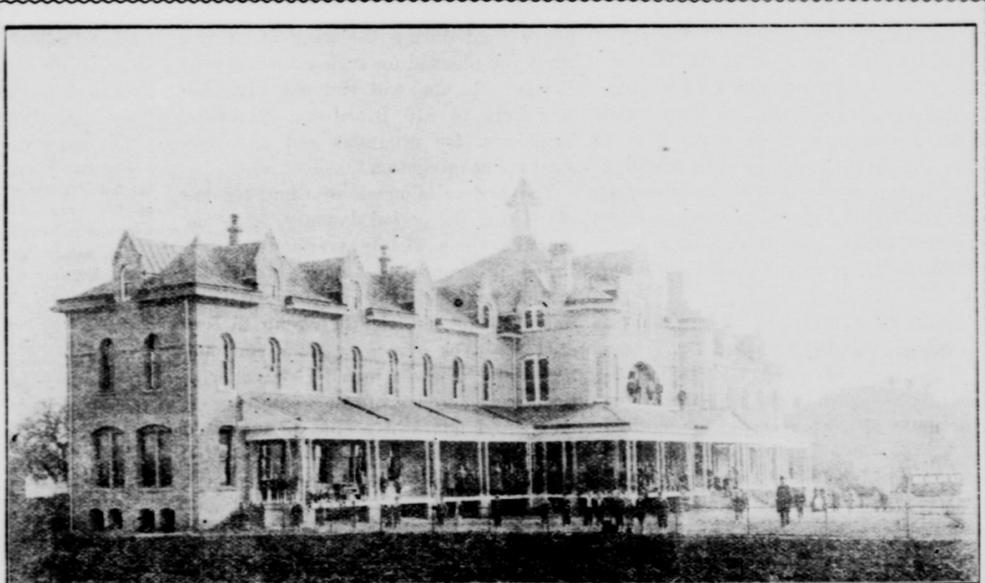
Resolved, That we humbly submit to the will of God, the Father who knoweth best and who seemeth to choose some of earth's most precious children to make that heavenly home brighter and happier.

That, while her sweet face and bright sparkling eyes are missed in the Sunday School and her earthly home, that we put forth greater efforts to do the will of Him who doeth all things well.

We offer to her memory this last sad tribute and to her bereaved family our deep and heartfelt sympathy in their time of sorrow.

As a token of love and respect of class Number Five it is requested that a copy of these resolutions be sent to the family of the deceased and one spread upon the minutes of our Sunday School and copy be sent to the Texas Christian Advocate for publication. Respectfully submitted, MRS. CHAS. POWELL, Teacher.

MATTHE MAE THAGGAED, ROY KNOWLES, OPAL POWELL, WILLARD SHERWIN, MORRIS BOOLES.



Main Building of Orphanage, Waco, Texas.

REMEMBER THAT A RESOLUTION WAS PASSED AT THE WEST TEXAS, CENTRAL TEXAS AND NORTH TEXAS CONFERENCES DESIGNATING CHRISTMAS SUNDAY AS ORPHANS' DAY FOR LIFTING A FREE-WILL OFFERING FOR SUSTAINING THE INSTITUTION FOR THE CONFERENCE YEAR 1915-1916. WE TRUST ALL THE PULPITS OF METHODIST CONNECTION WILL FOLLOW SUIT. MAKE ALL REMITTANCES TO REV. R. A. BURROUGHS, Waco, Texas

A WORD OF EXPLANATION ABOUT THE COLLECTIONS THAT ARE ASKED FOR THE ORPHANAGE ON CHRISTMAS SUNDAY.

Every Sunday School is asked to make an offering to help finish our new building, which is very much needed. More than two hundred homeless children have been turned away during the year. No room. This offering is to be sent to Rev. W. T. Gray, Station A, Fort Worth, and he will send a list of the Sunday Schools and amount given by them to the Texas Christian Advocate. The offering to be taken by the pastors is for the maintenance of the Home and is to be sent to the Conference Treasurer, or R. A. Burroughs, Waco, Texas. Each pastor is requested to give name of Conference from which the money is sent. Let every pastor give his people a chance to give to this great cause. R. A. BURROUGHS, Manager.



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Christmas Greetings

The Advocate extends the greetings of the season to its thousands of readers and friends.

For some of our readers, doubtless, the year now closing has brought its sorrows. For vast areas of the world the year has brought war. The angels' song, however, was for such. It was a song in the night. In the night-time, if the approaching Christmas be such to any of our readers, and if we but listen intently enough, we can hear again the angels' song: "Peace"—"Peace on earth, good will toward men!"

THE PHILOSOPHY OF FRIEDRICH NIETZSCHE AND THE EUROPEAN WAR.

(Continued from page 1).

general drunk from the German philosopher may be read in "Germany and the Next War."

As his master before him, the German general poured scorn on the primary virtues taught by Jesus Christ. He repudiated the law of love as binding on nations in their relations with each other. He denounced peace as the desire and dream of weaklings.

The inevitable result of such teaching and thinking is the most horrible catastrophe in human history. Solemn treaties have been counted as "scraps of paper" and innocent, helpless peoples have been ruthlessly overrun.

The spirit of Nietzsche and Bernhardi breathed in the distinguished Dr. Eugen Kuehnemann in his recent address in Dallas when he justified the tragedy of the Lusitania, which has received the merited and hearty condemnation of the whole civilized world.

The criterion by which Nietzsche professed to judge Christianity was its fruits. Others had alleged its unscientific and un-historical character as the ground for their rejection of Christianity. Nietzsche rested his judgment on the fruits of Christianity.

Very well. What, then, of the fruits of his own philosophy? One could wish that his insanity and death could have been postponed that he might see with his own eyes the horrible fruits of his insane vaporings. Such philosophy enthrones expediency above right and leads straight to oppression, exploitation, annihilation and—to hell.

We have received from Rev. A. D. Porter a copy of the Central Texas Conference Journal. Bro. Porter is Secretary of the conference and also editor of the Journal. We congratulate him on the one just issued.

HAVE YOU PLANNED FOR THE WEEK OF PRAYER?

The Board of Missions has made an urgent call for the observance of January 2-9, 1916, as a week of prayer.

The offerings of the week are requested for the emergency fund of the Board. The Board in its appeal speaks of having been compelled to cut appropriations for work in our mission fields to the amount of fifty thousand dollars.

We commend the policy of the Board heartily. The Board cannot be expected to plan for expenditures greatly in excess of its probable receipts. The Board is under the necessity of exercising sound business judgment in the management of its great enterprises.

Having made it clear that we mean no reflection upon the Board of Missions itself because of the enforced retrenchment, we nevertheless regard the statement of a \$50,000 reduction in its appropriations as the most appalling piece of intelligence which has come to our Church in a generation.

America is the hope of the world. In the great enterprises of education and missions the United States is the only nation whose ability and resources have not been decreased by the great world war now raging. The belligerent nations, of necessity, must be reduced in their ability to support the enterprise of missions.

To the American Churches the mission fields of earth must look for reinforcement and increased supplies. In view of this fact, the announcement that our own Church, through its Board of Missions, is contemplating a \$50,000 reduction in its usual appropriations is simply staggering. Has Christ surrendered his enterprise for the world's evangelization? Has Christ ordered a retreat of his forces from the field? Or, has his Church lost faith in the enterprise which was nearest the heart of her Lord?

We commend heartily the efforts of our Board of Missions to repair the hurt of retrenchment by raising a \$50,000 emergency fund during the week of prayer. Have you planned for such a week in your charge? If not, will you not write immediately to 810 Broadway, Nashville, Tennessee, for programs and envelopes for your congregation?

The Federal Council of Churches has asked that the period January 2-9 be observed as the week of prayer and has published programs. In many places our pastors may feel that our own congregations are not sufficiently strong to conduct the week of prayer alone and may have entered into a plan for prayer with the other Churches. In such cases, nevertheless, let our own people be furnished with the envelopes of our Board of Missions and be urged to make their contributions to the end to which our Board directs. These envelopes can easily be taken up at these general meetings.

In our large centers where our congregations are numerous and strong we believe the interests of the kingdom would be best promoted by our own people gathering in their own union services for prayer and for the distinct promotion of our own work on the mission fields. Have you planned for such meetings?

THE AMERICAN PEACE PILGRIMAGE

Henry Ford and his peace party arrived at Christiania, Norway, at 8 o'clock on the morning of December 20.

One hundred and fifty Americans are in the party. Ten delegates from each of the following neutral countries are expected to join the party: Norway,

Sweden, Denmark, Holland, Spain and Switzerland.

When the delegates have reached The Hague the entire body will choose three delegates from each country. The twenty-one delegates thus chosen from the seven neutral countries will be empowered to sit indefinitely. The twofold purpose, as stated in the dispatches, will be to suggest possible means of peace and to receive overtures for peace from the belligerents.

Mr. Ford's movement is purely unofficial in so far as the American Government is concerned. We think the same is true of the other neutral governments from which representatives will assemble. The enterprise is of individual initiative.

This peace pilgrimage has been variously characterized. In some countries it has provoked amusement and in others a feeling akin to hostility.

What the peace mission of Mr. Ford will accomplish will depend entirely on how it is conducted. If the mission shall confine itself to the objects named, it can, at least, do no harm. If the movement, however, should attempt to bring about a strike in the armies of Europe, some way will be found to suppress Mr. Ford and his whole party. Only harm could result from the giving of such direction to the movement.

In our effort to appraise this crusade for peace we find that its object is certainly laudable. Failure cannot dim the fact that a private citizen believed so strongly in peace that he was willing to devote his time and his money to bring it about. If Mr. Ford is discreet, the world cannot but think well of the man.

The dream of Mr. Ford is a great one and some dreams have come true in the past. The world owes a vast deal to its dreamers. Certainly the world cannot wish Mr. Ford harm while he dreams.

THE CONCERN OF THE LIQUOR DEALERS FOR THE CHURCHES.

Recently we received from the publicity department of the National Wholesale Liquor Dealers Association of America a circular discussion of an article which appeared in the Unpopular Review on "National Prohibition and the Church."

The letter says:

The issues raised in this article are of the utmost importance to all religious associations, as they deal with the fundamental question whether the preacher and priest shall give way to the policeman as an agency for inculcating moral principles, and whether religious training is of more importance in the development of moral character than laws intended to protect the individual against the consequences of his own weakness and his own folly. We are sure that your readers will be interested in the fullest discussion of the problems involved, and will be indebted to you for the publication of extracts from the article, and for any editorial comments that you may make.

The writer of the circular says of the article in question:

The Review article points out the grave dangers that will result from the entrance of religious bodies into political contests. Already attempts are being made to proscrib all public men who do not accept their panacea for the evils of intemperance. It is pointed out that if the present policy of the Churches which have aligned themselves with the prohibition campaign is continued, a conflict is certain between them and those Christian bodies which believe that the mission of the Church is to save souls, and not to meddle by law with personal tastes and habits. The outcome may be that instead of promoting the cause of temperance, the Churches are in reality taking action that will result in bitter religious strife and animosity, which will discredit not only the cause of temperance, but also the Churches that have been deluded into endorsing prohibition as a means to that end.

This letter and its enclosed circular are of interest because they show the source of many of the articles appearing in the

press against the Church entering into politics. Shrewd writers are employed by the infamous liquor traffic to mass arguments against the participation of the Church in the winning fight against the liquor business.

The letter and its enclosed circular are of interest also because they clearly show that the vile traffic regards the Church as its most relentless foe. The liquor combine know that the Church is the one institution which can afford to fight their business. They know that their threat of boycott has no fear for the Church.

The letter and its enclosed circular are of further interest because they show the subtle argument of the liquor business. The Church's supreme business, as is known to all, is the business of getting the individual soul to surrender to Jesus Christ. It does not follow, however, that the Church is to remain indifferent to the causes which keep men away from Christ and which trap and destroy men after they have come to Christ.

The liquor men would have us invite men to Christ but remain indifferent to the infamous traffic which is the barrier in the way of winning vast multitudes to Christ. This is the fine logic of our liquor friends. Cure the fever but remain indifferent to the stagnant water which produces the fever! Save the wrecks but remain indifferent to the influences which make the wrecks! Fine logic!

Moreover, the liquor business is portrayed as having great solicitude that the Church shall not be discredited! That the preachers shall not impair their influence! This is both lying hypocrisy and hypocritical lying. When God becomes the devil and heaven becomes hell the liquor business will have a genuine concern for the weal of the Church, but not until then.

THE SITUATION IN DALLAS.

The deadly assault upon Virgil Kirk at 6 o'clock Monday morning adds to a long list of robberies, murders and assaults recently committed in the city of Dallas. Kirk is a young man of thirty-five, a clerk in the Texas & Pacific yard office. He is now lying in St. Paul's Sanitarium with a badly fractured skull. The chances for life are slight. The assault was made as he was checking a train which was standing in the railway yards. Such is the information contained in the Monday afternoon papers.

What is the matter with Dallas? Several things.

1. Well-nigh all the saloons in North Texas are congested in Dallas. With the saloons well-nigh all the criminals in North Texas are assembled in Dallas. The saloon is itself an essentially lawless institution and has always been the rendezvous of the lawless element in society.

2. Dallas has recently gone on record as displacing the State Sunday law with a city ordinance of her own making. Dallas and her courts have defied the sovereignty of the State in the matter of its Sunday law. This fact is advertised to the whole world. Dallas has advertised to the whole world that she herself is a lawless city to the extent that it suits her own convenience.

3. The city officials of Dallas have condoned, if not defended, the striking down of the State Sunday law. They are on record as opposed to the enforcement of at least one law of their sovereign State, and to this extent the city government itself is the huge lawbreaker of its city.

4. Such a situation is an invitation to other classes of lawbreakers. Law-breaking is a spirit. It cannot be broken up into component parts. It is an indivisible spirit. It is infectious, moreover.

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Two Mission held i West. istratic of bein ventio Two cling great given to one the ea The South. Tenne men's leader Am John Lieute York Presid odist I derson sionar Chatta New Y eign A rist C W. Pi Missio Chure tary I the Lu bia. S vincia copal gia: S Christ Cincin retary Missio the U E. M. sity, Dale,

**WE NOMINATE DR. JNO. H. McLEAN**

It is atmospheric. And just the law that different individuals will violate depends upon their temperament and their environment. One class of citizens chose to violate the Sunday law, another class the law against property and another class the law against the person. Each is lawless and each is dangerous to society. As long as a city holds in contempt any capital law it will be an invitation to breakers of all kinds and grades of law.

5. The law-abiding element of Dallas is divided. The recent fight for the enforcement of the Sunday law witnessed the Church forces of the city splitting wide open about the methods and agencies for the enforcement of the law. Representatives of certain Churches, just when the fight was hottest, disconcerted and brought to naught the whole movement by declaring that they did not believe that the Council of Churches, as a Council of Churches, should lead the fight. This division among the Church forces of the city emboldened the forces against law enforcement and virtually shattered the usefulness of the only factor in the city which gave any promise for the enforcement of law. Such, in part, is the pitiable situation in Dallas.

It seems to us, in view of such a situation, that our brethren who shattered the Church Council have invited a heavy responsibility upon themselves and that it is now clearly their duty to initiate some method of law enforcement which will take the place of the Council of Churches. They would not go along with us, now we are willing to follow in any better way which they may devise.

**FOURTEEN SOUTHERN CONVENTION CITIES.**

Twenty-two conventions in the National Missionary Campaign have already been held in cities of the East and Middle West. More than 33,000 men paid a registration fee of one dollar for the privilege of being delegates to these missionary conventions.

Two teams of nine speakers each, traveling from city to city, conducted these great conventions. The attendance, as given above, has been from fifty per cent to one hundred per cent greater than in the campaign of 1909-10.

The great movement now turns to the South. Dr. D. Clay Lilly, of Nashville, Tennessee, Field Secretary of the Laymen's Missionary Movement, will be team leader.

Among the members of his team are:

John N. Mills, Washington, D. C.; Lieutenant-Colonel E. W. Halford, New York City; Bishop W. R. Lambuth, Vice-President Board of Missions of the Methodist Episcopal Church, South; J. T. Henderson, General Secretary Laymen's Missionary Movement of Southern Baptists, Chattanooga, Tennessee; Worth M. Tippy, New York City; J. F. Love, Secretary Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia; W. W. Pinson, General Secretary Board of Missions of the Methodist Episcopal Church, South; E. Calvin Cronk, Secretary Laymen's Missionary Movement of the Lutheran Church in the South, Columbia, South Carolina; R. W. Patton, Provincial Secretary of the Protestant Episcopal Board of Missions, Atlanta, Georgia; Stephen J. Corey, Secretary Foreign Christian Missionary Society (Disciples), Cincinnati, Ohio; Egbert W. Smith, Secretary Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Nashville, Tennessee; E. M. Potent, President Furman University, Greenville, South Carolina; J. C. Dale, Secretary Laymen's Missionary

Recently we had inquiries from an official of the University of Texas for a complete history of Texas Methodism. The inquirer desired data embracing the beginnings, progress and present influence and status of Texas Methodism.

If any one of our readers is aware of the existence of such a history, we confess that he is in possession of something of which we know nothing. Dr. Homer S. Thrall has written something of the history of our Church in Texas, but even his writings can hardly be said to present Texas Methodism with the literary fullness and accuracy to which our Methodism in the Southwest is entitled.

We hereby nominate Dr. Jno. H. McLean as our Texas historian. Dr. McLean came to Texas in 1839 and for these seventy-six years has been as closely identified with the progress of Texas Methodism as any man who has lived in this period.

Dr. McLean graduated from McKenzie College in 1858, and taught two years in his alma mater. In 1860 he was admitted on trial into the East Texas Conference and upon its division in 1866 he became a charter member of the North Texas Conference and for the subsequent forty-nine years has held membership in this conference.

Dr. McLean has seen the progress of the Church at first hand in circuits, stations and districts as few men have seen it. Nine General Conferences, one Ecumenical Conference and one Congress of World-wide Missions have left their broadening influences upon the man whom our Methodism has delighted to honor.

We are not yet ready to let this old hero rest. We want him now for the most important service in his long years of distinguished services. We want him to be the historian of Texas Methodism.

We hereby nominate for his contributing staff men who have served the Church with his own conspicuous fidelity; some of whom, perhaps, have seen even longer service than Dr. McLean. We nominate as his staff of contributors H. G. Horton, Littleton Fowler, Horace Bishop, E. L. Shettles, James Campbell, Isaac Alexander, J. M. Binkley, W. C. Young, Jno. R. Allen, C. C. Cody, R. C. Armstrong, H. A. Bourland and Jerome Haralson.

Dr. McLean with these helpers can give as complete history of Texas Methodism as can be written of the Methodism of any other State.

It is peculiarly fitting that friends in Texas should at this time be engaged in providing a comfortable home for Dr. McLean, thereby making it possible for this noble man to do the greatest work which he has yet done for our State. Have we a second to our nomination?

Movement Associate Reformed Presbyterian Church, Chester, South Carolina.

The Southern convention cities with the dates of the conventions are as follows:

Houston, Texas, January 19-21, 23; New Orleans, Louisiana, January 23-26; Jackson, Mississippi, January 26-28, 30; Birmingham, Alabama, January 30-February 2; Atlanta, Georgia, February 2-4, 6; Columbia, South Carolina, February 6-9; Greensboro, North Carolina, February 9-11, 13; Richmond, Virginia, February 15-17; Lexington, Kentucky, February 20-23; Nashville, Tennessee, February 23-25, 27; Memphis, Tennessee, February 27- March 1; Little Rock, Arkansas, March 1-3, 5; Oklahoma City, Oklahoma, March 5-8; Fort Worth, Texas, March 8-10, 12.

Our conference lay leaders are afforded a fine opportunity for work at this time. Personal letters to our laymen calling attention to the Southern Conventions and their dates and urging attendance would yield much fruit. The Church leaders in our local congregations likewise are afforded large opportunity for work. Local Churches could do no better thing than to provide for the expenses of numbers of their men to these conventions. Let the pastor, by all means, press the matter upon the men of his congregation.

**EXTENSION COURSES IN OUR SCHOOL OF THEOLOGY.**

We have spoken more than once upon the desirability of our School of Theology at Southern Methodist University vitally relating itself to the studies of our preachers. Indeed, in our judgment that school in a year or two should have



DR. AND MRS. J. H. McLEAN.

**DO YOU SUFFER FROM BACKACHE?**

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

will be given to the discussion of the theme, "The Relation of Instruction in Religion to Public Education."

The reader is likely aware that the Colonists provided for distinctly religious instruction in their week-day schools. The days which have come and gone since those early days of our American history have witnessed the gradual removal of well-nigh all religious instruction from our schools. In some States not even the reading of the Holy Bible is permitted in the public schools.

Educators today are seeing the mistake of these modern days. They understand that no system of training can be called education which leaves out of the account the moral and the religious. More than this, they are coming to the realization of the positive danger of increasing intellectual powers without the development of a moral and religious conscience which is to direct these powers.

The "Gary" plan, previously discussed in these columns, and the Colorado and North Dakota plans, whereby religious instruction given in the Churches will be given credit in the public schools, will be discussed. We shall watch the proceedings of the coming convention with a great deal of interest.

**PERSONALS**

Rev. J. A. Crutchfield, whose home is in Chicago, Ill., is spending the winter in Texas and made the Advocate a pleasant call the past week.

Rev. G. C. French, of Terrell, called to see us this past week. He is back in Terrell for his third year and is planning good work for the year.

Rev. L. P. Smith, who took a supernumerary relation at the North Texas Conference, has moved to Dallas to make this city his home. After long and faithful service he takes a much-deserved rest. He and his wife are quite an adjunct to Dallas Methodism.

The Advocate has received from Mr. J. H. Murphy the announcement of the marriage of his daughter, Edna, to Mr. Wilmer E. Bivens, Sunday, December the nineteenth, nineteen hundred and fifteen, Austin, Texas. Their home will be San Antonio, Texas. We extend congratulations and best wishes.

From Rev. N. L. Linebaugh we learn the sad news of the death of Sister W. C. House, wife of our pastor at Madill, Okla. She died at Ardmore, Okla., December 16, 1915, and was buried at Kemp, Texas. Bro. House has the prayers and sympathy of his brethren and many friends in his bereavement.

Rev. H. E. Draper, Agent for Superannuate Homes in West Texas Conference, brightened our office with a call the past week. He is not only looking after homes but also the endowment fund which his conference is raising for the superannuate fund. He is enthusiastic and the cause will prosper in his hands. He is making his home at Austin.

Mrs. O. E. Goddard, wife of our pastor at Central Church, Galveston, Texas, has been critically ill, having undergone an operation for appendicitis. We are glad to learn from Dr. Goddard that she is recovering rapidly and will soon be out of the hospital and back in the parsonage. We rejoice with the family over her recovery. Dr. Goddard states he has received many kind and friendly letters of inquiry, which he highly appreciates.

(Continued on page 16.)

a hand in directing the studies of a majority of our preachers west of the Mississippi.

We cannot conceal our delight that our School of Theology is moving intelligently toward this very thing. In our last issue we published a plan of extension courses to be given our busy pastors. The courses are to be given on a single day in each week, Tuesday, during the winter and spring. Our facilities for rapid travel will make it quite possible for scores of our pastors to avail themselves of these courses. The subjects announced will prove stimulating to any preacher who will pursue them. The men who are to teach these subjects are well qualified for such teaching.

Direction to new books, beholding great themes through the eyes of qualified teachers, acquainting oneself with methods of study, acquiring new facts and replenishing oneself with new truth—these are some of the advantages which will result from the prosecution of the courses offered, if but in part and for such times as one can command.

We congratulate our School of Theology upon its purpose to break out of the isolation of the average seminary and to relate itself to the pulsing life of our busy pastors.

**WEEK-DAY RELIGIOUS INSTRUCTION.**

The Religious Education Association will hold its thirteenth annual convention in Chicago, February 28-March 2, 1916.

The first three days of the convention



### THE WOMAN'S DEPARTMENT

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

Following are the officers of Farmersville Auxiliary for year 1916:

President, Mrs. John Honaker; First Vice-President, Mrs. W. B. Honaker; Second Vice-President, Mrs. Myrtle McNew; Treasurer, Mrs. James Church; Recording Secretary, Mrs. Homer Hill; Corresponding Secretary, Mrs. Wes Neathery; Publicity Superintendent, Mrs. L. L. Miller; Superintendent of Supplies, Mrs. R. G. McCain; Agent for Voice, Mrs. P. W. Logan; Organist, Mrs. James Pendleton; Parsonage Committee, Mrs. Tom Lovell, Sr., Mrs. M. Phillips, Mrs. Will Herron.

MRS. WES NEATHERY, P. O. Box 295, Farmersville, Tex.

#### IMPORTANT, NORTHWEST TEXAS CONFERENCE AUXILIARIES.

Only a few more days remain in which to close the missionary year.

The first three quarters of this year show that only \$1211 of the \$3000 pledge have been paid. If the \$1789 is not paid our work will suffer.

In years gone by, when there has been a deficit I have gone to the meeting of the Council with plenty of reasons. I could tell of drouths, poor crops, low priced cotton, and self-sacrificing women, but I cannot do so this time. Our granaries are full. Cotton plentiful and a fine price. Cattle selling for almost fabulous prices in comparison with former years. Fruit and vegetables in abundance, yet our pledge is unpaid.

It is time for serious reflection. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

Send all your pledge and a freewill offering to Mrs. Lee Perminter, Conference Treasurer, at once.

Commemorate our Savior's birthday in this way.

MRS. NAT G. ROLLINS, Conference Secretary, Aspermont, Texas.

#### MINERAL WELLS AUXILIARY.

We held our Week of Prayer November 23-26, using from Tuesday until Friday, in the afternoons, carrying out the program as outlined by our Missionary Council. For weeks a number of our women had been in prayer for Japan and the Pacific Coast work.

Our hearts burned within us as we realized the urgent call—duty. The Father poured his Holy Spirit out upon us and blessed our waiting souls. Thanksgiving service was concluded with a prayer and praise service. The children rendered a most instructive service of Friday. Their work indicated splendid leadership.

The morning hour was given to the women on Sunday. Our work was presented by the officers of the auxiliary, interspersing with good music. The young people gave a splendid program in the evening. Courageous giving completed this gracious Week of Prayer. One consecrated woman sold her Christmas fruit cake to be able to give largely, and considered it a privilege to do so.

Forty-one dollars was amount given by adult, \$15.10 by the young people, \$5 by the children, totaling \$61.40.

May His blessings be upon our effort.

MRS. A. B. HITT, Publicity Superintendent.

#### ROCKWALL AUXILIARY.

On November 18 the Methodist ladies observed the Week of Prayer with an all day service at the church, which was beautifully decorated for the occasion, in both cut flowers and potted plants. The devotional service was begun at 10 a. m., Mrs. Holmes leading. The conference program was rendered interestingly and instructively by home talent, as, unfortunately, we had no visitors from abroad. Our invited guests being the Church membership, each pastor and wife of the other Churches in town, also the officers of the other Missionary Societies.

The morning service was closed by a Scripture reading and talk on "Prayer" by our pastor, Brother Holmes, followed by sentence prayers for world peace by the congregation.

Promptly at 12 o'clock a bounteous and delightful lunch was served in the church parlors.

The afternoon devotional was led by our President, Mrs. C. J. Walker, followed by readings and talks on different lines of the work.

Little Miss Lena Walker represent-

ed part of our educational work—Church literature—by appearing in a dress made of the Christian Advocate, Missionary Voice, King's Messenger, Leaflets, etc.

Mrs. Vance then presented a poster and map of our Pacific Coast work, made a talk and an appeal for it, which was responded to by an offering of \$10.

This is our second all day meeting at the church, and so interesting and delightful have these meetings proven to us we have spoken of making them an institution.

Last year only a few husbands responded to the invitation to lunch. This year many came to the service.

MRS. W. D. AUSTIN, Rockwall, Texas.

#### LAKEWOOD AUXILIARY.

Woman's Home Mission Society met in regular business session Tuesday afternoon at 3 o'clock, December 7. The following officers were elected: Mrs. M. L. Smith, President; Mrs. Velma Wells, First Vice-President; Mrs. L. M. Garner, Second Vice-President; Mrs. J. A. Laney, Third Vice-President; Mrs. W. M. Wren, Fourth Vice-President; Mrs. Leta Gerlach, Auxiliary Treasurer; Mrs. D. H. Davenport, Local Treasurer; Mrs. E. W. Alley, Corresponding Secretary; Miss Fannie May Davenport, Superintendent of Supplies, and Mrs. J. D. Summerville, Recording Secretary.

We only have the Home Department work, although we are not neglectful of our foreign neighbors in other ways. Eighteen members constitute our Auxiliary; therefore, we have to be faithful to accomplish much.

We hope to do more and better work as the years go by.

Expended on parsonage and otherwise last year \$95.84.

Our pastor, Rev. J. A. Laney and wife, are live mission workers, which will be of great help to us. I trust the aim of each Auxiliary may be to do more for the Master. Let us win souls for Him.

MRS. J. D. SUMMERVILLE, Recording Secretary.

#### THE SCARRITT BIBLE AND TRAINING SCHOOL.

The announcement recently made through the Associated Press regarding the loss of the endowment fund of the Scarritt Bible and Training School has called forth expressions of hearty sympathy from friends throughout the whole Church. The Executive Committee of the Woman's Missionary Council feels that to these friends and to the Church at large is due a brief statement regarding the matter.

The endowment fund, amounting to \$146,584.20, has become involved because of the unfortunate speculation of the Treasurer of the Board of Managers in Kansas City. At the request of other creditors the court appointed a receiver for the investment company, of which he was head. The Training School has retained one of the best law firms in the city to look after its interests. The definite loss will not be known until the careful investigation of the assets and liabilities which has been begun shall have been completed. Every effort will be made to recover the fund and to safeguard the interests of the school. The school plant is not involved in the loss. A maintenance fund to sustain the school for the remainder of the scholastic year is being raised by the Board of Managers.

MISS BELLE H. BENNETT, MRS. F. S. PARKER, Rec. Sec.

#### EAST OKLAHOMA CONFERENCE.

Several items of interest have been sent me quite recently, some of which are very important, especially that of our annual meeting which will be held at Okmulgee instead of McAlester, in January. Mrs. McDonnell, of Nashville, expects to be with us at the meeting and will be a great help and inspiration. We hope that every auxiliary in this conference will be represented at this meeting, the exact date of which will be announced as soon as determined. Mrs. Mackey writes me that an extra effort must be put forth in these few remaining weeks if the pledge be paid in full. Let us have no deficit this year, but try our utmost to each do our part. There are some changes in District Secretaries and also some in boundaries of districts.

Mrs. Florence Nelson, Golden, Okla., is now Secretary of Choctaw-Chickasha District. Mrs. John F. Reynolds,

Kingston, Okla., Secretary of Madill District.

Our new deaconess, Miss Laura Harris, has her work well organized at Hartsborne. She has organized a sewing club of twenty-five members and also a mother's club among the foreigners in this coal field. Many auxiliaries have observed Woman's Day, some new societies organized and many members gained. This is the month for the election of officers and I hope to have a report from each auxiliary and the name of your Publicity Superintendent for the coming year. You cannot expect to receive the Bulletin or keep in touch with the work of this department unless you do this. MRS. H. J. FOWLER, Superintendent Mission Study and Publicity, East Oklahoma Conference.

#### TEXAS CONFERENCE NOTES.

The Executive Committee of the Texas Conference, W. M. S., recently met in Houston and set the date of the annual meeting for February 8-11, 1916.

The place of meeting is First Church, Marshall.

The program is about completed and is the best, the committee thinks, that has yet been offered.

A missionary pageant is one number. Then there is a young people's session of, for and by young people, with youths in evidence in every phase of the evening; ushers, ribbons, flowers, equal to any up-to-date young people's affair.

Officers' reports will be printed and distributed to delegates before session opens, so that full time may be given to discussion of these reports and less time to the reading of them.

A noted speaker, or Bible student, or missionary, or Council officer will be with us.

Social Service is to be one of the liveliest topics. All information on this vital, all-abiding subject, is to be presented.

Programs will be ready for the opening session, Tuesday night, February 8.

Plan for this great meeting. Pray for this great meeting.

Come to this great meeting for Texas Conference women especially, and all others who will join us.

MRS. W. T. SPENCER, Recording Secretary.

#### HARTSHORNE, OKLA., McALESTER DISTRICT.

In many respects Hartshorne Auxiliary is a model society, though small, twenty-five members, still the financial reports compare favorably with much larger ones. It is unique in some instances, being the headquarters of our deaconess work which was opened in the McAlester coal mining district by Deaconess Mellina Henry, daughter of Rev. H. B. Henry, of Central Conference, in October, 1914. For nearly a year she labored among many of the foreigners to establish our work, with greater success than will ever be known until eternity divulges its secrets. With us who were near her all the time the results are almost phenomenal.

Our last Council sent her to Darlington, S. C., for this year, and gave us in her stead Deaconess Laura Harris, who for three years has been Traveler's Aid in Montgomery, Ala. She has stepped into Miss Henry's place, picking up the threads of her work where she left off and is continuing it in a satisfactory way. Though these people loved Miss Henry and do yet, they have opened their hearts and homes to Deaconess Harris, and the year promises to be fruitful. No, it has been no trouble for us to love the new and keep intact our affection for the old. Our hearts are saddened by the fact that Deaconess Henry on account of her continued illness has given up her work for this year and will remain with her father in Fort Worth. The prayers of her Hartshorne friends (and of the East Oklahoma Conference) will be for her speedy recovery and return to active work. Early in the fall it was our pleasure to meet with Mrs. R. W. McDonnell, of Nashville, when she met the Advisory Board of Deaconess Work in McAlester, to confer with and instruct further into the details of work, and later in the day travel in company with Mrs. N. C. Tuell, our Auxiliary Superintendent of Social Service, Mrs. J. A. Mercer, Conference Treasurer, and Deaconess Harris. We drove with Mrs. McDonnell to the various coal mines of Hartshorne and Haileyville, which towns are separated only by a street, either one having about 4000 inhabitants, also visiting the Y. M. C. A. building in Haileyville which is owned by the Rock Island Railroad, is a model place, and doing a great work among the railroad employes and others. The Secretary, after learning who his visitors were, was very earnest in expressions of interest and co-opera-



Have a piece of pie. Top crust short as a busy cook's temper—crackly short and feather flaky. Bottom crust "biscuity"—no sog.

Yet for all you can taste of shortening "greasiness" you'd never know there was a speck of shortener in it.

That's because it's made with Crusto.

Crusto has no taste of its own—result, it brings out all the flavor of the other ingredients. It is odorless. Not only does it make delicious pastry but wholesome pastry, too. Better than lard, and as cheap—cheaper than cooking butter and better. Try it.



CRUSTO PIE AS SERVED AT THE WESTBROOK, FT. WORTH

AT ALL GROCERS COMES IN TIGHT TINS, 5 SIZES—1lb., 4lb., 5lb., 10lb. OR 20lb.

CRUSTO—Houston, Texas

tion in our deaconess work, praising the efforts and results of Miss Henry's labors. We were encouraged by Mrs. McDonnell's visit, and the hopes of us seeing in the future a Wesley House situated in the most strategic point in this mining district.

Having constantly associated with the work and workers we feel a deep interest in everything pertaining to this phase of our woman's work in Oklahoma and feel sure if every Methodist woman could see as we have seen how much she needs her hands upheld by other workers, they would at once redouble their efforts in our Win-One Campaign for more members in our missionary society, as by increasing our membership we will add to our deaconess force either in having another one sent or a trained nurse. One-half of our membership dues is returned to our conference to support this work. How greatly this fact ought to encourage us all to double our membership this year!

Our auxiliary observed the week of prayer in an all-day service in the church with lunch November 9. This was one of the most satisfactory and inspiring services we have attended. The program was carried out in full, each day's topic being given to a leader, who chose her helper; the devotional was made a prominent part of program. Scripture, prayer and song with each topic made the service very sweet and helpful as well as instructive. The last day's subject, "Prayer," was really a Pentecost. We believe the inspiration and impetus given by the day's program will never be forgotten by the members who were present. Our offering was thirteen dollars, and as we have not noticed that much in any of the reports in the Advocate where the attendance, in most cases, were much larger we take fresh courage and are hoping to hear of a still better report next year from the Hartshorne Auxiliary.

MRS. J. Y. BRYCE.

#### TRINITY AUXILIARY, EL PASO.

The Woman's Missionary Society of Trinity M. E. Church, El Paso, Texas, observed the Week of Prayer from the 8th to the 14th of November, inclusive. The principal subject discussed on Monday and Tuesday was "Japan." Two meetings were held on Tuesday and luncheon was served at noon to one hundred ladies. A number of impromptu speeches by officers were much enjoyed. The young people of the Church were in charge of the Wednesday evening meeting. The collection amounted to \$11.10, and there were ninety-one present. Thursday meeting was devoted to the study of our work on the Pacific coast. Friday Mrs. Empress Arrington presided over the meeting which was a consecration

service, a very fitting ending for our Week of Prayer.

Each day sometime was given to devotional exercises. The special music at each meeting was excellent and the leaders were filled with the subject and the Spirit. Those who attended must have felt at the close that they were on higher ground. The Junior and Intermediate Societies held such an interesting meeting on Sunday afternoon, which really closed the Week of Prayer. The total attendance (not including the Sunday sermon nor either of the Young People's meetings) was 453, total collection \$113.78.

On December 7 we held our election of officers. Mrs. I. J. Ayers was re-elected President; First Vice-President, Mrs. I. N. Winans; Second Vice-President, Mrs. E. J. Cummins; Secretary, Mrs. D. Hurley; Corresponding Secretary, Mrs. D. M. Smith; Treasurer, Mrs. O. A. Danielson; Superintendent Mission Study and Publicity, Mrs. J. L. Ely; Superintendent Social Service, Mrs. W. J. Ritz; Superintendent Supplies, Mrs. E. G. Perry.

The work in all lines is progressing and we are praying for a greater good for the Master next year.

MRS. B. L. MURPHY, Publicity Superintendent.

#### Aches and Pains.

You know by experience that the aches and pains of rheumatism are not permanent, but only temporarily, relieved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease? This medicine has done more for the rheumatic than any other medicine in the world.

King George has signed a royal order forbidding treating in the draughts of London.

Experiments prove that sawdust is an excellent material for extinguishing fires in inflammable liquids.

More salt is produced in New York than in any other State.

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PASSING DAY

THE WARS.

Possibly the most important war event of the past week is the withdrawal of the British troops in the Suvla and Anzac districts of Gallipoli Peninsula. Operations are to be continued, however, in other sectors of the front on Gallipoli. Though thousands of lives were lost in gaining the two positions just given up, and other thousands in holding them, the withdrawal was made quietly and without the sacrifice of men. Sir Chas. Monro gives great credit for the skillfully conducted transfer of forces, to the generals commanding the British troops and to the Royal Navy. There has been little or no fighting in either the Eastern or Western theaters. The capture by the Russians of Varna, Bulgaria's chief Black Sea port is the latest advice. The Russians landed infantry and artillery without loss and in sufficient force to hold the town against Bulgarian attack. In the Italian theater along the entire front there has been some artillery activity but only in the Chiasso sector did it attain the proportions of vigor. Spain's entry into the American market as a purchaser of \$20,000,000 worth of war munitions has given rise to a report that that country is preparing to enter the war on the side of the Teutonic allies for the purpose of retaking Gibraltar from the British and annexing Portugal to the Spanish Kingdom. Indications point strongly to the possibility of the war extending from Southeastern to Southwestern Europe if Spain is allowed to receive the supplies she has ordered from America. A correspondent says, "Spain has suffered severe economic losses during the war, and it is not probable the government at Madrid would tolerate extravagant expenditures and face the necessity of new taxes unless the requirements were urgent."

It is evident that Great Britain sees no peace in sight or else Premier Asquith would hardly have introduced in Parliament this week, the government's bill calling to the colors a million additional men. It is quite certain that the change in the British General Staff and the recall of Sir John French as Commander in Chief indicates a purpose to be up and "do-in" from now on. England's call today, eighteen months after the war started for men and then more men and then some, ought to prove a lesson to those in this country who oppose preparedness.

Austria-Hungary's reply to President Wilson's note on the Ancona affair bristled some but not to the point of hurt. It was, of course, not believed that Emperor Franz Joseph would "confess judgment," as it were, and yield to the demands of this government without protest. The point of rupture, however, was narrowly averted and diplomacy is again in the saddle and will ride through the tautly drawn lines and Joseph will be open to reason. There is yet a tension but it is believed there will be no rupture between this Government and Austria-Hungary.

Henry Ford and his peace devotees have landed in Norway, but it is not of record that he has been taken seriously by the Norwegians. It is a belief abroad, as well as in this country, that the Ford expedition will serve no other purpose than that of notoriety.

The Mexican situation, except for the expressed determination of Villa to abandon the insurrection and seek a residence in the United States is without special feature. Villa is almost alone. His followers are deserting him and his erstwhile army of victorious warriors have dwindled down to a mere mob of four thousand ragged and nearly starved peons who yet blindly follow him. Late reports state that he is heading for the mountain fastnesses where he will continue a guerilla warfare but that which is most reasonable to believe is that he will at least for the present give up the fight and seek safety in the United States providing, of course, he is permitted to do so by the Government. Late advices however would indicate that Carranza's army is sharp on Villa's trail and will show him no quarters in event of capture. In the meantime Carranza is going ahead in the work of setting up a stable government and getting matters in shape for a season of rest.

The second Pan-American Scientific Congress will open in Washington, December 27, to last thirteen days. It has been planned to make this, not only the largest, but the most comprehensive, meeting of an international character ever held on the Western Hemisphere. More than 1000 representatives of twenty-one nations, all working for one purpose—that which will ultimately result for

the good of humanity in general—will gather in the national capital to discuss and exchange views on subjects of interest to the people of the countries represented.

George Newton Steinmetz, contracting engineer in charge of the Roosevelt dam in Arizona and the Galveston sea wall, died in New York Sunday of Bright's disease at the age of fifty-five years.

General Felix Robertson, of Crawford, and George W. Kyser, of Lockhart, are being considered for Superintendent of the Confederate Home at Austin. Dr. Oliver, Superintendent of the home, has tendered his resignation to take effect January 1.

Manager A. K. Short, of the Belton-Temple Experiment Station, estimates that the loss in cattle to Bell County during the last year from tick fever was fully \$8000. Between 300 and 400 head of cattle having died from that cause.

Prof. Arthur William Wright, a noted scientist and director of experimental physics at Yale from 1872 to 1906, died at his home in New Haven, Conn., Sunday in his eightieth year. He was said to have been the first American to obtain definite results from X-Ray experiments.

At a meeting of the board of directors of the State Fair of Texas, R. E. L. Knight was elected President for 1916. Royal A. Ferris was chosen as First Vice-President and E. L. Flippen, Second Vice-President. J. B. Adoue, Treasurer, and W. H. Stratton, Secretary, were re-elected.

A. S. Walker, Collector of Internal Revenue, in a letter to Tax Collectors, states the revenue stamps are not required on orders for poll taxes. The letter announces that the department has revoked a former order holding the poll tax orders subject to stamps as powers of attorney.

President Wilson and his bride, the widow Galt of Washington, braved the curious crowds at Hot Springs, Va., Tuesday and took a three-mile walk. The movie men packed their cameras and departed from Hot Springs when the President rejected their final plea for "just one chance for a film."

Under terms of a bill introduced by Representative Gregg, of Texas, residents of the South who were classed as disloyal to the Union on account of the Civil War, will have an opportunity to adjudicate the claims for property taken by Federal troops in the courts.

The National Executive Committee of the Socialist party at a meeting in Chicago planned a Nation-wide campaign in support of the joint resolution introduced in Congress by Meyer London, the only Socialist in that body, requesting President Wilson to call a Congress of Neutral Nations, with a view to ending the war.

Physicians of Green County, Wisconsin, which had the lowest death rate in that State last summer, attributed the healthy condition to the eating of Limburger cheese. Last year 3,949,564 pounds of this cheese was produced in the county and as a staple of food it largely displaced meat.

Henry P. Fletcher, Ambassador to Chile, was nominated by President Wilson last week for Ambassador to Mexico. Eliseo Arredondo already has been appointed Mexican Ambassador to the United States, and Mr. Fletcher's nomination restores diplomatic relations between the two countries, broken off nearly three years.

The pardons to be granted deserving convicts this Christmas number approximately seventy-five, and all were signed by Acting Governor Hobby, following recommendations by the Board of Pardons. The pardons are now in course of preparation and will be ready for issuance in time to permit the fortunate convicts to be at home with their loved ones on Christmas Day. Acting Governor Hobby complimented the Board of Pardons for the judgment shown in disposing of the pardon applications.

The greatest number of people making income tax returns to the Internal Revenue Department of the Government show incomes ranging from \$5000 to \$10,000 a year, according to report of the Commissioner of Internal Revenue. For the United States these aggregate 127,448, and the number shown for the Southwestern States is the average in other sections of the country. There are nearly 83,000 earning between \$2000 and \$4000, and 65,525 earning between \$4000 and \$5000. The department has

no figures showing incomes below these classifications. One of the recommendations of the Treasury Department is to lower the amounts for married people from \$4000 to \$3000 minimum and for single persons from \$3000 to \$2000.

A substantial increase in net operating income and in operating revenue and a decrease in operating expenses are the principal features in the monthly report of 90 per cent of all the steam roads operating in the United States during the month of September, 1915. The comparison is made between this year's figures and those of the year 1914.

The Senate Committee on Judiciary has made a favorable report on the bill of Senator Smith, of Georgia. The bill provides that where a District or Circuit Judge has reached the age of 70 years and served ten consecutive years, if the public good require it, the President may name an additional Judge for the court and that when a vacancy occurs the extra Judge shall fill the vacancy.

A letter written by the Rev. Samuel Ward, of Neoga, Ill., November 6, 1869, has just been received at Los Angeles, Cal., by Prof. W. D. Ward, a son of H. O. Ward, of Zanesville, Ohio, to whom it was addressed. The letter reached Zanesville last October, and after search had been made for the addressee, was forwarded to Los Angeles to Prof. Ward, who lacks three days of being as old as the letter.

Marked improvement in business conditions is reflected in the November revenues of the fifty largest post-offices in the country, producing approximately half of all the postal receipts. Postmaster General Burleson announced in a statement showing an increase of \$2,033,138 or 17.96 per cent for those offices over November a year ago. The normal rate of increase is about seven per cent, but November last year showed a decrease of 5.71

per cent, resulting from the business depression incident to the European war. The depression was almost seriously felt during that month. Total receipts of the fifty cities was \$13,349,450 in November this year.

Nearly 600 horses, most of them raised in Texas, valued at an average of \$200 each and consigned to Brest, France, for the use of allied armies, were drowned in the North River at New York recently when a barge sprang a leak and sunk. The animals were to be transferred to steamer for transportation to France. The barge went to the bottom soon after the loading of the animals on the steamer had begun.

Mayor Henry D. Lindsley, of Dallas, pinned a hero's medal on the breast of James Telling, Jr., a seven-year-old boy Monday night. The bronze medallion bearing the lad's name on one side and the inscription "For Service to Others" on the other came in recognition of his quick action in saving the lives of his brothers, Patrick and Robert, both younger than he, from a fire which destroyed their home on Masten Street March 4, 1914.

Jas. G. Woodward, Mayor of Atlanta, Georgia, last week vetoed resolutions of the City Council calling for an election to be held January 5 to recall himself and four members of the City Police Commission. Six attorneys to whom Mayor Woodward appealed for advice wrote that under the new recall law the Mayor, in their opinion, could veto the council's action even though he was directly affected.

The Nation's harvests this year have surpassed any ever before recorded. The value of the principal farm crops, based on prices paid to farmers December 1, as announced by the Department of Agriculture in its final estimate as \$5,568,773,000, making 1915 a banner year both in value and in production of crops. The unusual situation of extraordinary pro-

duction and high prices, probably never before so pronounced, is credited principally to the European war.

The tide of immigration to the United States ebbed to its lowest point in more than twenty years during the last fiscal year, according to figures made public in the Department of Labor. The total number of immigrant aliens, the report shows, fell from 1,218,189 in the previous year to 325,709 in the period ending June 30, last. All admitted arrivals of aliens, immigrant and non-immigrant, were only 434,244, as compared with 1,493,801 the year before.

The introduction of oats as a field crop in localities where it was before unknown except in patches for chickens here and there, is part of the pioneer work which the Texas Industrial Congress is doing in the effort to teach the Texas farmer to feed himself. F. D. Bednarek, of Schulenberg, and Fred Rape, of Lagrange, Fayette County farmers, in entering the small grain division of the \$10,000 prize contests which the congress is conducting, introduced oats as a field crop in their county for the first time in history. They averaged sixty-five and fifty-five bushels to the acre, more than twice the average yield for Texas, which is thirty bushels.

Senator Morris Sheppard last week read into the Senate record a telegram from Henry N. Pope, of Fort Worth, President of the Farmers' Union of Texas, saying it was the general belief among Southern farmers and business men that the "bear" cliques' operations alleged in connection with the cotton market were for the purpose of depressing prices. Pope declared that the Government had prosecuted the "bulls" for advancing prices and called upon the Government to take measures against the bears. Senator Sheppard told the Senate that he had called attention of the Department of Justice and the Federal Trade Commission to the complaints and that they had promised an investigation.

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"Who Will Prevent Defeat?"

A Reply to J. T. Smith.

In the issue of the Advocate, December 16, J. T. Smith heads an article, "Who Will Prevent Defeat?" I am not willing in any degree to let this be a representation of the position of the average Methodist preacher without a positive protest. As a Methodist itinerant, who has at heart the highest ultimate welfare of the Church and of our young people, I want to rebuke, unqualifiedly, the spirit that would prompt any man to oppose the establishment of a "Bible Chair in a State University" for the reasons put forth by J. T. Smith. In the first place he shows the breadth of his knowledge of the situation by referring to the proposition as "his scheme," namely, one R. P. Shuler. If J. T. Smith knows anything of university life in America, he certainly knows enough not to restrict this movement to the scheme of one man, but that it is the most encouraging and the most profitable Christian work in the American universities in recent years. There are no more promising college men than we have in our State universities. I speak not as a State University man, but as one who spent five years in a Church college. As a student in Southwestern University I was often associated with the men in the State University, and as leader of Southwestern University's debating team one year against the State University of another State, I have yet very vivid impressions of the ability of the men in that University. Since leaving college it is my pleasure to have been associated with many men from many State universities. Why should not the Church make most strenuous effort to consecrate all of this talent to the Church and to the kingdom of God? As a matter of fact they are there, and as a matter of further fact they will continue to be there as long as there is a State University. We are facing a condition and not a theory. We must adjust ourselves as a Church to this condition, or prove recreant to a most holy and sacred trust.

The work of evangelizing this rich field in State universities and turning it over to the glory of the Methodist Church is not a "poetical vision, a beautiful dream" of Brother Shuler's alone, but it is that which is challenging the best in the strong, progressive men of our entire Church, and those of many other Churches in America. Let me sound this note of prophecy: If the older men will not carry the Church forward into greener fields and richer vales, the valiant forces of young men (and all old men young in spirit and courage) will not long stand by and quietly watch the flock of the "Great Shepherd" herded in meager garden patches.

Listen to this argument of J. T. Smith against the establishment of a Bible Chair in a State University: "It will take away the biggest half of our plea for our Church colleges and universities." What will take away the biggest half of our plea? Why, the fact that the Church is doing its Christian work in the State University; the fact that we are reaching these strong young men and women with the Gospel of Jesus Christ; the fact that religion can be taught outside of a Church college; the fact that Christ when held up in all of his beauty and holiness will draw a whole university to him, even though Christianity is not shot into a mold and controlled by a legalistic gun-barrel set of rules; how deplorable would it be if the Church had vitality enough to fill a university community with the love of Christ, so much so that there would no longer be a plea for a Church college? Would that this

THE TWILIGHT OF LIFE.

One of the finest of the fine arts is the art of growing old gracefully. Those who are advanced in years should give very special attention to this difficult matter. They may easily make a botch of it. Multitudes do. It requires a deal of common sense, and no little reflection. How do some accomplish it? They have, so Wordsworth puts it, "an old age serene and bright, and lovely as a Lapland night." Whence comes it? They are cheerful, hopeful, content; they find ways of usefulness that endear them to those around; they never complain; they do not bemoan the degeneracy of the times and laud the days when they were young; they cultivate calmness and quietness; they give more time to prayer and to the things of the other world which is visibly nearer than it once was; they are constantly learning and are keenly interested in all that goes

could really be done, and all of the hundreds of thousands of dollars spent on Church schools be turned loose for the Home and Foreign Mission fields! Would that the Church had for these fields all that has been squandered and lost in defunct Church schools scattered all over Texas and Oklahoma! Yes, Brother Smith argues that it would be disastrous if Christ's work were done at the State University, for how would you "come back" at the man who wanted to send his boy there? Yes, if there were a Christian atmosphere there, why what indeed would you say? If Brother Smith is logical, I shall not be surprised to hear him soon defending the saloonkeeper and all of the forces of evil, for if all evil is overcome in this world, will not the preacher lose the biggest half of his work, and maybe some of us preachers would not be needed at all? Oh, the logic of some men when they oppose certain things! But I am sure the heart of Brother Smith is straighter than his logic, for no Methodist preacher will argue to let the Devil do his work for fear some of us preachers will not be needed.

Brother Smith, in his attitude toward the State University, assumes that of the Catholic, yet without the consistency of the Catholic who opposes the State educating not only the young men and women, but the children as well. Why does not the writer, who does not want the young men and women to go to the State University, also argue for all children to be educated by the Church instead of by the public schools? All psychologists and teachers will tell you that the period of childhood is far more formative than that of the youth and young man. Why does not the writer who is so solicitous of our young people attempt to swing the Church into the business of education from the kindergarten to the university? He shows then a real consistency in his monastic plea to take them out of the world. Would it not be better to take all of them into seclusion? That old idea of the monastery has long ago been exploded, but some mediaeval tendencies are continually creeping up among us. Long ago our Master prayed a prayer, the principle of which should ever guide us in our Church work: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." This certainly should apply to college men.

It is too bad that there is found a preacher anywhere who is so jealous of one institution of the Church that he is not willing to see another institution of the Church do the work of Christ along the same line. Paul in all of his strifes was never prompted by such narrowness and bigotry. In Philippians 1:15-16 he tells about some who "preached Christ even of envy and strife—of contention, not sincerely, supposing to add affliction to my bonds: What then? Notwithstanding everywhere, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Why should a consistent Christian worker for a Church college be calling in question the teaching of Christ through a "Bible Chair" in a State university? He who loves the Kingdom of Christ more than his own pet theory will rejoice as did Paul when ever Christ is preached in any place or by any institution. May the Lord give men of vision, and more and more of them who rejoice in the extension of his name, indeed for Christ's own sake.

W. L. BLACKBURN. Checotah, Okla.

on. Old age may be the most agreeable period of life. One should furl the sails, slow down the engines, slacken speed, but not give up all activities. There is no need to stagnate, or to be jealous of the rising generation. There may be much light at eventide, and much quiet enjoyment. It is a time of peace and piety, when the main lessons have been learned and the main tasks accomplished. "The wise man does not grow old," said Victor Hugo, "he ripens." A man is as old as his ideals and his feelings. Some are old all their days, others are young all their days. It is by no means altogether a matter of years. Age either transfigures or petrifies. Its memories are a spring of satisfaction or a pool of sadness. Supremely blest is he who lives so healthfully and happily, so sunnily and sweetly during the years of his vigor that when the declining days arrive he has a face like a benediction and a heart full of peace.—Exchange.

FIGHT ON.

My recent illness was so critical that my recovery is regarded as little short of miraculous, by doctors, nurses and loved ones. In fact, they are pleased to say, that it was simply due to my "grit and wonderful will power," but I know better, and am glad to have the opportunity to share my experience with others, in the way of a testimony of my faith in God, and his mercy.

I had been in bed a week, recovering from a slight operation, when suddenly on the eighth day, an untoward accident produced a terrific hemorrhage, which lasted twelve hours. By midnight, realizing that my strength was going fast, I requested that my family be notified, and by 1:30 a. m. five doctors and four nurses were fighting valiantly for my life. By 2 a. m. the death dews were on my brow, and with extremities too cold to respond to friction or stimulants and my veins collapsed, as revealed by the incision in my arm, which was made for the purpose of intravenous injection, or "transfusion," the surgeon, calling my husband aside, asked for a consultation. Unaware of their extremity I said, "My strength is going fast, and my courage with it; why don't some of you try to encourage me, by telling me to fight? If you would tell me how, I might help myself more." For answer they looked pityingly in my face and redoubled their efforts, but uttered no word of encouragement.

My eyes, which to this time had remained open, I now closed with the silent prayer, "Thy will be done." It caused me great effort to raise the lids, yet I suggested and asked the nurse again to talk to me about "fighting." The appeal was made in vain, so casting my eyes upward I saw a dark mountain, gorge, with a valley between, and as I looked, I saw myself go down into this valley and come upon a drawbridge. I thought the bridge swayed with me and I fell, and saw water running below, and had the fear of going through, so I looked up, and said, "Thy will be done."

As I gazed upon the highest side of the mountain there appeared to me a face, the brightness of which prevented my distinguishing the features, but the light from it was, so bright, upon the mountain side and upon the floor of the bridge, that I knew at once it was His face. As I looked I arose, staggeringly, and still looking up said, "Thy will be done," and stumbled on.

By the light, I saw the structure of the bridge more clearly, and saw that I had just crossed a "span," and with it came the thought, Can I make another? Just then I sank upon my knees and as despair seemed to settle about me, an angel caught me by the arm, and lifting me gently to my feet, flashed a bright sword before my eyes, and said, as he did so, "Fight on!" I listened, comforted, and turning my face to the nurse, said feebly, "Three o'clock will make another span of the bridge, keep on working, for when that is passed I shall be better." In a few minutes she said, bending close, "It is just three." I said, "Work on, and I will make the next span."

Then looking back at the bridge, I stumbled, but the angel raised me again, and flashing his sword, repeated his command, "Fight on!" We now stumbled on together, he supporting and encouraging, I looking with questioning eyes toward the light, and murmuring, "Is the bridge very long? And at the end am I to leave them all here? Or what does he mean by 'Fight on?'"

With this query in my heart I turned and encouraged those who were working about me, aiding them all that my feeble strength would permit. Then looking back at my bridge with the unanswered question in my mind, saw that the floor of the bridge was straight, and its end I could not see; it just seemed to go on and on, then round a turn in the mountain side. Looking up at the shining face, I saw that the side of the cliff was very steep, and stumbling again, it was this time more difficult to rise, but as the angel raised me, I noticed that my bridge did not slope up, but ran on straight ahead, and as my lips murmured, "Thy will be done," the answer was borne in upon me, that I was to stay here, and fight on.

Then, with confidence, turning my face to the nurse, I said, "If you keep on working, by five o'clock I shall be all right and by eight o'clock they can do the second operation" (which had been made necessary by the hemorrhage). And so praying, fighting, believing, the night wore away.

When five o'clock approached I seemed to know it, and said, "I shall live!" The doctors among themselves were saying that, if I continued in the state I then was, by eight o'clock they would operate; when that hour approached, I was, much to their

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.

ATTORNEYS.

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Dates open for 1916 meetings. Write for engagements. Address B. R. ELLIS, 2115 San Jacinto St., Dallas, Texas.

MISCELLANEOUS.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

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

amazement in a condition in which they were willing to proceed, with my consent. This I freely gave although too feeble to more than whisper my assent, and to my husband, who even now had given me up, I offered the consolation that I had "the promise," and to not wire our absent children that I would live. With shaking heads they placed me upon the operating table, and after going through the formality of again asking my permission, they proceeded, feeling asphyxiation, and even shock. Two months have now passed and by God's mercy I am at home again and able to move about the house, and eager to say: Thank God for a sainted father and mother who in my youth taught me to say, "Yea, though I walk through the Valley of the Shadow I shall fear no evil"—and the beauty of the Promises, for in that hour I proved the 31st verse of the 50th chapter of Isaiah which says, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

VICTORIA A. H. DUGGAN.

MT. VERNON MISSION SUPPLIED.

Mt. Vernon Mission has been supplied. Let this answer all applications. R. F. BRYANT, P. E.

BUENA VISTA AND GRAND FALLS SUPPLIED.

Rev. Argus Hamilton, of Bozeman, Montana, has been appointed by Bishop Lambuth pastor at Buena Vista and Grand Falls, Texas. This answers numerous applicants for positions in El Paso District. All filled. HUBERT M. SMITH, P. E.

CHURCH EXTENSION NOTICE.

The Churches and parsonages to which appropriations were made at conference by our Board will wait in patience and we will get the funds in your hand as soon as we can. The delay is occasioned by the appointment of Bro. A. C. Picketts to the presiding eldership, which automatically takes him off the Board, and necessitates election, by correspondence, of a new Treasurer. Just as soon as we hear the vote of the members of the Board, will instruct the new Treasurer to remit to Dr. McMurry, and you will hear from him. Yours in the work.

L. B. ELLIS, Pres. Holdenville, Okla.

The water-level of the Great Lakes this summer is lower than the average for the last ten years.

MISCELLANEOUS.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

NORTH TEXAS CONFERENCE EVANGELIST.

I have been appointed Conference Evangelist for another year. Now if you want me to assist you in your charge at any time during this year you will please write me at once, and let me know about the matter. I have already received several calls to conduct meetings outside of my own conference, and if the brethren in the North Texas Conference don't need me, of course I want to get out and help others. I have been doing evangelistic work now for fifteen years, and have not had an idle month in all this time. So if you expect me to help you at any time during the year you must let me know at once, as I am already making dates. I also ask the presiding elders of the various districts in my conference, if you have any work in your district you would have me do, please let me hear from you at your earliest possible convenience. I am anxious to stay in the bounds of my own conference if I am needed here, but if not, I must help others who are already calling for me. So please let me know at once if I can serve you. Your brother in Christ, W. H. BROWN, North Texas Conference Evangelist, Dallas, Texas.

PASTOR'S ASSISTANT.

I HAVE had two years' training in Scarritt Bible and Training School, and have had practical experience here in Kansas City. If your Church is in need of an assistant I shall be glad to hear from you. GRACE BAZE, 2736 Harrison St., Kansas City, Mo.

PREACHER WANTED.

REV. C. H. LITTLE, who was appointed to Rockwood, in the Brownwood District at the recent session of the Central Texas Conference, has been released by Bishop McCoy. This charge assessed for the pastor last year \$650, and has a small appropriation this year. An efficient man is wanted at once to fill this vacancy. Please send applications and recommendations. SAM G. THOMPSON, 1602 Austin Ave., Brownwood, Texas.

POSTOFFICE ADDRESSES.

Rev. L. P. Smith, 205 W. Page, Station A, Dallas, Phone C. 3967. Rev. J. E. Crawford, Conference Missionary Secretary, 514 W. 15th, Waco, Texas.

CHURCH DEDICATION.

We are to dedicate our Church at Trent, Texas, January 9, 1916. Dr. J. T. Griswold, presiding elder of Sweetwater District, will officiate and preach the dedicatory sermon. We invite all the former pastors to be present. G. H. GATTIS, P. C.

HILLSBORO DISTRICT.

Hillsboro District Preachers' Institute will be held at Irene, January 5-6, beginning at 9 o'clock a. m. Every pastor in the district is expected to be present. JOHN M. BARCUS, P. E.

BROWNWOOD DISTRICT.

The District Stewards of the Brownwood District will meet in the Methodist Church in Brownwood, Texas, Tuesday, December 28, at 10 o'clock in the morning. The pastors are invited to attend this meeting. I should like for every District Steward to be present if possible. SAM G. THOMPSON, P. E.

MANGUM DISTRICT.

Sunday School Institutes will be held at the following places, viz.: Duke, Jan. 3, 4, 1916, 7 p. m. Jan. 3. Carter, Jan. 5, 6, 1916, at 7 p. m. Jan. 5. Mangum, Jan. 6, 7, 1916, at 7 p. m. Jan. 6. Carter, Elk City Circuit, Delhi and Scenic charges will all go to Carter for Sunday School Institute work. Lone Wolf, Granite, Brinkman, Vinson, Mangum Station, Mangum Circuit, Martha and Blair charges will go to Mangum for Institute work.

The other charges of the district will all go to Duke for Institute work. I expect every pastor and officer in the Sunday Schools of the district and as many others as can possibly do so, to attend one of these Institutes. I trust we will have a large attendance upon these meetings. We can make these Institutes worth while and get much good out of them if we will. A good program is being prepared. It will be a treat of good things. Come and see. Dr. Hightower will be with us. MOSS WEAVER, P. E.

Houston District—First Round.

Thirty-Third Street, Houston, Jan. 2. Grace Houston, Jan. 5. Cedar Bayou, Jan. 8. Alvin, Jan. 12. Iowa Colony, Jan. 16. Angleton, Jan. 19. Brazoria, Jan. 22. First Church, Houston, Jan. 26. Columbia, Jan. 29, 30. Humble, Feb. 2. Katy, Feb. 5, 6. Texas City, Feb. 9. Pasadena, Feb. 13. League City, Feb. 29. R. W. ADAMS, P. E.

In Honduras, which is a country almost undeveloped, there is but one highway fit for automobiles.

There are spiders in Java which make webs so strong that a knife is required to sever the threads.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. It is the privilege of the publisher 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.

POSEY, Mrs. Etie M. Posey was born January 27, 1843. She died at her home at Florence Hill, Texas, December 7, 1915. She had been a member of the Methodist Church for fifty-seven years. Her father and mother and one daughter preceded her to the grave. One son and two daughters, two brothers, five sisters and fourteen grandchildren survive her. Her funeral was preached at Florence Hill, Texas, by her retiring pastor, Granima Posey was one of those devout and excellent women in whom everybody has confidence and to whom nearly every one loves to minister. She has gone to her great reward. May the good God comfort the bereaved and guide them to meet her in the great beyond.

E. G. ROBERTS.

HILL, Mrs. Ophelia Hill (nee Blundell) was born November 19, 1827. Was married to Lee Hill January 23, 1907. Died June 26, 1915. She was the mother of four children, the eldest of whom died in infancy. She lost her life in an attempt to rescue her baby from the waters of the San Marcos River. Rescue came in time to save the baby, but when her body was found it had become so much swollen that it was not until 1909 she became a member of the Methodist Church, of which she was a member when she died. Death overtook her very unexpectedly, but in an undertaking that proved her devotion to her husband and her children, a true wife and a sincere Christian. May God's blessing rest upon her loved ones who remain to mourn her departure.

J. T. KING.

ZETZSCHE—George V. Zetzsche was born March 28, 1864, and fell asleep November 26, 1915, aged 51 years, seven months and 28 days. Was married to Mary R. Rodgers December 1, 1887, at Paris, Texas. To this union were born five daughters and three sons. One son and one daughter preceded him to the glory land and were waiting to greet him on the other shore. Besides his dear wife and loving children he leaves a dear mother, six years of age, and two brothers and a host of friends to mourn his absence. He was happily converted and united with the Methodist Church in August, 1901, at Sumner, Texas. He was a noble Christian, loving husband and a kind and tender father. Some of his physical condition. He patiently awaited the call of the Master of earth, sea and sky, the Lord of all.

A FRIEND.

JONES—Brother W. G. Jones, who came to his tragic death a few weeks ago upon the streets of Taylor, was slightly more than 35 years old. He was a native of Oklahoma, but had lived more than a score of years in Texas. When quite a young man he was converted and joined the Methodist Church, which relationship he retained until death. His death was the result of a blow upon the head with an axe-handle, dealt by an adversary with whom he was having a personal difficulty. Thus our community has lost an estimable citizen, the Church has lost a faithful member and his family has lost a devoted husband and father. May the good Father in heaven comfort the wife and three daughters who are left behind. His strength alone is sufficient to sustain them in such an hour.

J. J. CREED, Pastor.

HALE—It is with profound sorrow that we write of the death of Sister Sarah Hale. She came to this world August 16, 1851, and left it October 11, 1915. She died at the home of her son-in-law, J. B. Harrington, Cedar Hill, Texas. She had been a member of the Methodist Church for fifty-one years. She was a member of the Cedar Hill Church for thirty-five years. She was a devoted member, faithful and true. She came to the Sunday School till her last sickness came to carry her home. Many gave time and attention during her last illness. The pastor preached her funeral in the church she loved so well. Her dear body lies in Little Bethel Cemetery to await its awakening in the day of the resurrection. Her pure spirit has gone home to God to live forever. Our people die well, and the founder of her great Church, Peace be her ashes. May her loved ones meet her in the skies.

E. G. ROBERTS.

WOODRUFF—After years of great suffering, dear Sister Woodruff, wife of W. H. Woodruff, went home to live with God, November 6, 1915. Born in Burlington County, Texas, and at the time of her death was 63 years 11 months and 8 days old. She died in Mineral where they had resided thirty years, and for fifteen years previous to that time resided in Corsicana. She suffered greatly for years previous to her homegoing, and through the kindness of a very happy disposition, delightful company, her suffering made her a rest and she clung to the earth. Her devoted husband did all in his power to relieve her sufferings, seeking the most skilled physicians and travel, etc., but all to no avail. The angels came for her early Saturday morning, and she doubtless had a happy reunion with her only son, who passed away years ago. May the loving Father comfort the lonely husband, and may he join wife and son in the beautiful city of God.

M. S. HOTCHKISS.

GREEN—Mrs. Laura A. Green (nee Denton) was born in Benton, Tennessee, August 20, 1862. Her father came with his family to Texas when she was about twelve years of age. She was married to James A. Green, in Parker County, on December 19, 1883. Sister Green united with the Methodist Church in her childhood, in which she was always a faithful and devoted member. Her husband preceded her to the heavenly home, and four remain who, with their father and relatives and friends, mourn the departure of the loved one. In her young womanhood she was a leader in the social circle of our community. Her winsome way and musical talent made her many friends. She was a splendid Church worker, winning many to the Savior. After much suffering for months and surrounded by husband and children, her spirit took its departure to its home beyond on the early morning of October 10, 1915, at Fort Worth, Texas. Weep not, dear brother and children, as those without hope, but in the faith of He who conquered death, live to meet your dear one in the home beyond.

C. E. LINDSEY.

TATE—Elnor Lucile Tate was born August 9, 1904, and departed this life October 30, 1915, aged 11 years, 2 months and 21 days. She united with the Methodist Church about two years ago. She suffered several weeks from throat trouble and all that loving hands and hearts could do was done for her restoration, but God called her to his home richer. She cannot come back to you, but you may so live that you may go to her. She is spared the trials of this life. God doeth all things well. May you be able to say with Job: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Her uncle, A. T. COCKE, Ganado, Texas.

ROGERS—David R. Rogers was born at Murphy, North Carolina, February 26, 1828, and was called to his eternal reward from the home of his daughter, Mrs. C. S. Diltz, in Marlow, Oklahoma, on November 17, 1915. The funeral services were held in the morning in our church at Marlow, on the afternoon of November 18. Brother Rogers was a devout and faithful Christian, having professed religion at the age of seventeen years, and having lived an active and consistent Christian through the long, eventful years of his useful life. On July 6, 1856, Brother Rogers was married to Miss Harriett R. Russell, who, after a happy married life, preceded her husband to her heavenly home by a little more than six years. The last duty made by Brother Rogers in his diary was to his children, two boys in heart, for they shall see God. Thus, in his loved ones, he leaves the richest heritage and the most triumphant assurance. Our Father's blessings be on the bereaved relatives.

J. L. HENSON, Pastor.

TURNER—William Presley Turner was born August 13, 1864, in Laurens County, Tennessee. His father died in 1865. He came to Texas in 1881; professed religion in his twenties; was married to Miss Bell Forest November 1, 1891. Six children were born of this union, three boys and three girls. He departed this life December 6, 1915, at his eldest sister's, Mrs. Doss Birchfield, of Knoxville, He leaves two brothers and three sisters, together with a large number of friends, to mourn his going. He was confined to his bed only a few days before his death. A malignant type of pneumonia suddenly terminated his earthly career. He was a man of ability. He lived a life of religious life, but at the meeting this summer on the Nolanville campground, he renewed his vows to Almighty God. The men at the last grave meeting well remember the thrilling testimony in which he pledged anew his life to Christ. His features in death are calm and majestic. He has gone to his heavenly home.

L. B. SAWYERS, P. C.

REEVES—Counts M. Reeves was born April 1, 1830, in the State of Georgia; came to Texas in 1858. He was married to Miss Lena Bailey, who preceded him to the glory world by six years. To them were born eight children, three of whom survive. Our brother was converted and joined the Church in early manhood. He lived a good life and to a ripe old age, and at the time of his going from earth enjoyed the love and esteem of many friends. He had been feeble for some time prior to his demise, due in the main to his extreme age, so one day his good wife, left the weakly tenement of clay and took it to the many mansions city from the home of his son, W. C. Reeves. A large crowd gathered at the Reeves Chapel Church, where the writer held the funeral service. The tired body was laid to rest in the Chapel Cemetery to await the resurrection morn. Ours is the prayer for his loved ones and friends, May we all so live as to join him by and by in glory everlasting. W. H. VANCE, Pastor.

Pittsburg, Texas.

STEPHENSON—On December 6, 1915, the death angel visited the home of Mr. and Mrs. Thomas Stephenson and claimed little Earl Thomas, causing sorrow and pain almost unbearable to the family. Earl was a bright, talkative and affectionately disposed child, having been in the home only two years, and a half, yet in so short a time he had become a flower of the home, and being the youngest he was very much idolized. His death came as the result of a very severe burn that almost burned parts of his little body into a crisp. The mother, being out of the room when the accident happened, and by the time she reached him the fire had done its fatal work. Only two days of suffering and God took him home. His little chatter in the home and the sunshine he brought to the family will be missed. They miss all the more sorely felt because of suddenness of his death and the awful way in which it came. But, thanks be unto God, we know that one day we shall see little Earl Thomas in that place where no sorrow, pain or death ever come. We weep not as those who have no hope.

S. H. YOUNG.

SIMPSON—Terissa Rogers was born January 16, 1828. She was converted when quite young. She was married to Allen Jasper Simpson, April 9, 1845. To this union were born nine children, of whom six are still living, two boys and four girls. They moved from Moore County, Tennessee, to Texas in 1878, and settled about five miles north of Aurora, in Wise County, where they lived five years. From there they moved to Willow Point, where they lived until her husband died. After the death of her husband, she made her home with her children. At the time of her death she was with her daughter, Mrs. W. S. Shover, about ten miles southwest of Paradise, near Bethel Church, where she had lived during the time of her affliction, which caused her death. She died November 4, 1915. Indeed and in truth a good woman has passed her term on earth. As a mother she was true, as a Christian she was faithful to the end, as a friend there was none more loyal. She talked to her pastor about the future, often, and all was bright before her and she had no fear of death. She had a host of friends who, with her loved ones, mourn their loss. But our loss is her gain.

EARL M. JONES, P. C.

HUDDLESTON—Willie Annie Morris, wife of Rev. J. C. Huddleston, was born in Gwinnett County, Georgia, June 29, 1876; died December 3, 1915, in the parsonage at Douglasville. Scarcely had they settled in their new home when God called her home. Perhaps it was a surprise to all of her family and friends when the message came over the wire to prepare for burial of this loved one. Sister Huddleston had been the wife of a Methodist preacher for nearly twenty-four years; had been faithful to her mother of ten children, of whom two preceded her to the home above. This good woman was born in Georgia; came to Texas at an early age, settled here at Elkhart. Professed religion and joined the Church at the age of 15 and remained true until the transportation, trusting Him who is able to keep that which she had committed unto Him against that day. She was buried at Corinth Cemetery, near Elkhart, December 4, 1915. Brother Huddleston is well known by his brethren throughout the Texas Conference, and we extend our sympathy to him in his sorrow and we pray to the Father to comfort them in their sad hour.

PRESTON FLORENCE, Cushing, Texas.

KINCAID—Mrs. Elizabeth Kincaid, "Grandma," as her friends and loved ones call her, departed this life December 13, 1915, at the home of her daughter, Mrs. L. D. Sowell, in Shyton, Texas. She was born in Titus County, Texas, in June, 1838, and spent all of her long life on the frontier of ventures without a word of complaint. Her home was known far and wide for its good, old, plain Western hospitality. Many a cowboy has gone away from her home better because he came in touch with her gentle influence. She has lived her plain, simple, Christian life and gone home to heaven. She leaves, beside her daughter in Shyton, one son, H. A. Kincaid, of Plains, Texas. Of course we miss her, but we know where to find her. May the blessings of heaven rest upon the stricken ones.

T. WILLET, P. C.

KINSEY—Gabriel Wiley Kinsey was born near the line between Culbertson and Rappahannock Counties in Virginia, August 29, 1850. He married Miss Cana-ta Umsted Brown in 1871. He moved to Texas in the fall of 1880, and moved to Grayson County, near Kentuckytown, where he lived about twenty years, after which he moved to Wise County, and settled near Garvin, in 1884, near the place where he died. After the death of his wife he went back to Virginia and married Miss Willie Newton, September 26, 1902, near his old home. This union were four children, two boys in heart, for they shall see God. Thus, in his loved ones, he leaves the richest heritage and the most triumphant assurance. Our Father's blessings be on the bereaved relatives.

J. L. HENSON, Pastor.

BIFFLE—Della Alice Biffle, daughter of William and A. R. Biffle, of Salt Fork, Texas, was born July 6, 1901, at her father's home. She was a fine child, full of life, but was the happy possessor of great spiritual strength. She joined the Methodist Church at the age of six years and was a consecrated Christian girl, loved the Church, the Sunday School and all that was good. So good and kind, devoted and true was her heart for her God, and she was a true Christian. The gray dawn and rosy tints of twilight here had only gently trained the delicate retina for the bolder blaze of that eternal and perfect day. The childish dreams and fancies have all been unfolded and the lives have been in the home of the good. There she'll find in no other strains than here. Yes, it pays to follow Jesus every day and hour of life. We need not try to speak words of comfort to her loved ones and many friends, for the beautiful life that she lived is a far greater comfort than consoling words. Let us by faithful living be prepared to go and be with her and watch with joy the boundless, endless progress of our little friend as she grows more and more like Him whom she serves. Her pastor, L. R. SMALLWOOD, Quail, Texas.

WOODALL—Our dear mother departed this life on the afternoon of November 24, 1915. She was living at her son's at Sulphur Springs, Texas, when death released her of her suffering. She was born in Calhoun County, Mississippi, September 11, 1846. Her maiden name was Mamie A. Catharine. She was married to our father, J. H. Woodall, September 11, 1865; moved to Collin County the same year and joined the Church and lived a true member. Mother consecrated all she had on the altar. She was always in the hands of God, ready to do his will. Mother, we know you talked with father, brothers and sisters. You called my name, too, the last and said all was well. We carried her to the old Womble Cemetery on November 26, 1915, and laid her to rest by father, where there are gathered many friends and relatives. Mother rounded up a well spent life. For years she stood on the wall of Zion as a watchman. Her life went out as she has always prayed—in the triumph of a living faith. Our precious mother, share of all our love and sorrow, died in great peace as she prayed all of her life she would. Farewell, dear mother; we will meet you again. Her son, M. C.

JENKINS—Mrs. M. G. Jenkins (nee Miss Susan Emma Monroe) was born in Georgia, March 23, 1840. She married Rev. M. G. Jenkins, a traveling preacher of the Georgia Conference, M. E. Church, South, July 7, 1867. When the conference was divided Brother and Sister Jenkins fell in with the South Georgia Conference, where he served as pastor until 1869, when he was transferred to Texas and stationed at Navasota. From the Texas Conference they transferred to the Louisiana Conference in 1893 where he was an active itinerant until 1903, when he took a superannuated rest. In 1905 they moved to West End, San Antonio, where they resided until her death, both having the confidence and highest appreciation of all their neighbors. Sister Jenkins passed to her heavenly reward November 28, 1915, after a long and painful illness. Her funeral services were conducted at the home by her pastor, Rev. C. M. Rabe, and her body was taken to Mineola, Texas, for burial, their only surviving daughter, Mrs. W. M. Harris, residing there. Sister Jenkins was a true Christian, a devoted and faithful wife and a constant friend. She gave to her sorrowing husband, in her last hours, assurances of her faith and acceptance in Christ. She has only gone a little before him into the blessedness of the eternal home.

J. E. HARRISON.

DENVER

Denver-Durango District—Second Round. St. Paul's, Dec. 26. Durango, Dec. 28, 8 p. m. Hancock, Dec. 29, 8 p. m. Hesperus, Dec. 30, 8 p. m. Fort Lewis, Dec. 31, 8 p. m. Redmesa, Jan. 2. Cedar Hill, Jan. 6, 8 p. m. Flora Vista, Jan. 7, 8 p. m. Artec, Jan. 9, 11 a. m. Farmington, Jan. 9, 8 p. m. Rye, Jan. 16. Walsenberg, Jan. 23, 11 a. m. LaVeta, Jan. 23, 8 p. m. Gardner, Jan. 30. Saguache, Feb. 6. Pueblo, Feb. 13, 11 a. m. Colorado Springs, Feb. 13, 8 p. m. Hoehne, Feb. 20, 11 a. m. Trinidad, Feb. 20, 8 p. m. District Conferences—Durango, at Durango, Jan. 3, 4, 5; Denver, at St. Paul's, Jan. 17, 18, 19. ROBERT E. DICKINSON, P. E. Denver, Colo., 1708 E. 16th Avenue.

NEW MEXICO

Albuquerque District—First Round. San Marcial, Dec. 25, 26. Albuquerque, Jan. 1, 2. GEO. H. GIVAN, P. E.

El Paso District—First Round. Lordsburg, Dec. 26, 27. Herning, Dec. 28. HUBERT M. SMITH, P. E. 1107 E. Boulevard, El Paso, Texas.

Roswell District—First Round. Roswell, Dec. 26. K. ALLISON, P. E.

WEST TEXAS

Austin District—First Round. Lagrange and Winchester, at L., Jan. 1, 2. West Point Cir., at West Point, Jan. 8, 9. Smithville Cir., at Smithville, Jan. 15. Southville Sta., Jan. 15, 16. Liberty Hill and L., at Leander, Jan. 22, 23. Hyde Park, Jan. 23, 24. Manor, Jan. 29, 30. First Church, Feb. 6, 7. University Church, Feb. 6, 8. Leander Cir., Feb. 12, 13. V. A. GODBEY, P. E.

Cuero District—First Round. Cuero, Dec. 25, 26. Port Lavaca, at Port Lavaca, Jan. 1, 2. A. W. WILSON, P. E.

Lampasas District—First Round. Richland Springs, at Richland Springs, Jan. 1, 2. San Saba Sta., Jan. 2, 3. J. W. COWAN, P. E.

San Antonio District—First Round. Jan. 1, 2. Bandera, at Bandera. Jan. 8, 9. Kerrville, at Kerrville. Jan. 15, San Antonio Circuit, at Fairview. J. H. GROSECLOSE, P. E.

San Angelo District—First Round. First Church, S. A. Dec. 26. Chadbourne St., S. A., Jan. 2. Eden, at Eden, Jan. 2. Rochelle, at Lohn, Q. C., Jan. 8, 3 p. m., preaching, Jan. 9, 11 a. m. Truly, Q. C., Jan. 8, 8 p. m., preaching, Jan. 9, 11 a. m. Sonora, Jan. 15, 16. Eldorado and Christoval, at E., Jan. 22, 23. Junction, at Junction, Jan. 29, 30, 11 a. m. Menard, at Menard, Jan. 30, 8 p. m. Ozona, Feb. 5, 6. Eola, at Eola, Feb. 9. Water Valley, at W. V., Feb. 12, 13. F. B. RUCHANAN, P. E.

Uvalde District—First Round. Uvalde, Dec. 26, 27. Carrizo Springs, Jan. 1, 2. Fowlerton, Jan. 14, 15. Batesville, Jan. 14, 15. S. B. JOHNSTON, P. E.

WEST OKLAHOMA

Ardmore District—First Round. Overbrook Circuit, Jan. 1, 2. Leon Circuit, Jan. 8, 9. Ringling and Loco, Jan. 15, 16. Lone Grove, Jan. 16, 17, 6. Lone Grove and Wilson, Jan. 22, 23. Ardmore Mission, Jan. 23, 24. Davis, Jan. 29, 30. Berwyn Circuit, Jan. 30, 31. Durwood Mission, —. Sulphur, First Church, Feb. 5, 6. Sulphur, Vista Avenue, Feb. 6, 7. Stratford and Byars, Feb. 12, 13. Ardmore, Broadway, Feb. 19, 20. Ardmore, Carter Avenue, Feb. 20, 21. J. D. SALTER, P. E.

Chickasha District—First Round. Chickasha, Dec. at V., Dec. 26, 27. Anadarko, Dec. 27, 28. Lindsay, Jan. 1, 2. Maysville, at M., Jan. 2, 3. Duncan, 7 p. m., Jan. 12. Marlow, at O. L., Jan. 15, 16. Marlow, Jan. 16, 17. Crescent Cir., at Crescent, Jan. 22, 23. Tuttle, at T., Jan. 23, 24. Alfalfa, at Alfo, Jan. 29, 30. Carnegie, Jan. 30, 31. Chickasha, 7:30 p. m., Jan. 31. Binger Cir., at Valley, Feb. 5, 6. Mountain View and Ft. Cobb, Feb. 6, 7. C. F. MITCHELL, P. E.

Creek District—First Round. Heney Creek Cir., at Springfield, Jan. 1, 2. Okmulgee Cir., at New Lawn, Jan. 8, 9. Sapulpa Cir., at Sapulpa, Jan. 15, 16. Seminole Cir., at Thlapahaven, Jan. 29, 30. Broken Arrow Cir., at Broken Arrow, Feb. 5, 6. T. F. ROBERTS, P. E.

Clinton District—First Round. (Revised) Boise, at Union Chapel, Jan. 1, 2. LaKemp (Sunday at 11 o'clock), Jan. 8, 9. Grand Valley, at Range (night), Jan. 9. Guymond, at Teahoma, at Guymond, Jan. 12. Goodwell, at Goodwell, Jan. 15, 16. W. J. STEWART, P. E.

Lawton District—First Round. Gotebo (Q. C.), 2 p. m., Saturday, Jan. 1. Gotebo, 11 a. m., Sunday, Jan. 2. Lawton, 8 p. m., Sunday, Jan. 2. Lawton (Q. C.), 8 p. m., Monday, Jan. 3. Walter Cir. (Q. C.), Lincoln Valley, 2 p. m., Jan. 8. Walter Cir., Lincoln Valley, 11 a. m., Sunday, Jan. 9. Walter Sta., 8 p. m., Sunday, Jan. 9. Walter Sta. (Q. C.), 10 a. m., Monday, Jan. 10. Hastings (Q. C.), 2 p. m., Saturday, Jan. 15. Hastings, 11 a. m., Sunday, Jan. 16. Temple, 8 p. m., Sunday, Jan. 16. Temple (Q. C.), 10 a. m., Monday, Jan. 17. Mt. Park (Q. C.), 2 p. m., Saturday, Jan. 22. Mt. Park, 11 a. m., Sunday, Jan. 23. Snyder, 8 p. m., Sunday, Jan. 23. Rocky (Q. C.), 10 a. m., Monday, Jan. 24. Rocky (Q. C.), 2 p. m., Saturday, Jan. 29. Hobart (Q. C.), 8 p. m., Saturday, Jan. 29. Rocky, 11 a. m., Sunday, Jan. 30. Hobart, 8 p. m., Sunday, Jan. 30. Loveland (Q. C.), 2 p. m., Saturday, Feb. 5. Grandfield (Q. C.), 8 p. m., Saturday, Feb. 5. Grandfield, 11 a. m., Sunday, Feb. 6. Loveland, 8 p. m., Sunday, Feb. 6. W. H. ROPER, P. E.

Mangum District—First Round. Mangum Cir., Dec. 25, 26. Mangum Sta., Dec. 26, 27. Holsinger, Dec. 28. Pleasant Hill and Bethel, Jan. 1, 2. Vinson Cir., at V., Jan. 8, 9. Brinkman and Deer Creek, Jan. 12. Blair and Hester, Jan. 15, 16. Hedrick and Midway, Jan. 22, 23. Eldorado, Jan. 23, 24. Altus, Jan. 26. Duke and Red Hill, Jan. 29. Dryden and Red Hill, Jan. 29, 30. Prairie Hill and Victor, at P., Jan. 31. MOSS WEAVER, P. E.

McAlester District—First Round. Phillip's Memorial, 11 a. m., Dec. 26. Rennett Memorial, 7:30 p. m., Dec. 26. Lanna Cir., at Fame, Jan. 1, 2. Eufaula, Q. C., 4 p. m., preaching, 7:30 p. m., Jan. 2. Caddo, Jan. 8, 9.

Sunshine Special. From the Land of Sunshine. Turnishes passenger service unequaled in the southwest. Schedule. 4:15 PM Lv Ft Worth Ar 1:30 PM. 5:10 PM Lv Dallas Ar 10:30 Noon. 7:55 AM Ar Memphis Lv 9:45 PM. 11:55 AM Ar St Louis Lv 8:25 PM. Chicago reached 7:45 PM. New York second day noon. Easter Dinner ask any T and P agent.

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Caney Cir., at Caney, 7:30 p. m., Jan. 9. Spiro, Jan. 15, 16. Braden Cir., at Braden, 7:30 p. m., Jan. 16. Allen Cir., at Allen, Jan. 22, 23. Calvin Cir., at Calvin, Q. C. at 4 p. m.; preaching, 7:30 p. m., Jan. 23. Dustin, Jan. 24. Canadian Cir., at Crowder, Jan. 29, 30. Quinton Cir., at Quinton, Q. C. at 3:30 p. m.; preaching, 7:30 p. m., Jan. 30. Stuart and Aderson, at Stuart, Feb. 5, 6. Ashland Cir., at Wardville, 7:30 p. m., Feb. 6. I. M. PETERSON, P. E. Oklahoma City District—First Round. St. Luke's, Dec. 26. C. Avenue, Dec. 26. Blanchard, Jan. 1, 2.

December 23 Arcadia, Jan. 9. St. John's, Jan. 10. Gentry, Jan. 10. Weatherford, Jan. 15. Franklin, Jan. 15. Wheatland, Jan. 15. NORTH Amarillo 1 Panhandle, Dec. 1 Canadian, Jan. 1 Higgins, Jan. 9. Glazier, Jan. 9. Vega, Jan. 16. Amarillo, Folk St. Amarillo, Buchat Amarillo Mis. F ERNE Big Spring Stanton Sta., De Brownfield, at B Wilson Miss., at Taboka Sta., Jan O'Donnell Miss., Slaton Sta., Jan. Big Spring Miss., Big Spring Sta., Coahoma, Feb. 1 Clarendon Clarendon, Dec. Memphis, Jan. 1. Wellington Mis. Wellington, Jan. Quail Cir., Jan. Hedley, Jan. 14. Goodnight Mis. Hamlin 1 Rotan, Dec. 26. Hamlin, Dec. 27. Roaring Springs Matador, at Ma Margaret, at Ra Crowell Jan. 9. McCaulley, at M Roaring Springs Roby, Jan. 16. Rule, at Rule, J. Tuxedo, at Led Jayton, at Jayt Plainview Hale Center, De Dornitt, Jan. 1. Bovina, Jan. 2. Tulia, Jan. 8, 9. Abernathy, Jan. Silverton, Jan. Turkey, Jan. 23. Crosbyton, Jan. Plainview Miss. Lorenzo, Feb. 4 Stamford Seymour Miss., Seymour Sta., Westover, at L. Luaders and N Albany Sta., J. St. John's, Stat Haskell Sta., J Sweetwater Sweetwater Blackwell, at I Merkel, Jan. 8. Trent, at Trent Westbrook, at L. Lovaine, Jan. J. Sylvester, at S. Hoscoe, Jan. 5. Colorado Sta. Vernon Vernon Sta., I Onaiah Sta., J. K. Ireland, at T. Tell, Jan. 3. A. Childress Sta. Childress Mis. Newlin, Jan. 1. Estelline, Jan. 1. Estell, Jan. 15. Lazzari, Jan. 2. Dumont, Jan. Paducah, Jan. EAS Choctaw Hugo and Be Rule Cir., at Le Flore Cir. McCurtain Cir Bruno Cir., a Chickasaw Cir Jesse Cir., at Washita Cir. Hugo Dec. 25, 26, 27. Jan. 1, 2. Ho Jan. 2, 3. Wu Jan. 5. Antler Jan. 8, 9. Cal Jan. 12. Fort Jan. 15, 16. J. Jan. 18. I Jan. 22, 23. I Jan. 26. Valli Jan. 29, 30. C Jan. 30, 31. C Jan. 30, 31. C Feb. 5, 6. B Feb. 12, 13. Feb. 19, 20. Madi Wapanucka, J Millburn, Jan. Kishinwig, J Pontotoc, Cir. Troy Mission Holdenville S Ada, First Cl Musko Hoffman, De Wainwright Boynton and Fort Gibson Muskogee C St. Paul, Ja Checotah, J First Church First Church Shaw Konawa St Mand Sta., Shawnee Ci

Arcadia, Jan. 9. St. John's, Jan. 9. Geary, Jan. 10. Weatherford, Jan. 11. Franklin, Jan. 15, 16. Wheatland, Jan. 16. W. M. WILSON, P. E.

NORTHWEST TEXAS

Amarillo District—First Round. Panhandle, Dec. 26. Canadian, Jan. 1, 2. Higgins, Jan. 8, 9. Glaser, Jan. 9, 10. Vega, Jan. 16. Amarillo, Polk Street, Jan. 22, 23. Amarillo, Buchanan Street, Jan. 23, 24. Amarillo Mis., Feb. 5, 6. ERNEST E. ROBINSON, P. E.

Big Spring District—First Round. Stanton Sta., Dec. 25, 26. Brownfield, at B., Jan. 8, 9. Wilson Miss., at Tahoka, Jan. 15, 16. Tahoka Sta., Jan. 16, 17. O'Donnell Miss., at O'D., Jan. 22, 23. Slaton Sta., Jan. 29, 30. Big Spring Miss., at Moore, Feb. 5, 6. Big Spring Sta., Feb. 6, 7. Coahoma, Feb. 12, 13. W. E. LYON, P. E.

Clarendon District—First Round. Clarendon, Dec. 26. Memphis, Jan. 1, 2. Wellington, Jan. 7, at Loco. Wellington, Jan. 8, 9. Quail Cir., Jan. 10, at Lee's Chapel. Hedley, Jan. 14, 15. Goodnight Mis., Jan. 21, 22, at Goodnight. A. W. HALL, P. E.

Hamlin District—First Round. (Revised) Hamlin, Dec. 27.

Rotan, Dec. 26, 27. Roaring Springs, at R. S., Jan. 1, 2. Matador, at Matador, Jan. 2, 3. Margaret, at Rayland, Jan. 8, 9. Crowell, Jan. 9, 10. McCauley, at McCauley, Jan. 11. Roaring Springs, at K. S., Jan. 15, 16. Roby, Jan. 16, 17. Rule, at Rule, Jan. 22, 23. Tuxedo, at Ledger's Chapel, Jan. 29, 30. Jayton, at Jayton, Feb. 6, 7. B. W. DODSON, P. E.

Plainview District—First Round. Hale Center, Dec. 28. Dimmitt, Jan. 1, 2. Bovina, Jan. 2, 3. Tulia, Jan. 8, 9. Abernathy, Jan. 15, 16. Silverton, Jan. 22, 23. Turkey, Jan. 23, 24. Crosbyton, Jan. 29, 30. Plainview Miss., Feb. 2. Lorenzo, Feb. 4, 5. A. L. MOORE, P. E.

Stamford District—First Round. Seymour Miss., at Seymour, Dec. 30, 11 a. m. Seymour Sta., Dec. 30, at 7:30 p. m. Westover, at Rendham, Jan. 1, 2. Lueders and Nugent, at Lueders, Jan. 8, 9. Albany Sta., Jan. 22, 23. St. John's, Stamford, Jan. 23, 24. Haskell Sta., Jan. 29, 31. J. G. MILLER, P. E.

Sweetwater District—First Round. Sweetwater Sta., Dec. 26, 27. Blackwell, at Blackwell, Jan. 1, 2. Meriel, Jan. 8, 9. Trent, at Trent, Jan. 15, 16. Westbrook, at Westbrook, Jan. 21. Loraine, Jan. 22, 23. Sylvester, at Sylvester, Jan. 29, 30. Roscoe, Feb. 5, 6. Colorado Sta., Feb. 12, 13. J. T. GRISWOLD, P. E.

Vernon District—First Round. Vernon Sta., Dec. 26. Quannah Mis., Jan. 1, 2. Quannah Sta., Jan. 2, at 7:30 p. m. Kirland, Jan. 7, at 11 a. m. Tell, Jan. 8, at 11 a. m. Childress Sta., Jan. 9. Lott and Chilton, at L., Jan. 10, at 11 a. m. Estelme, Jan. 12, at 11 a. m. Odell, Jan. 15, 16. Lazare, Jan. 22, 23. Dumont, Jan. 29, 30. Paducah, Jan. 30, 31. J. G. PUTMAN, P. E.

EAST OKLAHOMA

Choctaw District—First Round. (Revised.) Hugo and Bennington, at Kullichto, Jan. 1, 2. Rule Cir., at Choctaw Academy, Jan. 8, 9. Le Flore Cir., at Salem, Jan. 15, 16. McCurtain Cir., at Siloam Springs, Jan. 23, 24. Bruno Cir., at Cane Hill, Jan. 29, 30. Chickasaw Cir., at Seely's Chapel, Feb. 5, 6. Jesse Cir., at Salt Creek, Feb. 12, 13. Washita Cir., at Pennington, Feb. 19, 20. A. C. PICKENS, P. E.

Hugo District—First Round. Dec. 25, 26, Poteau. Dec. 26, 27, Heavener. Jan. 1, 2, Howe Cir. Jan. 2, 3, Wister Cir. Jan. 5, Antlers. Jan. 8, 9, Cameron Cir. Jan. 12, Fort Towson. Jan. 15, 16, Tuskahoma Cir. Jan. 19, Idalaska, at Saron (at night), Jan. 2. Jan. 22, 23, Broken Bow. Jan. 26, Valiant. Jan. 29, 30, Grant Cir. Jan. 30, 31, Garvin Cir., at G. Feb. 3, Hugo Sta. Feb. 5, 6, Boswell and Soper, at B. Feb. 12, 13, Bennington and Bokchito at Ben. Feb. 19, 20, Ida Mis., at Smithville. R. T. BLACKBURN, P. E.

Madill District—First Round. Wapanucka, Jan. 1, 2. Millburn, Jan. 8, 9. Tishomingo, Jan. 16, 17. Pontotoc Cir., Jan. 22, 23. Troy Mission, Jan. 29, 30. Holdenville Sta., Feb. 5, 6. Ada, First Church, Feb. 13, 14. N. L. LINEBAUGH, P. E.

Muskogee District—First Round. Hoffman, Dec. 25, 26. Wainwright Cir., at Wainwright, Dec. 26. Boynton and Morris, at Boynton, Dec. 29. Fort Gibson, Jan. 2. Muskogee Cir., at White Church, Jan. 5. St. Paul, Jan. 7. Checotah, Jan. 9. First Church, Muskogee, Jan. 12. The District Stewards will release meet at First Church, Muskogee, Jan. 14, at 2 p. m. CHAS. L. BROOKS, P. E.

Shawnee District—First Round. Komawa Sta., Dec. 25, 26. Mand Sta., Dec. 26, 27. Shawnee Cir., at Trinity, Jan. 1, 2.

Shawnee, First Church, Jan. 2, 3. Asher Cir., at Asher, Jan. 8, 9. Wanette, Jan. 9. Tecumseh, Jan. 15, 16. McCloud and Earlsboro, at McC., Jan. 16, 17. Union Chappel, Jan. 22, 23. T. P. TURNER, P. E.

Tulsa District—First Round.

Bristow, Dec. 26. Broken Arrow, Jan. 2. Coweta, Jan. 9. Bixby, Jan. 16, a. m. Haskell, Jan. 16, p. m. Beggs, Jan. 23. Mounds, Jan. 30. Henryetta, Feb. 6, 7. Bald Hill, Feb. 13. Pasco, Feb. 20. Boston Ave., Feb. 27, a. m. Tigert, Feb. 27, p. m. J. H. BALL, P. E.

Vinita District—First Round. Chelsea and Alloway, at Chelsea, Dec. 25, 26. Kansas Cir., at Rose, Jan. 1, 2. Locust Grove, Cir., at Locust Grove, Jan. 2, 3. Miami Sta., Jan. 4. Chapel Cir., at Chapel, Jan. 8, 9. Pryor Sta., Jan. 9, 10. Adair and Pensacola, at Adair, Jan. 11. Inola and Talala, at Inola, Jan. 11, 16. Bernice and Ketchum, at Ketchum, Jan. 21. Jay Cir., at Jay, Jan. 22, 23. Grove Sta., Jan. 29, 30. Centralia Cir., at Centralia, Jan. 29, 30. Spavinaw Cir., at Spavinaw, Feb. 5, 6. Cherokee Cir., at Simpson's Chapel, Feb. 12, 13. Waggoner Cir., at Wassons Chapel, Feb. 19, 20. Vinita Sta., Feb. 27, 28. JAMES W. ROGERS, P. E.

Timpson District—First Round.

Tenaha Cir., Joaquin, Saturday, Dec. 25, 2 p. m. Burke and Diboll, Burke, Sunday, Dec. 26, 2 p. m. Center Cir., Asbury Chapel, Saturday, Jan. 1, 2 p. m. Shelbyville Cir., Shelbyville, Sunday, Jan. 2, 2 p. m. Corrigan Cir., Corrigan, Saturday, Jan. 8, 2 p. m. Melrose Cir., Melrose, Sunday, Jan. 9, 2 p. m. Hemphill and Bronson, B., Saturday, Jan. 15, 2 p. m. Geneva Cir., Patroon, Sunday, Jan. 16, 2 p. m. Livingston Mis., Providence, Saturday, Jan. 22, 2 p. m. Livingstone Sta., Sunday, Jan. 23, 2 p. m. Kennard Cir., Ratcliff, Saturday and Sunday, Jan. 29, 30. Huntington and Manning, M., Saturday and Sunday, Feb. 5, 6. L. B. ELROD, P. E.

Tyler District—First Round. Canton, at Canton, Jan. 1, 2. Willis Point Sta., Jan. 2. Grand Saline, Jan. 5. Willis Point Cir., at Turners, Jan. 7. Edgewood, at Edgewood, Jan. 8, 9. Mineola Sta., Jan. 9. Lindale Cir., at Union Point, Jan. 15, 16. Lindale Sta., Jan. 16. Edom, at Sexton, Jan. 20. Chaney and Bronson, at C., Jan. 21. Murchison, at Murchison, Jan. 22, 23. Marvin, Jan. 24. White House, at Lanes Chapel, Jan. 26. Cedar Street, Jan. 26. Colfax, at Van, Jan. 29, 30. Outman, at Outman, Feb. 5, 6. Tyler Cir., at Center, Feb. 10. Mineola Mis., at Smith's Chapel, Feb. 12, 13. J. T. SMITH, P. E.

TEXAS

Brenham District—First Round. Waller, at New Hope, Jan. 1, 2. Hempstead, Jan. 2, 3. Chappell Hill, Jan. 3, 7:30 p. m. Lyovans at Christian, Jan. 8, 9. Caldwell, Jan. 9, 10. Bellville, at Bellville, Jan. 15, 16. Sealy, at Sealy, Jan. 16, 17. Brookshire, at Brookshire, Jan. 22, 23. Wallis and Fulshear, at Wallis, Jan. 29. Rosenberg, Jan. 29, 7:30 p. m. Beasley, at Beasley, February 5, 6. Richmond, Feb. 6, 7. Bay City, Feb. 12, 13. Bay City, Feb. 13, 14. Matagorda and Glen Flora, at Matagorda, Feb. 19, 20. Wharton, Feb. 20, 21. Somerville, Feb. 26, 27. Brenham, Feb. 27. S. W. THOMAS, P. E.

Beaumont District—First Round. (In part.) Shiro and Noam, Dec. 26, a. m. Liberty, Dec. 26, p. m. Mt. Belview and Crosby, Jan. 1, 2. Dayton, Jan. 2, 3. Bateson and Saratoga, Jan. 8, 9. Nilsbee, Jan. 9, 10. Newton, Jan. 15, 16. CHAS. F. SMITH, P. E.

Jacksonville District—First Round. Neches and Brushy Creek, at Neches, Jan. 1, 2. Frankston and Larue, at Frankston, Jan. 2, 3. Kells Cir., at Wells, Jan. 8, 9. Alto Sta., Jan. 9, 10. Alto Cir., Mt. Zion, Jan. 10. Rusk Cir., at Atoy, Jan. 15, 16. Rusk Sta., Jan. 16, 17. Gallatin Cir., at Gallatin, Jan. 22, 23. Eustace Cir., at Eustace, Jan. 29, 30. Cushing Cir., at Cushing, Feb. 5, 6. Overton and Arp, at Overton, Feb. 12, 13. Troup Sta., Feb. 13, 14. Montalba Cir., at Montalba, Feb. 19, 20. Bullard and Mt. Selman, at Bullard, Feb. 26. I. F. BETTS, P. E.

Marlin District—First Round. Durango, at Durango, Jan. 1, 2. Lott and Chilton, at L., Jan. 2, 3. Travis, at Travis, Jan. 8, 9. Rosebud, Jan. 9, 10. Maysfield, at Maysfield, Jan. 15, 16. Cameron, Jan. 16, 17. Davilla, at Friendship, Jan. 22, 23. Buckholts, at Buckholts, Jan. 23, 24. Gause, at Gause, Jan. 30. Wheelock, at Wheelock, Feb. 5, 6. Franklin, Feb. 6, 7. Marquez, at Bishopville, Feb. 7. Fairfield and Dew, at Fairfield, Feb. 12, 13. Teague, Feb. 13, 14. GEO. W. DAVIS, P. E.

Marshall District—First Round. Beckville Cir., at Beckville, Jan. 1. Harleton Cir., at Harleton, Jan. 8. Gilmer Sta., Jan. 13. Rosewood Cir., at Mt. Gilead, Jan. 14. Ogburn Cir., at Simpsonville, Jan. 15. Bethany Circuit, at Mt. Zion, Jan. 22. Laneville Cir., at Pleasant Grove, Jan. 29. Henderson Cir., at Good Springs, Jan. 30. Kilgore Cir., Q. C., at Kilgore, Feb. 1. Harrison Cir., at Marshall, First Ch., Feb. 5. Marshall, First Church, Feb. 6. Marshall Summit Street, Feb. 6. J. B. TURRENTINE, P. E.

Navasota District—First Round. Millican, at Stonham, Dec. 26, 27. Navasota Sta., Dec. 27, 28. Groveton Sta., Jan. 2. Onalaska, at Saron (at night), Jan. 2. Trinity Sta., Jan. 3. Porter Springs, at Porter Springs, Jan. 5. Crockett Sta., Jan. 5. Huntsville Sta., Jan. 6. Walker Co. Mission, at Johnson's Chapel, Jan. 8, 9. Dodge and Oakhurst, at Dodge, Jan. 9, at night. Cold Springs, at Cold Springs, Jan. 15, 16. Cleveland and Fostoria, at Fostoria, Jan. 16, at night. Brazos Co. Mission, at Union Hill, Jan. 22, 23. Bryan Sta., Jan. 23. Conroe Sta., Jan. 30. Willis, at Willis, Jan. 30. Montgomery, at Montgomery, Feb. 5, 6. E. L. SHETTLER, P. E.

Pittsburg District—First Round. Winfield, at Winfield, Jan. 1, 2. Mt. Pleasant, Jan. 2, 3. Hughes Springs, at Hughes Springs, Jan. 8, 9. Cason, at Cason, Jan. 15, 16. Daingerfield, at Daingerfield, Jan. 16, 17. Boston Cir., at Old Boston, Jan. 22, 23. Redwater Circuit, at Redwater, Jan. 23, 24. Cornet Cir., at Cornet, Jan. 29, 30. Naples and Omaha, at Naples, Jan. 30, 31. Douglassville, at Douglassville, Feb. 5, 6. Linden, at Linden, Feb. 6, 7. Nash, at Nash, Feb. 12, 13. Hardy Memorial, Texasiana, Feb. 13, 14. Pittsburg Circuit, at LaFayette, Feb. 19, 20. Pittsburg Sta., Feb. 20, 21. Wynnboro Cir., at Webster, Feb. 26, 27. Mand Sta., Dec. 26, 27. J. W. BERGIN, P. E.

CENTRAL TEXAS

Brownwood District—First Round. Santa Anna, Dec. 26, 27. Zephyr, at Zephyr, Jan. 1, 2. Talpa, at Valera, Jan. 8. Rockwood, at Rockwood, Jan. 9, 10. Wintars, at Drasco, Jan. 15, 16. Winters Sta., Jan. 16, 17. Indian Creek, at Indian Creek, Jan. 19. Norvick, at Norvick, Jan. 22, 23. Norton, at Norton, Jan. 29, 30. Ballinger Sta., Jan. 30, 31. Robert Lee, at Robert Lee, Feb. 5, 6. Bronite, at Bronite, Feb. 6, 7. Coleman Miss., Feb. 12. Coleman Sta., Feb. 13, 14. Brownwood Sta., Feb. 19, 20. SAM G. THOMPSON, P. E.

Cisco District—First Round. Rising Star, Jan. 1, 2. May, at Bethel, Jan. 2, 3. Sipe Springs, at Macedonia, Jan. 4. Wayland, at W., Jan. 8, 9. Staff, at Pleasant Grove, Jan. 9, 10. Gordon, at Russell Chapel, Jan. 15, 16. Thurber, at T., Jan. 16, 17. Straun, Jan. 18. Breckenridge, at B., Jan. 22, 23. Eolian, at Happersville, Jan. 23, 24. Scranton, at Sabanna, Jan. 29, 30. Pioneer, at Pleasant Valley, Jan. 30, 31. Deslemona, at D., Feb. 5, 6. Gorman, Feb. 6, 7. Carbon, at Wesley Chapel, Feb. 12, 13. Rinney, at R., Feb. 13, 14. Cisco Mission, Feb. 19, 20. Cisco, Feb. 20, 21. E. P. WILLIAMS, P. E.

Cleburne District—First Round. Anglin Street, Cleburne, preaching, Dec. 26. Joshua and Egan, at J., Jan. 1, 2. Glen Rose Mis., at G's Creek, Jan. 8, 9. Glen Rose Sta., Sunday night and Monday, Jan. 9, 10. Godley and Cresson, at C., Jan. 15, 16. Burleson, at B., Sunday night and Monday, Jan. 16, 17. Barksdale, at B., Jan. 22, 23. Alvarado, Sunday night and Monday, Jan. 23, 24. Parker Cir., at Parker, Saturday, Jan. 29. Venus, Sunday and Monday, Jan. 30, 31. Granbury Sta., Friday night and Sunday night, Feb. 4, 6. Granbury Cir., at L. C., Feb. 5, 6. Liblian, at Cahill, Saturday, Feb. 12. Grandview, Sunday and Monday, Feb. 13, 14. Walnut Springs, Saturday night and Sunday morning, Feb. 19, 20. Morgan, at M., Sunday night and Monday, Feb. 20, 21. W. W. MOSS, P. E.

Corsicana District—First Round. Corsicana, First Church, preaching 11 a. m., Dec. 26. Corsicana, Eleventh Ave., preaching 7 p. m., Dec. 26. Barrs and Emhouse, at Emhouse, Jan. 1, 2. Kerens, at Kerens, Jan. 8, 9. Harmony, at Harmony, Jan. 15, 16. Emmett, at Emmett, Jan. 29, 30. Frost, Jan. 30. Horn Hill, Feb. 5, 6. Grobeck, Feb. 6, 7. Purdon, at Purdon, Feb. 12, 13. Kirvin, at Kirvin, Feb. 19, 20. Rice, Feb. 20, 21. Houston, at Houston, Feb. 26, 27. Wortham, at Richland, Feb. 27, 28. Corsicana Cir., at Zion's Rest, March 4. Blooming Grove, March 5, 6. Chatfield, at Tupelo, March 11, 12. W. H. MATTHEWS, P. E.

Dublin District—First Round. Harbin and Green's Creek, Dec. 26, 27. Comanche Cir., at White Point, Jan. 1, 2. Comanche Sta., Jan. 2, 3. Dublin, 7:30 p. m., Jan. 7. Hics, Jan. 8, 9. Ireddell, at I., Jan. 9, 10. DeLeon Sta., Jan. 16, 17. Bluffdale Cir., at B., Jan. 22, 23. Tolar and Lipan, at L., Jan. 23, 24. Proctor, at Proctor, Jan. 29, 30. Carlton, at C., 11 a. m., Feb. 2. Bunyan, at B., Feb. 5, 6. Huckabay, at H., Feb. 6, 7. Stephenville Cir., at Sylvan, Feb. 12, 13. Dublin, at D., Feb. 19, 20. Hasse, at Hebron, Feb. 26, 27. S. J. VAUGHAN, P. E.

Gatesville District—First Round. Gatesville Sta., Dec. 26. Crawford, at Crawford, Dec. 26, 27. Jonesboro, at Jonesboro, Jan. 1, 2. Turnersville, at Prairie View, Jan. 3. Corvell, at Corvell, Jan. 8, 9. Meridian Sta., Jan. 14, 15. Meridian Cir., at Dyersville, Jan. 15, 16. Oakesby, at Oakesby, Jan. 22, 23. Gatesville Cir., at Trinity, Jan. 23, 24. Hamilton Cir., at Lund, Jan. 29, 30. Hamilton Sta., Jan. 30, 31. Fairy, at Fairy, Jan. 31. Copperas Cove, at Pidocke, Feb. 5, 6. Evant, at Pearl, Feb. 6, 7. Nolanville, at Nolanville, Feb. 12, 13. Killen Cir., at Buena Vista, Feb. 13, 14. Killen Sta., Feb. 14. S. J. RUCKER, P. E.

Georgetown District—First Round.

Salado and Holland, at Bell Plains, Jan. 1, 2. Bartlett, Jan. 2, 3. Florence, at Florence, Jan. 8, 9. Jarrell, at Jarrell, Jan. 9, 10. Georgetown, Jan. 10. Midway, at Midway, Jan. 15, 16. Temple, Seventh Street, Jan. 16, 17. Temple, First Church, Jan. 23, 24. Rogers, Jan. 23, 24. Hutto, at Hutto, Jan. 29, 30. Thrall, at Thrall, Jan. 30, 31. Belton, Feb. 6, 7. Taylor, Feb. 13, 14. Oenaville, at Oenaville, Feb. 19, 20. T. S. ARMSTRONG, P. E.

Hillsboro District—First Round. Abbott, at Abbott, Jan. 1. Peoria, at Peoria, Jan. 3. Lovelace, at Lovelace, Jan. 4. Irene, Jan. 6. Brandon and Mertens, at Brandon, Jan. 7. Whitney Mis., at Ft. Graham, Jan. 8. Covington and Osceola, at Osceola, Jan. 11. Itasca, Jan. 12. Hillsboro, First Church, Jan. 17. District Stewards meeting at Hillsboro December 30, at 7 p. m. At each place, except the stations, there will be preaching at 11 a. m., and Quarterly Conference at 2 p. m. JNO. M. BARCUS, P. E.

Waco District—First Round. Austin, Dec. 26, 27, 7:30 p. m. J. A. WHITEHURST, P. E.

Waxahachie District—First Round. Bardwell Cir., at Bardwell, Jan. 2, 3. Waxahachie Cir., at Sardis, Jan. 8, 9. Red Oak Cir., at Red Oak, Jan. 15, 16. Forrester Cir., at Nash, Jan. 22, 23. Waxahachie Sta., at W., Jan. 24, 7 p. m. Palmer Cir., at Palmer, Jan. 29, 30. Britton Cir., at Britton, Feb. 5, 6, a. m. Midlothian Sta., at M., Feb. 5, 6, 7 p. m. Milford Cir., at Milford, Feb. 12, 13. Italy Sta., at I., Feb. 12, 13 p. m. Britton Cir., at Britton, Feb. 19, 20. Emis Sta., at Emis, Feb. 23, 7 p. m. Mansfield Sta., at Mansfield, Feb. 26, 27. The District Stewards will meet at the Methodist Church, in Waxahachie, Jan. 7, at 11 a. m. The following committee is appointed to prepare a scale of apportionment and submit to the stewards—W. W. Majors, of Midlothian; Z. T. Bundy, of Milford and H. N. Peters of Waxahachie. HORACE BISHOP, P. E.

Weatherford District—First Round. Graton, Jan. 1, 2, at Graton. Mineral Wells, Jan. 4, 7:15 p. m. Loving, Jan. 6, 11 a. m., at Loving. Olney Cir., Jan. 8, 9, 11 a. m., at Ingleside. Olney Sta., Jan. 9, 7 p. m. Newcastle, Jan. 15, 16. Elvasville Mis., Jan. 20, 11 a. m., at Elvasville. Graham Mis., Jan. 22, 23, 11 a. m., at Flat Rock. Graham Sta., Jan. 23, 7 p. m. Santo Mis., Jan. 26, 11 a. m., at Santo. Whitton Cir., Jan. 29, 11 a. m., at Whitt. Springtown, Feb. 1, 11 a. m., at Springtown. Aledo, Feb. 5, 6, 11 a. m., at Aledo. Arle, Feb. 12, 13, 11 a. m., at Arle. Milsap, Feb. 19, 20, 11 a. m., at Milsap. Weatherford, First Church, Feb. 21, 7:30 p. m. Weatherford, Coms Memorial, Feb. 22, 7:30 p. m. Weatherford Cir., Feb. 26, 27, 11 a. m., at Lambert. Missionary Institute and Sunday School Conference at Weatherford, First Church, March 1, 2 and 3. L. A. WEBB, P. E.

NORTH TEXAS

Bonham District—First Round. Petty, at P., Jan. 1, 2. Brookston and High, at B., Jan. 2, 3. Leonard, at L., Jan. 8, 9. Ravenna, at R., Jan. 15, 16. Berham Mis., at S. B., Jan. 16, 17. Telephone, at T., Jan. 22, 23. Ector, at E., Jan. 29, 30. Window and Rock Point, at W., Jan. 30, 31. White Rock, at W. R., Feb. 5, 6. Bailey, at B., Feb. 12, 13. E. W. ALDERSON, P. E.

Dallas District—First Round. Cochran and Maple, Dec. 29, 30. Forest Avenue, Jan. 6, 7. St. John's, Jan. 6-8. Ervay Street, Jan. 8. Trafion Street, Jan. 10. First Church, Jan. 13, 14. Oak Lawn, Jan. 13-16. Cole Avenue, Jan. 15. Munser, Jan. 17. Grand Prairie, Jan. 18. Oak Cliff, Jan. 20-23. Brooklyn Avenue, Jan. 20-22. Irving, Jan. 26, 27. Grace, Jan. 27, 28. Trinity, Feb. 5-8. O. F. SENSABAUGH, P. E.

Decatur District—First Round. Greenwood Mis., at Rush Branch, Dec. 25, 26. Alvord St., Dec. 26, 27. Argyle and Ponder, at A., Jan. 1, 2. Roanoke and Justin, at R., Jan. 2, 3. Paradise Mis., at Bethel, Jan. 8, 9. Bridgeport, Jan. 9, 10. Bryson and Jermyn, at J., Jan. 15, 16. Post Oak Mis., at Prospect, Jan. 16, 17. Chico, at Pleasant Grove, Jan. 22, 23. Crawford, at Red Bud, Jan. 23, 24. Sunset Cir., at Dry Valley, Jan. 29, 30. Perrin and Barton, at B., Feb. 5, 6. Kilgore, Feb. 6, 7. Vineyard Mis., at Wesley, Feb. 12, 13. Decatur Cir., at Oak Grove, Feb. 19, 20. Decatur Sta., Feb. 20, 21. Boyd Cir., at Boyd, Feb. 26, 27. W. A. STUCKEY, P. E.

Gainesville District—First Round. Woodbim Cir., Dec. 26, 27. Spanish Fort Cir., at Spanish Fort, Jan. 1, 2. Bonita Mis., at Bonita, Jan. 2, 3. Reston Mis., at Hardy, Jan. 6, 7. St. Jo Sta. Mis., Jan. 9, 10. St. Jo Mis., Jan. 9, 10. Aubrey Cir., at Aubrey, Jan. 15, 16. Lewisville Sta., Jan. 16, 17. Denton Sta., Jan. 22, 23. Marysville Cir., at Marysville, Jan. 29, 30. Myra and Hood, at Myra, Jan. 30, 31. Fra Cir., at Fra, Feb. 5, 6. Ranger Sta., Feb. 12, 13. Valley View Sta., Feb. 13, 14. Dexter Mis., at Dexter, Feb. 19, 20. Pilot Point Cir., at Bethel, Feb. 26, 27. Denton Street Sta., Feb. 27, 28. Montague, at Montague, March 4, 5. District Stewards will meet at Gainesville, Denton Street, December 30, 11 a. m. D. K. PORTER, P. E.

McKinney District—First Round. Carrollton and Farmers Branch, at F. B., Dec. 26, 27. Princeton Cir., at Princeton, Jan. 1, 2. Renner Cir., at Renner, Jan. 8, 9. Anna and Melissa, at Anna, Jan. 15, 16. McKinney Sta., Jan. 16, 7 p. m. Weston Cir., at Weston, Jan. 22, 23.

Richardson Cir., at Rose Hill, Jan. 29, 30. Allen and South McKinney, at Allen, Feb. 6, 7. Blue Ridge Cir., at Henslee's Chapel, Feb. 12, 13. Farmersville Sta., Feb. 13, 14. Josephine Cir., at Josephine, Feb. 19, 20. Wyle Sta., Feb. 20, 21. Nevada Sta., Feb. 26, 27. Plano Sta., Feb. 27, 28. C. W. DENNIS, P. E.

Paris District—First Round. Centenary, 11 a. m., Dec. 26. Lamar Ave., 7:30 p. m., Dec. 26. Emberson, at Bethel, Jan. 1, 2. Bonham Street, Jan. 2, 3. Annona, at A., Jan. 8, 9. White Rock, at W. C., Jan. 9, 10. Pattonville at Shady G., Jan. 15, 16. Deport Sta., Jan. 16, 17. Howland Miss., at H., Jan. 22, 23. Roxton, at Roxton, Jan. 29, 30. Clarksville Cir., at Liberty, Feb. 5, 6. Clarksville Sta., Feb. 4-6. Woodland, at W., Feb. 12, 13. Detroit, Feb. 13, 14. Paris Cir., at Hopewell, Feb. 19, 20. Bogata, at Bogata, Feb. 26, 27. Avery Miss., at Avery March 4, 5. J. L. MORRIS, P. E.

Sherman District—First Round. Key Memorial, Dec. 25, 26. Pilot Point, Jan. 1, 2. Bells Cir., at Bells, Jan. 8, 9. Trinity, Jan. 9, 10. Sherman Cir., at Pecan, Jan. 15, 16. Van Alstyne, Jan. 16, 17. Collinsville and Tioga, at Collinsville, Jan. 22, 23. Pottsboro and Preston, at Preston, Jan. 23, 24. Pilot Grove Cir., at Gray Bill, Jan. 29, 30. Waples Memorial, Feb. 6, 7. Howe Cir., at Howe, Feb. 12, 13. Travis Street, Feb. 20, 21. Whitewright, Feb. 27, 28. Whitesboro, March 5, 6. The District Stewards and Trustees of District Parsonage are requested to meet at Travis Street Church, Sherman, on Tuesday, January 11, at 1:30 p. m. R. G. MOOD, P. E.

Sulphur Springs District—First Round. Riley Springs Cir., at Riley Springs, Jan. 1, 2. Pecan Gap and Ben Franklin, at P. G., Jan. 8, 9. Cumby Cir., at Cumby, Jan. 15, 16. Pickton Cir., at Martin's Chapel, Jan. 22, 23. Wimsboro Sta., Jan. 23, 24. Yowell Cir., at Moss Chapel, Feb. 5, 6. Klondike Cir., at Klondike, Feb. 12, 13. Saitillo Mis., at Saitillo, Feb. 19, 20. Sulphur Bluff Cir., at Nelta, Feb. 26, 27. Como and Forest Academy, at Como, March 4, 5. Mt. Vernon Mis., at Panther C., March 11, 12. Mt. Vernon Sta., March 12, 13. Brashear Cir., at Brashear, March 25, 26. R. F. BRYANT, P. E.

Terrell District—First Round. Terrell Station, Dec. 26. Kemp and Becker, at Kemp, Jan. 1, 2. Mabank Miss., at Mabank, Jan. 8, 9. Chisholm Circuit, at Chisholm, Jan. 15, 16. Scurry Circuit, at Scurry, Jan. 22, 23. Kaufman Station, Jan. 23, 24. Hutchins and Wilmer, at Wilmer, Jan. 29, 30. Lancaster Station, Jan. 30, 31. College Mound Cir., at C. M., Feb. 5, 6. Elmo Miss., at Poetry, Feb. 12, 13. Fate Cir., at Fate, Feb. 19, 20. Royse Station, Feb. 20, 21. Crandall Circuit, at Crandall, Feb. 26, 27. Garland Station, March 4, 5. Rockwall Station, March 5, 6. Please note changes in dates. The District Stewards will meet at the Methodist Publishing House in Dallas, Tuesday, Jan. 4, 1916, 10:30 a. m. This change is made so you will be able to return same day. Let every District Steward who will attend notify me at once. E. L. EGGER, P. E.

Wichita Falls District—First Round. Wichita Falls Sta., Dec. 26, 27. Wichita Falls Mis., Midway, Jan. 1, 2. Iowa Park Sta., Jan. 2, 3. Burkburnett Sta., Jan. 8, 9. Petrolia Cir., Petrolia, Jan. 15, 16. Ryers Cir., Ryers, Jan. 16, 17. Blue Grove Cir., New London, Jan. 22, 23. Henrietta Sta., Jan. 23, 24. Vashiti Mis., Vashiti, Jan. 29, 30. Bellevue Sta., Jan. 30, 31. Ringold Cir., Belcherville, Feb. 12, 13. Nocona Sta., Feb. 13, 14. Megargal Mis., Megargal, Feb. 19, 20. Archer City, Archer City, Feb. 26, 27. Dundee Mis., Dundee, March 4, 5. J. SAM BARCUS, P. E.

Happiness is the proper goal of human effort, and health is indispensable to it—take Hood's Sarsaparilla.

SALE OF UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LAND AREA BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA. BY THE UNITED STATES GOVERNMENT.

There will be sold at public auction to the highest bidder at different railroad points in the Choctaw and Chickasaw Nations in Eastern Oklahoma, from January 31, 1916, to January 31, 1916, inclusive, 31,700 acres of unalotted lands and 184,800 acres of the surface of the segregated coal and asphalt lands belonging to the Choctaw and Chickasaw tribes of Indians, at not less than the appraised value. No person can purchase more than 160 acres of agricultural land, nor more than 640 acres of grazing land. Residence on land not required. Bids can be submitted in person or by mail, accompanied by a certified check or bank draft for 2

PERSONALS

(Continued from page 9.)

The Advocate extends thanks to Rev. W. L. Broome, Secretary of the East Oklahoma Conference, for a copy of the Journal of that conference.

Rev. Albert C. Fisher and wife are now associated with Rev. D. L. Coale, evangelist. These choice singers have taken the place of Prof. Robert E. Huston.

Rev. D. L. Coale will visit his son in Meridian College, Meridian, Miss., during the holidays. He is on the program of the Methodist Evangelists Association, which is soon to meet in Nashville.

Bro. W. L. Guthrie, one of our good Methodist laymen, whose home is near Willis Point, called on the Advocate this week. He loves the Advocate and says he would not be without in his home.

Rev. C. H. Adams, of Daingerfield, is confined to his bed from an attack of the grippe. The editor of the Advocate preached for him last Sunday to a crowded house. Brother Adams is in his fourth year at Daingerfield and has done splendid work.

A note from Bro. W. D. White informs us that in their "White Gifts for the King" Christmas celebration at the Kelly Memorial Sunday School, Longview, \$250 in cash for the Orphanage at Waco were brought in. This is fine. We congratulate this fine Sunday School.

Rev. P. C. Archer, of the North Texas Conference, while visiting in Fort Worth last week, was knocked down by an auto. Brother Archer sustained a fracture of one rib and was otherwise bruised up. He was taken to the residence of his daughter, Mrs. Fred Halsell, who resides in Fort Worth, and advises state that he will be able to go to Clarksville Friday, where Mrs. Archer is visiting another daughter. The Advocate deeply sympathizes with Brother Archer and prays for his early restoration to health.

One of the regrets among the West Oklahoma Conference was that Bro. R. H. Denny, of the Piedmont charge, could not be present. At the time, he was thought to be near death's door. For many days he lingered with typhoid fever, but God has spared him to his family and the Church. Notwithstanding his afflictions, Bro. Denny, had he been present, would have made a splendid report. The Piedmont charge received him back another year with open arms. The Advocate is well received and will prosper under his administration.

OUR CHRISTMAS GIFT.

Inclosed find my check for seven new subscribers and two renewals, all at Duda. This is the best Christmas work I can do as a Christmas gift to you. It is a real pleasure to get subscribers for so great a paper.

J. A. PLEDGER.

How many pastors will do the same for New Year?

Allow me as my Christmas greeting to congratulate the entire Advocate family upon the excellent paper you are giving us. M. S. PARK. Amarillo, Texas.

I hand you renewal for H. A. Anderson, Anson, Texas. He is now more than seventy years old and has not been without the Advocate since he was large enough to listen to his elder brother read it around the old home circle. He always renews with the New Year. G. W. SMITH.

I know of no better way to interest my people than to get our Advocate in their homes. I send one new subscriber and will try to send others and will collect from those who are in arrears. W. G. GWALTNEY. Coryell, Texas.

The above new subscribers are part of my officials. I shall endeavor to have all on before long. Everything is starting off fine and I am hopeful of a great year. GEO. M. BYERS. Stillwell, Okla.

The Advocate is a great paper and I could not live without it and be satisfied. C. F. LASLEY. Bidding Springs, Okla.

If you are unhappy, it is probably because you have so many thoughts about yourself and so few about the happiness of others.—Mary Lyon.

OUR CHURCH NEWS

On January 2 Gypsy Smith is to begin a revival in Macon, Georgia. His great meeting in Dallas, Texas, is still fresh in the memories of many.

Talcott Williams says that the number of ministers is growing faster than that of lawyers and physicians. This is ground for rejoicing.

Sir Charles Cheers Wakefield, Lord Mayor, of London, the biggest city in the world, is a Methodist, which fact is in nowise to his discredit. Sensible man that he is, he says, that he owes being head of the great city to his wife.

Dr. S. M. Hosmer, of the Alabama Conference, and for several years editor of the Alabama Advocate, was superannuated at his own request at the recent session of that conference. He is one of the best men and has been one of the most useful that Alabama Methodism has produced.

But for losses in Mexico, we would report for 1915 one of the largest membership gains in the foreign mission fields in the history of our Church. For the missions in China, Korea, Brazil, and Cuba, the total gain in number of Church members for the year is nearly 2400, or an increase of more than ten per cent.

Brooklyn is said to be the Syrian center of the United States. The Presbyterians of that Presbytery are planning a more systematic campaign among the Syrians, and in this work they will have the co-operation of several other Presbyteries and the Boards of Home and Foreign Missions.

The Methodist Episcopal Church has four Annual Conferences with more than 100,000 Church members each; Northeast Ohio, 151,827; West Ohio, 129,634; Indiana, 107,127; Ohio, 101,541. All of these are in the Cincinnati Episcopal area, and, as will be noted, three of the four are in one State.

Dr. Wilfred T. Grenfell, famous for his work among the Labrador fisher folk, has accepted an invitation to take charge of a division of a hospital unit that has been sent to France by Harvard University. He left this country December 14, and will return in the spring to resume his work in Labrador.

Dr. John R. Stewart, Secretary of the Superannuate Endowment Fund, says: "The collections from the conferences for the Superannuate Endowment Fund for this year, according to present indications, a number of conferences not having been heard from, will show an increase of something like \$12,000 over last year."

Johnson Memorial Church, Huntington, West Virginia, has accepted Dr. O. G. Nelson, of Huchow, China, as its missionary, pledging \$1000 a year for his support. The Board of Stewards recently passed a resolution assuring the Board that they will stand by him, not only with their money, but with their prayers and sympathy.

The Lutheran Year Book states that out of a total of 2300 German missionaries not more than five hundred are now at work on their fields, and some of these are dependent for even food and shelter upon American Missionary Societies other than Lutheran. Some of those working in foreign lands under control of the Allies have been seized and are held as prisoners of war.

The majority of 19,617 the Island of Newfoundland, "England's oldest colony," has voted dry. After January 1, 1917, that colony will be prohibition territory. The anti-liquor sentiment is spreading rapidly in Canada, and if the United States is not careful the territory of King George to the north will win the race to rid its portion of the continent of this evil.

Bishop Lambuth, after spending several days in Atlanta recently, lecturing to the students of the Candler Theological School on missions, preaching on Sunday morning in Trinity Church and taking part in the convocation services at Wesley Memorial Church on Sunday evening when two of the theological students received their degree of B. D., left for other fields. He is one of the most industrious men of our entire Connection. A Bishop who could walk 800 miles in Africa to look after the religious interests of the people does not count it a very hard task to serve the Church in the homeland with fast schedules on good trains. So says the Wesleyan Christian Advocate.

Dr. Hubbard Kavanaugh Hinde, who died recently in Fulton, Missouri, had reached the ripe age of eighty-two. He was a cousin of Bishop H. H. Kavanaugh, had been superintendent of the Missouri Insane Asylum at Fulton, and President of Howard-Paine College for Women at Fayette. He was one of the most distinguished laymen in Southern Methodism. He was an ardent advocate of the union of American Methodism.

Bishop E. E. Hoss and his son, Mr. E. E. Hoss, Jr., sailed from Kobe, Japan, early in this month and within a short time will likely reach San Francisco. Bishop Hoss was able to fill all of his engagements in Australia and in the Far East—in fact, he undertook a great deal more work than was expected of him when he left home. From all reports, he has been in vigorous health and returns renewed in strength. For this the entire Church will rejoice.

The latest official statement concerning the schools of our Church shows that we have invested in grounds, buildings and equipment \$12,500,125 and in endowments \$6,447,318, a total of practically \$20,000,000. This total has been increased by more than \$2,000,000, since these figures included only the schools in operation last year. The number of students enrolled during 1914-15 was 20,380. Reports from the larger number of schools for the present session indicate that the total enrollment will show an increase of ten to fifteen per cent over last year.

A STUDY OF THE MINUTES.

A little study of the Minutes of the Northwest Texas Conference will disclose to the thinking mind a state of discontent and unrest that should not obtain among us as a Christian people. The facts that I shall present show a very bad condition either on the part of the membership of the Church or the preachers, or both, that should not exist. They indicate a very wide-spread mania for change, for something new, reminding you of the statement made in the Acts of the Apostles, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." The Journal of our conference just held in Clarendon shows that we have one hundred and forty-nine preachers appointed to as many charges. The figures in brackets opposite the names of these different pastors show the number of years they have been appointed to the charges they are now serving. Out of the one hundred and forty-nine the minutes show that eighty-four have been appointed for the first year to the charge; that is out of the one hundred and forty-nine preachers eighty-four, something over half of them, had to move at the last session of the conference. To my mind this indicates three things that are to be deplored. First, the waste of money that necessarily comes under such a condition. I think it would be putting it at a very conservative estimate to say that it would average each preacher fifty dollars to move. I never could move for that amount myself, but we will say that amount. Fifty multiplied by eighty-four gives you \$4200 that the preachers are forced to spend in order to get to their appointment, and many of them, if not all, have to borrow it, for very few ever get away from a conference with any cash in the bank to their credit. May be that some of them had a very meager support the year before and came to the close of the year just a little behind, and now they are forced to borrow money to enter upon the work for another year in a charge that will not pay them any more, if as much, as they received the year before. Your preacher begins his work hampered, his spirit depressed, if not crushed, and he is not prepared to do his best, while if the people had just encouraged him a little on the work from which he moves, he would have overcome all the difficulties in the way and brought the very things to pass which they most desired. If it is the preacher's fault that he moves he is very unwise to want to be everlastingly chasing about.

Second, There is an awful amount of wasted time. It will take on an average two weeks for the preacher to get into his new field (I know one that was just about a month), and then it will take at least one month to get anything like a grip on his work. Thus you see here we have practically a loss of six weeks to the preacher, or the amazing amount of time wasted of 504 weeks, or something over nine years for one man. The exhortation of the Book is "redeeming the time," but instead we are wasting it. I think the Bishop should know that moving the preacher is the

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dernier resort before he consents to having it done. Just to take the preacher up for the most frivolous excuse and send him at a heavy expense to him sometimes clear across the Conference is a thing that the Cabinet and the Bishop should steer very clear of and not be a party to wasting precious time and incurring unnecessary expenditure of money.

Third, It adds fuel to the spirit of restlessness, whether among the people or preachers, which makes the people and preacher hard to please, and it is very difficult for either people or preacher to be deeply religious if they do not possess the spirit of contentment. "Godliness with contentment is great gain." You take a Church that has the spirit of unrest concerning the adaptability of the pastor to their special needs, and they at once put themselves where they are powerless to help him in his work. You never hear of them speaking an encouraging word to him or about him; instead of getting close to him, they get further and still further away; they never counsel with him as to what steps are best to be taken to forward the interests of the Church; they do not speak favorably of him in the home before the children, and then raise a howl about the pastor losing his influence over the young people and the children; they never invite others out to the services, telling them that there is a mighty good chance to hear a helpful sermon if they will come, and the people on the outside begin to take it for granted that the pastor is not much or his people would speak of him occasionally, and when they begin to wonder why the pastor does not attract the people better; and as a consequence of this condition along about two or three months before conference you will hear it whispered around, "We will have to have a new preacher, we have just done nothing all the year." Whose fault is it? You may put the blame on the preacher if you want to, but I do not. A people that will make up their mind to be content and happy with the preacher that is sent to them, if he has anything in him that is worth while, and will give him their unstinted and cheerful co-operation, can bring all to pass that is possible for that charge it makes no difference what pastor they might have. I have noticed, often in the same town or city, where pastors of other Churches, though better preachers in many ways, were not doing as well as the pastor of a certain other Church who could not preach or do other things as well as they could, because he had the unqualified support and co-operation of his people, and everything that he undertook he accomplished for his people made it impossible for him to fail. We should cultivate the spirit of restfulness if we would be at our best and thereby be able to accomplish the most in life.

The Journal further shows that just about one-third of the preachers of the conference, forty-seven, were appointed for the second year, a little over one out of every thirteen; eleven had been appointed for the third year, and about one out of every twenty-one, seven had been appointed for the fourth year. Now and then a great cry goes up for the removing of the time limit. The above shows very conclusively that we need it to a man with a cross brain, when only

seven out of one hundred and forty-nine preachers have been able to hold the charge for even the limit of four years. The Methodist preacher, who could hold the ordinary Methodist congregation for over four years with the present condition of mind of our people, would be declared to be either fossilized or canonized. Let us have a change in the state of mind of both preachers and laymen before we undertake it again. We need some wholesome lessons, both in the way of precept and example, on "preparedness" before we are ready for it.  
GEO. S. WYATT.

CHRIST IN THE EVENING.

We always need Christ with us, but when evening draws on we need his presence in a special way. It is growing dark, and in the shadows we need his protection. Night makes for us a sense of loneliness, and we need his companionship. Night has its dangers, and Christ's presence gives us a feeling of safety. Life is full of evenings in which this prayer is fitting. There are evenings when the skies grow dark; and if we do not have Christ to come in and abide with us, we shall be uncomfortable while his presence fills our hearts with light. To all of us will come at last the evening of death. It will be very still about the house. The breathing will become shorter and quicker; the end will be near. Then we shall need Christ. If he does not come in to abide with us, it will be unutterably dark for us. We shall need him to light us through the valley of shadows. Our prayer should be, "Abide with us, for it is toward evening." Then his coming will bring light and joy.—J. R. Miller.



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