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Number 20

## THE SPIRIT OF METHODISM

The Joint Commission on Unification will meet in Baltimore, Thursday, December 28. In an admirable address the Bishops of our two Churches have requested that the pastors of each Church preach, Sunday, December 31, on "The Spirit of Methodism." Each pastor of the Commission also has been requested to preach on this theme, on the same day, in Baltimore. This is indeed a happy request and, if complied with, will mean much to our Methodisms.

Methodism is so large and so comprehensive that the Bishops have done well, we think, to indicate a single phase of the subject. We are asked to discuss "the spirit" of Methodism.

The spirit of any movement, to use the language of the lexicographers, is "that which pervades and tempers the whole nature" of the movement. It is "the active, vital or essential part," the "actuating principle" of the whole movement.

What, then, is the spirit of Methodism?

Perhaps the one word which more nearly expresses the spirit of Methodism than any other is the word "evangelicalism." This is the word which Dr. W. H. Fitchett uses in his great chapter on "The Secret of the Great Revival." Even this word, he thinks, does not fully explain the great Methodist movement. In the last analysis, he thinks, the secret of the Methodist revival is found in the outpouring of the Divine Spirit upon the life of the Nation. And this is true.

This statement, however, does not sharply differentiate Methodism from many other great movements in past history. The secret of the movements under Huss and Calvin and many others can with equal truth be said to be the outpouring of the Divine Spirit upon their work. Not by might nor by power but by God's spirit every truly great religious movement has been inaugurated and sustained. And to this self-same Spirit all movements must continue to look for power and success in their operation.

When we turn to the human element in religious movements, however, and look for conditions favorable for the outpouring of the Divine Spirit, we find certain distinctive qualities peculiar to each. One movement, for example, emphasizes the sovereignty of God, another the priesthood of believers and another the free agency of man. For this reason we may speak of the spirit of different movements as this, or that, or the other.

What, then (we ask once more), is the spirit of Methodism? What is it that pervades and tempers the whole movement? What is its vital, actuating principle? Is it not evangelicalism?

But what is evangelicalism? In answering this question we desire to make two short quotations from Dr. Forsyth's chapter on "The Preacher and Religious Real-

ity" in his "Positive Preaching and the Modern Mind."

The first is this: "We need that preachers shall not keep demanding either a faith or love that we cannot rise to, but shall preach a Christ that compels and produces both. And we need that the Christ we preach shall not be our brother, ideal, or king only, but also our judge. Nay we read that He is chiefly our judge, because He took our judgment on Him for our redemption. Every great revival in the Church has gone with a new sense of Christ's vicarious redemption, and not merely with a new wave of pity." The second is: "I once addressed a meeting of ministers on the necessity of the evangelical consciousness, by which I meant the central or even daily life of forgiveness, repentance, humiliation, and their fruits, in contrast with what is vaguely known as the Christian spirit."

Dr. Forsyth was not speaking of Methodism when he uttered these words, but do not his words explain the whole secret of Methodism's power in the world?

Methodism, first of all, emphasized a body of evangelical doctrine and the very heart of it all was Christ's vicarious redemption. Methodism indeed gave to Wesley's day "a new sense of Christ's vicarious redemption."

This great doctrine is clearly taught in the Holy Scriptures and it found expression in the articles of religion in the Established Church of Wesley's day, but the clergy of that day, for the most part, had ceased to preach it. The eighteenth century was the day of Deism. God was an absentee God and his Christ was little more than an ideal or brother, if even that. The bleached gospel of the eighteenth century had no power to produce conviction or make believers or bring martyrs.

Wesley seized upon the very heart of the gospel and everywhere his theme was Christ's vicarious redemption. This redemption, too, might be had on the terms of simple faith. It might be had now and by everybody. One did not need to wait days in doing sacrificial penance. One did not need to wait in order to make himself better. Having renounced his sins, and reclining in surrendering, confiding faith on Christ, even the vilest instantly might be made whole.

With such a message of redemption and deliverance John Wesley stirred the English nation. His gospel was the gospel for the down-and-outs. It was the gospel of good news and instantly stirred hope in the despairing breast of England's vulgarized and brutalized society.

But a body of evangelical doctrine is not the whole secret of Methodism's power. Not until such doctrine has been verified in personal religious experience can it be preached with power. To evangelical doctrine Wesley added what Dr. Forsyth is

pleased to call "the evangelical consciousness." After thirteen weary years of asceticism, mysticism, legalism and ceremonialism John Wesley came into a great experience of evangelical forgiveness. On May 24, 1738, Wesley had gone unwillingly to Aldersgate Street Chapel and while listening to the reading of Luther's preface to the Epistle to the Romans he entered into a saving experience of forgiveness through faith in Christ. That experience he himself described in these words: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

From this hour John Wesley carried "the evangelical consciousness." Daily and hourly he rejoiced in the forgiveness of his sins and the assurance of his salvation. His struggles did not leave him, but in them all he was victorious. A new note entered into his preaching. Multitudes waited upon his ministry and everywhere he preached the word of reconciliation with strange power.

The spirit of Methodism resides in her evangelical doctrines and evangelical experience and evangelical passion. The explanation of her movement, whether in England, Scotland, Ireland or America, is in these things. The secret of her strange energy in a spiritually inert world is in these things. The past belongs to Methodism because of these things and the future is her's in the measure in which these self-same things shall abide.

This evangelicalism was the test which Wesley applied to the body of Christian doctrine. Of every doctrine of Methodism Wesley asked, Is it preachable? Is it susceptible of verification in human experience? And the great doctrines of repentance, of justification by faith, of the new birth, of the witness of the Spirit, and of Christian perfection he preached unceasingly because they were verifiable in the personal experiences of men.

This evangelicalism, moreover, was the test which Wesley applied to the developing polity of his new Church. This polity was not made in a day nor determined upon in a year. It was not made at all; it grew. It was not determined upon; it was discovered. The polity of Methodism—its classes, its societies, its class-leaders, its lay preaching, its field preaching and its whole system of itinerancy—grew out of the exigencies of the times and was accepted and approved as an instrument for the doing of God's work in the world. Both Methodist doctrine and Methodist polity are what they are because they have been found serviceable in spreading Scriptural holiness over all lands.

And now Methodism stands in the pres-

(Continued on page eight).

**A CHRISTMAS APPEAL.**

For the Fathers and Mothers and Little Children Who Suffer in Europe and Western Asia to the Fathers and Mothers and Little Children and to the Churches and Sunday Schools of America.

The Christmas appeal of the American War Relief Organizations, whose offices are in New York, through the Federated Council of the Churches of Christ in America, is primarily to the Churches and Sunday Schools of America, and to the Christian people, above all to the Christian families of our country.

More and more it is apparent that war relief comes, and must come, chiefly from the Churches. A well-known New York clergyman who was looking over the financial receipts of one of the war relief organizations recently told me that practically all the money was coming from Churches and Sunday Schools. It is not strange that it should be so. It is natural and to be expected. It is the Christian Churches and the Christian people who must bind up the world's wounds.

So it is not strange that the relief organizations should ask the Federal Council, representing thirty denominations, with a membership of 18,000,000 people, to send to 100,000 individual Churches and Sunday Schools, and, through them, to all of the Christian people a Christmas "message," the burden of which is an appeal to the religious motive.

One pastor said recently that it seems scarcely fair that the Church should carry so large a share of the load of giving to war relief. But when was it the function of the Church to do only its "fair share"? Of course the Churches must bear most of the burden. This is a part of the cost His followers must pay. Others besides Christian people are giving, but they are not giving as the Churches are giving, and must continue to give, as long as the war shall last. The question of old is still timely: "What do ye more than others?"

Has war relief really become a burden to the Churches of America? What of the burden they are bearing across the sea? Is not war relief the Church's opportunity to follow the Spirit Christlike, the spirit of sacrificial giving, the opportunity to help; also thus to prepare for the work of reconciliation by and by?

As yet we have really given little. It is estimated that for the Churches and for all religious enterprises \$750,000,000 annually is expended in this country. A total of less than \$40,000,000 has been given for war relief by all the American people during a period of two years and a quarter.

What is the best blessing at Christmas time? Is it to receive presents from those we love? That is indeed a blessing. To receive is one of the best blessings of life, but not the greatest blessing. Is the joy of Christmas to be gained by giving to our own children or to husband or wife? Not this year, surely.

The best blessing at any Christmas time is, not to receive, but to give and to be able to give, and especially to minister to those who are bearing measureless sorrow and privation. If ever such giving was a "means of grace" it is so now. Never in modern history did the world see such suffering, hunger, cold, such mental distress, and never did a people have power to give as the people of America have it this Christmas of 1916.

It ought especially to be a Christmas of sacrificial giving to the children of Europe and of Near Asia by the children of America and by their fathers and mothers. Millions of children over there are hungry and weak, stunted, their development in mind and body permanently arrested. It is the best time the Christian Church has ever known to teach our own children the meaning and the joy of Christmas, that it consists in giving rather than in receiving. What more valuable lesson could we teach them at any time? What lesson is so timely this year!

And our children will gladly give by giving up a part of their "Christmas gifts." They will give, and find the deepest joy in giving, if we will only "suffer them." Not to suffer them to give by presenting the need and the joy of helping to minister to it will be to stand between them and the blessing of the Christ of Christmas. Does any Church, Sunday School, home, Christian family, doubt what sort of a Christmas the Master would have the Christmas of 1916 be?

The Federal Council of the Churches of Christ in America, in co-

operation with a number of the American War Relief Committees, asks the Churches and Sunday Schools and Christian families of America:

(1) That at some time during the hours of public worship on Christmas Sunday, December 24, prayer be made to God and entreaty to the souls of men for an enlarged compassion in our own hearts, and for peace and justice and good will among men.

(2) That in the Sunday School on that day there be a Christmas service in behalf of the children across the sea.

(3) That at these services offerings, from young and old, be received which shall not be a mere interchange of gifts between ourselves, but a great expression of Christlike unselfishness.

(4) That to every Christmas tree gathering such gifts be brought.

(5) That at the family altar of every Christian home, on Christmas Day, gifts be made equal in value to those given in the family circle, for some home in the Near East or the Far East—a home for a home.

(6) That each Church, in appropriating expenditures for its own Sunday School Christmas, set apart also an equal gift for a school of children across the sea.

(7) That for every Christmas dinner a gift of equal value be made for the starving children of Europe and Asia.

(8) That Christmas this year be made a sacrament of self-denial, and that at these public exercises a "Cradle of Bethlehem" be provided to which the children and their parents may bring their gifts of love as did the Eastern wise men, and that an appropriate prayer be taught the children.

What will be Christian America's response to this Christmas appeal? It will all depend upon whether we have the vision to see Christ's suffering in His little ones in France, Belgium, Germany, Serbia, Syria, England and other war devastated countries, be they Christians, Jews or Moslems.

**A FOOLISH SON IS THE HEAVINESS OF HIS MOTHER.**

(Proverbs 10:1.)

(Number Three)

W. R. Love.

Young man, you will never know what your mother has suffered for you. You will never know how your father has toiled for you. You have been in all their plans, in all their thoughts and in all their prayers from the time your first breath was drawn to this moment's respiration. What they could do for your health; what they could do for your happiness; what they could do for your mind; what they could do for your soul have been absorbing questions. To earn a livelihood for you has, not always been an easy thing for your father. By what fatigue of body and what disturbance of mind and long years of struggle in which sometimes the losses were greater than the gains he got bread for you, paying for it in the sweat of his own brow and red drops of his own heart's blood! He looks older than he ought to look at his age, for it has been work, work and work. Many a time he felt like giving up the battle, but then he looked at your helplessness and the helplessness of the household and then he nerved himself up anew and said, "By the help of God I will not stop, my children must have a home and an education and a comfortable start in the world, and I must get a little ahead so that if I am taken away those helpless little ones will not be thrown out on the cold charities of the world." Yes, your father has been a good friend to you. He has never told anyone and he will never tell anyone of the sacrifices he has made for you and he is ready to keep right on until that hand that has been toiling for you all these years has become the very numbness of death. You cannot afford to break his heart, but some of you are doing it. Your mother, I warrant, has never told you much about that night when you were down with scarlet fever or diphtheria and she slept not a wink or falling into drowsiness, your first movement awakened her and brought the word, "What is the matter, my dear?" Oh! if the cradle could only tell its story of years. And when you got better and were fretful and hard to please, as is usual in convalescence, she kept her patience so well and was as kind as you were unreasonable. O, midnight of motherly watching, how can you keep silent? Speak out and tell that wandering boy that story he needs so much to hear. What has become of the old cradle? I often wonder what has become of our old cradle in which

all of us were rocked. I asked my sister a short time ago about the old cradle. We were a large family and that old cradle was going a good many years. I remember just how it looked. It was old-fashioned and had no tapestry. It was made of plain wood, but there was a great deal of sound sleeping in that cradle, and many acres and pains were soothed by it as it moved to and fro by day and by night. Most vividly I remember the rockers under that cradle were on the top and side very smooth, so smooth that they actually glistened. They must have been worn smooth by a foot that long since has ceased its journey. How tired the foot that pressed it must some time have gotten. But it did not stop for that; it went right on and rocked for Fannie, the oldest, and Willie, the youngest. It was a cradle like that or perhaps of modern make and richly upholstered in which your mother rocked you. Can it be for all that care and devotion you are paying her back with harsh words or neglect or wicked life? Then I must tell you, you are the foolish son who is the heaviness of his mother. Better go home and kiss her and ask her forgiveness. Kiss her on the lips that has prayed for you. Kiss her forehead that has so often ached for you. Kiss her on the eyes that have so often wept over you. Better go right away for she will be dead before long. How will you feel then when you realize that it is your waywardness that killed her?

Romulus made no law against patricide or the slaying of a father, matricide or the slaying of a mother, because he considered such crime impossible, and for six hundred years there was not a crime of that sort in Rome. But then came Lucius Octus and slew his father, proving the crime possible. Now, do you not think that the child who, by wrong behavior, sends his father to a premature grave, is a patricide, or who, by misconduct, hastens his mother into the tomb, is a matricide?

The heaviness of parents over a son's depravity is all the greater because it means spiritual disaster and overthrow. That is the worst thing about it. In the pension regulation a soldier receives for the loss of both hands and feet so much, one hand and foot so much money, and both eyes so much. But who can calculate the whole man, ruined body, mind and soul? How can parents have any happiness about your future destiny! Oh! young man, gone astray, can such opposite lives as you and they are living come out at the same place? Can holiness and dissipation enter the same gate? Where is the little prayer that was taught you at your mother's knee? Is the God they loved and worshiped your God? It is your soul about which they are the most anxious. Your soul that shall live after the earth itself shall be girded with flames and the flames dying down will leave the planet only a live coal, and the live coal have become ashes and the ashes shall be scattered by the whirlwind of the Almighty. "But," says some young man, "my mother is gone, my behavior will not disturb her." What, is she dead? Then perhaps you have her picture. Hang it up in your room in the place where you often look. Go and study her features, and while you are looking, the past will come back and you may hear her voice, which is now so still, speak again, saying, "From my heavenly home, my dear boy, I solicit your reformation and salvation. Go to the Christ who pardoned me and he will pardon you. My heaven will not be complete till I hear of your changing, but I would hear of it right away, because there is joy up here over a sinner when he repents. Oh! that the next time news of that kind comes up here might come up regarding you." Young man, what joyous news for heaven would be your conversion.

Swifter than telegraphic wires ever carried congratulations to a wedding, a coronation would fly heavenward the news of your deliverance, and whether the one most interested in your salvation were on the river bank, in the temple, on the battlements, or in the great tower, the message would be instantly received and before you finish reading this angel would cry to angel, "Have you heard the news? Out yonder is a mother who has just heard of her wayward son's redemption. Another prodigal has gotten home. The dead is alive again and the lost is found!"

The Christmas star has five points—love to God, love to man, thoughtfulness, self-denial, and joy.—Anon.

The real Christmas tree is the Tree of Life. Its branches spread over all lands, and its leaves are for the healing of the nations.—Amos R. Wells.

**FIRST METHODIST CHURCH, HOUSTON, TEXAS AND ELSE.**

About March 1, 1916, as most of the Advocate constituency know, I was picked up in the "middle of things" and transferred from Temple, Texas, to First Church, Houston. I had just finished collecting an installment of \$8000 on the Temple Church debt and was anticipating some more normal pastoral activities, as that \$8000 completed the total of \$25,000 cash in ten months and put the debt in such shape that it was no longer a menace. But man proposes and the Bishop disposes. I was transferred to Houston as aforementioned. Brother J. W. Bergin followed me at Temple, and has carried on the work there most graciously. He is a fine fit every way and is doing better than I would if I had stayed. How can a predecessor say more? I congratulate him and Temple. Never was there a more glorious example of consecration and sacrifice than was made by that Temple crowd in paying that \$25,000. Their reward is on earth and in heaven, too. Also when they meet me up there they will thank me for getting them to make such heavy deposits in the cosmic Bank of the Celestial City. Better than the gold that perishes, however, is the grace that saves, and we were continually having conversions in the regular services of that great Church.

At Houston we followed Dr. F. M. Boyles, who was compelled to give up the work on account of his health. Never in my life have I met a sweeter-spirited, more magnanimous Christian gentleman. He treated me as a brother beloved and I tried to reciprocate. He is a man after my own heart and I'm sure after God's heart, too. He left many warm friends in this Church.

Up till conference here I had received 255 members, had 200 conversions in the regular services, 100 accessions on profession and raised \$25,000. Overpaid. Had great congregations, sometimes overflowing the big church. Incidentally I helped increase the prohibition vote in Harris County about 3000, as I do not neglect to sound that horn some here "as aforesaid."

The Sunday School assumed the support of two missionaries, or rather part of two missionaries' support, amounting to \$100 per month. The Sunday School raised over \$3000 and gained much in membership and attendance. The League is fine and efficient also. The folks of this Church are a fine bunch. I love them.

"Of course" the Board of Stewards unanimously and enthusiastically asked for my return. Since conference we have had three Sundays. Big crowds; twice at night Church was too small to hold them. Conversions every Sunday. Twenty-nine accessions. Stewards unanimously fixed my salary at \$6000, plus \$750 a year house, and in addition voted to give me a stenographer assistant.

"Bob" Adams is my cordial, brotherly, dynamic, energetic, and pulchritudinous presiding elder. He completes the picture of a perfect environment. It goes without saying that he is a big success. Houston Methodism is harmonious and happy. My coworker and neighbor, Brother J. Walter Mills, pastor of St. Paul's Church, is in fine favor with his folks and me. That ought to satisfy anybody; but in addition to his capital of brains and personality, which is enough to do business anywhere, he is "beautiful to see." This is fortunate for the district. All the new pastors are doing fine. "Everything is lovely and the goose honks high."

HUBERT D. KNICKERBOCKER, 3312 Corsicana St., Houston, Tex.

P. S.—I send the address so my Christmas presents won't go astray.

H. D. K.

P. P. S.—I am going to send the editor of the Advocate a Christmas turkey likewise. He is as noble, an all-round man as ever was. If all who believe that would send him a string of country sausage or something—he'd have enough to pin a pork aura borealis around the neck of the moon. A-a-men!

To be truly happy this Christmas tide, plan to share your joy with others less joyful. It's catching.

Are you willing to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand the people who live in the same house with you? Then you can keep Christmas.—Henry van Dyke.

The pro do not sp conference for a pro before bra sive opera our charg ments are 26th, Bro revival in with Dr. I ing, and I to lead in last repor has reach a fine beg that a fr expected. evitable p arrival in lighted w new year.

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Brother his year's ma City. There hav the memb conferenc have been School. gain wher of absenc homa littl always su will come istry.

Brother

Notes From the Field

WEST OKLAHOMA CONFERENCE NEWS ITEMS.

The preachers of West Oklahoma do not spend the first month after conference waiting to complete plans for a program of the year's work before beginning intense and aggressive operation. Already, in many of our charges, important forward movements are under way. On November 26th, Brother C. C. Wilson began a revival in his Church at Carnegie with Dr. D. V. York to do the preaching, and Brother Sampley of Rockey to lead in the service of song. The last report from the meeting which has reached this writer indicates that a fine beginning has been made, and that a fruitful soul-harvest may be expected. Wilson experienced the inevitable pounding on the night of his arrival in Carnegie, and he is delighted with his field of work for the new year.

The first Quarterly Conference of our Church at Hobart adopted a plan for making extensive improvements on the parsonage property. Funds for this work are already in hand; so Brother Graham will soon be the proud occupant of one of the most convenient and attractive parsonages in the conference. Graham is in great favor with his people, and his presiding elder writes that he has brought about the dawn of a brighter day for Southern Methodism in Hobart. Indeed we are beginning to be pretty thoroughly convinced that it was a fortunate day for Oklahoma when T. E. Graham left the region of snow-capped, cloud-wrapped mountains in Colorado to dwell with us in this sun-kissed land of fertile prairies and emerald valleys. Brother W. J. Stewart came to the close of his quadrennium in the presiding elder's office with never a man to say ought against the wisdom and justice of his administration. His removal from the district was the occasion of universal regret to both preachers and laymen; but he has been welcomed at Custer with an enthusiasm which has expressed itself in a most substantial form. The salary has been placed at \$1200. A splendid heating plant has been installed in the elegant brick church building and plans are making for the erection in the spring of a roomy and modern parsonage. In this connection the present writer wishes to confess that one of the things which helps to make Weatherford the most delightful charge in the conference is the fact that W. J. Stewart is a close neighbor. His association is an unending delight and his friendship is a cherished treasure.

No man has been more delighted with his new appointment than is F. M. Miller at Butler. Upon his advent the good folk over there proceeded immediately to supply new furniture for the parsonage. Later came the replenishing of the larder through a generous pounding; and now, to prove to the world that the people of Butler recognize their pastor as belonging to the apostolic succession, they are giving Miller a chicken shower. Some dozens of hens, already sent to the parsonage, are a pretty safe guarantee of yellow-legged friars for dinner every day next summer. Well, it's good to remember, brethren, that Butler isn't far from Clinton, where we all meet next fall, and indications are that the country out there is rich in toothsome descendants of Chanticleer.

Brother Cleveland Regan, appointed to the Liberty charge in the Hooker District, found it impossible to move to this appointment, and we learn that the work is to be supplied by Brother T. Y. Hearn. This good brother had been designated as District Evangelist for Clinton and Hooker Districts, and while we regret to lose him in this capacity, we feel that he will be well adapted to the needs of the work out at Liberty. If Hearn has many sermons in the barrel like that which he preached for us during District Conference at Custer last spring, the people who sit under his ministry from week to week may count themselves fortunate indeed.

Brother J. L. Henson has begun his year's work at Epworth, Oklahoma City, in a most promising way. There have been twelve accessions to the membership of the Church since conference, and thirty new pupils have been enrolled in the Sunday School. California's loss was our gain when Henson, after several years of absence, returned thence to Oklahoma little more than a year ago. He always succeeds largely, and Epworth will come into her own under his ministry.

Brother F. C. Harrell, of the La-

Kemp charge, is sadly afflicted in the serious illness of his good wife. Sister Harrell has long been in frail health, but no preacher of the conference has a more devoted co-laborer in the work of the kingdom than she has proven herself to be. This correspondent was with them in a revival meeting at their first appointment in Oklahoma, and he remembers with genuine appreciation Sister Harrell's deep concern for the salvation of the lost, and her eagerness to help in the work. Let our people unite in prayer for her speedy restoration to health and strength.

Announcement was made in this column last week of the grave illness of the son of Brother Edgar L. Young, our pastor at Foss. It is with sincerest grief that we hear that the little boy finally succumbed to the wasting ravages of typhoid. He fell into the sleep of death on Thursday, November 23, and was laid to rest at Maury City, Tennessee. The family returned with Brother Young to Foss, and two others of his children underwent an operation for the removal of adenoids in the sanitarium at Clinton a few days ago. Brother and Sister Young have indeed experienced a sore bereavement and have passed under the shadow of a dark cloud of trouble. It need not be added that they have the universal sympathy and the united prayers of us all in their affliction.

Headrick, Oklahoma, where Brother N. U. Stout is pastor, advances to a station appointment this year, and the salary is increased from six hundred and fifty to nine hundred and fifty dollars. Stout is a growing preacher, and through the coming years will do a worthy part in the furtherance of the interests of the kingdom of our Lord in this great conference.

The District Stewards' Meeting and Preachers' Institute in the Hooker District was convened in Hooker, December 7. A fine representation was present from all over the district. Among the progressive steps taken, the most notable was the launching of an "Every Member Canvass" for the raising of the conference assessments. H. B. Wilson, the wide-awake presiding elder, is an indomitable optimist, and his optimism is contagious. He believes that his district will raise its collections by February 1, and when one remembers who Wilson is, and looks over the list of men he has with him out there at the end of the earth, far be it from this scribe to venture a skeptical doubt. Only when they finish out there, we should be glad to have them come over this way and give us a lift.

Brother C. H. McCombs, at Lone Wolf, and his good people, are papering and painting the church and parsonage. The parsonage has been newly furnished since conference, and McCombs, being of a daring and intrepid spirit, is undertaking to secure his conference collections in full by the date of his first Quarterly Conference.

The presiding elders of the Chickasha and Clinton Districts write that a number of the pastors in each of these two districts will enjoy an increase in salary of from one hundred to three hundred dollars. It is an encouraging omen to note that, throughout the conference, our Methodist people are manifesting an awakened conscience on the subject of ministerial support.

At Sayre, where T. O. Steele, one of our most capable and energetic young preachers is in command, a long standing debt on the Church property of two hundred and fifty dollars has been paid since conference. Steele is much appreciated by his people, and it is a safe prediction that we will hear many notes of victory and success from his pastorate this year.

Brother C. L. Canter is on the upgrade at Martha. The first Quarterly Conference of his charge granted permission to move the church and build an addition; and the plans for the year adopted by the new Board of officials give promise of a season of unprecedented progress.

The District Stewards' Meeting in the Mangum District levied an assessment to pay off the debt on the district parsonage, and the preachers are already sending in the amounts assessed against their charges.

The writer passed a most pleasant day last week with that best of good fellows, Brother N. A. Phillips, of Clinton. An address to the High School students in the morning and another to Phillips' Missionary Society in the afternoon seemed all too small a price to pay for the privilege of his helpful fellowship. We have no more progressive and original thinker among us, and it is a mental stimulus to talk over with him those great questions of life and salvation which constitute the perpetual theme

of a true preacher's secret thought, no less than of his public ministrations. WILLMOORE KENDALL. Weatherford, Okla.

HUBBARD.

This is my fourth year in Texas and third year as pastor of the Hubbard Charge; and, being a "tender foot," I have not said much through the press about my work or the charges I have served, but now that I have started into my fourth year in this country and not being so young as to embarrass me, I will venture a few lines on the above topic. I am glad to relate that my lot has been cast with the good people of Hubbard for the third year and that they have given me and mine a most generous welcome. I have never served a more pleasant charge than this one, and I have had an experience of twenty-five years in the itinerant work. I have served larger and more responsible places but none more delightful. Hubbard has one of the best, most modern and up-to-date churches in the Central Texas Conference, and it represents the loyalty and self-sacrifice of a noble band of Methodists and their friends. The church, with some accrued interest, cost about \$35,000. This charge has a splendid parsonage on the opposite corner fronting the church. The grounds are ample for lawn, garden, chicken lot and stable yard; and has six fine, large post oak trees, some small shade trees and a dozen peach trees. The good ladies of the Missionary Society see that the parsonage is properly furnished. So you see we are well located for at least one more year. When I came to this charge two years ago, because of some accumulated debts and the then prevailing hard times, the salary was lowered from \$1600 to \$1500. These difficulties having been removed, the Board of Stewards raised the salary again to \$1600 and are planning to make this the best year in their work. Of course, this made the preacher feel good, since it helps to offset the unprecedented high prices now prevailing. This Board of Stewards can be depended on to do the generous thing, whenever conditions will allow. They are loyal to their pastor and Church. The Sunday School has had a marked growth, going beyond the 300 mark in actual attendance. The general average has increased near fifty per cent in the two years. A large number of grown people attend and take a live interest in the school. The two adult Bible classes are about equal in numbers and have a membership of more than one hundred. The school is organized according to the most modern pattern and moves with regularity. The Superintendent, Brother W. A. Putman, with the exception of about nine months, has held that office since the school was organized more than thirty years ago, and he is a good one. Hubbard is a nice little city of about twenty-five hundred or three thousand people, located on a gradually rising hill which sheds the water in all directions from the center near the hot well. The streets, which are laid off at right angles, are wide and well graded. The hot well, which seems not to be widely advertised, is one of the best in the State, if not in the Nation, for rheumatism and some other troubles. It has wrought some marvelous cures since I have been in the town. There have been some recent movements looking to the development of the splendid resources wrapped up in this mineral water proposition. When this is done, Hubbard will come into her own as a real thriving town. Few, if any, towns in the State have better schools. Our town has two splendid buildings, one for the grammar school and the other, a new and up-to-date building, for the High School. This latter is affiliated with the State University and is given high grade standing. This feature makes this charge the more inviting. Hubbard is noted for its automobiles. It has more and better ones than I ever saw before in a town of its size. I am not sure that this item has added to size of the congregation at the preaching hour; but, they are here and can be used to up-build the Church or empty its pews. Our presiding elder, Dr. J. M. Barcus, takes a deep interest in his preachers and their families, plans wisely for the work of the district, helps in revivals in the small country places as well as the larger Churches and in every way magnifies his office. Among the presiding elders under whom I have served, I have found none better and none who took more solicitous interest in his men, and he does not know I am saying this. That is why I am saying it. The men on the Hillsboro District are in their places and at work and so far as I can learn there is mutual satisfaction on each of the charges. We predict the best year yet for the district. Our purpose is to make this the best year yet of the Hubbard Charge. There were

added sixty-three members both last year and the year before, and this year we hope to go beyond, and if possible add as many as in the two preceding years. We are planning and praying for a great revival.—J. W. W. Shuler.

ATLANTA STATION.

If there ever was a Methodist preacher and his family loyally received by a congregation it was this Methodist preacher and his family since they have been at Atlanta. Of course it was with regret that we left our home conference, the North Texas, and transferred to the Texas Conference. And, brethren, if any of you are in the habit of saying—well, not being warm and brotherly to transfers—you ought to stop, for you don't know when the wheels in the economy of Methodism will roll your way and leave you among strangers. The Methodists and citizenship of Atlanta have gone out of their way to make us feel at home. Every day or two they are sending something nice to the parsonage. They are constantly encouraging us by words of welcome and cheer and praise. They have one of the most convenient and commanding parsonages I have ever seen. They have advanced the pastor's salary in matter of assessment over any previous year. Last Sunday was a week ago was pledge day in the Sunday School for specials to foreign missions and a total of more than \$200 has been pledged. The choir is working for a new piano and in a short time I am sure they will have it. The merchants of the town have shown us every favor possible. In fact it seems to us that everybody here is pushing us along and not a soul pulling back. The Lord bless Bro. Cummings, the pastor that preceded us, and all the rest of the preachers who have labored here. They have labored and we are enjoying the reward of their labors. And in conclusion let me say that if all the people in the Texas Conference are like the people of Cass County, and all the appointments are like the Atlanta appointment, and all the presiding elders are like the Pittsburg elder, Rev. W. H. Vance, that I will not be a candidate for membership in the Independent Order of Comebackers that was organized at Greenville, in the North Texas Conference last November, and of which the right interesting Gulliver is president. The Lord bless all my old friends and the Lord bless all my new friends and give us all the greatest year of our lives, and finally gather us home to heaven.—E. A. Maness, P. C.

ROCKWALL.

We have as our new pastor here, Rev. S. C. Riddle, who had previously served at Farmersville and, just a few days after conference adjourned at Greenville, Bro. Riddle moved here, Bro. Holmes, our former pastor, moving to Plano. We have had very large audiences at each service and everyone loves their new pastor, and, as in past years, we believe we have one of the best preachers in the conference. As some of the readers of the Advocate are aware, a few years ago we began the erection of a \$15,000 church edifice at Rockwall, and while the outlook at times for paying for this beautiful building was gloomy indeed, yet the pastor and membership never grew tired in the efforts and when the building was completed about four-fifths of the claims had been met. Rev. C. W. Dennis, now presiding elder of the McKinney District, was our pastor during the period of construction, Rev. J. F. Holmes succeeding Bro. Dennis here, and while times were not the best from a financial standpoint during the stay of Bro. Holmes here, yet during his two years pastorate, by his efforts, we kept the interest paid and cut the principal down to \$2400, aside from doing many improvements upon our church property. But the purpose of this little epistle is to tell the Advocate that on Sunday, November 26, with the assistance of that grand old patriot and servant of God, Abe Mulkey, we lifted the debt and now in the very near future we will dedicate to God this most beautiful edifice. Bro. Mulkey came to us on Saturday afternoon and at 3 o'clock met with the ladies of the town and talked with them about ways and means of lifting the debt. Our ladies, being first in everything that pertains to good, came to the emergency by offering \$500, provided the debt be entirely eliminated by December 1, and at the morning service Sunday, when Brother Mulkey called for donations in behalf of the ladies of the Church and town, Mrs. J. R. Dumas arose and told that large audience that \$500 was their promise. The church, including Sunday School room, was taxed to its capacity and many were turned away at both services, as everyone was anxious to hear Bro. Mulkey, he having conducted a

revival meeting here some twelve years ago and many souls were saved and many were anxious to see and hear him at least one more time. He preached a very strong sermon on "The Rebuilding of the Walls of Jerusalem," and being possessed with those rare qualities characteristic of an old-time Methodist minister, held the audience spellbound, and at the conclusion of the service, when the ladies offered the \$500, it seemed that the rest was easy and soon the debt had been eliminated. Bro. Mulkey yet possesses his old-time wit and humor and all during the collecting period the congregation was in such a mood as to clearly demonstrate their appreciation of him and what he had to say. At the evening service Bro. Mulkey preached a very helpful sermon and at the conclusion took up something like \$200 to help the ladies with their \$500 subscription. All in all, the day was a most glorious one not only to our pastor and Church membership, but to all the people of Rockwall and community, as many from our sister Churches and many who were not Church members, helped us royally to pay the debt. We are proud of our Church and Methodism at Rockwall and indeed indebted not only to Bro. Mulkey for his untiring efforts, but to Bro. F. B. Wheeler, who first conceived the idea of building this magnificent building; to Bro. Holmes, who ably assisted us to decrease the debt and to Bro. Riddle for his efforts during the last pull.—Lannie Stimson.

#### FIRST CHURCH, TEMPLE.

I have just returned from Temple where I held a two days' Missionary Institute in our First Church there. Rev. J. W. Bergin is the popular pastor. He has a strong grip on his people and is handling the situation in a wise and able way, even if he did follow "Old Knick." His good wife is a most excellent homekeeper and helper in the work of the Church. It is her delight to take hold and work where there is the greatest need and neglect. This great Church, under their leadership, does not propose to forget the larger interests of the Kingdom because of the local obligations it has assumed and carries for its own good and comfort. Its program for the year is to include the support of a single missionary by joint effort of the Sunday School and Church. Mr. R. O. Culp is the Sunday School Superintendent and he is one of the most wide-awake, aggressive superintendents in the State. Let the other leading Churches of our conference note the worthy example of their sister Church at Temple. Am just in receipt of a letter from Brother Booth, of Georgetown, telling me that his Church also is planning to assume the support of a single missionary. Let the good work go on. Who's next?—J. E. Crawford, Conference Missionary Secretary.

#### NEW BOSTON.

I am back on the Boston work for the fourth year. My reception has been fine. Not only among my own people but other Churches. The expression has come from every quarter, "Bro. Deets, we are so glad to have you back with us." Our congregations are large and the outlook good. The pouncing? Yes, it was in great shape. Soon after the pouncing the preacher was in great shape, also. On Tuesday night of last week Godley's Prairie Church came almost en masse, headed by that venerable old patriarch, Uncle Dutch Johnson, who came eight miles to see that the campaign was conducted according to the laws of love and fellowship. I would not try to enumerate all the good things, because I could not ask the Advocate to give me a whole page. Suffice it to say, we are living on the fat of the land and feeling better every day. The question might be asked if all our good people live at Godley's Prairie. By no means. We have good people at each Church. But in some places the people are absent-minded. I have known preachers to go into their pulpits on Sunday morning dressed in a long face and patched breeches, not because their people were wicked or unkind, but because they were absent-minded. Let the good work go on. We will find room for all the good things, if we have to move the cat upstairs and take his corner for a store-room. Our first Quarterly Conference will be held the third Sunday in January and the Saturday before. I hope Dr. Vance will find our hearts in the work and our eyes looking towards heaven.—R. J. Deets, P. C.

#### KIRBYVILLE STATION.

At the last session of the Texas Annual Conference we were read out for Kirbyville Station, which is one of the most desirable appointments in the Beaumont District. We arrived here November 23, and we were met at the depot by several of

our official brethren. A more hearty welcome could not have been accorded a new pastor and his family. A very generous pouncing had preceded us; and the good women had spared no pains in arranging for us. In fact, we find here one of the pluckiest Missionary Societies we have found at any place we have gone. They had put in a new art square, new shades and lace curtains for the windows and many other nice things too numerous to mention. We have a beautiful parsonage well furnished throughout, and as fine a class of people as we have ever had anywhere. We have a nice church, with every department well organized—thanks to Bro. P. R. White, my most excellent predecessor. I find Bro. White was in fine favor with these good people, which is a good sign of the loyalty of any people to their pastor. For, if a people have a tendency to "romp" on the outgoing pastor, they will very likely find something harsh to say about the incoming pastor before he gets away. But not a grouch nor a drone have we found since we came. Our congregations have been large at each service since we came; and our Sunday School is just a dandy. And our three Epworth Leagues are certainly hummers. Bro. C. F. Smith, our presiding elder, and Bro. L. E. Green, pastor of Call Circuit, dropped in to see us recently. We are always glad to see a Methodist preacher. The whole bunch are a band of God's true noblemen. We plan to put on a One-to-Win-One Campaign at the proper time. We are planning and praying for a great revival this year. May the Lord bless the good people of this city who are trying to make us welcome, and may we show ourselves worthy of their interest.—D. A. Williams.

#### WAPLES MEMORIAL, DENISON.

The new year opens auspiciously at Waples Memorial. The pastor and family have been received and welcomed with a heartiness and cordiality that is refreshing. The many kindnesses and courtesies are truly appreciated. The stewards fixed the salary at \$3000, and were ready with the first month's salary December 1. The duplex envelopes are out for the new year. The people give regularly and liberally. A substantial garage is being built, as well as minor improvements are being made at the parsonage. All the organizations are large and the prayer meeting crowds are magnificent. By the will of the late Mr. Paul Waples the church becomes the beneficiary of \$10,000. Another member of the family had previously left \$5000. So a neat sum of \$15,000 is in trust as an endowment. It means that Waples Memorial Church will always be maintained as one of the strong Churches of our Texas Methodism. All goes well and we are happy in the labors abundant.—O. T. Cooper, Pastor.

#### WYLIE STATION.

For some reason I have neglected to note our warm reception for a second year on Wylie Station. To put it bluntly we do not ask a more cordial reception. Pounded? Yes. Anything else? Yes; we have put in comfortable heating at a cost of \$75, a nice oak finish piano, catalogue price \$450. And our Missionary Society sent the Orphans at Waco eighty-nine pounds of fat chickens for Thanksgiving dinner, and the Sunday School sent \$5.50 to buy the little fellows a red apple apiece. Now, let the high salaried charges catch our pace and do something worth while! The children need it and the Lord will bless it.—D. F. Fuller.

#### SYLVESTER.

At the recent session of the Northwest Texas Conference at Stamford we received our appointment to Sylvester charge. We have been here in charge of the work, and have been almost a month, so will write a few notes to the Advocate. We have met with almost all of our members and preached to them and will be able to say that it is a delight to us to be placed with such people for this year's labor. We have had a royal reception into the homes and hearts of our people and for this we are very grateful. Scarcely had we arrived at the parsonage, which had been made ready for our coming by the ladies of the Church, when we received such a pouncing as could come only from a big-hearted people. Fully fifty people crowded into the parsonage with their hands full of good things for the preacher's table and their hearts full of good cheer. Here came men with sacks of flour, sugar and hams and sausage galore. The dining table seemed loaded to its full capacity and I think now that the legs of the table are about to straighten out since a part of the load has been removed to another part of the house. After all

had unloaded their loads the front room of the parsonage was the scene of a good social hour spent together. When all were about ready to leave for their homes the pastor read the 133rd Psalm and our good superannuate preacher, Bro. A. B. Keen, who dwells in our midst, led in prayer and his good wife led in singing "Blest Be the Tie that Binds." Words are not adequate to express the pastor's appreciation of this kindness shown himself and family. The only way we know how to show our fullest appreciation is to give ourselves unreservedly to helping these good people in their religious lives and doing our utmost to promote the cause of the Lord and their Church to which they have shown such splendid loyalty and love. God helping us we shall not fail in this respect. I am glad to be in Sylvester and to labor with and for such a good people. You will hear more from us during the year.—Jas. T. Ross, P. C.

#### ELMO.

Getting a new subscriber to the Advocate was the first thing I did on arriving here. I intend to do my best for the Advocate this year. We have been well received on the charge. Elmo has given the preacher a good pouncing and \$70 or \$80 worth of furnishing and repairing of parsonage. We have made a good start and hope to have a good year.—A. C. Sterling.

#### FLORENCE.

The people of Florence and the Methodist Church of this place, especially, are to be congratulated upon the fact that Rev. W. D. Gaskins has again been returned to Florence as pastor of the Methodist Church. Rev. Gaskins and his affable family have endeared themselves to the people of Florence, and this is the fourth year of Rev. Gaskins' service on this charge. As this is the limit of service for a Methodist pastor in one place, this will be his last year here. While we are not a Methodist, we realize the worth of such preachers as Rev. Gaskins to a community and are willing to make this year one of pleasant memories for Rev. Gaskins and his family.—Florence Vidette.

#### ELMORE CITY, OKLA.

We are at last settled in our new field of labor. While we left some mighty fine people at Granite, we found as good here. They have received us royally. Yes, of course we have been pounced, and that in the royal style, too. Both of our congregations have new churches. These churches were built last year. Bro. Jones, our predecessor, did a fine year's work here. I trust we will be able to carry it on to completion. Bro. Slater came to us Sunday night, gave a fine short talk on John 3:16 and held our first Quarterly Conference. We had a fair representation of the Board of Stewards. Everything was handled nicely. The stewards raised the salary something like 100 per cent over last year. They made a fairly good report to begin with. We never started better in our life. I trust we may have indeed and in truth a great year.—J. F. Hendrey, P. C.

#### HANDLEY STATION.

We arrived here in the midst of a gracious meeting. Rev. J. L. Bryant, evangelist from Weatherford Street, Fort Worth, and his accomplished wife were leading the forces to victory. For efficient leadership in every detail of Church work they cannot be beaten. We have received seventeen members into the Church besides the revival in every part of Church work. Through his leadership, backed by the invincible presiding elder of the district, this great hearted people since our coming bought a splendid home and launched out as a station. We arrived in time to be at the organization of two Leagues and see the forward movement of the women in their work. Our reception has been the most cordial and every need of the home has been supplied. The assessment for salary has been more than doubled and we never felt more encouraged to begin a new year's work.—W. T. Jones, P. C.

#### PURCELL, OKLA.

Just a word about Purcell and its popular young pastor, Rev. Snodgrass. The writer recently had the good fortune to attend a men's banquet and get-together meeting in our Church there. Turkeys galore and the eteteras in abundance loaded down the "groaning" tables. A fine banquet program was "pulled off" by Mr. B. C. Clark, the princely layman of this Church, and well known throughout the conference and beyond, as toastmaster. At the conclusion of the occasion a large and en-

thusiastic Men's Bible Class was organized. It starts off with a fine officary and excellent prospects. We found Bro. Snodgrass in unusual favor with the united Church, for it will be remembered that the two Methodisms united previous to our last conference. The Methodist Episcopal members came to us in a body. We now have a strong membership at Purcell and the prospect is most encouraging. Bro. Snodgrass will build that nice new church if somebody doesn't watch out. The time, the occasion and the man have met. Let no one doubt the future of Purcell.—Fellow Pastor.

#### BOMARTON AND SHADY.

When the appointments were read at Stamford we were sent to Bomarton. So everything was soon ready to move and we started to our new charge. The people here received us very kindly as was shown by the way they pounced this preacher and wife. We have never seen such a pouncing in our experience as a preacher. There was quite a crowd who came to the parsonage. We enjoyed a social hour together, after which the jolly crowd disbanded. The good things still find their way to the parsonage almost daily. We feel that we owe this good people our very best service this year. The Woman's Missionary Society is looking after furnishing the parsonage. They have raised about \$40 since conference. They are a very loyal band of women and they believe in doing things. We have had good congregations at our services and the prospects are good for a fine year on the Bomarton charge. We serve a good people and expect to have the best year in the history of this charge. We are very busy in the Master's service. Pray for us.—R. Herman Boyd, P. C.

#### KLONDIKE.

We closed at Enloe last Sunday night one of the greatest revivals I have ever attended. Some seventy-five or eighty conversions. Thirty-one joined the Methodist. Others will join later and all the other Churches will be strengthened. One Woman's Missionary Society organized, a Senior and Junior Epworth League, the Sunday School strengthened, the Church lifted out of her old ruts onto a higher plain of Christian work. Bro. L. E. Conkin and his collaborators, R. E. Huston and Miss Eula McGuin, made a happy trio. I have seen the work of most all our modern evangelists but Conkin is one to himself. He has a grip on his congregation that no other man scarcely has. He denounces sin of every kind, magnifies the altar, holds up Christ as the Savior of men and is truly a great preacher. His work will last. The first Quarterly Conference for Klondike and Enloe charge was held at Klondike last Tuesday. A large number of officials were present. I never saw a more optimistic body of men. The work assessed for support of ministry \$1312 and paid over one-fourth of that amount. The conference decided without a dissenting voice that it was best for the pastor to be located in Enloe and that Church is fitting up an elegant home for the preacher's family. Rev. R. F. Bryant is one of the best presiding elders I have ever been associated with—a fine preacher, able in administration and has a strong hold on his officials. Under his wise leadership this section of the district is rapidly doing things. Pounded? Yes! First by the good people of Klondike and God's Chapel, then by Enloe. You have read of wagon loads, but these Enloe people beat them all. They came by automobile loads. We are happy. Amen!—J. T. Bludworth.

#### SAN MARCOS DISTRICT.

There is no reportorial material in me, and yet I am asked to send the Conference Organ some things of interest from the above named district. We always get a modest man as our presiding elder and so I am willing to do the best I can. The year, all over the district I am told, has made a harmonious beginning. The foundations have long been rightly put down and the building thereupon has been done with a good degree of efficiency and with the abundant blessing of our Father in heaven. Some five or more charges have of their free will determined to make more adequate provision for the support of the gospel. Let this work go on until the smallest salary in the conference will more than drive the wolf of want from the door of any preacher who may be sent to that charge. The preachers in charge have held a conference in Luling and have agreed among other things to push the Coronal Institute campaign to a conclusion by the last day of January. One of the preachers was appointed as Commissioner to assist those in general charge of the

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work. Each pastor will do his part. It was agreed that specials not already directed should go to the Mexican work. There are in the district more Mexican than American people, I am told. What an obligation upon us! And if we preach the gospel with the zeal with which this man from Mexico and his wife and children plant, cultivate and pick cotton we shall not be idle. I am told the officials are looking after the comfort of the preachers and their families with an interest reminding us of the debt we owe them in things spiritual. This makes the Lord's work possible in the district and we are praying for a great year in the real work of the Church. The elder has many things to say, and they are good, of his predecessor and we who are and were undershepherds say, Amen!—D. E. Hawk, Reporter.

ASPERMONT STATION.

Bishop Mouzon assigned us to this work. With some regrets, we parted with the good people of Claude. But we are happy in our present field. We have found a good people. There are no "snakes" here, as the name would indicate. No more splendid folks can be found. They are making this preacher and his family comfortable in our parsonage home. Our good women, composing our Woman's Missionary Society, have already placed more than \$150 worth of new furnishings in their parsonage. Many kind expressions have come to us here. I desire to lay myself out in service to this good people. Rev. J. G. Thomas, serving the circuit here, is making a fine beginning on his charge. He deserves all the co-operation his people will give him.—C. S. Cameron.

GORMAN.

Our reception on the Gorman charge for the second year has been cordial. The "shower" came in due time. It was generous and much appreciated. Improvements on the church building, to properly fit it for modern Sunday School work, are in progress. This is one of the best equipped church plants to be found anywhere in a town of its size. It has a \$10,000 brick church building, a \$1500 new parsonage and a splendid tabernacle, all on the same block, and no indebtedness on the property. The peanut and fruit industries are bringing this country to the front. It is said to be in a more prosperous condition than for years, if not more so than ever in its history, and our Church is sharing in the prosperity and will continue to do so, doubtless. We are in harmony among ourselves and a good degree of Christian fellowship obtains. Brother E. Lightner is to hold a Sunday School Institute for us early in January, to which we are looking as a means to further advance interest in this regard. Our Woman's Missionary Society has wrought excellently in the past, and is in fine condition now. Outlook good for splendid year.—J. M. Armstrong.

HOLDENVILLE, OKLA.

My transfer to the East Oklahoma Conference came as a surprise to me. I had never contemplated such a move until the Bishop sent me word that he wanted me in Oklahoma. In fact, I always thought I would live and finish out my life's work in the North Texas Conference. For there are my friends. There have I labored, sacrificed and suffered. But I found a number of old friends in this conference and no one ever received a more royal welcome to a new conference. I really feel at home with Peterson, Barton, Linebaugh, Williams, Johnson, Cooper, Turner, Harris, Rosser, J. T. Turner and the many others that I have not known before. At Holdenville I have had the most hearty reception that I have ever had in a new charge. The Board of Stewards unanimously and cheerfully put the salary at \$2500. The parsonage has been made new and \$275 worth of new furniture put in. We have now one of the best and one of the best furnished parsonages to be found. We are delightfully situated and are expecting a great year. We have a strong, aggressive and competent Official Board that can do anything they wish.—David H. Aston.

BROOKLYN HEIGHTS.

My first two Sundays on my new work stand as divine precursors, eloquently chronicling forth the advent of one of the brightest years in the annals of the Church. Gazing through prophetic lens, one can see that year in all of its ineffable radiance and supernatural glory creeping silently o'er the imaginary distant horizon. We are in our dawn, our meridian

moves when we move; this year is destined to bid defiance to the enveloping curtain of oblivion, and go down in history as one of the most enviable years in its day. Old age is crumbling architecture of yesterday, the scaffolding and foundation of the to-come Church are the young; of the latter we are composed, mobilized for the year, oblivious of the past, we march on in the high calling of the Lord. We are weak, but harbor an indescribable fascination for the Church and its mission, and this alone is an impetus for success. My people are a set of deeply religious people, with an "unparalleled magnanimity of spirit, inexpressibly affable and tireless in their labors, all of which facilitates the pastor in his new field of labor.—C. O. Davis.

TUXEDO.

I have made my first round on the Tuxedo charge and started on the second. Have had two conversions and eight accessions to the Church since conference, and married one couple. We have had good congregations and the people have received us kindly. As we have visited them, they have given us fresh meats, spare ribs, backbone, sausage, turnips, milk, butter, etc. We have good church-houses at every place, a five-room parsonage in Tuxedo, and all out of debt.—J. David Crockett.

HARTSHORNE, OKLA.

The District Stewards' and Pastors' Meeting of the McAlester District was held in the city of McAlester, December 12, with fair attendance and much enthusiasm. The same chain of prayer and team work, which placed this district in the top ranks of the East Oklahoma Conference, was pledged for the coming year. We expect this the banner year in the history of the district.—R. M. C. Hill.

ANDERSON.

I have entered upon my third year's work at Anderson. J. E. Morgan held our first Quarterly Conference on Thanksgiving day. He made a fine impression upon those who heard his sermon. The salary of the preacher in charge was advanced to \$1000. This puts this charge among the first class circuits of the Texas Conference. Many expressions of appreciation have been shown and we begin the year's work with fine prospects of success.—W. L. Pate.

NEW BRAUNFELS—GERMAN MISSION CONFERENCE.

We have just closed a great revival meeting at this place, conducted by Waltrip and Simpson. I believe it was providential that these brethren came in touch with a few of the preachers in our conference, and are giving us their service before the so-called revival season opens and they would be kept busy in their own conference. If any revival meeting ever touched the fair city of New Braunfels it is so long ago that nobody knows anything about it. In fact, the Methodist Church did not touch the town to any noticeable degree until the new church building was erected in the heart of the city a few years ago. Taking these and others facts in consideration, it is really remarkable that we could have the meeting which we had. Bro. Waltrip's strong sermons, as well as the songs of Bro. Simpson, moved the congregations mightily. We had a great old time. Over thirty persons came to the altar to seek and find salvation. There were twenty-eight applications for membership in the Methodist Church of which twenty-one were received into the Church on Sunday, the last day of the meeting; there are others yet to follow. One very strong feature in the work of Bro. Waltrip is that he brings about the closest possible relationship and co-operation between pastor and people. We rejoice because souls have been saved, the Church strengthened, and New Braunfels had a real revival.—E. A. Konken, P. C.

WISTER, OKLA.

We closed with the Hamilton brothers last night in a mighty throng of people. Twenty-five received into the Church, all but four of them adults, made a beautiful sight yesterday. I have about ten more on the string, three of them heads of families. God only knows the true extent of this work. The visible results do not begin to show what M. Columbus Hamilton can do for a Church and community. He was alone in nearly all of this meeting, on account of Argus' enforced absence with his family. Through the snow and sleet, the terrible slush and mud, the people came, and we never missed a service, though

Holiday Greetings

The Publishing House desires to extend to its customers and friends the season's greetings and best wishes for the New Year. We hope the past year has been generous with the good things of life, and trust that peace and joy and plenty may attend the way of each and every one through another year.

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W. C. EVERETT, Manager DALLAS, TEXAS

the thermometer registered below zero once. I was certainly glad that while waiting for their dates in the large cities, Kansas City being one of them, they could come to this place with me. They elevate the Church, distinguish it by manly conduct and mountain-top preaching and singing. Their duets are wonderful, and either of the brothers is capital in handling a choir. The congregational singing at times almost raised the roof. The songs often raised shouts. They will throw everything your way. All the Churches co-operated, and of course, we know they will all get their share of the increase. To our Lord be the glory forever and ever!—H. R. Morris, Pastor.

CUMBY.

We reached the parsonage at Bryson, our former charge, thirty hours after the adjournment of the Annual Conference at Greenville; the best we could do. After voting for our great Woodrow, we began packing. By noon Friday we had our "stuff" at the station. The money being borrowed—still takes that to "make the mare go"—by 1:20 p. m., with our "wagon hitched to a star" (Halley's comet, the horse) we started from the "peanut" (Stuckey) district for Cumby, our present charge in the Sulphur Springs District. Spent Sunday at Denton and heard two great sermons by Rev. J. L. Pierce, who had symptoms of Terrel-ward. Mid-blizzardly ice, we drove Monday to Friscoe (was pastor there once) where we spent the night with our true and tried friend, Rev. S. W. Miller, superannate. Found Brother Crandle already there, his face aglow, reflecting the light of love shined into his face and heart by those fine people. We have never seen a more beautiful house of worship than that new brick there, through which these brethren showed us. After a very pleasant night in the Wesley Church, Greenville, parsonage home of our "ex-beloved" and ever loved, Thos. H. Morris, we drove into Cumby Wed-

nesday noon. Soon some of the "brethren" said, "I see you've traveled east." I said, "Yes, right recently more than two hundred miles"—not the length of a Methodist "cabletow," however. We have never found a people more easily and highly pleased. They say we are having large crowds to hear us preach—they are good, but small, as we count smallness—but growing, and to grow (we hope and expect). Our "beloved," Rev. R. F. Bryant, came to us at Cumby December 2 and 3. Our first Quarterly Conference was well attended. An increase of \$100 for pastor's support was voted and nearly one-fourth paid—will be over ere another Quarterly Conference. The spirit of aggression and forward-move ladens the air and lightens the heart. The presiding elder's office is big, but within it our Bob does not leave room for empty rattle within, sitting nor standing—rattling. This does not apply to the dish on the dinner table, which pleases the cook.—J. L. Sullivan, P. C.

MANSFIELD.

Brother Morton, writing from Blooming Grove, Texas, tells us that "Bishop McCoy and his Cabinet sprung at least one genuine surprise in the appointments at the late session of the Central Texas Conference." This surprise was in moving Brother Morton from Mansfield to Blooming Grove. I am sure Brother Morton's statement is true, for he was doing a great work at Mansfield and he and family were loved by all who knew them. The Church almost rebelled against the appointment which removed Brother Morton. I heard of the extreme dissatisfaction a few minutes after conference adjourned. It looked as if I was to hear a voice from the burning bush, saying: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." What was I to do? My

(Continued on page 12.)

Religion

OF A

Newspaper Man

DeWITT McMURRAY

12MO. CLOTH, \$1.50

The author is the editorial writer for the Sunday Dallas and Galveston News, and this volume contains the "cream" of those editorials which have appeared therein.

Mr. McMurray seeks, through an exceptionally lucid and vigorous medium, to discuss with his readers the significance and importance of eternal things, and to indicate the indispensableness of their presence and influence in a life lived at its best.

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# For Old and Young

## LITTLE SEEDS.

By Elsie Malone McCollum.  
A little seed of poisonous weed  
May grow and bloom—a noxious  
flower—  
And then produce a poisonous fruit,  
A fruit with only evil power.  
And thus a wicked thought may grow  
Into a wicked word tomorrow;  
Or else into an evil deed,  
Whose only fruit is sorrow.  
The seeds of one small daisy bloom  
May soon produce a field of daisies;  
And he who scatters hope and cheer  
May hear the angels sing his praises.  
McCauley, Texas.

## SAINT PETER'S CHRIST.

**A Christmas Thought.**  
What does the world say of the Christ?  
Of me the Son of Man?  
Do they believe that I am He,  
Redeemer of the land?  
What sayest thou then of myself?  
Am I the Christ indeed?  
Emmanuel of the cross am I?  
By me the world is freed.  
My Lord this question once did ask  
Of those about his side,  
A demonstration of the truth,  
Though nothing they could hide.  
Saint Peter was the spokesman of  
The ones our Lord addressed.  
He did not hesitate to speak,  
His Master he confessed.  
On this foundation Christ did build  
His universal Church,  
The gates of hell cannot prevail—  
This word I say means much.  
Yes, Peter said, thou art the Christ,  
Son of the living God,  
Have I not followed their footsteps,  
Through Palestine we trod?  
An understanding of the truth  
They could not comprehend,  
The world, its matter and his might,  
On this they did depend.  
And then his Lord confessed to him  
It's not by flesh and blood,  
But revelation of the truth,  
It comes from God above.  
—J. E. Burnett.  
Oak Cliff.

## CHRISTMAS-TIDE.

Christmas-tide! The star appears  
In Judea's eastern skies  
To guide the Magi to the stall  
Where the new born Baby lies.  
Christmas-tide! The Holy One  
Lies still in slumber sweet,  
While angels guard His resting place,  
And silent vigils keep.  
Christmas-tide! Let all the earth  
Loud hallelujahs sing,  
And grateful hearts real homage pay  
To Christ, the Lord and King.  
Christmas-tide! The Lord is come,  
The Savior of mankind;  
Our hearts, our gifts, our all we bring,  
And worship at His shrine.  
Christmas-tide! The bells ring out  
The glad news to all,  
We hail the advent of our King  
"And crown Him Lord of all."  
—Mrs. T. T. McCommon.  
Platonia, Texas.

## WALK WITHIN THE PERFECT WAY.

I met one morn a little child  
Whose father toiled in field near by,  
The sun gilded the valley, hill and  
plain,  
Made radiant all the earth and sky.  
I said to this nymph of woodland bow-  
er,  
Don't venture far toward the lea,  
"I'm not afraid," came the reply,  
"My Father always watches me."  
He says, "I must avoid the river's brink  
And not go near the waterfall,  
Be careful, too, of where I tread,  
And always stay within his call."  
He pointed out the dangerous paths,  
The dens from which huge serpents  
glide,  
Bade me to keep him well in view,  
Taking refuge ever at his side.  
Tell me the secret of your faith,  
I'm sure a lesson there must be,  
With trembling tone and quivering lip,  
She answered, "My father loves and  
cares for me."  
These artless words gave birth to  
thought,  
A meaning deep I now could see,  
No longer mystery veils my soul,  
I know my Father cares for me.  
We are like little children here,  
So often going far astray,  
Faith will enable us to find,  
And walk within the perfect way.  
—Mrs. D. F. Williamson.

## WHY DO WE WORRY?

We worry too much. It is a habit with most of us. It is a luxury with some people. They would not do away with it for big money. But it is the most expensive, useless, and unsatisfactory luxury we can possibly indulge ourselves in this world. It is expensive because it actually hurts our health and shortens our lives. It is useless because it accomplishes nothing. It is unsatisfactory because it is expensive and useless. Most of the troubles of life are those that do not arrive, but are confidently expected both by day and by night, day in and day out, month after month, and year after year. I have known men with an ample income insured for life who worried about the possibility of winding up in the poorhouse. I have known peo-

ple who worked themselves into a fit over the conditions of the weather—not so much over that the weather was doing at any given time, but what it might do or was sure to do any minute or that afternoon. I have known people who kept almost sick over the possibility of their children having whooping cough or measles or mumps or infantile paralysis. And all of us have heard of that marvelous woman who worried when things were bright because she knew that the very fact that they were bright meant that they would in a short time be peculiarly dark. Why do we worry?

It seems to be natural with us. It seems to be an inheritance from our remote ancestors. We take to it like a duck to water. It is a part of us almost as our hand is a part of us or the color of our hair. That is one explanation. It is also a question of habit. Habit is the most powerful thing in life except the grace of God. There are bad habits, and there are good habits. We can get into the habit of doing anything. We can train ourselves through the law of habit to be bright and cheerful and optimistic. And we can train ourselves to be gloomy and cynical and pessimistic. By refusing to yield to the temptation to worry for a long enough time and at the same time striving to cultivate cheerfulness and optimism, we can form the habit of cheerfulness and learn the art of not worrying. And, on the other hand we can allow worry to take possession of us and run riot in our very souls, and after a while it will be a fixed state of the mind and soul. The habit will be fastened upon us, and we will find ourselves joined to the idol.

And then I think we worry because our faith is not strong enough, because our religion does not mean enough to us, because we do not always let our blessed Lord hold our smaller hands in his larger hand and lead us over the rough places and through the dark valleys. Really it is unchristian to worry too much. It is a reflection on the power and mercy of God. If we believe in him enough and learn through grace and faith that all things work for our good if we love the Lord, we shall not be harassed with worry and filled with over-anxious cares. Worry is not caused primarily by external conditions, but it is rather a state of the mind. And our religion is given to us that such a state of mind may be changed into one of peace and calm. I do not care to imply that we lack religion when we worry, but I do mean to say we are not appropriating the full and rich blessings of religion when we allow worry to take possession of our hearts and pessimism to cast a shadow over our souls.

We may not know it, and we may be reluctant to believe it, but worry is often, very often devil-born. The devil enjoys using the worry instrument on the children of God. It is an effective weapon. It begets doubts, and the devil is never happier than when he can make us doubt the goodness and mercy of God. And worry robs us of peace. But peace is an inheritance of Christians. Christ promised it. It is a birthright. If through worry the devil can rob us of the peace Christ promised, he is thwarting the purposes and upsetting the plans of Christ in the human heart. And it is always well for us to remember that the human heart is the throne of Christ on earth, for no costly temple is quite so pleasing to him as a home and a dwelling place. Also the devil uses worry to rob us of joy. Jesus promised us joy. The kingdom of heaven is not meat and drink, but righteousness and peace and joy. Joy is a child of the soul and a fruit of the Spirit. It is not a child of this world. It has its source somewhere near the throne of God. We Christians are not promised happiness. We may or may not be happy. That is not necessary. But we are promised joy. There is a vast difference between happiness and joy, with all of the odds in favor of joy. But worry robs the heart of joy. How can we have a litting heart filled and thrilled with the deep joy of Christian experience and Christian privileges if we are sick at heart with nagging cares and devil-born worry?

Why do we worry? It renders us unhappy. It makes those who love us miserable. It steals away our birthright of peace. It robs us of the joy of the Lord. It cuts in two our selfishness. It makes us poor witnesses for Christ. It impairs our

health. It develops pernicious habits of pessimism and cynicism. And finally it is playing into the hands of the devil and dishonoring God. Why do we worry?

Suppose you and I resolve to stop it. You know what you worry about, and I know what I worry about. But it is useless, expensive, and unsatisfactory. By the help of God let's quit the thing and see what a difference it will make in our lives, in the lives of those who love us and whom we love, in our witnessing for Christ, in our general usefulness in the home, in the Church, in the community, everywhere. Why do we worry? Come with me to Him who is the Giver of peace and the Author of joy and let us ask for grace and strength to quit worrying.—Rev. R. O. Lawton.

## HOW HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.  
He was cold and reserved in his manner—cranky, gloomy, pessimistic.  
He was suspicious of everybody.  
He never threw the doors of his heart wide open to people, nor took them into his confidence.  
He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.  
He regarded friendship as a luxury to be enjoyed instead of an opportunity for service.  
He never learned that implicit, generous trust is the very foundation stone of friendship.  
He never thought it worth while to spend time in keeping up his friendships.  
He did not realize that friendship will not thrive on sentiment alone, that there must be service to nourish it.  
He did not know the value of thoughtfulness in little things.  
He borrowed money from them.  
He was not loyal to them.  
He never hesitated to sacrifice their reputation for his advantage.  
He measured them by their ability to advance him.—Success.

## DOING THE WORK OF AN ANGEL.

In a very elegant palace car entered a weary-faced, poorly dressed woman with three children, one a baby in her arms. A look of joy crept into her face as she sat down in one of the luxurious chairs; but it was quickly dispelled as she was asked rudely to "go to another car." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.  
"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"  
"Don't be foolish, dear. You may need them yourself; and perhaps the woman is an impostor."  
"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the least of these when I met them."  
The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly, "Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The dainty sandwiches were eagerly eaten; the fruit basket stood open. The eldest child, with his mouth filled with bread and butter, said: "Was the pretty boy an angel, mamma?"  
"No," answered the mother; and a grateful look brightened her faded eyes, "but he is doing an angel's work, bless his dear heart!"  
And we, too, said, "Bless his dear heart!"—W. H. Engler.

"A gift should contain something of one's self," urges Emerson. "Let the sailor give of his shells and corals, the farmer of his grain." Whenever we make a present let it mean something to ourselves as well as to the one to whom we give. Nothing beautifies a gift more than to have it show thoughtfulness and discrimination."

"Transmute yourself into a determined conqueror of every adverse circumstance that stands in your way."

## IF YOU WERE THE BOSS.

If you applied to yourself for a job, would you get it?  
Think it over.  
Just be boss for a few minutes; then check up your record for the past month as an employee.  
Remember, now it's your money meeting the pay roll.  
Have you, as an employee, filled your hours with productive, conscientious labor? or have you been too busy watching the clock?  
Have you produced enough in that month to make you a profitable investment?  
Have you put your shoulders to the wheel, forgotten petty differences and difficulties? or have you put sand in your bearings?  
Have you asked questions and improved? or have you been too wise to learn?  
Have you analyzed what you are doing and why? or used instinct instead of reason and got on indifferent and methodless result?  
Have you allowed your mind to become poisoned with anger, worry, or envy and by so doing contaminated and reduced the efficiency of others?  
Have you gone through the month a vision of pay day the oasis in your desert of work? and have you let this vision shut out from view all in the day's work would build you to a size where you would give yourself a job?  
Or have you been heart and soul in the work—on the job every minute with a breath of vision that made the desert of the work an oasis of opportunity?  
Check up. Be truthful. Would you give yourself a job?—Exchange.

## THE NOBILITY OF LIFE.

There are people who always expect to be waited on. The world, it would seem, must be arranged for their benefit, much as in the Orient, where servants stand just outside the door of the rich employer, who has only to clap his hands, and the servitor instantly appears. Life is not for easy indulgence, however, but for unselfish ministry to one's fellows. "I am among you as he that serveth," said the greatest Man of all, who is more than man. The ministry of men to men gains glory so far as it is in imitation of the sacrifice of Jesus for the race. Life is noble only when it is consecrated to the self-sinking ideals of Him who loved us and gave Himself for us.—Exchange.

## TRAINING CHILDREN.

It is on the vacant land that refuse is dumped, and it is on the vacant mind that evil thoughts, fancies, and imaginations settle, like filthy buzzards. It is very important that all who have in hand the training of children should recognize this fact. No young mind will long remain vacant and unoccupied. Something is sure to fill its imagination, stir its feelings, and bend its will. It rests, then, with the Church of Christ to get to childhood first, before the powers of evil have taken possession of it. If filled with good the soul will simply have no room nor hospitality to offer to strange visitors, nor morbid and unhealthy dreams nor speculations. Every human soul ought to be not a room "swept and garnished," into which, finding it vacant, the evil spirits glide, but a temple of the Lord, dedicated to the highest purposes, and fragrant with the incense of a constant worship.—Zion's Herald.

## STOPPING THE MACHINERY.

Some time ago I was taken through a large factory where there were hundreds of looms at work in the spinning of very fine linen thread. The manager of the mill said to me, "So delicate is this machinery that if a single thread out of the whole thirty thousand which at this moment are weaving should break, all of these looms would stop instantly." He stepped us to one of the machines and broke a single thread, and instantly every loom stopped, and remained stationary until the thread was rejoined. Then they went on automatically. That mechanical wonder can be used as an illustration of "that which is spiritual." It is through one sin, one disobedience, one departure from the clearly seen pathway of the will and the fear of God that I lose the ministry of the Spirit, and not until the thread is rejoined is it that—automatically, if I dare use the term—the ministry of the Spirit in his illumination, in his refinement, in his satisfying of our heart and mind, and in his reinforcing of my efforts, is continued.—J. Stuart Holden.

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SOME NEEDED GENERAL CONFERENCE LEGISLATION.

Rev. L. B. Sawyers.

What I shall propose below will be classed by some as revolutionary. Be it so. Revolutions have usually been productive of good. Undue conservatism means stagnation, and stagnation means death! Don't call me a conservative. I'm a live one! Change is in line with progress. Methodism has been great in the past because she could adapt herself to the needs of the time. She will be great in the future in so far as she serves her day and generation. What are the clear demands of the age? I am going to take a high dive into the realms of ecclesiastical statesmanship. If I were a member of the General Conference I would fight for the following constructive legislation:

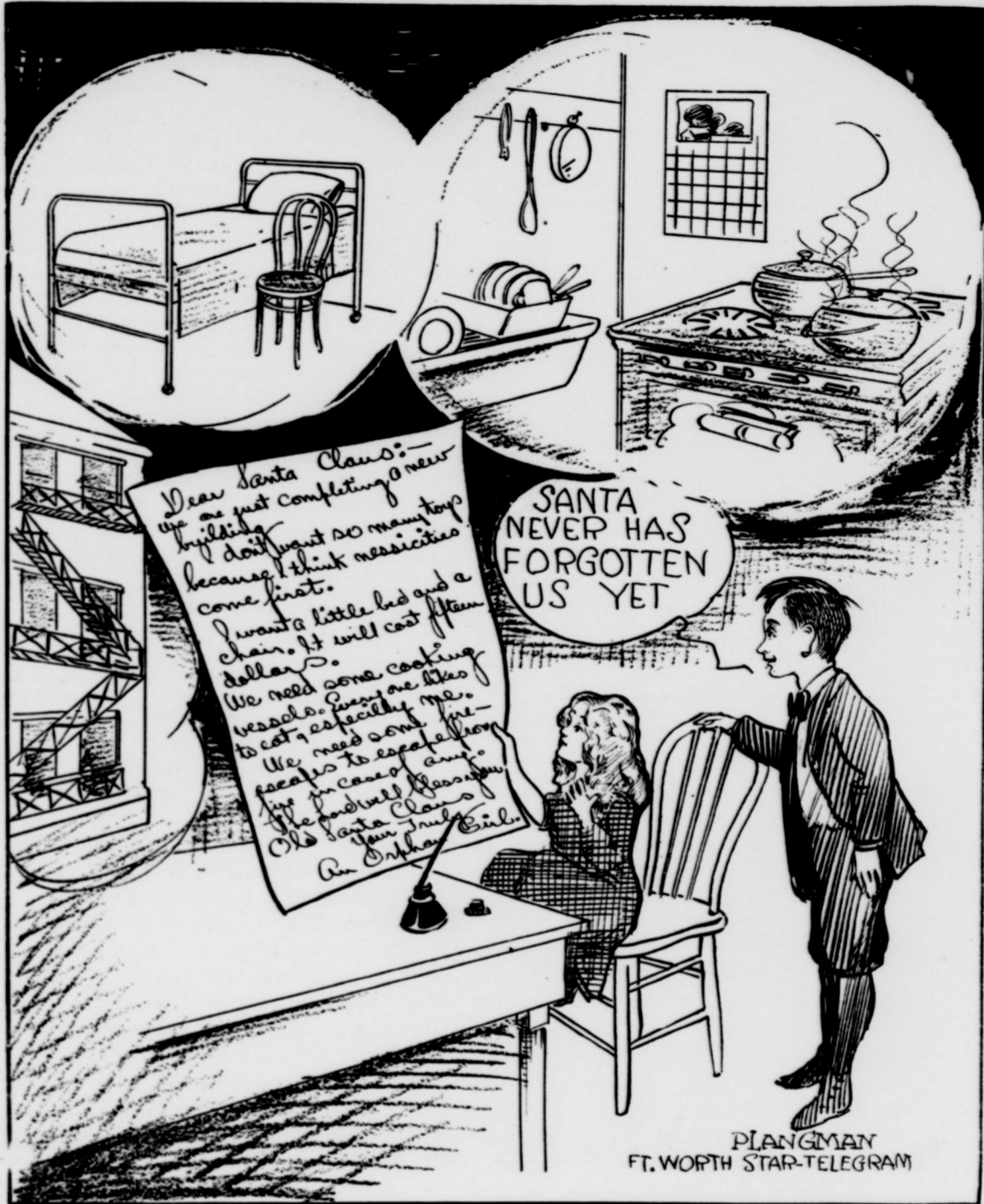
1. The elective presiding eldership. In the discussion of this question it is with me purely one of principle, not of personalities. The two men who have made the greatest impression on my life, and who were my boyish heroes, were Samuel P. Wright and W. L. Nelms. Bro. Nelms, I am glad to say, is now my presiding elder. I love him as I do no other living man, except my father. Nor do I believe in the elective presiding eldership because of a distrust of our Bishops. Our Church has been peculiarly blessed with the type of men elevated to that high office. But in my study of the science of ecclesiastical government I have come to the conclusion that the presiding elders should be elected by the Annual Conference. Some will yell "O'Kellyism!" I am familiar with the historic arguments on this question. I know that in 1820 that famous legislator, Joshua Soule, declined the Episcopate because of legislation along this line. I have read Bishop Tigert's exhaustive treatise, the Constitutional History of Methodism, in which he says that the elective presiding eldership is unMethodistic. Undismayed by these facts, I have the audacity to assert that the time has come for an elective presiding eldership. It is a far cry from 1820 to 1916! In 1820 America believed in a strongly centralized government, both in Church and State. At the present time our country is increasingly believing in democracy in both Church and State. He who believes otherwise is "behind the times!" I am a political and religious Democrat. "Let the people rule!" Give the preachers the right to say who their presiding elders shall be. They have to bear the heat and burden of the day and justice demands that they should have some voice in the choosing of the men under whom they labor.

2. Another step in the direction of religious democracy is the open Cabinet. Dr. Rice, of St. Louis, says that the open Cabinet is in vogue in his conference. He likes the idea. William Jennings Bryan, the great Commoner, condemned the secret caucus, contending that things should be done openly and above board. Can the Church of the living God afford to do less? Who can give a reason that can stand the test why an air of baffling mystery should surround the Cabinet and its work? Should a preacher incur the displeasure of his elder, he has no representation at all. Is it right? Who will affirm that it is?

3. Increased lay representation in our Annual Conferences. Our laymen are very inadequately represented in our Annual Conferences, at least in some of them. In our Central Texas Conference, for instance, we elect only forty-eight laymen to the Annual Conference, while there were 276 preachers in full connection in 1916. Is that proper treatment of our laymen who loyally support the institutions of the Church and make our success possible? Our Baptist brethren in their State Conventions have vast numbers of their laymen present to receive inspiration from the occasion. The Baptists are lining up their laymen better than we are and that is one of the reasons. We ought to have one layman from every charge elected to the Annual Conference.

4. The General Conference should grant laity rights to women. They should have the right, if elected to official positions in the Church, to be members of the Quarterly, Annual and General Conferences. They are doing a great work and should have recognition. A lady will soon sit in the halls of Congress. Why should the greatest institution in the world lag behind?

5. Elect a man at a stipulated salary to build up the neglected places. I have copied this idea from our Baptist friends and it is a capital one. I am ordinarily averse to borrowing from other denominations. I believe in leading out and letting them copy our excellencies. Their County Missionary fills a very valuable place. He



The letter above was written by an orphan girl. It expresses the wishes of our children. Just a look at the picture will show some of our needs. About forty more little beds and chairs, equipping the domestic science department; \$750 more are needed for this. Our girls need this training so much. Will not seven good men and women send me \$100 each for this work? Carpets, window shades and other necessary furnishings are needed for the new building. The city has ordered the placing of fire escapes put in all the buildings. The life of all the children is endangered until this is done. Besides failure to comply with the demands of the city will mean trouble for the Home. It will cost more than \$1000 to do this work. A \$2200 paving bill stands against our Orphanage property at Waco. Sidewalks are to

be put down. The cost of this will be more than \$300. This is the demand of the city. We can only obey. Waco has been very liberal toward our Orphanage, having raised \$20,000 for the completion of our new building.

Another very serious matter is confronting our home—the feeding of our children. When the new building is opened we will take practically one hundred more orphans. With the high cost of living it will require twice as much for our living expenses this year as last year. It means an increase in the offerings, or our poor little fellows will go hungry. Please keep this in mind, as you make your offering. Send us anything that you have. We can use several hundred gallons of East Texas syrup.

The little girl's letter is a very modest and sane request. If our or-

phans have a Santa Claus our Church must be the Santa.

In this letter there is an appeal to every Sunday School, Epworth League, Woman's Missionary Society, good man and woman in Texas Methodism. We ask only one special offering of you a year. Only one Sunday out of the fifty-two. In what more fitting way can we celebrate the birth of our Lord, than to provide for the little ones whom he loved so tenderly?

In the name of our orphans I appeal to every Sunday School, League, W. M. S., good man and woman in our Church to make a special Christmas offering to this needy and worthy cause. I will report all collections, giving names and amounts given to the Texas Christian Advocate. Send your check to me. W. T. GRAY, Field Secretary Methodist Orphanage, Sta. A, Fort Worth, Texas.

goes into the communities where there are no Churches and holds meetings and organizes Churches. I know of several communities where they have flourishing Churches and we have none because of the work of their missionaries. There is no doubt in my mind that they are beating us evangelizing the country, as shocking as that is to my denominational pride. But you say, Why don't our preachers go into these neglected communities? Because they have their hands full already. Give us men for these waste places.

6. Make some provision by which there would not exist such inequalities in the salaries of the preachers. I cannot see the equity of giving some preachers \$500 and some \$6000 per annum. Difference of ability, you say. I do not believe it. Methodism wrote the most glorious chapters in her history when all her preachers received the same salaries. If the salaries were more nearly equal there would be no worldly commercial rating of preachers by the size of their stipends. In the great Methodist brotherhood all should be equal. The humble preachers who lead many souls to Christ and fill the hard places may not be looked upon as great by some, but the Heavenly Father doubtless considers them the mightiest in his kingdom and will reserve the brightest diadems for them. These are my views. If the boys

"up the forks of the creek" send me to the General Conference this fall I will prevail upon the General Conference to adopt them. Glen Rose, Texas.

HILARIOUS GIVING!

I wish to tell of a special missionary effort made by our Ladies' Missionary Society during the week of self-denial and prayer. They had decided that the offering taken up this week should be for our Mexican School at Laredo, which decision we think was wise. There is no more pathetic appeal than that of the Mexican to Protestant Christianity. The urgency of the appeal is not alone on the account of these poor, ignorant and superstitious people, but on our own account, for if we do not give the Mexicans who are swarming in upon us the true religion, they threaten our free institutions and our civilization. We have one of the largest Ladies' Missionary Societies in our conference, and it would have cheered the soul of a saint to have seen the automobiles stacked up around the Church at their meetings during this week of self-denial and prayer. The prayer meeting Wednesday night was turned over to them and one of the ladies led in an interesting missionary program,

and an offering was taken up. The week of self-denial and prayer was closed at the 11 o'clock service on Sunday, the pastor preaching a missionary sermon for the occasion. After the sermon it was announced that the ladies had already secured as a result of their self-denial and sacrifice \$13. One was reminded of certain fishermen in Galilee in Christ's time who had toiled all night. The congregation was urged to give liberally to this most worthy cause that the ladies might be able to make the offering for the entire week \$20. This scribe did not pass the collection baskets, but he watched them closely and he feels safe in saying that some of our leading members contributed as much as 25 cents to this collection. The good ladies did not quite get the \$20 they had so faithfully worked for, but they approached very close to it. When one sees such self-denial and sacrificial giving as this, how meager and insignificant seems the Bible rule of one-tenth. A LAYMAN.

DR. TINKLE'S IVEREZE FOR CONSTIPATION AT YOUR DRUGGISTS



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**THE SPIRIT OF METHODISM.**

(Continued from page one.)

ence of a movement of solemn interest. Shall the two great Episcopal Methodisms of America cast their lots together? Separately they have lived and labored for more than seventy years. The blessings of Almighty God have been upon the work of each.

The meeting of the representatives in Baltimore should be a happy meeting. Neither Church has any reason to reproach the other. For during the seventy years of separation the Methodist Episcopal Church has saved the North and the Methodist Episcopal Church, South, has saved the South.

Shall the two Churches now reunite? The answer must be made in plain view of the evangelical motive of Methodism. And the answer must be, "Yes," if together our Methodisms can better save America and the world. The answer for the same reason must be, "No," if separate they can better accomplish these holy ends.

**THE AMERICAN FORM OF GOVERNMENT FOR THE AMERICAN CHURCH.**

The task which will confront the representatives of our two Methodisms in Baltimore is governmental. These representatives will be called upon to discover a form of government which will be suitable to the spirit of Methodism and which will furnish effective agencies through which it can accomplish its work.

The Commission should remember, first, that it has been called upon to devise a form of government for American Methodism. The dream of a World-Church is entirely laudable, but the first consideration must be a plan of government for an American Church.

And it ought to be a matter of congratulation to the Commission that our statesmen have found a form of civil government under which a Nation of 100,000,000 Americans is living in peace and happiness. This is indeed a stupendous accomplishment and should steadfastly set the minds of the Commission to a study of the American form of government for an American Methodist Church.

As in our civil government there is a distinct separation of the departments of government, so we believe there should be in our ecclesiastical government. The executive, legislative and judicial departments should be entirely separate and distinct. The fullest liberty is not possible where one body exercises more than one function of government. Tyranny has always followed the combination of all the powers of government in a single body.

It is simple truth to say that neither of our Methodisms expresses the fullest ideal of free government. In the Methodist Episcopal Church both legislative and judicial functions are exercised by the General Conference; in the Methodist Episcopal Church, South, both executive and ju-

dicial functions are exercised by the Episcopacy.

Concessions will be required of both Churches at these points, if the Commission keeps to the American ideal of government. The General Conference should not be the judge of the constitutionality of its acts nor should the Episcopacy exercise both executive and judicial functions.

Shall we have a General Conference of two houses as the Legislature consists of two branches—the House and the Senate? Whether this should be so or not, certainly we desire a General Conference which shall not easily reflect radical or revolutionary sentiment. The function of a Senate is to give stability and consistency to the policies of government. Were the representatives in the General Conference from the Quadrennial and Annual Conferences allowed to vote separately upon the call of one-fifth of the General Conference, as is now allowed in the case of ministerial and lay representatives, this procedure would perform measurably the functions of a second house.

The principle of local self-government is a principle firmly fixed in our American form of government. This, too, must be conserved in our ecclesiastical government. Legislation which is suitable to one section of the Church may be objectionable and even hurtful to another section. The undivided Church, it will be remembered, had some painful experiences in its attempt to legislate on slavery for all sections. After a few years of trial practically the whole matter disappeared from our Book of Discipline. Legislation suited to New England may not be suitable to the South or West. For this reason the principle of local self-government must be conserved either in jurisdictional or Annual Conferences.

Does the reader say that there is nothing new in any of these suggestions? Granted. We are not writing now to say some new thing, but expressly for the purpose of recording our conviction that it is entirely practicable for our Joint Commission to do for the Church what our statesmen have done for the State. It ought not to be more difficult to devise a form of ecclesiastical government for six or eight million of Methodists than it has been to devise a form of civil government for 100,000,000 of people of diverse customs and different faiths.

**THE NEGRO IN THE FEDERAL COUNCIL OF CHURCHES.**

Bishop W. P. Thirkield, of the Methodist Episcopal Church, Chairman of the Committee on Special Interests of the Colored Denominations, sent in an admirable report at the Thursday afternoon session of the Council. The report generously recited the work of our own Church in behalf of the Negro, but contained one paragraph which we considered unfortunate. The paragraph reads as follows:

Few, even in the South, know much of the Christian service and co-operation which increasingly mark points of interracial contact; yet every event which can breed distrust or stir antagonism is heralded far and wide. This education in misunderstanding and suspicion aggravates all local frictions, large and small. There is also among the Negroes an increasing distrust of the white race, and a growing contempt for its religion and its sense of justice—feelings which are breeding a new spirit of antagonism and aggression. And through all this tangle of suspicion and hatred, in this professedly Christian land, mob violence stalks unpunished, deepening the Negro's distrust, and inflaming the worst passions of lawless whites.

The discussion which followed was participated in by Rev. J. W. Gilbert (Colored

Methodist Episcopal Church). Bishop C. F. Shaffer (African Methodist Episcopal Church), Rev. E. C. Morris (President National Baptist Convention), and Bishop L. W. Kyles (African M. E. Zion Church).

Professor Gilbert, we thought, very properly objected to the statement in the report which alleges that there is "an increasing distrust of the white race" by the Negroes. The other speakers thought the statement was a statement of fact. One of the speakers intimated that but for the preaching in Negro pulpits in the South there would be conditions bordering on riots or race war. Another speaker said, "We are facing a serious situation; the whole problem rests with you white men." He intimated strongly that the recent exodus of Negroes from the South to the North was because of their belief that their lives were in peril.

There were tense moments during these varied addresses. For our part, we felt that the arraignment of mob violence by the report was not unjust, but we felt that the report should have added words which would excite in the Negro a horror of the one crime from which mob violence usually results. We felt that the report was calculated to make the Negro think that the white people in the South were the chief and only sinners.

Very naturally we waited for the maturer members of our delegation to speak. Dr. Branscomb, editor of the Alabama Advocate, did rise to speak but was not seen by the chair. The report was sent to the Business Committee and the statements of the Negro speakers went unchallenged. Dr. John A. Rice did respond to the extent of saying that he was always ready both to teach and to preach to the Negroes.

On the following day the Business Committee recommended the adoption of Bishop Thirkield's report and further recommended that the name of the special committee be changed from "Colored" to "Negro" Churches. Bishop Shaffer (A. M. E. Church) objected to the change, saying that his Church was broad enough to take in all who apply to it for membership. Considerable discussion followed, some of the colored delegates accepting very heartily the suggested change and others as strongly objecting.

Dr. W. I. Haven, of the Methodist Episcopal Church, moved that the report be referred back to the Business Committee with instruction that the committee consider the discontinuance of the special colored committee. We rose to second Dr. Haven's motion, giving expression to our feeling as above indicated. We spoke of the provocation given the whites of the South for mob violence and said that such violence was the result of a certain unmentionable crime. Thereupon a colored delegate landed hard upon us, denying that mob violence followed the one crime only and pointing out instances of violence which were not due to the one crime.

We tried to speak in the utmost kindness, but manifestly we were not so understood.

We recite these facts here in order that our people and especially the members of our Commission may appreciate the situation which confronts us as a Church. We are convinced that our Commission must insist upon the Negroes being organized into an independent Church before there can be the hoped-for reorganization of American Methodism. We abate none of our feeling of kindness and Christian charity for the Negroes in saying these things nor do we thereby disown the solemn obligations which are upon us to co-operate in the heartiest service to the Negro race.

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## To Our Subscribers

With much regret we are compelled to announce the suspension of the list of one-dollar subscribers. It has been the custom for many years to send the paper to destitute families for half price. It will now be necessary for the friends of such families to make up the difference. Every subscriber, including preachers, must now pay the full price—\$2 per annum; six months \$1.00; three months 50 cents—the only exception being the superannuates of our patronizing conferences.

We are by every available means trying to keep the paper up to its usual standard at \$2 per year. It may become necessary later, if conditions do not change, to raise the price to \$2.50 per annum. If this should be done it will not affect the subscription of any one who has paid in advance.

TEXAS CHRISTIAN ADVOCATE.

### WITHIN SIGHT OF THE GOAL.

The Methodist students of Texas are attempting to build a \$4000 church in Passo Fundo, Brazil. The students of the University of Texas have been leading in this enterprise. A graduate of the University of Texas, Rev. J. W. Daniel, is our pastor at Passo Fundo. He is a splendidly equipped man and the Methodist students of the University are standing solidly behind him.

Our Mission Board has granted the request of the students of the University that they should be permitted to raise a special of \$4000 for the building of the Passo Fundo Church. Students of our Methodist institutions have been requested by the Board of Missions to join in this splendid enterprise and right nobly are they doing so.

Twenty-four hundred dollars in cash are already in hand. Other amounts have been pledged and it seems certain that the success of the enterprise is assured.

We commend the Methodist students of the University of Texas for their vision and liberality and we earnestly commend their zeal to our students at Southern Methodist and Southwestern Universities in particular and to our students in other institutions.

The slogan is: "Dirt broken in Passo Fundo, January 1, 1917." The time is short and the cause is urgent. Send money to Miss Mary E. Decherd, 2213 Nueces Street, Austin, Texas.

Brother Daniel, now on the ground at Passo Fundo, reports that his little congregation has \$500 in hand toward the building of the proposed church. He reports large increase in his Sunday School attendance. This noble band of Brazil Christians is looking to Methodist students in Texas and must not be disappointed.

The Golden Jubilee Journal of the Central Texas Conference is before us. Its cover is appropriately golden and its contents are not only interesting now, but valuable historically. It is a credit to the diligent labors of Secretary A. D. Porter and to the brethren who co-operated with him.

## THE EVANGELISTIC CAMPAIGN

REV. O. E. GODDARD, D. D., Editor.

### GOOD MORNING!

Just waked up to the realization this morning that editorial honors had been thrust upon me. (I cannot rise to the dignity and sublimity of the editorial "we," "our," "us," etc.) Some men are born editors, some achieve editorship and some have it thrust upon them. I belong to the last mentioned class.

On behalf of the State Committee on Evangelism I desire to thank the management of the Advocate for the liberal space accorded us for the publicity of the revival campaign. The space given us last year was so well filled by the inimitable and only Bob Shuler that the popularity of the Advocate was in nowise reduced. The page may not scintillate with such wit, humor, irony, sarcasm and pungent paragraphs this year, but evangelism is such an attractive and fascinating theme that even prosy pencillings on that subject will be read with interest. Shall I not say avidity?

The plan to hold fifteen evangelistic conventions is the boldest evangelistic propaganda ever tried by Texas Methodism or any other Methodism. The four-year campaign proposed by the Federal Council of Churches in America is the sanest and most potential evangelistic effort ever undertaken by united Protestantism. Surely this is a new day that has dawned. We never saw it after this fashion before. Our fathers had intensive and sporadic revivals but such gigantic organization for doing revival work on a vast constructive plan has not been tried—perhaps not even thought of—in the days gone by.

My brethren must help me fill this page. The multitudinous duties of a growing pastoral charge, together with such outside help as a brother must render to other interests of his conference, keep a man of ordinary ability about as busy as a man should be. Now that I am trying a little more work I want liberal help from the pastors and presiding elders throughout all the conferences. Send me news-items about revivals, and your plans for your district—anything that will promote the great matter we have in hand. Help me!

### WHY EVANGELISTIC RALLIES?

Conventions of evangelists and rallies held by preachers for the sole purpose of stirring up the evangelistic spirit are comparatively new among us. The conventions held by Dr. John M. Moore for evangelists are having a most wholesome effect. It is bringing about a better understanding between the evangelists and the Church as a whole. The evangelistic rallies which we are beginning to hold are adding much to the new evangelism of our day. No one could estimate the effects of the great rally held last year in Dallas. The men who attended got their brains fertilized with some new thoughts and their hearts fired with new experiences. Today they are preaching with a power which they did not have prior to this meeting. Where is the pastor who does not need such an inspirational meeting? Methodism is a revival movement. It was born in a revival and has filled its rolls with persons converted at Methodist altars. In the midst of the multitudinous matters we have in hand we are liable to get so submerged with these many complex affairs that we shall not give revival work the pre-eminence it deserves. Sad will be the day when we cease to make evangelism the dominant note of our ministry. Sadder still when we lose faith in the old-time revival. The evangelistic rally is a kind of clearing house where successful men tell us how they are carrying on the work. The rally is to be a kind of Pentecost where men go up and get a new vision and return with their hearts burning for the salvation of souls. It is the mount where men go and get an inspiration which manifests itself in a passion for souls in their charge. It is a place where men get impressions which result in expressions for soul-saving on their return home. Every pastor in Texas Methodism needs these rallies. It will be nothing short of a calamity for any pastor who can attend to stay away. It may cost a few dollars, but better spend a few dollars if thereby his efficiency can be increased. See when your rally will be and make your arrangements to go. Go and see among other things a Methodist Bishop leading his conference in a great evangelistic movement. Yes, we need these rallies and they have in them incommensurable possibilities.

### WHY FIFTEEN INSTEAD OF ONE?

Some are asking why the State-Wide Committee on Evangelism recommended that fifteen evangelistic rallies be held instead of one as last year. The one great meeting at Dallas last year was a success. All who attended received an uplift and a deepened enthusiasm that helped them throughout the year. The one misfortune was that it did not reach a sufficient number. About four hundred came from a distance and perhaps four hundred in Dallas came more or less under the influence of the meeting. The Dallas meeting touched directly about eight hundred people. The committee estimates that from one hundred and fifty to two hundred will attend each of these fifteen meetings, besides those reached locally. They hope to reach four hundred in each city where the rallies are held. These very conservative figures make a grand total of more than eight thousand. We hope to make each of these rallies just as helpful, just as intensely spiritual as was the one in Dallas last year. The men who would be the "drawing cards" and who would inspire us to better service in such a meeting as we had in Dallas will be sent over the State after the fashion of the "flying squadron." They will be brought within the reach of every pastor and layman in Texas. For a comparatively small sum these places can be reached. It will cost vastly less to move the "squadron" over the State than for the State to come together at one central place. The committee has shown good judgment in recommending that we have the fifteen rallies. Our two Bishops—Mouzon and McCoy—indorse the plan and they will be the leading stars in the "squadron." They and the men associated with them will bring burning messages that will fire our hearts and send us back to do the best revival work in our lives. Let preachers by the hundreds and laymen by the thousands plan to attend these rallies.

### LET US BE DISILLUSIONIZED.

It has been so commonly asserted that more than eighty per cent of the converts of our day come from the Sunday School that it need not be repeated here. The only reason for mentioning it is to uncover some false notions that have crept into the minds of some people by reason of the fact that such a large per cent of our converts are from the children in the Sunday School. It has led some of our Sunday School folks to assume that we are approaching a time when there will be no need of the old-time revival. They are assuming that even now if the revival only reaches less than twenty per cent of the number received that with the increasing efficiency of the Sunday School we can soon abolish the old-fashioned revival. The wise pastor puts Decision Day in the midst of his revival campaign. Through the revival efforts many children are led to accept Christ on or before Decision Day. It was the revival effort and the usual Sunday School regime that led the children to make their profession of faith in Christ. This writer has held revival meetings out in remote places where there was no Sunday School. Eighty per cent and more of his converts were children who should be in Sunday School. The ratio is not materially changed whether it be in a Sunday School community or out of it. The truth is that children are more susceptible to the gospel truth than hardened sinners and the revival meeting will most likely reach them whether the Sunday School work is efficient or inefficient. If the revival is a success the children will be reached and if not they will not likely be reached. Let not our dear Sunday School folks take themselves too seriously nor exult too much over their supposed success in reaching the children. Moreover, after they have been reached let the Sunday School teachers be careful to set an example of loyalty to the Church by remaining for the morning preaching. Many children who have been reached by the revival have their young lives marred and get a wrong notion of Church membership by the example of Sunday School teachers walking right off from the Church as the morning worship opens. It is quite as important for the teacher to set an example of loyalty to the Church and the Church vows as it is to get the children to join the Church. Indeed it is questionable if joining the Church does them any good if they are to follow the example of some Sunday School teachers and absent

## PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla surely and effectively removes scrofula, boils and other blood diseases because it drives out of the blood all the humors that cause these diseases. They cannot be successfully treated in any other way. External applications for their removal have proven almost useless, because they cannot drive out the impurities that are in the blood.

Hood's Sarsaparilla makes pure rich blood, perfects the digestion, and builds up the whole system. The skin becomes smooth, clean and healthy. This great blood remedy has stood the test of forty years. Insist on having Hood's, for nothing else acts like it. There is no real substitute. Get it today. Sold by all druggists.

themselves from the morning preaching service.

Some folks high up in authority in Sunday School matters are beginning to look condescendingly on men who are stressing evangelism as well-meaning but misguided and out of date. But evangelism is not out of date. It is as much needed as it was in the days of our fathers. The Sunday School work is not efficient enough to make the revival useless. This writer has stressed getting children converted and into the Church in the Sunday School as much as any other pastor in the Church. Practically all the children in the Sunday Schools where he has been pastor have been brought into the Church. In the present one every child in the Sunday School who is old enough to be a member of the Church and whose parents co-operated with the pastor is a member of the Church. So it has been for many years. In all this good work he has had the cordial support of the Sunday School workers. But a pastorate putting less emphasis on child conversion with the same Sunday School forces would not have reached these results. The Sunday School superintendents, teachers, officers and all the pupils need a soul-stirring, fervent, heaven-sent old-time revival at least once a year. The old-time revival is indispensable to the efficiency of the Sunday School.

### THE PRESIDING ELDERS AND THE EVANGELISTIC RALLIES.

A good presiding elder asked the other day, "What can I do to promote the interests of the rallies?" Much in every way. At this stage the most important is to get his preachers and leading laymen there. No one else will have half so much influence in swelling the attendance. The presiding elder who gets the largest number of preachers and laymen to attend this rally will likely have the largest number of conversions in his district. We should be glad to record the attendance by districts and see if this prophecy is true. Our committee is depending upon the presiding elders to secure large delegations. We are hoping that the influence of these rallies will be felt in every nook and corner of this State. When the alert presiding elder sees the program he will at once want his district to get the benefit of it. A card to all the laymen and preachers whom the presiding elder cannot see personally might increase the attendance. Which district in Texas will record the largest attendance?

### STILLWATER, OKLA., 100%.

These five new subscribers put Stillwater on the honor roll. All members of the Board subscribing.

C. C. BARNHARDT.

I want to express my appreciation of your reports of the Annual Conference sessions. Your records of the proceedings are full and accurate enough to constitute a good Minute of the Conferences. I have filed them for permanent record and expect to derive much satisfaction from their use. I am urging our pastors to give as much time and energy as possible to the Jubilee Campaign, and I hope that worthy results may be secured in this district. R. L. OWNBEY, P. E. Chickasha District.

Rev. J. T. Redmon, of Clovis, N. M., sends three new cash subscriptions and two renewals this week.

Rev. W. S. Huggett, of Sierra Blanca, New Mexico Conference, adds three new cash subscribers and one renewal. Good for New Mexico Conference.

Rev. R. J. Smith, of Big Sandy, is back in our ranks and keeping up his old-time record of getting subscribers for the Advocate. We have just received a list from him of seven new cash subscribers and two renewals.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

A GOOD PROGRAM FOR WESLEY BIBLE CLASSES.

The officers of the North Alabama Conference Wesley Bible Class Federation has recommended to the classes the following working program to be covered between now and the time for the next Federation meeting.

December - Campaign for New Members. During this month an effort should be made to add new members to the class and the school, and a special effort should be made to enroll every member of the Church in some class or department of the Sunday School.

January - Attendance on Church Services. During this month the class is to specialize on Church-attendance, attempting to have every member of the class present at Church at least once every Sunday.

February - Attendance in Class. The goal will be "Every member present in class every Sunday."

March - Working for the Church. Tell your pastor the class is at his service for any special evangelistic work he may want done this month.

April - Work for the Whole School. Assist the superintendent in every way possible to make the school A-1 this month.

May - Organization and Enrollment. Plan definitely this month (and then work the plans) to have every Intermediate, Senior and Adult Class in the school enrolled as a Wesley Bible Class with Dr. C. D. Bulla, 810 Broadway, Nashville, Tenn.

THE AUSTIN PLAN REVISED.

Following is the revised plan of affiliation between the Sunday Schools and public schools of Austin, Texas: "Any pupil in the High Schools of Austin, who has become a member of an organized Sunday School, or of any organization for the purpose of studying the Bible under efficient and qualified teachers, shall be entitled to receive credit toward graduation, upon the following conditions:

"1. That the pupil has attended fourteen of the eighteen class periods devoted to Sunday School work immediately preceding the end of each term.

"2. That the pupil has been diligent and faithful in the preparation of the work assigned, and his progress in study and deportment has been satisfactory.

"3. That one-fourth credit a year shall be given for Bible study work in the Sunday School, making it possible for the pupil, during the five years, to receive one and one-fourth credits toward graduation.

"4. The Certificate of Credit must be signed by the teacher and approved by the Sunday School Superintendent.

"5. (a) The Superintendent must certify that at least forty minutes of class instruction has been given for each lesson, for a term of eighteen weeks.

"(b) That a separate room has been provided to secure proper conditions of attention and control.

"(c) The Colorado course of study or an equivalent is recommended.

"7. A committee of nine, representing the religious bodies of Austin, including the Superintendent of the City Public Schools, shall be appointed by the Superintendent, subject to the approval of the Board of Trustees:

"(a) To pass upon courses of study from an academic standpoint.

"(b) The qualifications of teachers.

"(c) To scrutinize the examination questions from an undenominational academic standpoint."

CREDIT IN HIGH SCHOOL FOR BOY SCOUT WORK.

Following is the Austin plan for credit for Boy Scout work in the High School course:

"Credit for Boy Scout work will be given on the following conditions:

"1. For passing one set of Scout tests above tenderfoot, one-fourth credit per term.

"2. For each two merit badges passed, one-eighth credit.

"3. Upon passing to the rank of Eagle Scout one unit to be given in addition to other credit gained.

"4. Maximum credit for work done exclusive of passing to Eagle Scout must not exceed one-half credit per year.

"5. Credits shall not be retroac-

tive and not less than one-half credit shall count toward graduation.

"7. Recommendations for credit to the Court of Honor must be signed by the Chairman of the Troop Committee, the Scout Master and the Scout Commissioner."

EPWORTH LEAGUE DEPT.

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

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

Topic for December 24: Big Jobs Awaiting Us. Exodus 3:1-14.

AT BETHLEHEM.

By Joseph A. Richards. "It shall be taxed," said Caesar, and at once The mighty enginery of empire moved To grind a grist of gold from all who lived Between the millstones of the Roman rule. And all the world was taxed, and Joseph too At Bethlehem.

"It shall be blessed," Jehovah spake, and lo— An angel sped to tell a lowly maid That through her Spirit-fathered Son In all its families should know God's love, And angels sang and shepherds heard of peace At Bethlehem.

The first issue of the Junior Topics Quarterly has been received. It is an excellent publication and will be greatly welcomed by our Junior Workers.

DR. BRADFIELD A WELCOME VISITOR.

Our highly esteemed editor-in-chief of the Texas Christian Advocate is always a welcome guest at an Epworth League meeting. He says that during a pastorate of twenty-one years duration he never missed a service of his Epworth League unless providentially hindered. We wish to assure Dr. Bradfield that our young people appreciate such attention.

NEW FIRST CHURCH, DALLAS, ORGANIZED.

Following the consolidation of the old Trinity and old First Churches and the forming of the new First Church the Epworth Leagues met in business session to elect new officers for next year. The list of officers follows: President, Gus W. Thomasson; Vice-President, Gilbert P. Robertson; Recording Secretary, Miss Kathryn Turner; Corresponding Secretary, Miss Marguerite Rippey; Treasurer, E. M. Thompson; Superintendent of Intermediate Work, Miss Elizabeth Keiper; First Department, Layton W. Bailey; Second Department, Miss Alma Cone; Third Department, Miss Elmore Brown; Fourth Department, Miss Eula Turner; Era Agent, Dan Morgan. Plans for the work of the remainder of the year are being made as rapidly as possible. One of the programs held recently was featured by an address by Prof. John Wesley Gilbert, Dean of the Theological Department of Paine College and traveling companion of Bishop Lambuth on his excursion into Africa preparatory to founding our African mission. Prof. Gilbert spoke most entertainingly of the experiences of that journey and his word pictures of the pleadings of the natives to be told about Jesus were touching and inspiring.

Each of the old chapters comes into the new organization with a history unique. Old Trinity has long been known over Texas as "Gus Thomasson's League," which is in itself no small distinction. But outside of that fact this chapter has won the very enviable reputation of being the chapter making the largest contribution to missions in the State and perhaps in the South!

Old First holds the distinction of having been the guest of the State Epworth League when it held its organization meeting at which a State-wide movement was launched. It was in one of the regular Sunday evening services of this chapter that the now famous Lockett Adair first declared himself as a follower of the Master. Three of the last four Presidents of the Dallas District Epworth League Union have come from this chapter and the two together have furnished the Presidents for this larger organization for the past six years.

The consolidated League boasts the

following connectional members who are in regular attendance: One member of the General Epworth League Board; one State officer; President of the District Union; Secretary of the District Union; District Secretary and Chairman of the District Union Program Committee.

The new chapter hopes to accomplish much in the near future, but plans praying for the guidance of the Allwise Father that the work done may be in accordance with his plans.

DALLAS DISTRICT UNION.

This organization is moving forward. The scheme on which the programs are planned contemplates a rotation of interests, one meeting being given to an inspirational service, the next to institute work and the next to some social feature.

In November the Union was charmed and uplifted by an address by Prof. Gilbert, and the December meeting was a banquet given on the evening of December 15. The following program was rendered:

Invocation—Rev. J. A. Olds. Toastmaster—Rev. C. O. Shugart. Address, "The Religious Life of Young People"—Bishop E. D. Moulton.

Solo—Miss Thomasine Hays. Address, "Cargoes"—Hon. Wm. H. Atwell.

League Benediction. Valiant service is being done by the officers of the Union under the title of the "Flying Squadron." This group visits a different chapter each Sunday evening and brings before it the work of the Union, thus enlisting the interest and co-operation of the chapter.

RETROSPECTIVE AND PROSPECTIVE.

Figures are most uninteresting and dry unless they refer to something in which one is already interested. This we are considering to be the case in presenting the figures which follow. Last year about this time we reviewed the standing of the Leagues in the various conferences. This year we again compile the statistics and for comparison give one column of last year's figures. Read them and decide for yourself just what they really mean:

Table with columns for Conference, Church Membership, Number League Chapters, Number League Membership, Ratio of League to Church Membership 1916, Ratio of League to Church Members 1915, and 1916 to 1915.

Paris, Texas, Dec. 11, 1916—Miss Meta Meadow, Sherman, Texas: Dear Friend and Leaguer—We are in receipt of a "Bulletin" issued by the Ruby Kendrick Council of Missions, in which is given a list of the various Leagues who have paid their pledges made at Gainesville this year.

I do not find where Bonham Street Epworth League has been mentioned as paying any part of their pledge, but I have your letter of acknowledgment dated July 21, 1916, which reads as follows: "This is the first check I have received and I consider it the beginning of a glorious year for Missionary zeal. You who have paid your pledge will find many other fields open for other work and if you still have a surplus fund we will be glad to apply it on the African Boat Special. We are just a little behind on this Special."

Please don't think that we are contending for any honors or special mention for the satisfaction of having been able to pay our obligation is enough for us, especially so because

we were delinquent in our duty the past year. We only want your records to reflect the true condition of things and then they will bear us out in the statement we have made to some of the other Leagues as an incentive to them to get them to work also.

One of the other Leaguers in the district saw your statement in the Advocate and called our attention to the fact that we had reported that we had paid our pledge in full, while the Advocate did not read thus.

In this connection I will state that we are now working on a fund for the African Boat Special. I will give you the amount we will be able to pledge at a later date.

I trust that this explanation is satisfactory to all concerned.

With best wishes for the holiday season now at hand, wishing you every success for the balance of our conference year, I am, Yours for service, LAWRENCE CONDRA, Sec. and Treas. Bonham St. Ep. L.

TYLER STREET, DALLAS.

On Sunday evening, November 26, the Tyler Street League held a forty-five-minute social previous to the regular program of the evening. A program of music and readings was rendered and refreshments served. This is a splendid chapter and much good is being accomplished by it.

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WOMAN

All commun... Woman's Forei... sent to Mrs. Christian Advoc...

The ladies in their recent... ing ladies to... offices: Pre... First Vice-I... Sweetston; Mrs. Ellis; S... Publicity, M... Corresponding... Porter; Socia... field; Record... vin Tucker; Zimmerman; Mrs. Earnest J. O. Barr; Mrs. Caldwell.

The Marfa Conference, u... ership of ou... Wilson, has... year's work... growth is t... money for va... paid voluntar... outside n... funds. At t... Society came... but it isn't ne... For the soc... Society has c... day for enter... the Church.

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PROSP... The Woman... Prosper met... ed the follow... Greenwood, I... McElhannon, Mrs. Fannie... Vice-President... Superintendent... W. Harper, Service; Mrs... cording Sec... Smith, Sup... Mrs. J. J. M... Secretary; M... ursor; Mrs. L... sionary Voice.

NEW OFFI... MISSIO... The ladies... ty of the M... the following... year:

President, M... Vice-President... Second Vice-P... Williams and... Connectional... Gilbert; Local... Thompson; Re... G. F. Boyd; C... Mrs. Ray Ha... Mission Stud... gaertner; Sup... ty, Mrs. L. W... of Social Serv... Superintendent... W. Williams... Superintendent... Jack Cates an... Agents for M... Shelby Hoyl a...

CENTRAL TI... To the Auxilia... as Conferen... I am in re... Mrs. H. R. S... calling our a... Peace Movem... and women ev... one of the gre... day and a la... Christian men... nominations is... 14th day of Ja... Plans and p...

WOMAN'S DEPARTMENT

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

TULIA.

The ladies of the Tulia Auxiliary, in their recent election of officers for the ensuing year, elected the following ladies to serve in their respective offices: President, Mrs. Stanford; First Vice-President, Mrs. J. E. Sweptston; Second Vice-President, Mrs. Ellis; Superintendent Study and Publicity, Mrs. A. W. Stonenberg; Corresponding Secretary, Mrs. W. A. Porter; Social Service, Mrs. Porterfield; Recording Secretary, Mrs. Marvin Tucker; Treasurer, Mrs. Dennis Zimmerman; Assistant Treasurer, Mrs. Earnest Flint; Voice Agent, Mrs. J. O. Barr; Superintendent Supplies, Mrs. Caldwell.

The new officers will take their places the first of the year. The past year has been both pleasant and profitable and we are hoping to do still better the coming year.

REPORTER.

MARFA.

The Marfa Auxiliary, New Mexico Conference, under the unselfish leadership of our President, Mrs. T. M. Wilson, has finished a very good year's work. One indication of growth is that all collections and money for various purposes have been paid voluntarily by the members and no outside methods resorted to for funds. At the last conference this Society came second in the reports, but it isn't nearly ideal yet.

For the social life of the Church the Society has observed each fifth Monday for entertaining all the ladies of the Church.

In some ways our study department has been a disappointment, but we realize that "not failure but low aim is crime," and know that our aim has been to do more. We have completed one book together, and for other work seven books on different phases of the work were studied by as many different women and one book each month was reviewed for the benefit of the whole Society. Some of the books we found intensely interesting; all were helpful. Only time will tell how much they have broadened our view on those subjects. The Bulletins and Christian Stewardship have been presented regularly once a month. Week of Prayer has been observed.

MRS. C. E. MEAD, Supt. Study and Publicity.

PROSPER AUXILIARY.

The Woman's Missionary Society of Prosper met on December 4 and elected the following officers: Mrs. I. A. Greenwood, President; Miss Lenora McElhannon, First Vice-President; Mrs. Fannie McElhannon, Second Vice-President; Sister Guy F. Jones, Superintendent Publicity; Mrs. C. W. Harper, Superintendent Social Service; Mrs. L. A. Martin, Recording Secretary; Mrs. W. B. Smith, Superintendent Supplies; Mrs. J. J. M. Harper, Corresponding Secretary; Miss Lillie Wilson, Treasurer; Mrs. Leta Button, Agent Missionary Voice.

MRS. J. J. M. HARPER, Corresponding Secretary.

NEW OFFICERS ELECTED IN MISSIONARY SOCIETY.

The ladies of the Missionary Society of the Methodist Church elected the following new officers for the year:

President, Mrs. W. L. Dallas; First Vice-President, Mrs. W. A. Stuckey; Second Vice-Presidents, Mrs. E. W. Williams and Mrs. R. B. Moreland; Connectional Treasurer, Mrs. W. S. Gilbert; Local Treasurer, Mrs. R. L. Thompson; Recording Secretary, Mrs. G. F. Boyd; Corresponding Secretary, Mrs. Ray Harper; Superintendent of Mission Study, Mrs. E. H. Baumgaertner; Superintendent of Publicity, Mrs. L. W. Tyler; Superintendent of Social Service, Mrs. G. W. Neilson; Superintendent of Supplies, Mrs. W. W. Williams and Mrs. W. L. Rush; Superintendents of Local Work, Mrs. Jack Cates and Mrs. D. H. Payne; Agents for Missionary Voice, Mrs. Shelby Hoyl and Mrs. Gus Hughes.

CENTRAL TEXAS CONFERENCE.

To the Auxiliaries of the Central Texas Conference:

I am in receipt of a letter from Mrs. H. R. Steele, Nashville, Tenn., calling our attention to the great Peace Movement now engaging men and women everywhere. It is indeed one of the greatest movements of the day and a large mass meeting of Christian men and women of all denominations is being planned for the 14th day of January.

Plans and purposes of this move-

ment as outlined by the American Council of the World Alliance for promoting international friendship through the Churches, the Commission on Peace and Federal Council of Churches in America, will be published.

Every woman in the conference is urged to be often in prayer for the success of this meeting.

Mission Study Classes will be especially interested in this movement. Let us as workers for our Master in this extreme moment not fail to do all we can to aid in these important matters.

MRS. R. F. BROWN, Superintendent Publicity.

FORT WORTH DISTRICT MEETING W. M. S.

The district meeting of the Fort Worth District W. M. S. held its annual session for 1916 at the Sycamore Heights M. E. Church October 5 and 6.

Our new District Secretary was at the helm and all who know Mrs. R. M. Kelso know the name means success.

Mrs. Downs, Conference President, gave a very helpful lesson in the opening devotional. Mrs. W. H. Lucas, of Grapevine, was elected Recording Secretary. Every Auxiliary, save one, answered to roll call by the presence of a delegate. Reports from each showed that the district is thoroughly loyal and connecational. Many are striving to be on the "Roll of Excellency" by working every department and contributing to all Connectional enterprises maintained by the District Conference and Council.

The presence of our deaconess, Miss Eugenia Smith, as always, was a great inspiration. Her life and work at the Wesley House is touching hundreds of lives to help and bless. The cheerful, hopeful, sunny face of our city missionary, Mrs. McCampbell, was a great blessing. These consecrated women showed us real pictures of life among the needy and unfortunate. Mrs. J. T. Bloodworth addressed the conference on the "Whirlwind Campaign." Much interest was manifested. Many of the Auxiliaries have reaped large results in gaining new members, several doubling their membership. Mrs. Simpson, of Diamond Hill, led a discussion on the Young People's work. Her investigations of conditions and facts showed that in our district the work of training and educating the young people is largely done by the Epworth League. Many promised to make an effort to have added to them a Y. P. Missionary Society. Mrs. D. K. Holland made a most helpful talk on the work for our children. According to reports this part of the Society is in a flourishing condition.

The best way to conduct Mission Study Classes was discussed by Mrs. H. A. Boaz.

Mrs. Bonner, of Brooklyn Heights, very ably and practically presented the department of Social Service.

Mrs. J. P. Mussett, the "Mother of Central Texas Conference," told us from her actual experience what an agent can do to circulate the Missionary Voice.

Mrs. J. P. Cox represented the publicity department. Those who know Mrs. Cox know that when she brings us any kind of message that it is in such an inspirational and enthusiastic way that she captures us and takes us right into the way she desires.

All in all, this was one of the best meetings our district ever had and we all went home with a strong determination to make the coming year the best in our history.

MRS. J. T. BLOODWORTH, District Conference Reporter.

A DOUBTFUL COURSE.

H. G. H.

We notice that the pastors of the Lockhart Churches held a meeting and resolved on closing their pulpits to the Anti-Saloon League workers—laymen, I suppose, most of these workers were.

That is, a secular newspaper reporter declares that to have been the course of these pastors. We hope the reporter is mistaken about it.

If there is one thing on earth that needs touching up in all pulpits where a live gospel is preached it is whisky.

That is the great question now before the people of Texas, now before the people of the United States. The women want to vote largely to put whisky out. All men don't know it, but most sensible men do know it—and let their rights be given to them as soon as possible.

During a late prohibition campaign I was compelled to hear several stale, dry-as-dust sermons. How I wanted a live prohibitionist, layman or preacher, to stand up there and rip up whisky in the back for an hour!

Some Churches are dying with dry rot for want of live preaching. At a conference at Gonzales some

years ago a Baptist preacher from Houston, with his hair standing up, addressed the conference. He said: "When a Methodist preacher comes to town I want it to be understood that a prohibitionist has come to town—and that the same sort of man has arrived when a Baptist preacher, or a Campbellite preacher, comes to town."

If a Lockhart preacher has reasons for keeping an Anti-Saloon man out of his pulpit I would like to get a chance to pour hot shot into those reasons. I dare them to expose themselves and give me a chance at the paper in which such reasons are made public.

The first street railway in the United States was built in New York in 1842. Horse cars were used as motive power.

RESOLUTIONS.

Resolutions of respect on the death of B. F. Sheppard, who departed this life October 29, 1916, and was adopted by the M. E. Sunday School at Pine Forest, Texas, November 26, 1916.

Whereas our heavenly father, in his infinite wisdom, saw best to remove from our midst our dear brother and co-worker in the Church and Sunday School, B. F. Sheppard, whose place is almost irreplaceable and whose influence and gentle Christian character will ever remain with us as sweet incense; therefore be it

Resolved, first, That in the death of Bro. Sheppard the M. E. Church and Sunday School at Pine Forest has lost a faithful, consecrated member and the community a consistent and true friend who was ever ready with willing hands and personal means, wise counsel and encouraging smile, to help us onward and upward in every good and noble work.

Second, That we commend his consecrated life as an example ever worthy of our emulation, and while we do not understand God's ways let us endeavor to bow in humble submission to his divine will, realizing all things work together for good to those who love and serve the Lord, for we know he is too wise to err and too good to be unkind.

Third, That the deepest sympathy of this Church and community is hereby extended the family in this their darkest hour and irreparable loss. And while they have been bereft of a loving companion and an indulgent and devoted father we can offer no greater solace than that found in the promises of a loving Savior. We pray God to encircle the sorrowing family in arms of loving care and mercy, and enable them to look up through their tears and sorrow and find comfort in communion with Him who said: "I will never leave thee nor forsake thee."

Fourth, That a copy of these resolutions be placed upon the minutes of the Pine Forest Sunday School and Church record; a copy be furnished the bereaved family of the deceased; also that a copy be sent to the Texas Christian Advocate and the Sulphur Springs Gazette for publication.

J. A. ANGLIN, R. H. GREENWOOD, MRS. LALO McCLURE, MRS. RUBY MINTER, Committee.

RESOLUTIONS OF RESPECT.

Whereas, in the Providence of God, our dear sister and co-worker, Mrs. J. C. Cammack, has been removed from us by death, and

Whereas, she was an active, faithful and consecrated member of Ervay Street M. E. Church and Woman's Missionary Society, and

Whereas, her departure has left vacant a place in our ranks hard to be filled; therefore be it

Resolved, By the Woman's Missionary Society: First, That we deeply deplore her untimely death.

Second, That we shall long cherish her unselfish spirit, Christian graces and kindly deeds.

Third, That we extend to the bereft and sorrowing family our heartfelt sympathy and prayers.

Fourth, That a copy of these resolutions be furnished the family and also be spread on the minutes of our society.

MRS. W. H. POTTS, MRS. T. A. MANNING, MRS. R. H. SHUTTLES, Committee.

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Notes From the Field

(Continued from page 5.)

good presiding elder had written my name after the name "Mansfield," and our beloved Bishop had read it out that way and there was no option for me but to obey. I could but feel as young David must have felt when his brother, Eliab, came to him and said, "Why camest thou down hither?" and I was ready with David's reply, "Is there not a cause?" There was one consoling thought—there are good people in every charge and I always find them, and if I had ever failed to make good in my work no steward or presiding elder had ever hinted it to me. With these consoling thoughts I moved to Mansfield. A better people I have never met anywhere. Mansfield is blessed with good people and they have made known their appreciation of their new pastor in a substantial way. The old proverbial "pounding" has not arrived yet, but a great Thanksgiving dinner arrived in due time and cold weather brought hog-killing and there is more meat stored away for this preacher than he has ever had at any one time in Texas. They have decided that the present pastor shall not go away from Mansfield looking hungry as did some of their former pastors, but I do not believe the people were to blame. Some men never know how to show their appreciation of friendship. The pastor is to receive his pay monthly and the presiding elder will receive his quarterly, and for all Mansfield Church has been weakened by the removal of a number of good men, there is a strong talk of raising the pastor's salary to a higher standard. We are here for a great year. The congregations are all that I could ask. If health and weather permit, I will visit every home represented in our Church before my first Quarterly Conference. I take this opportunity to thank some of my very dear friends for good words spoken to some of the people of Mansfield about me before my arrival. God bless you. David was not mistaken when he said: "The Lord is good to all, and his tender mercies are over all his works." I will close this message with the beautiful lines of Pope:

"For man kind Nature wakes her genial powers,
Suckles each herb, and spreads out every flower;
Annual for him, the grape, the rose renew,
The juice nectareous and the balmy dew;
For him the mine a thousand treasures brings;
For him health gushes from a thousand springs;
Seas roll to waft him, suns to light him, rise;
His foot-stool Earth, his canopy the Skies."
—Josephus Lee.

BROKEN BOW, OKLA.

To our surprise we were read out to Broken Bow as our new field of labor, which is a very important charge; a town a little more than five years old and a population of three thousand or more and growing very rapidly. I am told the town is in better shape than ever before. Our Church has received us very kindly, and the Board of Stewards has made ample provision for our support, an advance in salary of more than \$300 over last year, and have placed first month's salary in bank to our credit. Some very substantial improvements are being made on the parsonage, for which we are profoundly grateful. We have some of the highest-hearted people in our town and Church that it has ever been my privilege to meet. We are very much in love with the prospect and outlook of our new field of labor, and are planning and praying for great success.—Geo. M. Byers.

DEXTER.

We have just had our first Quarterly Conference, which our presiding elder, Dr. Harless, said was good, and we think so, too. We have six points and every place was well represented. One of the places paid nearly half of the year's assessment. Our stewards say we are on higher ground religiously than for years.—L. M. Manning, P. C.

PETTY.

A few lines about our new charge and the revival, etc. Two weeks after we were read out to the Petty charge we set foot on the ground, and from that hour until now the people have shown us no little kindness. We have been in the work sixteen years, but never did we have such a reception. They filled the parsonage with songs and good cheer, and made us feel that we were among a generous people. After consulting with my presiding elder, Dr. E. W. Alderson, and my Official Board, I wrote for the Bloodworth Evangelistic Family of Fort Worth to come to our relief, and on the third Sunday in November they opened up and for three weeks the

CARLTON.

We were very thankful when our good Bishop McCoy read us out to Carlton Charge, for we had already learned to love these good people, which task, if we should call it a task, was a very easy one, because these people are so big hearted, they just compel you to love them anyway. Such a reception as these good people did give us! Men, women and children came—and my! the good things they did bring—flour, ham, chicken, sausage, potatoes, canned goods galore, and many other things too numerous to mention. Carlton, Sperlin and Olin were all represented in this good work. We certainly appreciate this welcome and token of love and we pray a blessing on each donor. We are just through with our first Quarterly Conference, which was a good one. Our presiding elder was called to hold a funeral service and Bro. W. C. Hilburn played presiding elder, and he sure played well. Everyone was spiritually uplifted by this great sermon. Our beloved presiding elder, Bro. Vaughan, reached us Sunday at 11 a. m. and preached us a sermon that stirred our every heart. We are praying for great revivals all over our charge. Pray for us.—J. D. Smoot, P. C.

fight went on until nearly one hundred professed religion or were reclaimed. Some of them were the leading business men of our town. This is only a part of the good work done. Large number of accessions to the Church, three Epworth Leagues organized; a good Woman's Missionary Society organized and on "Advocate Day" ten subscriptions were secured for the paper. This is the third revival the Bloodworth's have held for me, and I can say that they are the strongest evangelistic team that I know of in Texas. If you have them once you will want them again. A liberal contribution was made to them. We pastors of the North Texas Conference should keep them among us. They open at Windom the first Sunday in January. I have the best Official Board in the conference.—L. F. Tannery.

MENARD.

Our second year is opening up fine on Menard Circuit. We were greeted with the accustomed "pounding" on our return; pastor's salary advanced \$200 at Menard, and \$50 at Melvin; have received three into the Church since conference, and three more coming in next Sunday; have baptized four children. Our first Quarterly Conference has come and gone, but not forgotten. We had a great time under the leadership of such a consecrated character as our beloved presiding elder, Bro. J. M. Perry; it could not be otherwise. We look forward to a great year. A merry Christmas to all.—J. A. Boatman.

CHOCTAW DISTRICT, EAST OKLAHOMA CONFERENCE.

The Minutes will show that the Lord blessed us greatly last year. An advance of a hundred per cent on the collections, nearly as much on the presiding elder's salary, fifty per cent on pastor's salaries and at least two hundred on membership, though we only show about a hundred. The Indian brethren hardly ever count anything in excess. If they counted like their white brethren count we would show nearly \$2000 more reported and two or three hundred more members. Have already held the District Stewards' meeting. Nine out of ten were present. Seven of the ten pastors were there and four others, twenty-one in all. Several questions were earnestly debated in a brotherly way and all these questions settled by a unanimous vote. Collections ordered by the Annual Conference equitably distributed and the salary of presiding elder fixed at the same amount as last year. The latter at his request. We start off expecting still greater things from God.
A. C. PICKENS, P. E.

"Success declares him to be a pretty poor sort of man who loses courage and fears to face the world just because he has made a mistake or a slip somewhere, because his business has failed, because his property has been swept away by some general disaster, or because of some other trouble impossible to avert. This is the test of your manhood. How much is there left in you when everything outside is lost? If you lie down, throw up your hands, and acknowledge yourself worsted, there is not much in you. But it, heart undaunted and face turned forward, you refuse to give up or lose faith in yourself, if you scorn to beat a retreat, you will show that the man left in you is bigger than your loss, greater than your cross, and larger than any defeat."

"Homesite Beautiful" UNIVERSITY PARK

Adjoins the campus of the Southern Methodist University and is destined to become the most exclusive section in Dallas. Many fine homes have been built and others are now in contemplation or in actual course of construction. Every home is built to reflect the civic pride that pervades UNIVERSITY PARK. Well paved streets, broad boulevards, gas, sewage, electric lights and ever-flowing wells of pure, wholesome water make the "Addition of Culture" an ideal place to live.

EITHER FOR A HOME OR AS AN INVESTMENT UNIVERSITY PARK LOTS ARE A GOOD BUY.

See M. M. GARRETT

Dallas Trust & Savings Bank

1101-03 MAIN ST. EXCLUSIVE AGENTS H. D. ARDREY, Vice-President and Real Estate Officer.

THE CHRISTMAS SONG OF THE ANGELS.

Rev. S. Stephen McKenney.

Christianity is essentially a religion of praise. It was cradled in song; it sings all along the pathway of its earthly pilgrimage, and swanlike it will sing its sweetest carols in the hour of death. Ours is the only religion that sings. Atheism, agnosticism, paganism have no hymns, sing no songs, chant no psalms. All religions have learned to pray; we alone have learned to praise. Praise is higher than prayer, for it lifts its sublime doxologies "exceeding abundantly above that we ask or think." But the song of Christmas was an angel song. For "the angel of the Lord" said unto them, "Fear not; for, behold, I bring you good tidings of great joy!" This song was too much for man; he must learn it from the lips of an angel. It could not begin upon earth until it had been received from heaven. As Carlyle well said, "Music is the speech of angels." It is the art of heaven that was brought to earth and the art of earth that returns to heaven.

Moreover, the song of Christmas was from a chorus of angels. If it was too great for man to sing it was too great for an angel to bring. For "suddenly there was with the angel a multitude of the heavenly host praising God." Neither was this song alone for those who first heard it; it "shall be to all people!" It is the song of "a Savior, which is Christ the Lord." The "Savior" of men; the "Christ" of God; the "Lord" of all! It is the song of God with a revelation to men; and in this revelation two facts point out the beauty of humility:

First, It was a revelation to humble shepherds. We might have thought that as Prophet, Priest, or King he would first appear in Rome, Athens, or Jerusalem, as the seats of political or intellectual or religious power. But, no! What he conceals from the haughty he reveals to the humble. The Herods and Caesars sleep that night unconscious that the world's great hour of destiny is passing, while God makes known his plans to the watching and waiting shepherds. Having taught us that humility is the condition of revelation these anonymous men pass from our view as flying birds disappear while filling the air with song.

Secondly, It was a revelation of the lowly Jesus. When the song had died away and the angels were gone and the shepherds had come "even unto Bethlehem," what did they see? Only a babe! A humble, helpless, dependent babe! What now? Has it all been a dream; a delusion; an hallucination? Will their faith stand the strain? Yet wise men brought their

gifts from afar while the shepherds wondered and worshiped; and "Mary kept all these things, and pondered them in her heart," and the devout Simeon prophesied, "This Child is set for the fall and rising again of many in Israel." O what possibilities are bound up in a little child! Those dimpled arms may direct the movements of armies, sway the scepter of nations and change the history of the world!

The Christmas event is analogous to Christian experience: His star is still shining. "We have seen his star!" All have seen it. "It lighteth every man that cometh into the world." It is man's best and only light. Whoever follows it will find the Babe of Bethlehem, the Savior of the world! Again, his messengers are still calling: "Let us now go even unto Bethlehem." There is a voice without as well as a light within. To even hear the invitation is to become responsible for extending it: "Let him that heareth say, Come!" "Let us now go even unto Bethlehem"—the House of Bread—and find enough and to spare. Yet again, His way is everywhere open. Since the exact time and particular place of our Lord's advent are unknown he may be found in every time and any place. "Neither in this mountain, nor yet at Jerusalem" is the Father alone to be found. He can be found anywhere and by all who truly seek him. Finally, his angels are still singing. To hear their songs we must have responsive hearts as the shepherds had. Their songs must find an echo in our hearts, for music is not the property of an instrument but of a soul. Let us echo and re-echo the celestial music until the vast dome of the skies shall become vibrant with the notes of the angelic song: "Glory to God in the highest, and on earth peace, good will toward men!"
Port Arthur, Texas.

"He that prays for a mercy he wants, and is not thankful for mercies received, may, indeed, seem mindful of himself, but he is forgetful of God, and so takes the right course to shut his prayers out of doors. God will not put his mercies into a rent purse, and such is an unthankful heart."—William Gurney.

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Hill's Business Colleges You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us, if you are 1,500 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 30 per cent on double courses, if done in thirty days. Catalogue free. Address R. M. HILL, Pres't., Waco, Tex.; Little Rock, Ark.; Memphis, Tenn.

Great small ty sponden M. A. afraid h Lay Lea with al see the it will By ru Church week in tions to Frank are rebi can chu Christi, dollar t D. M warm w can Met fine field The c Bishop v Green v Church \$150 sen Board to Bishoj

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NOTES TO THE ADVOCATE.

H. G. H.

Greatly pleased at disappearance of small type. Now let windy correspondents take note.

M. A. Childers, Lay Leader, is afraid his long article to show that Lay Leader activities are in harmony with all disciplinary laws, may not see the light. Put it in short stops and it will land safely.

By rule executive committees of Church Extension Boards meet first week in March to act only on applications to General Board.

Frank Onderdonk writes me they are rebuilding storm-damaged Mexican churches at Alice and Corpus Christi, and at other points. Drop a dollar there, brethren.

D. Macune has been received with warm welcome by Mexican and American Methodist Churches of Seguin. A fine field of labor.

The coldest night ever recorded in Bishop was Friday night, December 8. Green vegetation went down. The Church here greatly appreciates the \$150 sent it by the Church Extension Board to repair storm damage.

Bishop, Texas.

METHODIST ORPHANAGE.

"Withold not good from them to whom it is due, when it is in the power of thine hand to do it."

The new building at the Orphanage will soon be finished and in many ways prospects for the Home are brighter than at any time since we have been here. For these and many other blessings, we are truly thankful. But let the good work go on! Please remember that our great aim is to get the Home entirely out of debt and that we need you, your interest, prayers and help. Though we have received special funds for the improvements, we must have living expenses. As all well know, the price of almost every necessity has increased, and in our family the bills are growing in an alarming manner.

As we come to another Christmas, the celebration of Christ's birth, what could be more appropriate than to help His little ones? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How much of yourself and your substance have you given him?

To the ministers, we say, please remember that Orphanage collection on Christmas eve. To all, please help us by sending groceries, fowls, edibles of all kinds and funds for the maintenance of the Home. Do not hesitate because your offering may be small. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

R. A. BURROUGHS.

SUPERANNUATE ENDOWMENT CAMPAIGN.

Bro. A. A. Wagoner, Special Agent for this cause, was in Orange last Sunday, made his opening speech and carried away nearly a thousand dollars in good subscriptions and cash.

Two things are clear to my mind, viz: Wagoner knows his business and the people are ready—really anxious—to give to this cause.

No man need fear that taking a collection for this cause will hinder or hurt other matters. Wagoner's hot words of truth fired the hearts of my people for larger activities as nothing else has done of late. Brethren, don't shut this cause out; open up and give our man a chance and he will succeed. I say this because, as in all such things, the limit will be fixed by the attitude of the pastors. "Make plain the way," brethren, and do it easily.

W. W. WATTS.

Orange, Texas.

MARRIED.

ANDERSON-JOHNSON—At the residence of the bride's parents, near Tuxedo, December 5, 1916, Stanley Anderson and Miss Beryl Johnson, Rev. J. David Crockett officiating.

JOHNSON-GEER.—On the evening of the 30th of November, 1916, at the home of the bride's parents, Mr. J. W. Geer and wife, in the town of Van Alstyne, Texas, Miss Kleo Geer and Mr. Dan P. Johnson were united in marriage by Rev. J. F. Holmes. The groom resides in Harrisburg, Texas, and is a teacher in the school at that place.

CARTER-BROWN.—At the home of the bride's parents near the town of Plano, Texas, on the evening of the 9th of December, 1916, Miss Maybell Brown and Mr. W. L. Carter were united in marriage by Rev. J. F. Holmes. There was a large concourse of friends and relatives present. The bride is a cousin of Miss May Dye, who went from Plano as a missionary to Brazil.

THE EDITOR OF JOURNAL SPEAKS.

Noticing the corrections made by the Rev. I. B. Manly, of Cedar Bayou, and also that of the Rev. L. H. Mathison, of Mt. Enterprise and Caro, it occurred to me as editor and statistical secretary, to submit the figures in regard to their case. And first:

Brother Manly complains that his assessment for Education is blank, and should be a certain amount assessed and paid. I do not know anything except as his report shows. His report, as submitted to the secretaries is entirely blank under the question of education. We had no other data except his report, and the assessments as submitted by the presiding elder to the Secretary of the Conference. When you wish an item to appear in the journal it is always best to report it on your stub.

Second: The Rev. L. H. Mathison complains that his report shows a shortage on the finances. The fact is, the presiding elder gave his assessments against his charge as follows: For presiding elder assessed, \$132; for preacher in charge, \$1015; for Bishops \$21; for conference collections, \$56; for foreign missions, \$75; for home and conference missions, \$90; for education, \$78; for Church Extension, \$55; for A. B. S., \$5.

The report of Brother Mathison shows as follows under these items: For Bishops, \$16; preacher in charge, \$1000; presiding elder, \$132; conference collections, \$45; foreign missions, \$65; home and conference missions, \$82; Church Extension, \$55; education, \$67; A. B. S., \$5. All of these are marked paid.

Now, according to standing rule No. 6 of the Texas Conference, the assessments, submitted by the presiding elders to the Secretary of the Conference are official.

The Statistical Secretary, nor the editor of the journal, has any power to correct any errors made by the preachers in their reports, as far as the assessments are concerned.

"Watch your step," as well as your stub.

The journal is absolutely correct in these instances. The reports of Bro. Red are not in my hands and never were.

H. B. SMITH, Statistical Secretary and Editor of the Journal Texas Conference.

(Hereafter let the brethren send their corrections direct to the editors of minutes, and the editors can make such corrections as it may be proper to make. This will save valuable space in the Advocate.—Editor Advocate).

IMPORTANT TO PASTORS OF EAST OKLAHOMA CONFERENCE.

Brethren: I have just written the Secretary of our Conference Board of Missions to immediately issue the first quarter draft to the brethren who received help from our Board so they will have the money for Christmas. Unless the pastors send their Home and Conference Mission assessments to the Teller at once this order may embarrass our Board. For the sake of these, our brethren, who serve the hard places, I beg you to heed this request. N. L. LINEBAUGH, President East Oklahoma Conference Board of Missions.

JOURNALS OF NORTH TEXAS CONFERENCE.

The minutes of our last session were mailed out about December 1st and should have reached all of the members of the conference before this notice appears. If you have not received your copies, notify me and I will send more. Should you desire extra copies send me notice of how many you will need and I will send them as long as the supply lasts. On account of the large size and the extra expense incurred in printing this larger journal and mailing same out, there is a balance due the printer and if any of the brethren can send in the assessment for "Printing Minutes" for this year it will be greatly appreciated. R. G. MOOD, Secretary.

RESOLUTIONS ON REV. C. G. CHAPPELL.

The following resolutions were adopted by the Methodist Pastors' Association of Fort Worth, Texas, December 11, 1916. Whereas, Rev. C. G. Chappell formerly of Polytechnic Methodist Church, has been removed from our conference to the North Texas Conference and stationed at Highland Park, in the City of Dallas; therefore be it

Resolved, 1. That we the pastors of the Fort Worth District hereby express our love and appreciation for Brother Chappell and his wife for their faithful service to the Church while in our midst and especially to Brother Chappell for his courage in our recent prohibition campaign in Tarrant County.

2. That we regret the loss of his fellowship from the Fort Worth Methodist Preachers' Association, but commend him to the same love from the brethren with whom he now sojourns, as he has received from those he has left behind.

Signed—C. C. HIGHTOWER, R. A. LANGSTON, Committee. THOMAS S. BARCUS, Secretary Methodist Pastors' Association.

RESOLUTIONS CONCERNING MRS. E. L. SHETTLES.

Whereas, the Texas Conference having called from our midst, after a duration of four years, the Rev. and Mrs. Shettles, we the Woman's Missionary Society of the Methodist Church of Navasota, do express our deep regret at losing her wise counsel, superior ability and efficient leadership; therefore be it

Resolved, That we miss her unselfish service and Christlike labor for the good of the cause we represent; be it

Resolved, That our best thoughts and wishes, our earnest prayers that the loving care of our Father go with her into her new field of usefulness.

MISS FRANCES LEAK, MRS. W. B. TEMPLEMAN, MRS. L. D. ROUTT, Committee.

MISTAKE IN REPORT.

The assessment for Education for Cedar Bayou Station was \$60, and the minutes show blank payment because of the mistake in failing to put it on the report. However, the \$60 assessment was paid. I. B. MANLY.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

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 infringements and the penalty for making, selling and using an infringed article.

BARBER TRADE.

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

BEEF HIDES, WOOL AND FURS.

WANTED—Farmers to send their beef hides, wool and furs direct to me and get top market prices. J. E. HARRIS, Morrilton, Tenn.

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts unfortunate and orphan children. Address REV. J. D. ODOM, Superintendent, 5520 Reiger Avenue, Dallas, Texas

EAT HONEY.

2 60-lb. cans, each \$4.75. 12 10-lb. pails, each 90c. 24 5-lb. pails, each 48c. Cash with order. F. O. B. Loving, N. M. H. G. HOWARD & SON, Loving, N. M.

EVANGELIST AND SINGER.

Thirteen years evangelist and pastor, experienced chorus leader and soloist. University training, both literary and theological.—DOW B. BEENE, San Antonio, Texas.

FARM.

A GOOD black land farm for sale, 15 miles east of Dallas on pike road. Two good rent houses. Reasons for selling: I am a minister and live in Oklahoma; cannot look after it. GEO. W. LEWIS, P. C., Eldorado, Okla.

TO THE PASTORS OF WEST OKLAHOMA CONFERENCE.

From the Former Conference Teller. Dear Brethren:—Rev M. F. Sullivan, your present Teller, is at Davidson, Oklahoma. Send all connectional money to him. This includes mission, Church Extension and Educational special as well as all the regular benevolences. Do not send district parsonage funds to him. You will save him and yourselves much postage and time if you will observe above suggestions, and also try to send some appreciable amount when you make a remittance. During the six past years many have sent me driblets, one per cent of which didn't cover cost of sending receipt. Of course where you have no more and can include no more it is wise to remit what you have at a given time. Get your assessment in hand and be definite in statements when remitting. Some have sent me money undistributed, simply "on the collections." These have caused no little annoyance. Regular entries must be made, hence direct your remittances definitely. Thanking you each and all for your uniform kindness to me and bespeaking the same for Brother Sullivan, I am, W. L. ANDERSON, Clinton, Oklahoma.

BROWNWOOD DISTRICT.

The District Stewards for the Brownwood District are called to meet in Coleman January 1, 1917. The meeting will be held in the First Methodist Church at 1:30 p. m. SAM G. THOMPSON, P. E.

CHANGE OF APPOINTMENT.

By authority of Bishop McCoy, Rev. C. M. Kennedy has been released from Neches and Brushy Creek Charge, Jacksonville District, and Rev. C. E. Mock is appointed to said charge. I. F. BETTS, P. E.

CORRECTION IN MINUTES.

In minutes of North Texas Conference the financial report of McKinney Station shows many items blank, as if nothing had been paid. Every assessment was paid in full. CLYDE A. LONG.

CORRECTION IN MINUTES.

I have a correction to Minutes of North Texas Annual Conference: My mission paid out in full, but Minutes show no payment on "Printing of Minutes" \$1. Also no payment of S. E. Fund of \$3. Both were paid. I have Conference Teller's receipt at bank of Greenville, Ellis Birdsong, Cashier. We are sure this is an honest mistake, but our people worked hard for "everything in full, Bishop," and we claim the credit for doing the work. C. M. CLARK, Pastor Last Year.

ATTENTION, PREACHERS OF SHERMAN DISTRICT.

You will not fail to get in full the foreign and domestic missions assessment by the end of the first quarter, as we agreed together that we would do. I offer a valuable book to the preacher who first pays these claims, and will give a useful book to every preacher paying his missionary assessments in full the first quarter, and added to this, he shall have honorable mention among his brethren. D. K. PORTER, P. E. Sherman, Texas.

FARMS FOR SALE.

WHY RENT LAND in the East when one crop will pay for land in Kent County. No boll weevils, healthy climate, good land low as \$10 per acre. Well improved homes, \$25 per acre, on good terms. Write us your wants. We will get it for you. T. A. JACKSON, Claremont, Texas.

HEAD-EASE.

WHITE'S Head-Ease gives quick relief from headache, neuralgia, cramps or other pain. An old favorite remedy. Made in Dallas. Ask your druggist for it.

HELP WANTED.

THOUSANDS Government Jobs open to Men—Women. \$75.00 month. Steady work. Short hours. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. S-174, Rochester, N. Y.

MISCELLANEOUS.

TUBERCULOSIS.—If you have tuberculosis or have a friend who has tuberculosis, throat trouble, catarrhal or bronchial affection, write today for free booklet about Creotina, the widely known discovery that has cured so many. CREOTINA PHARMACY CO., Dept. L, San Antonio, Texas.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalog No. 205-B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

RHEUMATIC SUFFERERS—I have the greatest remedy known for rheumatism and lumbago. Write for booklet of sworn testimonials. Box 875, Wichita Falls, Texas.

MOTORCYCLES.

MOTORCYCLES.—All makes \$25 and up. Overhauled, repainted and tested. Like new. Send for bargain list. JENSEN MOTORCYCLE WORKS, 1907 E. Seventy-Fifth St., Chicago, Ill.

ONION PLANTS.

WHITE Bermuda onion plants \$1.00 for 500 or \$1.50 per 1000 delivered. O. J. WALKER P. nemont, Fla.

Vinita District—First Round.

Afton Station, Dec. 15. Inola and Foyil, at Foyil, Dec. 16, 17. Claremore and Alluwe, at Claremore, Dec. 17, 18. Chelsea Station, Dec. 22. Miami Station, Dec. 23, 24. Vinita Station, Dec. 28. Centralia Circuit, at Centralia, Dec. 30, 31. Chapel and Salina, at Chapel, Jan. 6, 7. Wagoner Station, Jan. 12. Choteau and Locust Grove, at Choteau, Jan. 13, 14. Pryor Station, Jan. 14, 15. Fairland Circuit, at Aurora, Jan. 19. Fairland and Wyandotte, at Fairland, Jan. 20, 21. Ketchum and Strang, at Strang, Jan. 21, 22. Welch Station, Jan. 27, 28. Welch Circuit, at Grand View, Jan. 28, 29. Blue Jacket and Big Cabin, at Blue Jacket, Feb. 3, 4. Adair and Pensacola, at Adair, Feb. 5. Peggs Circuit, at Peggs, Feb. 10, 11. Kansas and Jay, at Jay, Feb. 10. Grove Circuit, at Zena, Feb. 17, 18. Grove and Bernice, at Grove, Feb. 18, 19. Cherokee Circuit, at Timson Chapel, Feb. 24, 25. The District Stewards will meet in Vinita, Okla., December 28, at 1:30 p. m. We will welcome as many of the pastors as can conveniently come. J. M. CANTRELL, P. E.

Beaumont District—First Round.

Port Arthur, Dec. 24. Orange, Jan. 7. Roberts Ave., Jan. 9. North End, Jan. 11. First Church, Jan. 14. Sour Lake, Jan. 14. Kountze, Jan. 17. Anahuac, Jan. 21. Liberty, Jan. 27. Crosby and Mt. B., Jan. 28. Dayton, Jan. 21. Jasper, Feb. 3, 4. Brookland, Feb. 4, 5. Stowell and Deweyville, Feb. 11. China, Nome and Grayberg, Feb. 11. Kirbyville, Feb. 18. Call, Feb. 18. Woodville, Feb. 25.

CHAS. F. SMITH, P. E. N. R.—To the Stewards: For the most part the work in the stations is organized and the stewards are at work. The circuits are not so well organized. If on the circuits, the stewards will begin now to make collection it will be well. Don't wait for your Quarterly Conference. The preacher may be in need, especially if he has recently had the expense of a move. Begin now, brethren. C. F. S.

San Antonio District—First Round in Part.

Jan. 3, 8 p. m., Los Angeles Heights. Jan. 6, 7, Center Point. Jan. 7, 8, Kerrville. Jan. 10, 8 p. m., Laurel Heights. Jan. 12, 8 p. m., Pleasanton. Jan. 13, 14, Jourdanon. Jan. 14, Poteet. Jan. 17, Alamo Heights. Jan. 18, South Side. Jan. 21, S. A. Ct., Fairview. J. H. GROSECLOSE, P. E.

It is the business of the Church to give every person on earth a fair opportunity to accept Christ.—Michigan Advocate.

KNICKERBOCKER'S SLOW TRAIN THROUGH ARKANSAW—LAST TRIP.

This is the last trip of my slow train through Arkansaw. "If you have tears to shed prepare to shed them" some other time, for I announce that on the conclusion of this tale I'm going to start Knickerbocker's Fast Train Through Texas. The "thusly" of it is this: Since last report I have received for the San Antonio Rescue Home from Rev. Dr. Wm. Morphis, \$10.00; Rev. H. W. Gillette, \$7.00; Rev. Dr. Frank Singleton, \$10.80; Rev. Pollard, \$3.00, and Rev. Dr. Marcus Chunn, \$10.00 and Rev. Ben Crow, D.D.D., \$3.00, making a grand total in round numbers of \$650, I collected for the Home by the "Slow Train" method. The gentle reader will note that some of the brethren above are "doctors" and some are not. Any preacher hereafter who sends as much as ten dollars for the San Antonio Rescue Home, or who raises as much as ten dollars on his assessments for this tender cause, will be promptly "doctored" by the Knickerbocker College for the creation of "Doctors of Dignity," which is duly chartered for said purpose. For every additional ten dollars we will confer one extra D., but in no case, however great the pressure, will we sell one D. at a time. The third D. denotes—Detonating, and makes the wearer a "Son of Thunder." Ben Crow is the first wearer of this degree, having completed his twenty dollar payment since the founding of the college. "Ben Crow, Detonating Doctor of Dignity!" brethren!

Since the Central Texas Conference so kindly and generous adopted the \$1500 assessment for the San Antonio Rescue Home it will not be necessary for me to pester the preachers further, except as above noted, but this "Knickerbocker's Fast Train Through Texas," I am going to raise right away \$1000 to equip the hospital and laundry department of the Home. This thousand dollars I want the laymen and laywomen to please send in at once. The need is sobbingly pressing. The girls in the Home have to "tote" water in tubs to do their work and most of them are in no physical condition for such a strain. Then a hospital department will not only make the health conditions much better, but will make it possible to train the girls as trained nurses and give some of them this glorious profession when they go on the world again.

We will accept \$100 contributions to provide for a bed with all the necessary equipment, its pro rata of surgeon's table, etc., and \$50 for each modern laundry tub, plumbing, etc. Other amounts will be more than acceptable and will be used to purchase all sorts of smaller needs for the Home.

Christmas is coming. Let many give a Christmas present to this most Christlike cause. A little eight-year-old girl rescued from unspeakable conditions is in the Home now. Lay your gifts through me in her poor stained little hand at this time of childhood's celebration. Who will respond first?

HUBERT D. KNICKERBOCKER, 3312 Corsicana St., Houston, Tex.

P. S.—The Knickerbocker College aforementioned will confer the degree of L. L. D. (Doctor of Love and Laughter) on any layman that sends in \$100 as above.

AN IMPORTANT ORGANIZATION.

This is an age of impetuous aggression. The dominant spirit of the age is demonstrated in the European war, conquest and supremacy constitute the basis. The titanic struggle is conducted on the land, in the air, on the water, and under the water and the soldiers when not in action live under the earth. Every where there is hurry and push. Commercialism permeates the body politic and entertainments and secular amusements sway the multitudes. The fascinating pageantry of worldly splendor allures the old as well as the young, all pressing forward to a common end—self-gratification. These things have resulted in grave encroachments upon the quiet and rest of the Lord's Day and threaten the destruction of its sanctity. The aspect is alarming. This fact no student of current events will dare negate.

The one burning, predominating question should be, What can be done to arrest the tide of Sabbath desecration, and protect the day against the greed of gain and the love and practice of worldly amusements? This question has perplexed the limited capacity of this writer for more than a decade. The prayerful consideration of this imposing question has resulted in the contemplation of the or-

ganization of an Interdenominational Lord's Day Commission to subserve the interest of this holy day in this State.

This is not a new idea. The city of New York has such an organization. I quote from page 7, February and March, 1916 Bulletin, published under the auspices of this organization, the following: "The New York Sabbath Committee was organized in April, 1857, by a number of citizens interested in protecting the public from the ever-increasing encroachment upon the Sunday rest and quiet, which had begun, even at that early date, to assume alarming proportions. Its purpose was and is to secure a better and more general co-operation of good citizens in matters involving legislative action, the enforcement of law, the gathering and diffusion of information and the promotion of Sunday observance." This outline of work or a similar one will constitute the program of the organization contemplated. Marvelous success has attended the New York Committee and should encourage us in perfecting and carrying on the work of the contemplated organization. It proves what can be done by united and persistent effort. They have secured some favorable legislation and defeated much that was vicious; they have aided in the enforcement of Sunday laws, and have sent forth much helpful literature and have served in a general way as a bulwark in protecting the Lord's Day. The fight is on in this State with long drawn out battle lines. I do not recall a session of the Legislature for many years past at which there was no bill or bills introduced affecting the Sabbath either favorably or adversely. The writer being the State Secretary of the Sunday League of America has stood alone in the fight, except occasionally when others would lend some aid. Thus far, while all efforts have failed to strengthen our Sunday law, all vicious legislation has been defeated. But the time has come when there must be the united effort of good people who value our holy religion.

It is understood that the amusement people contemplate making a supreme effort at the ensuing Legislature to legalize Sunday shows. Delegates have been appointed by all the leading evangelical denominations of this State to take part in organizing the Commission referred to above. At an early date these delegates will be called to meet at some central place. May I ask all Christian people to pray that God may direct in this organization that it may prove a great blessing to this Commonwealth?

R. C. ARMSTRONG.

Fort Worth, Texas.

A REPLY TO DR. F. M. McCONNELL.

In a recent number of the Baptist Standard Dr. F. M. McConnell is credited with the following: "No Methodist preacher knows where he will have to live after the next Annual Conference, and no Methodist member knows what he will have to believe after the next General Conference."

I do not know whether the feeling in the heart of the writer was friendly or unfriendly when he wrote that paragraph. I am not passing on his motive. I simply offer a few reflections in reply which, should he chance to see he is at liberty to interpret in the same spirit that prompted him to write the above. If he meant what he said to be taken in kindness, then he is asked to receive what follows as a kindness in return; if he meant it as a thrust, then he is reminded of the fine lesson in the old school readers on the echo.

1. As to the Methodist preacher's place of residence after the next Annual Conference, you are right, Doctor. We do not know where we will have to live another year. But we know we will have a place to live somewhere. The Methodist preacher knows that he will not have to spend any of his time standing in an ecclesiastical market place crying, "No man hath hired me." The time spent by some others in such candidating may be spent by him in holding revivals, with a mind free from worry as to whether anybody is going to bid for him another year. And when a Methodist preacher sees some strange men in his congregation he has no thought that they may constitute a "pulpit committee" from some Church without a pastor, spying him out to see if they think he could handle their situation. I saw that done a few years ago. Three strange men walked into a certain Baptist Church after services had begun, and left before any one had a chance to speak to

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Am a woman. know a woman's trials. 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.

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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 Advice." 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.

them after services. As they passed out one of the deacons heard them say to each other: "He looks too young for our place." The pastor afterwards told me that he suspected their mission while he was preaching. It must have been a trifle embarrassing, as was the preaching of a trial sermon a few Sundays later to the Church they represented. Thank the Lord no Methodist preacher ever has to listen for a call nor preach a trial sermon. And one fine thing about it is that we are in such good company. No prophet or apostle was ever called to a Church. Like these great founders and builders of the Church, Methodist preachers are "sent." "How shall they preach except they be sent?" Another thing is that our Churches don't have to worry over such things. There is no danger of a resignation being read to them by their pastor some Sunday in the middle of the year that he may accept a call to some other Church that has put up a higher price than they are paying. No; the Methodist preacher does not know where he will live another year, but he knows he will have a field of labor; and Methodist Churches don't know who their pastor will be after Annual Conference, but they know they will have one. And that is more than some other Churches can say.

2. Let us see if a Methodist member has any way of knowing what he will have to believe after the next General Conference. I suppose the good Doctor meant by this remark that the General Conference has power to change our doctrinal standards and hand down to the Church such articles of faith as the conference may see fit to frame up. Of course Brother McConnell is in entire ignorance of that Restrictive Rule in the Book of Discipline which says: "The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." And here is one of those articles which the General Conference has no power to revoke, alter or change: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite to salvation." Then in the paragraph following the General Rules the Book of Discipline says that the "written word of God is the only rule, and the sufficient rule, both of our faith and practice."

Will Dr. McConnell please tell us if he has any greater safeguards in his Church against having to believe something next year that he didn't believe last year? I think I know about all the Baptists contend for, and I know of no deliverances stronger than the above. We are unalterably committed to the Bible as our only rule of faith, and have imposed such restrictions upon the General Conference that it cannot possibly "revoke, alter, or change" it. Therefore, my dear Doctor McConnell, a Methodist member has a pretty good idea as to what he will have to believe after the next General Conference.

But how is it in the Baptist Church? One of the fundamental principles of that Church is that every local Church is a whole government within itself; that no other Church or set or association of Churches has a right to dictate any article of faith or rule of practice. The local Church fixes all such matters. Hence, if Dr. McConnell belongs to one Baptist Church in Dallas, he don't know what he would have

to believe if he should go and join another Baptist Church in the same city.

A few years ago Dr. Fred D. Hale was pastor of one of the Baptist Churches in Dallas, and he advocated the doctrine that open or restricted communion was a matter for the individual member to determine for himself and that no Church can scripturally withhold fellowship from a member who conscientiously takes communion in a Church of another denomination. He also held that if a Church, as such, should see fit to adopt an open communion policy, no association of Churches could rightfully interfere, for that Church is a sovereign body within itself and could adopt its own rules of faith and practice. He based one contention on the principle of individual sovereignty and the other on that of Church sovereignty. He made these views public, and, to my mind, made out a pretty good case, judging from well-known Baptist principles. But what did the Baptist pastors' association of Dallas do? They appointed one of their leading ministers to answer Dr. Hale, and then by vote declared said answer to represent the true doctrine of the Baptist Church on the subject. All this was published in the Baptist Standard and I read it. Thus Dr. Hale didn't know before he wrote his able article what he would have to believe after he wrote it.

There is an old proverb that those who live in glass houses should be careful about throwing stones. To Dr. F. M. McConnell this proverb is respectfully commended.

R. C. HICKS.

Clarksville, Texas.

A lesson which "anybody can teach," for which it is "easy to provide substitute teachers," is no proper lesson. It encourages if it does not actually put a premium upon poor work. Nor is a teacher who wants a lesson that can be picked up and prepared hastily on Saturday night or Sunday morning worth while. God has given to Sunday School teachers one of the most delicate and at the same time one of the most stupendous tasks ever assigned to human beings. Fortunately, it is not an impossible task. Multitudes have the latent ability to perform it successfully if they will only prepare themselves conscientiously. — The Graded Sunday School Magazine.

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You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily, relieved by external remedies.

Then why not use an internal remedy—Blood'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.

If we could ever get the clearer vision the one we dislike so much towers head and shoulders above us.

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NAUGLE— was born in 1859; converted to exhort No January 24, 1 North Texas and into full was ordained December 6, Key Novemb Emma Lucret itarium in G 1916. His b at Prosper, C of his child's sorrowing frie the preachers funeral. Bro of the Green H. E. Anders and the writ was laid to r Naugle leaves V. A. Ford some brother Naugle was a er, going wit assigned him thirty years men call a b the Lord Jesu ours to rec thought a tw or that he sa down. He sa you let him chief as he th Brother Nau ference in Da ments. The answered roll two of us at I feel a pe of Bro. Nau put it to diff cultivate ac Christian cha "He walked sovereign rig Many friends the prayer, grace and a family, grant blessed with that they m is fullness of

I. E. E.—F and Mrs. C ty, Texas, C and joined th as when ab grew up he and lived in years, but meeting held remained a years ago hi ally gave w knew that th yet without his suffering age. For s death, he v ersing with is well and I it shall com two children, four brothers and relatives 26th, 1916, out to God rest in the resurrection. We would sa and you sha

KNIGHT. June 7, 1852 came to Te converted an of twelve an tian life. S first husba drowning, b last baby w trials she remained un Knight June J. W. Cullen tient in her trials and b all who were the sixth of a tranquil in another w without havi or spiritually and noble lif

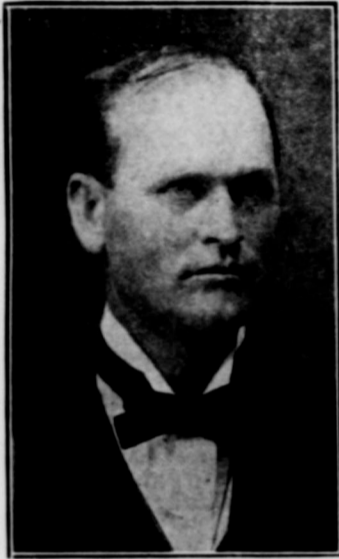
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REV. L. L. NAUGLE.

NAUGLE.—Rev. Leonidas Lafayette Naugle was born in Collin County, Texas, March 8, 1859; converted September 27, 1871, licensed to exhort November 2, 1878, and to preach January 24, 1880; admitted on trial into the North Texas Conference in the fall of 1887, and into full connection November 24, 1889; was ordained local deacon by Bishop McTyeire December 6, 1885, and local elder by Bishop Key November 24, 1889. He married Miss Emma Lucretia Parker in 1889; died in a sanitarium in Greenville, Texas, November 26, 1916. His body was carried to the church at Prosper, Collin County, in sight of the home of his childhood. The church was filled with sorrowing friends and relatives. A number of the preachers were present and took part in the funeral. Brothers Amy Jones, the pastor at Prosper; M. L. Hamilton, the presiding elder of the Greenville District, Revs. S. W. Miller, H. E. Anderson, J. W. Clifton, C. A. Spragins and the writer. After the funeral his body was laid to rest at old Bethel Cemetery. Bro. Naugle leaves his wife and two children, Mrs. V. A. Ford and Key Mack Naugle, besides some brothers to mourn their loss. Bro. Naugle was a faithful, loyal Methodist preacher, going without complaining to the places assigned him by the conference. During the thirty years he was pastor, he never had what men call a leading appointment. I am sure the Lord Jesus never had a measuring line like ours to reckon up and down. He never thought a two-thousand dollar station was up or that a three-hundred dollar mission was down. He said, "But he that is greatest among you let him be as the younger; and he that is chief as he that doth serve." Thirty years ago Brother Naugle and the writer met at the conference in Dallas and received our first appointments. These years, since that time, we have answered roll call at all the conferences. Only two of us are left on the effective list here. I feel a personal bereavement in the loss of Bro. Naugle. This life is one life. Men put it to different uses. Bro. Naugle used it to cultivate acquaintance with God, to build a Christian character and to serve his generation. "He walked with God and God asserted his sovereign right and took him to himself." Many friends whose eyes will see this will echo the prayer. Father in heaven, give thy special grace and abounding mercy to his sorrowing family, grant that their dwellings here may be blessed with thy continual benediction, and that they may reach that home where there is fullness of joy. J. B. GOBER.

LEE.—Fanny Vivian Lee, son of Rev. W. O. and Mrs. C. A. Lee, was born in Mason County, Texas, October 27, 1888; was converted and joined the Church in Brown County, Texas, when about eleven years of age, but as he grew up he gradually drifted from the Church and lived in a backslidden condition for several years, but three years ago, during a revival meeting held in Jayton, he was reclaimed and remained a faithful Christian to the end. Two years ago his health began to fail, and gradually gave way, and for more than a year he knew that there was no hope for his recovery, yet without murmuring or complaining he bore his suffering with Christian fortitude and courage. For some six months previous to his death, he was deprived of his hearing, yet conversing with him he would always say: "All is well and I am ready for the summons when it shall come." The deceased leaves a wife, two children, one stepchild, father and mother, four brothers, two sisters and a host of friends and relatives. On the morning of November 26th, 1916, without a struggle his spirit went out to God who gave it, and he was laid to rest in the Jayton Cemetery, to await the final resurrection. To all of the sorrowing ones, we would say, "Be thou faithful unto death, and thou shalt some day be reunited." O. M. ADDISON, Pastor.

KNIGHT.—Mrs. S. J. Knight was born June 7, 1852, in Jackson County, Mississippi; came to Texas when four months old; was converted and joined the Church at the age of twelve and has ever lived a consistent Christian life. She was married three times. Her first husband was taken away from her by drowning, her second by being shot and her last baby was burned to death. In all these trials she was ever patient and her faith ever remained unshaken. She was married to J. F. Knight June 26, 1896, at Salem Church, Bro. J. W. Cullen officiating. She has been as patient in her last suffering as in all her other trials and her life has been an inspiration to all who were with her in her last illness. On the sixth of December she passed away as into a tranquil sleep and awoke six hours after in another world, or rather under another form, without having tasted death either physically or spiritually. Thus this extraordinary, varied and noble life came to an end. Her pastor, J. M. GORDON.

CROCKETT.—James Madison Crockett was born October 5, 1848, in Murfreesboro, Tenn.; died at his old home near Chatfield, Texas, October 6, 1916. He was married to Miss Helen Folsom, of McGregor, Texas, January 25, 1892. There were two children born to them, Folsom and Callie Mae. The daughter preceded the father just a few years. The father never ceased to mourn the loss of this noble young woman. Bro. Crockett was born into a good family. Two of his brothers are preachers—the Rev. W. R. Crockett, of Livingston, New Mexico, and Rev. J. D. Crockett, of the Northwest Texas Conference. His good wife and son are waiting in loneliness for the summons to come and join the other half of the family in that land where separation is unknown. B. E. KIMBROW.

CAMERON.—Judith A. Cameron was born in the State of Virginia, February 18, 1834; died in the home of her daughter near Bowie, Texas, October 26, 1916. Eighty-two years, eight months and eight days old. Grandma Cameron was converted at the age of thirteen and joined the Methodist Church on probation, and remained a faithful member of the same until her death. In all of my acquaintance I have never known one that was quite so sweet-spirited; always found her with a smile, and a kind encouraging word of greeting for all, though she was blind and had been for several years. Her life was as a book known and read by all. She loved everybody and everybody loved her. Her funeral was conducted by the writer in the Church at Salona. A large audience was present. Her children were present, sorrow-stricken because of their great loss of a true mother, and still they were made to rejoice in the midst of sorrow, because God gave them grace to look beyond and see a happy meeting. Grandma is gone, but her works still remain, and her influence will continue to do the works of God. Live a Christian life, my friends, and you may see mother and friend again. W. W. BARNETT.

CAMPBELL.—Mrs. Nannie E. Campbell, wife of A. J. Campbell, was born January 26, 1842; was married to Mr. A. J. Campbell September 27, 1865. God blessed this union with nine children, four girls and five boys; one met her at the glory gates; her husband died September 11, 1890. On Sunday evening just before the close of day, November 12, 1916, Sister Campbell passed from this world of sorrow and suffering to that land of joy and peace, where God shall wipe away all tears and say, "Come up higher." Sister Campbell was converted and joined the Presbyterians in childhood, about 1880 she joined the M. E. Church, South, and lived faithful in same until death. She was sunshine and good cheer, vine and flower, when all was well; in storms she was rock and oak; she loved her home, her Church, her neighbors, she loved all the good and hated sin. There are no cemeteries where love is buried under withering flowers. She lives with us yet. May the God of comfort be the stay of the bereaved family. May God's love fill their lives, his peace heal their broken hearts. May they ever press toward their treasure for truly their hearts is there. K. M. TURNER, L. D.

BURKHEAD.—Mrs. S. E. Burkhead died at the Adair Hospital November 23, 1916. The funeral was held at the Methodist Church, Clarendon, November 24, by the pastor, Rev. A. J. Weeks, assisted by Rev. Geo. S. Slover, President of Clarendon College, and Rev. A. W. Hall, presiding elder of Clarendon District. The great auditorium, including the balconies, was filled with sorrowing friends and neighbors. It seemed that the entire community gathered at the church to honor the memory of this gentle Christian woman. Mrs. Burkhead had been a resident of Clarendon for many years and numbered as her friends all the people of the community. In spirit the entire community watched by her bedside as she grew weaker and weaker and neared the crossing, and when at last on Thursday morning the news spread over the town that she had come there was community-wide sorrow. She was a faithful, earnest Christian and Church member, always cheerful, hopeful and helpful. She was an active worker in the Sunday School, the Woman's Missionary Society and in fact in all departments of the work of her Church. Her husband, three sons and two daughters were at her bedside during the last hours. The heartfelt sympathy of the community goes out to them and to the grief-stricken husband, Dr. S. E. Burkhead, so universally loved by all.—Clarendon News.

BROOKS.—Mrs. Sarah Emma Brooks, daughter of A. M. and Bettie McDonald and wife of Rev. William H. Brooks, was born July 12, 1860, in Neshoba County, Miss., and moved to Texas with her parents in 1874. She was converted and joined the Methodist Church in Yazoo County, Miss., under the ministry of Rev. Charles B. Galloway, who became Bishop Galloway. Her conversion was at the age of twelve years. She was married to Bro. W. H. Brooks December 22, 1878, and was the mother of six children, four of whom are living. Sister Brooks was a true, faithful and loving wife, a devoted and patient mother, and an untiring friend to humanity and one who loved God from her childhood. Her husband truly trusted in her, and her children arise and call her blessed. She was a patient sufferer, and for months was unable to speak, and on October 10, 1916, her weary body fell to sleep and her dear immortal spirit went home to be with God. Her pastor, Irvin E. Manly, conducted her funeral service, assisted by Rev. Jas. R. Evans, of Brinkley, Arkansas, and she was buried in the cemetery at Cedar Bayou, Texas, near the church where her husband was once pastor. All who knew her loved her. I. B. MANLY.

DOUGLAS.—Voluntine J. Douglas was born in Gibson County, Indiana, near Ft. Branch, April 16, 1863; departed this life in Denison, Texas, December 4, 1916. He was fifty-three years old. He came to Texas in 1881, settled near Bonham; married Miss Amanda Whitley in 1882. Seven children were born to this union. Two have crossed over, five, with his wife, survive him—Mrs. Maloney, of Beaumont; Mrs. Grover, of Fort Worth; Harold and Mrs. Douglas live in Denison. Brother and Sister Douglas have resided in Denison since 1887. He professed faith in Christ thirteen years ago in Denison and joined Trinity Methodist Church, of which he became an active member and continued so until death—steward, trustee and a loyal member. To know him was to love him. A firm and true was he. He studied and prayed over any proposition. God took this workman, but his work continues still. Bro. Douglas was a preacher's friend. He has gone to heaven. We are anxious that his prayers may be answered and that in the salvation of his children. Revs. Egger, Cooper, Morris, Jones, Holt, Read assisted the pastor in the funeral, after which his body was laid to rest in Fairview Cemetery to await the call of God. May God bless his good wife. L. D. SHAWVER, Pastor.

Southwestern University

GEORGETOWN, TEXAS.

Matriculation for the Winter Term begins January 3rd, 1917. Rooms in the dormitories may be reserved by telephone or telegraph. Students may enter at the opening of any term without delay or loss on account of absence the previous term. Schedule of classes and other information furnished on request.

STUDENTS ENTERING JANUARY 3RD MAY COMPLETE A FULL YEAR'S WORK.

The Summer Session is now the equivalent of a full term and the student entering for work at the beginning of the Winter Term and remaining through the Summer Session is enabled to do three full terms of work.

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Student pursuing required courses may obtain State teacher's certificate. Every opportunity and encouragement offered students who find it necessary to work their way through school.

A POSTAL CARD WILL BRING DESCRIPTIVE LITERATURE.

Address REGISTRAR, SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS.

STEWART.—Whitson Stewart was born December 5, 1913; died November 13, 1916. Little Whitson was sick only a few days when God saw fit to take him out of this world of sin and suffering to that brighter home in heaven. He was a remarkably bright child, everybody loved him. We do not understand why these jewels are snatched from us, but God, our Savior, knows best. Look to Jesus, dear parents and loved ones. He and He only can comfort and heal the broken heart. While you miss Whitson here he has added to the jewels in heaven. He can't come back to you, but he is beckoning you to that bright home where there will be no partings. You have a treasure in heaven; let also your heart be there. We laid him to rest in the Terral Cemetery. CLARENCE BOUNDS.

Colored pastor, dismissing congregation: "De membahs what am provided wid umbrellas will please wait till I take a look at 'em. Since de mysterious disappearance ob my own umbrella last Sunday dar am a cloud of suspicion floating ober dis yer church which has got to be dispelled."

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

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"Let him who gropes painfully in uncertain light or darkness, and prays vehemently that the dawn may ripen into day, lay his precept well to heart, which was to me of invaluable service: "Do the duty which lies nearest thee" which thou knowest to be a duty. The second duty will have become clearer."—Carlyle.

Ask yourself what you would have been if you had never been tempted, and own what a blessed thing the educating power of temptation is.—Phillip Brooks.

PERSONALS

Bro. Newt Swinney, of Hartshorne, Okla., a staunch Methodist, is visiting his brother, Rev. O. C. Swinney, at Grapevine.

Dr. J. E. Harrison, President of San Antonio Female College, is closing successfully the first half of the present school term.

Rev. R. M. C. Hill, of Hartsburne, Okla., writes complimentary of Bishop Mouzon's administration in the East Oklahoma Conference.

Rev. R. G. Mood has had a cordial reception at Denton. He asks the editor to preach for him. How would Sunday, February 4, suit?

Rev. N. E. Gardner, of Harmony Circuit, has been in forty-four of the homes of his people since conference and finds a royal people.

Rev. A. N. Goforth had a successful pastorate of one year at Wagoner. His Church reluctantly gave him up at the recent conference.

Rev. E. L. Egger, presiding elder, Terrell District, delighted us with a call this week. He is a wide-awake and busy presiding elder.

Rev. O. C. Swinney, after three years at Troy, begins his pastorate at Grapevine. We wish for him a happy pastorate. Come again, Bro. Swinney.

Bro. Joshua Harman sends us a leadlet on "Fault-Finding." It is easy to find faults, and generally each of us has all the law allows.

Rev. C. O. Shugart has had 839 accessions to the Church during his three years pastorate at Tyler Street, Dallas. This is a remarkable record.

Rev. T. M. Kirk, of Crandall, was a pleasant caller the past week. Bro. Kirk is on his third year at Crandall and is going to make it the best year of all.

The Italy News-Herald speaks in complimentary terms of Rev. Franklin Moore's preaching at Italy. We wish Bro. Moore a great pastorate in that growing little city.

Rev. O. T. Cooper enters hopefully upon his pastorate at Denison. Thanks for his kind words concerning our editorial on "Practical Efficiency and Spiritual Shallowness."

Rev. W. L. Nelms, of the Cleburne District, was in our office the past week. Brother Nelms is at home in the eldership and Cleburne District will have a good year.

Rev. A. P. Hightower writes us from Pattonville that his wife will be able to leave the sanitarium within a few days. We are glad and wish for her a complete recovery.

Rev. J. F. Holmes, of Plano, was a pleasant caller this week. He reports everything in fine shape at Plano, pastor's salary has been raised and a new church is being planned.

Brother A. C. Vail, Sr., of Kemp, called on the Advocate the past week. Brother Vail is well informed on Church affairs and keeps abreast of the times on other matters. He is the pastor's standby.

Bro. T. J. Holland, of Laneville, called this week, his first visit to the Advocate office. Bro. Holland is thoroughly satisfied with his calling, that of farmer. He is a good Methodist and loves the Advocate.

Rev. Dow B. Beene, of San Antonio, suffered the loss of his library and all household goods by fire December 14. We are informed that Brother Beene carried no insurance and the loss amounts to about \$2500.

The glee clubs of Southern Methodist University sang Christmas carols last Sunday night at the homes of many of our people in Dallas. These clubs are rapidly winning their way into the hearts of the people.

Mrs. Claude S. Harkey, wife of our pastor at Thirty-third Street, Galveston, is in the John Sealy Hospital, having undergone quite a serious operation. She is now improving and we wish for her a speedy recovery.

Rev. Jerome Haralson writes us pleasantly. He is in moderate health but complains of his "crying" eye which sets up a sort of "irrigation" plant whenever he begins to write. God bless Bro. Haralson! Everybody loves him.

Dr. H. A. Boaz and family are now comfortably domiciled at 417 W. 121st Street, New York City. In the midst of his studies at Columbia, will not Dr. Boaz occasionally take time to write to his host of friends through the columns of the Advocate?

Mrs. C. M. Bishop, of Georgetown, has been bereft in the death of her mother, Mrs. Jones, who died at the home of her son in Newark, N. J., where she was visiting. We extend our sympathies to Dr. and Mrs. Bishop in their bereavement.

Dr. O. E. Goddard enters upon his work as editor of our Evangelistic page in the Advocate. His page will

sparkle from week to week and will deal with that which is easily the paramount issue now before the Church—a genuine revival of religion.

Our absence at the Annual Conferences prevented mention of the death of Hon. R. D. Hart, which occurred at his home in Texarkana, October 23. We have known and loved Judge Hart from our boyhood and extend sincerest sympathy to the bereaved wife. May God's grace be sufficient in this hour of bereavement!

A note from Rev. J. D. Crockett, of Tuxedo, says: "Rev. G. W. Smith, predecessor at Tuxedo, is lying very low in the parsonage in Tuxedo, after a very serious operation. Let all the Church lift their heart to God in prayer for this good man and his family." We join his brethren in prayer for his recovery.

Rev. A. T. Winn, of the Holdenville Circuit, East Oklahoma Conference, writes us that he is devoting his life to the country Church work. Good! It was said in the Federal Council of Churches, in St. Louis, that we need men who will devote themselves to the country just as men are now devoting themselves to foreign missions.

Rev. S. A. (Gus) Barnes, former pastor of Ervay Street Church and now at Wichita Falls, spent a few days in the city this week and visited at the Advocate office. Bro. Barnes says his new charge is the best in North Texas and he reports the year starting off fine. Gus Barnes is always a welcome visitor to the Advocate.

Dr. E. W. Solomon, always brotherly and easily the most virile mind in Texas Methodism, writes concerning our interpretation of Luke 2:14 in a recent editorial. The editor's wife had taken him to task before Dr. Solomon's letter reached him. We sincerely wish Bro. Solomon would write for the Advocate an exegesis of the passage.

We greatly sympathize with Prof. Carl Hartman, of the University of Texas, in the loss of his wife some weeks since. Mrs. Hartman's name is indissolubly associated with First Church, Austin. The "Hartman" class in the Sunday School for years was a truly great class and was the work of her hands. The stricken loved ones know where to find her.

In the editor's report of the East Oklahoma Conference he said that Rev. W. F. Frazier had died during the year. Bro. Frazier writes us from Muskogee, under date of December 8, that the report is somewhat exaggerated. We sincerely beg pardon. Bro. Frazier is much alive and writes us a most breezy letter. A merry Christmas to you, Bro. Frazier.

Our absence at the conferences prevented editorial reference to the death of Capt. Ben E. McCullough, of Buda. He died at his home, November 1, in great peace. We were his pastor in Austin and esteemed him as one of the best men we ever knew. His request was that the editor of the Advocate write his obituary and it shall be written. The Advocate extends condolence to the stricken family.

The editor of the Advocate preached at the opening of our new Fred Allen Memorial Church, Austin, last Sunday morning. It is a beautiful \$15,000 church and is a credit to South Austin. At the conclusion of the sermon the congregation subscribed \$1207 to meet some pressing obligations. Beverly W. Allen is the popular pastor. The church is a fitting memorial to his sainted father. Beverly is supporting the enterprise with his faith and prayers and Wilbur with his money. Noble sons of a worthy father!

Rev. C. C. Barnhart is using effectively the following card in his work at Stillwater:

First Methodist Episcopal Church, South, Stillwater, Okla. I desire to be enrolled as an affiliated member of the First Methodist Episcopal Church, South, during my residence at the A. and M. College. I will do all within my power to make the work fruitful by supporting in every possible way its worship and activities. Name \_\_\_\_\_ Local Address \_\_\_\_\_ Phone Number \_\_\_\_\_ Home Address \_\_\_\_\_ Class in College \_\_\_\_\_

Affiliated membership does not sever the connection with the home Church. It does provide a real tie with the Church in the College community.

The editor of the Advocate preached last Sunday night for Rev. H. W. Knickerbocker and his people at First Church, Austin. Is there any place on earth quite like home? Seven happy years we spent as pastor of old Tenth Street Church. Where is there a better people? Bro. Knickerbocker surpasses all his predecessors in working that crowd. Recently they have given him an old-fashioned poundings, a new suit of clothes and \$200 in

money. How did it happen, H. W.? Our sermon Sunday evening was a terrific arraignment of the liquor traffic. Nevertheless, our old friends gave us a perfect ovation.

A REMARKABLE RECORD.



Rev. W. G. Callihan, pastor of the Big Wells Circuit, Uvalde District, of the West Texas Conference, has the unique distinction of having paid the conference assessments made by his Board of District Stewards against his charge for the year 1916-1917 in full within less than 30 days after receiving his appointment at Uvalde on October 23, 1916.

In a letter addressed to C. C. Walsh, Conference Treasurer of the West Texas Conference, bearing date of Nov. 20, 1916, enclosing check for the full amount of his assessment, Bro. Callihan says:

"This is the assessment as made by the District Stewards for 1916-1917, and was collected from my people since I arrived, and every dollar paid by them in less than a month after my appointment. My salary is paid in full to date—every dollar."

For several years Bro. Callihan has been stationed at Moore, Texas, in the Uvalde District. For three years his name appeared at the head of the Honor Roll of the West Texas Conference as being the first to pay all his assessments before the meeting of the Annual Conference, and he starts in the present year by getting his assessments out of the way within less than a month after his appointment. This fact alone speaks volumes for the efficient "team work" of Bro. Callihan and the people constituting his pastoral charge, and is certainly deserving not only of complimentary recognition, but the example which he has set is one which other ministers of the various Texas Conferences can emulate with profit.

HONG KONG CHURCH.

As Treasurer of the funds for the building of the Church on Kong Hong in Soochow, I wish to make a full report of all funds received up to and including December 15, 1916. The following amounts have been collected:

Table listing financial contributions from various districts: Brownwood District \$117.00, Cisco District 551.00, Cleburne District 401.50, Corsicana District 573.77, Dublin District 47.78, Fort Worth District 1803.85, Gatesville District 238.03, Georgetown District 488.82, Hillsboro District 318.00, Waxahachie District 308.95, Waco District 440.25, Weatherford District 178.36, No name 3.20, A. C. Holder, Shreveport, La. 10.00, Interest, 1915 75.76, Total \$5556.21

I have to say that on the first day of January there will be something more than \$100 further due on interest on this fund, as it has, since we began to receive it, drawn interest in the savings department of one of our best banks.

I have further to say that some money has been sent to Nashville, and I would like very much to have a report from all who have sent any money there on account of this Church, and the date when the money was sent, by whom and to whom. I desire this for the reason that we may be sure that the correct amount due this fund is credited thereto.

I have further to say that no check has ever been drawn on this fund, and I have personally paid all the expenses connected with the fund, since the beginning. The expense to this date, amounts to about \$150.

It will be noticed that two of the districts, Cisco and Fort Worth, have paid out in full the amount that was formerly apportioned to them, and several of the other districts have paid a large part of their pledge.

I feel quite sure that with the new missionary policy of the conference that this pledge will be fully paid during the coming year, and there will be very much for other specials. I am in hearty accord with the new policy.

Of course, it is understood that if anyone knows a more important special, or one that they like better, that the Sunday School Missionary money may be directed to that cause.

I have further to say that with one or two possible exceptions, and these not verified, that no Church has ever paid a dollar on this special, that did not pay out in full on its assessments.

I desire to personally thank every one who has paid anything, or given a word of encouragement to me in this effort. W. ERSKINE WILLIAMS. Fort Worth, Texas.

MISS JULIA RABE.

In 1896 a German girl, with a recommendation from Rev. A. E. Rector, came to see me at San Antonio Female College and asked the privilege of working her way in the school.

For four years she worked and led her classes in every study, and at the Commencement of 1900 she received her diploma. Afterwards she taught and studied alternately until she became a very accomplished linguist. She studied and taught at Montegale Assembly. She studied French at Tulane University, and took some work in Peabody College at Nashville, Tennessee.

For five or six years she had taught modern languages at San Antonio Female College, but resigned last spring in order to take her baccalaureate degree at the University of Texas, and entered upon her work in that institution last September.

No student of San Antonio Female College ever more fully represented the educational and cultural ideal of the institution than did Julia Rabe.

She lived a beautiful life in which there so mingled the elements of unselfishness, purity and Christian devotion that her face was radiant with the nobleness of her soul. She had an ambition for culture and education that was too great for her frail and sensitive body, and under the trying strain of her vaulting ambition the sensitively-strung physical nature gave way while at the University, and the brilliant and noble spirit ascended into the presence of Him who "was touched with the feeling of our infirmities" and who said, "I will give you rest." She died December 15, 1916. J. E. HARRISON.

SUNSHINE AND SHADOW.

On December 6 a fourteen-pound baby boy smiled in upon us for just a moment, and then was away like a sunbeam for the garden of God. For awhile it seemed the mother could not be spared, but she is slowly gaining strength. We have been sustained by hands Divine. And the morning is here; on the shore of the storm-swept sea is our familiar friend and we hear his voice saying, "Children!" A strange sweet peace is ours. Kind friends have helped us in every way and we are under many obligations to a host of them for innumerable kindnesses. J. R. ABERNATHY. Okmulgee, Okla.

BROTHER NAUGLE.

I was shocked and grieved beyond measure when I saw the notice of the death of Rev. L. L. Naugle. He and I have been intimate friends for years. I appreciated his friendship as much as the friendship of any friend I ever had.

I have never known a man purer in mind, more chaste in speech, cleaner in life and more faithful to duty than this man of God. No man in North Texas Conference ever served harder, more difficult and less inspiring charges than he, and yet complained so little. He was always patient, cheerful and happy. No man believed more in Methodist preachers and was more charitable in his estimate of his brethren than he. He was a good man.

He was a successful itinerant preacher. Considering the character of the charges he served his success was remarkable. He always had revivals, always built up and strengthened his Churches. He has built a number of parsonages and, I think, has built about forty churches since he came into the conference.

I loved Bro. Naugle. I valued his friendship. I admired his goodness of soul and his greatness of character. The Lord give us many such men as he was. DAVID H. ASTON.

"While the other fellow does the praying you take the key to his smokehouse and answer his prayers. Most of the world's praying is self-answering anyhow."



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THE SPIRIT

The greatest enemy of the future of these days is the world's false assumptions.

The continuing of the past is the only way to the future.

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