

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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Volume LXI

Dallas, Texas, Thursday, December 10, 1914

Number 18

## North Texas Conference

The forty-eighth session of the North Texas Conference met the 3rd instant in Denison, with Bishop McCoy in charge and Rev. R. G. Mood as secretary. This is the second time that this body has met in Denison. The first time was in 1888, when Bishop Key presided. At that time Denison was only a straggling village, still in its wild and woolly stage and the Methodist Church was a small wooden affair and its membership insignificant. The North Texas Conference was itself a small body and it did not have any prominent appointments within its borders. Twenty-six years have seen marvelous changes in the territory of the conference in its membership and in the Church throughout its bounds. Today Denison is a little city of twenty odd thousand, the conference has grown into a body more than three hundred strong and the Church within its bounds into a membership of some 67,000; yet the territory does not embrace twenty counties.

Denison is on the northern border of the State, only three miles from the Oklahoma line. Next to Sherman it is the largest town in the county. It is composed of excellent people, somewhat cosmopolitan in character. Among them are people of wealth and culture. They have a fine school system, imposing public buildings, good sidewalks, paved streets and elegant church edifices. The soil is somewhat sandy and very fertile; much of it adapted to fruits and truck gardening. It has fine railway facilities, a splendid union depot, a good street car system and an interurban extending by way of Sherman to Dallas.

The Methodist Church is a stately brick building, recently renovated and added to, very commodious, modern and convenient. The recent improvements cost \$7000, and the membership and Sunday School are large and growing. Rev. E. L. Egger has just finished his second year as pastor, having served the charge a quadrennium some years ago. He is a useful and popular preacher and pastor and a very strong man. He had everything in readiness for the Conference and homes were provided for all delegates and visitors. A heartfelt welcome was extended to all. Brother Egger and a committee of ladies and gentlemen looked after the wants and comforts of the guests. R. W. Lewin, J. W. Henson, W. D. Kemp and J. D. Knawr met the trains; and Mrs. J. H. Gardener, Mrs. J. W. Madden, Mrs. G. H. Pain, Mrs. A. C. Worsham, Mrs. Maude Pierce, Mrs. J. F. DeMar, Mrs. E. L. Egger and perhaps other ladies were at the church to receive the delegates and to send them in autos to their homes.

No session of the Conference was ever more hospitably entertained. The whole arrangement was so perfected that its details were carried out like clockwork. The other Protestant Churches were thrown open to the use of the Conference and their ministers were cordial and brotherly. All day Tuesday, as the delegates were arriving, the rain came down

steadily and the weather was quite disagreeable; but all this was more than offset by the kindness and warmth of the committee and the good people who opened their homes to us. It was like a great big family reunion.

Dr. Bulla spoke for the Sunday School work at night.

Wednesday morning came in lowering and damp. But the rain was not falling.

At 9 o'clock Bishop McCoy took the chair and announced the hymn, "Come Thou Almighty King," and after it was sung the Bishop led in prayer, to which there were many earnest amens. He read from the morning lesson the passage telling of the quandary of Pilate before whom Jesus was taken for trial and condemnation, and followed it with suitable comments. "Pilate thought to get rid of the responsibility by sending him to Herod. Pilate was an astute politician. He did not want to face the issue. Herod was glad of an opportunity to see Christ. He wanted to see some of his mighty works. He asked Christ many questions. But Christ made no reply. He knew Herod and the manner of life he was living and he treated his curiosity with contempt. He had no time to waste on the impenitent wretch who had taken his brother's wife for his own and who had murdered John the Baptist.

What an impious man was Herod! So he sent Christ back to Pilate. He was a problem. Pilate also asked Christ a question, "What is truth?" But this question was not answered. He who asked it was not sincere; and Christ never tried to explain the truth to such a man. Only the sincere man gets an answer from the Son of God. How often we fail to get answers to our questions put to the Master. It is because we have not fully broken with the world and identified ourselves with the great purposes of the kingdom. At this Conference we need to be prayerful and earnest. We need more grace at a gathering like this than anywhere else. The abandon of a conference session makes it necessary for us to get close to the eternal throne. May there be nothing thought or said or done during our stay at this Conference that will not mark us as the true disciples of Christ."

"Come Holy Spirit, Heavenly Dove" was sung with much spirit, and Rev. R. G. Mood came forward and called the roll of the Conference. Nearly all the preachers answered to their names. R. G. Mood was unanimously elected secretary. He is efficient and faithful. He was given a good list of assistants. The committees were announced. Connectional papers were referred to their appropriate committees.

Mayor McElroy was introduced and welcomed the Conference to the hospitality of the city. The Bishop responded felicitously.

The presiding elders made their reports as follows:

W. W. Watts, P. E., Bonham District: The preachers in this district have worked hard. One new charge organized during the year, covering a large mission territory. Collections short, only about seventy per cent of assessment raised. The cause of this shortage is well known. Considerable money spent in rebuilding and remodeling churches and parsonages. Salaries have shared in shortage with other collections. More than 700 have been received into the Church during the year.

T. H. Morris, P. E., Bowie District: The Bowie District has had a prosperous year, considering the disadvantages under which we have labored. In the summer the political agitation seriously interfered with our revival work. In the fall the war situation seriously interfered with our collections. For five years we have had a succession of crop failures, and this year we have made a great cotton crop, and cannot get anything for it. Our people are in debt, and are struggling to keep out of bankruptcy. In some sections in the district there has been an exodus, on account of the shutting down of the oil operations. Electra has lost almost half of her population. Others have been effected seriously. Despite all this, our district makes a good showing. We have a net gain in membership of about 500. Most of the salaries are paid—ninety-five per cent paid on the entire district. The collections ordered by the Annual Conference will be considerably below this. A few charges will pay in full. The shortage will occur in the rural sections, where the people are entirely dependent on cotton. About seventy per cent church at Bowie. We have built a

church at Marvin's Chapel, on the Dundee Charge, valued at \$1000. We have completed the church at County Line, in Burkburnett Mission, valued at \$1600. We have spent \$475 on the supernannate parsonage at Bellevue. We have paid off debts on various charges, and made improvements in others. The Sunday School work is progressing finely. An improvement is noticed at almost every place, both in interest and attendance. The Sunday Schools are supporting a missionary in the foreign field, and have raised as special for missions between \$400 and \$500. The League work is improving. We have now three Leagues in the rural sections. They are among the best Leagues in the district. The Woman's Missionary Society shows activity and advancements. Altogether the district is prospering.

Rev. O. F. Sensabaugh, P. E., Dallas District: We have had a good year every way. Advance along all lines. More than 1859 have been received into the Church. Total membership in district, 7524; total enrollment in Sunday Schools, 8963. Pastors' salaries raised to the extent of \$2000. Four new parsonages at a cost of \$21,350.00. Raised for all purposes about \$129,775.76. Large increase in enrollment and regular attendance in the Sunday Schools. Increase in amount raised for Sunday School expenses. Eleven of the sixteen charges paid in full. Our Leagues have made progress. A decided increase in the circulation of religious literature. Grove Church has paid off the old debt. Something like \$1000 has been raised by the City Board of Church Extension for local purposes.

S. C. Riddle, P. E., Decatur District: The year has been one of varying vicissitudes. The unprecedented rains of the winter handicapped the work generally for several weeks. The primary election had a sadly demoralizing effect in different ways; and a general rain just before harvest damaged the wheat crop about seventy-five per cent and everybody knows about the low price of cotton. However, we are able to report some very successful revivals resulting in about five hundred conversions, and there have been several conversions at regular services. Sunday School work has made marked advancement; the Leagues report increase in zeal and growth in membership; some improvement has been made in church buildings and parsonages. An elegant parsonage has been built and furnished. One parsonage destroyed by fire, and a new and better one is being built. Our preachers have suffered and toiled heroically and we face the future with faith and hopefulness.

Rev. J. F. Pierce, P. E., Gainesville District: The year has been one of hard labor on the part of the preachers and self-sacrifice on the part of the people. Hence, under present conditions, a very fine report. Eight charges have paid all claims, ten have paid the salaries. The collections have not been so well. We have had 789 conversions, 699 additions, net gain of 342. We are building a church—Whaley Memorial—which, when completed, will cost \$23,000. Our Sunday School work is in a most flourishing condition. Under our district organization, the efficiency of Sunday Schools has been improved fifty per cent. The Sunday Schools have raised a \$600 special for missions. Nearly all schools contribute to missions and observed Children's Day. We have fourteen Women's Missionary Societies and eleven Epworth Leagues.

C. M. Harless, P. E., Greenville District: Many of my preachers have displayed the heroic spirit which you, Bishop, and some of the presiding el-

(Continued on page 4)

## The Cradle: What It Means

**J**ACOB makes his last will and testament: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Israel studied the signs of the times.

Millions watched for the dawning light, nations of vast dominion pined for "the fulness of time." Worn and weary, they sat by the rivers and hung their harps upon the willows. What hand could sweep the chords, and how could they sing the Psalms of David in a strange land? Forty fleeing centuries had seen a vast host dwindle down to the House of Judah. The House of Israel was a byword. A once world-power wept over the tombs of prophets and the shrines of kings. Drowsy sheep and shepherds had lain down beneath Judean skies until the morning broke again. Suddenly the air was white with wings. Above the indescribable roll of music they caught the long lost chord in the song of a world's redemption. Life and immortality came to light. New blood flowed in a dead world's veins. Tombs became a gateway to life. Tears were radiant with glory. Hovels were changed into mansions. Prisons were transformed into palaces. A world's aching heart found vent in One acquainted with sorrow. The angelic song sent a throb of power to earth's remotest bounds. Staggering under the bigness of it, a dazed people began to stir. It had been a weary march of forty centuries from Eden to the Cross. And now nearly twenty more from the Cross back to Eden. The Child of Bethlehem took His place in history, and now all history takes its place in Him. Around the Manger earth's song and story have lingered, until His name is on every tongue and in His presence the weary wait for rest.



# Joy To The World - - - The Lord Has Come

## A CHRISTMAS WISH FOR YOU.

- \* A Home whose atmosphere is holiness and whose abiding guest is Christ;
- \* A Circle of Lovers who warn, soothe and understand;
- \* A Cluster of Heart-Friends who compel you to be your best;
- \* A Memory sweet-scented with the joys of other Christmas days;
- \* A Reverence that clothes motherhood and childhood with divinity;
- \* A Vision of the splendor which shines in lowliest things;
- \* A Sympathy which goes out unceasingly toward the weak, the helpless, and those who have no friend;
- \* A Joy that sings through words kindly spoken and deeds nobly done;
- \* A Generosity, untiring, uncalculating, looking for no return;
- \* A Peace that will carry you through any confusion with the peace of Christ;
- \* A Courage which marches ahead over rough roads against storm winds;
- \* A Faith which strikes its roots deeper because it has been shaken;
- \* A Wisdom that is larger for the year's suffering and blundering;
- \* A Trust which banishes worry, cures complaining, and crowds out fears;
- \* A Heart which never seeks to be greatest, never fears to be least;
- \* A Love which can fill in the loss of any and all of these and make every day a King's Birthday.

—Hugh Elmer Brown.

## PEACE ON EARTH.

By Rev. Fitzgerald S. Parker, D. D.

Ancient history is so much made up of the story of wars that we may infer that war was the normal state of the peoples who developed the earliest civilizations. Barbarian tribes live in the attitude of war with their neighbors, even if not in actual conflict. The keenness of the savage eye and quickness of ear have been attained for a defense not so much against wild beasts as wild men. Biologically, war, whether in its crudest forms or its highly developed art, has had a large part in shaping the heredity of man. Biologically, war has been an equal factor in molding human institutions. Israel's demand for a king was based on their need for a leader who could go before them into battle, and they chose Saul by a standard of physical prowess.

It is a long way from the tribal organization of Israel, just emerging into nationality, to the great states of modern Europe; but today the greatest ruler among the kings and emperors of the twentieth century, the German Kaiser, is preeminently a man of war. His achievements in the arts of peace have probably surpassed those of any, perhaps all, his contemporary rulers; but it is in preparation for war and in the actual practice of war that he is most eminently proving himself master.

The weapons of war found buried with the bones of prehistoric men, the medieval walls that still enclose the older districts of cities, the armies and navies that raise the problems and create the menace of modern industrial nations; yes, the booming of monster cannon and the roar of machine guns of Belgian, French, Prussian, Austrian, Russian, and Asiatic fields of battle; yes, the inherited minds, bodies, and institutions of men—all bear witness to the strength of the hold of the passion of war on human life, whether in its simpler or more highly organized forms.

If we would more fully understand the strength of this persistent tendency, this overpowering passion of human nature, we must measure also the force of the impulses and motives by which it is re-enforced. Racial antipathy is one of these auxiliaries to the passion of war. Even Christians, who formally believe that "God hath made of one blood all nations of men for to dwell on all the face of the earth," often inconsistently despise other men for no other reason than that their facial angle is more acute or their skin more highly pigmented than their own. Race contempt, injustice, aggression, war—this is the chain of consequences. Greed causes wars of conquest. Only less devilish than the passion for revenge is the ambition of rulers, and both are causes of war. Lofty and pure motives of patriotism are often invoked in the waging of war. Whatever the underlying cause, patriotism must be appealed to in order to enable a nation to sustain the strain, sorrow, loss and hardship of war. Both demagogue and war lord count upon the response of patriotism for the realization of their selfish and ambitious designs.

As we have been trying to measure the full strength of the war passion, how wildly impossible seems the idealism of the song of the Christmas angels!

And man at war with man hears not  
The love song which they bring.

Did the angels really announce a new dispensation, or was that first Christmas but a bright dream to fade

away at last, though like an arctic sunset long to linger in prismatic beauty on frozen plain and hill? Have we faith in the mission of the Christ equal to that of the ancient prophet of Israel who, foreseeing the day of the Prince of Peace, said:

"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever?"

Do we believe that the passion of war is so strong and so deep-seated that "the zeal of the Lord of hosts" cannot perform this? More than once men have stood aghast at the murderous desolation of a war and have declared that it was "the last war." The prophet looked for no end of war until its fatal implements should be destroyed. The "last war" would be the burning of the weapons of war, an era when men would "beat their swords into plowshares, and their spears into pruning hooks." Our own times have not encouraged belief that the last war is being fought. Never before have science and government with resources so vast so devoted these resources to preparation for war.

Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the angel strain have rolled  
Two thousand years of wrong.

But is there, at this Christmas season any relief? Do any clear beams of the light of the new day penetrate the smoke and fog of battle? Yes. Among many signs of the times that require a hopeful reading is this: The nations feel called upon to justify war by appeal to moral standards. This is not unprecedented in fact, but in unanimity and sincerity it has no precedent. The Peace Conference at Constance, that had hastily adjourned on the eve of war, is thus far vindicated. The doors of the Hague Peace Palace may be closed while those of the temple of Janus swing wide open; but before the greater tribunal of the moral sense of Christian civilization nations are contending in the forum of righteous judgment, the while their armies are upon sanguinary fields applying the doctrine that might makes right.

If the world has not yet been brought under the full power of the ideal of Jesus, it has, nevertheless, come to the acknowledgement of that ideal. The Child that is born this day is the world Lord. World peace is no longer only a bright dream, but a definite goal that comes into range of vision and toward which the nations move.

From acknowledging the ideal the nations will come to applying the program of Jesus. War still works its woe, but judgment and justice have emerged through the clang and carnage. These principles are applied in all relations of life, save those of nation with nation, and even in these days they are applied in part. Even in these days of war and appeal to the sword let us listen for the angel song. This is the anniversary of the nativity of the Prince of Peace. Do we really believe that it was "God manifest in the flesh" that called forth that burst of song,

Glory to God in the highest,  
And on earth peace, good will to men?

We confess the divinity of our Lord. Do we really believe that he is divine and, despite the present strife, that he can save the nations from the sin, the crime of war? Then let us join

In the song of the angels; let us pray that the peace of God may abide in human hearts, freed from passion through his love; that it may extend through neighborhoods, fill the nations and cover the earth.

For lo! the days are hastening on  
By prophet bards foretold,  
When with the ever-circling years  
Comes round the age of gold.  
When peace shall o'er all the earth  
Its ancient splendors fling,  
And the whole world send back the  
SONG  
Which now the angels sing.  
Nashville, Tennessee.

## THE FIRST CHRISTMAS.

By Rev. T. W. Rainey.

The sweet light of a clear, cold morning in December of the year of Rome 747 was trembling faintly upon the horizon above the mountains of Judea. The town of Bethlehem, lying not far off upon the crown of the hill, was slowly waking from its slumber, little dreaming of the wonder which had happened in the field of Boaz and in the grotto of Abishalom.

Upon the confines of the village stood the house of Anos, the shepherd, who kept his flock in the fields by night. In the doorway of the humble cot stood Salome, his wife, an earthen jar in her hand, which she was about to fill from the cistern at the end of the court.

She had just risen from an uneasy sleep into which strange but indistinct visions had come, and was still laboring under an excitement which she attributed solely to the absence of her only child, who for the first time had spent a night away from his mother's side, and had kept watch in the fields with Benhall, Eber and his father, the shepherds.

When she had filled her jar to the brim and had turned to the entering in of the door, she heard a faint shout and saw Eliel in the distance running alone down the slope of the opposite hill.

She clasped her hands in sudden fear, believing that some accident had happened in the fields, and when she could distinguish the features of the boy, agitated as they were, and the eyes preternaturally bright, her limbs trembled and she sank upon the flagstones of the court.

"Mother, mother," cried the lad, "be not frightened. I bring good news and true for thee and all of us. My father comes behind, but I could not wait upon his slow steps," he cried throwing himself into his mother's embrace.

"Oh, mother, I am happy that I went out last night, of all nights, and blessed be the God of our fathers! I have heard the music of heaven, and I have seen the glory of the Lord." And he burst into tears and hid his head upon Salome's breast.

She soothed him with soft words, seeing that he had been strangely overwrought, and, recovering her own self-control, chided him as a timid boy, a dreamer of bad dreams away from his mother's side. "What wilt thy father say? He will call thee a frightened dove that must cuddle and coo in thy nest under the eaves for fear of the owl or the hawk," and stooping, she kissed the tears from his lashes. "Not so," said the lad, with a flash of spirit, "we were all awake and were talking of the acts of the bloody king, Herod, who in his old age has become so terrible. Not one slept, for our hearts were heavy as we thought of Zion in her chains, and whispered of the promise which Israel waits to see. And it was while we spoke of these things that the wonder happened of which I told you."

"What is all this that thou art telling me, my Eliel?" said Salome, with a half rebuke in her tone. "Ye all were sleeping upon your post, and conscience tormented thee with dreams."

"Nay, mother, what we have seen we have seen. We have indeed heard the music of heaven, and we have seen a vision of angels. And we also ran to the grotto of Abishalom and have found the Child. We worshipped Him, for we remembered the words of the angel, and then, indeed, the face of the Baby was wonderful, so that the cave was filled with light, and we covered our eyes with our mantles as our Prophet Elijah did."

"Now, now, what is this I hear of visions and music and a Babe in a grotto?" protested Salome; "I shall lay thee upon thy couch until the sun is risen and has driven these vapors of sleep from thine eyelids."

"O, mother!" cried the boy, "do listen while I tell it all from the beginning." Then Salome, more to please him than to hear a strange thing, for her eyes were not yet open, bade him go on.

"It was toward morning," said Eliel,

for Benhall, being acquainted with the stars, can tell the hour of the night by their course in heaven as by a dial. And it was very dark, the darkest hour of the whole night, he said, so that the light was more wonderful and blinded us as the sun at noon. And while we sat on the stones of the broken wall that runs by the field of Boaz, and the sheep were sleeping so that not so much as a bleat was heard; and while we were watching a star which was so bright, Benhall told us, because two stars came together, or something like that, a mist began to gather, and it grew thick above us like a cloud, and we were all frightened and sprang from the wall. And we looked and could not see each other. But immediately as I cried out for my father, the vapor began to glow as though the sun rose beyond the mountain. And we fell upon our knees and saw the angel of the Lord upon the cloud as though it were drifted snow, and his raiment was whiter than the light, and his face was bright like a flame, yet it was so gentle that our fear passed and we scarcely breathed. And then, mother, we heard the music of harps softly breathing like the wind in the tree-tops on the mountain. And the voice of the angel, like the sound of a clear trumpet, sweet and far off, came to us until our hearts melted in us. And I remember his words, for he said, 'Unto you is born this day, in the city of David, a Savior, Christ the Lord.' And he told us to look for the Child in the grotto, which thou knowest is near the house of Abishalom. And then we heard the sound of many voices and the harping of harpers, like the noise of a distant storm and the sky was full of angels as though each star had taken wings and come down to us. And when the light was gone and everything was still, we looked at each other, but we could not speak, until my father, stooping, took off his sandals, as we all did like Moses before the Burning Bush, and my father whispered: 'Blessed be the God of Israel, who only doeth wondrous things; and blessed be His holy name forever; and let the whole earth be full of His glory.'

"And then Benhall, being old and wise, said, 'I go to see this thing that is done in Bethlehem, the city of David, for surely the Lord hath remembered His people, and a King is born to us yonder.'  
"And, leaving the flocks, being filled with wonder, we ran together and came to the place of which we were told. And Eber, stooping, went in first and we followed after, and so we presently stood in the stable of Abishalom and saw the Child lying in the straw of the manger, with the cattle around. And there was no lamp, and it was dark without, but a light shone in the place, and we could not tell whence it came. And we went on our knees and crept up close to see the Babe, and Eber took the silver clasp from his girdle, which his rich cousin in Jerusalem gave him, and laid it at the feet of the Child, and he said: 'It hath pleased God to give David a Son to sit upon His throne forever. Now let me die in peace.'  
"And with that we all kissed the wood of the manger and stole away. And it is true, mother, and I have come to get my gift to bear to Him who is our King."

Salome, convinced by the whole demeanor of the boy and by the thrill which he had imparted to her own spirit, pressed him to her breast and cried: "Now thou art a true and noble lad, and in thee dwells the spirit of our fathers. Thy desire is toward God, and it is meet that thou shouldst bear a gift to the King, who is sent to break the yoke and to open the doors of the prison, and to give the garment of praise for the spirit of heaviness! But what wilt thou take, my child, seeing that we are too poor to send any royal gift, nor even a silver brooch, like that of Eber? Wilt thou take oil and wine or bread and dates?"  
"Nay, mother, we are poor, and God knoweth right well that we have nothing rich and rare, gold nor jewels nor costly raiment. But give me now the girdle which our cousin, Zacharias, gave me for repeating the tables of the Law, and I will run with that. It is a brave ornament, and I love it, but it is the best I have, and nothing else will do."

Taking down the cedar-wood casket, she placed it in his hands, and, like a young doe, he sprang away through the door and ran with light steps toward the grotto.  
Mary reclined upon her rude couch of straw and clasped the tiny fingers of her Babe in her hand. The Infant slept, quietly, oblivious of all the wonders of the world about Him into which He had come, as all other infants have come since the beginning of the race, but with a secret in His heart which should gladden the earth as the shower and the dew.

With a grave but tender and winning look Mary turned her eyes upon Eliel as he crept timidly near. "Thou art the lad who came with the shepherds," said she, with a smile of sweet encouragement. "Hast thou come again to see the Babe? Is it not a goodly Child? Come hither, lad, and touch His hand. What is this casket which thou hast brought?" "I am not rich, as thou canst see," said Eliel, timidly, "and I have only this girdle which Zacharias gave me for learning the Law. But my heart is in it." And with that he laid the beautiful embroidered thing upon the outstretched hand of Mary, and with a tear swelling beneath his lashes he fled from the place with a light and noiseless step.

## THE MAN WITHOUT A CHRISTMAS.

"The man without a country" was in a pretty bad fix. But it isn't a circumstance to the man without a Christmas.

And who is the man without a Christmas? The heathen who knows not of the blessed Christ child, the poor children in city and country who have no Christmas presents and Christmas cheer to brighten and gladden their dreary lives? Yes, these are surely and sadly without a Christmas.

But there is another without a Christmas. He knows of the Christ child, but it brings him no peace; he has ample money for gifts, but it brings him no joy.

The man without a Christmas is the man with no joy in his heart, no love in his life, no gracious, generous impulses in his soul.

For him the Christmas bells ring out no peal of joy, the Christmas carols bring no message of peace and love. Selfishness sits on the throne of his soul. Greed has become both conduct and creed.

The poorest of earth, with the love of God in his heart and a trifling gift for child or friend in his hand, is honored and favored and blessed immeasurably above the man without a Christmas.—Methodist Recorder.

## THE WONDERFUL BIRTH.

The most wonderful story of all the ages is the story of the Babe of Bethlehem. The world dates its second birthday from the night when Jesus was born in that unknown inn of the obscure Judean village. Then began the world's regeneration, its re-birth and the forces which are producing that regeneration find their source in Him who was born to be the King of all men, the Ruler of all ages. When we consider who he was and what He was to do, it seems but fitting that the angels should herald His birth and the world should be stirred at His coming.

It is true that His birth is shrouded in mystery. Roundabout His cradle the clouds hang dark, impenetrable, and human eyes may not read the mystery of the Incarnation. To know how God became man is not granted unto us; to know that Jesus was born the Savior of men is an experience possible to all.

For this is like no other birth the world ever saw. The world has had thousands of great men and the names of many are inscribed in enduring characters upon the walls of earth's lofty hall of fame. We are proud of these. The names of Moses, Plato, Leonidas, Homer and Shakespeare are household words with the whole Western World, while Zoroaster, Sakyamuni and Confucius are just as familiar to the overflowing populations of the Orient. But amongst all these there is none who stands as a rival of the Man of Nazareth. His name is still above every name, and the sharpest criticism and the most malignant opposition have only helped to bring out into still bolder relief the unapproachable uniqueness of the Man Christ Jesus.

For He is not as other men. The rolling centuries do not dim His lustre nor lessen His power. The changes which have come over the thought currents of the nations have but emphasized the Christward drift, and the revolutions which have occurred in the civilization of the world have ever been slowly working toward the Christ-ideal. The Babe of Bethlehem is still the world's Master and Lord.

And so it had to be. For, somehow, in that manger cradle God and man had strangely met. The Highest had stooped to inhabit the dust. The triumphs which have marked His onward path have not come of chance, they have been inevitable. The man Jesus might be withstood, but the divinity with Him no power can resist.



In this sense it is true that "He must reign."

But the joy of Christmastide owes its sweetness largely to the tender personal relation of individual men and women to Jesus Christ.

"And those who find Him, find a bliss, Nor tongue nor pen can show; The love of Jesus, what it is None but His loved ones know."

And it is this sweetest personal relation that has made Christmas so real a part of our human life. The Christ of Bethlehem is the Christ of all the ages.

THE CHRIST OF CHRISTMAS MUSIC.

By Polemus H. Swift.

The Christ of the Christmas music is the Light of the world. It was night everywhere without the cave when Jesus was born, but the stable was full of light.

CHRISTMAS CHARM.

The gem of the holidays is Christmas with the most picturesque setting of the year. The word Christmas has become as rich with charming associations as Christianity and as beautiful as the story of the life that gave the word being.

Looking for a prince they found a pauper, expecting a warrior they are shown a child, and seeking a king they are given an infant, for the message of that birth was that royalty was clothed in a peasant's garb.

For his coming in this manner the world was unprepared and had as yet no room for this little stranger. Was the world ever so rude and inhospitable as on this occasion?

The world was sin-stricken, heart-sickened. The curse was laid heavily

CHRISTMAS CAROL.

The earth has grown old with its burden of care But at Christmas it always is young, The heart of the jewels burns lustrous and fair, And its soul full of music bursts forth on the air, When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight! On the snowflakes which cover thy sod The feet of the Christ Child fall gentle and white, And the voice of the Christ Child tells out with delight That mankind are the children of God.

On the sad and the lonely, the wretched and poor, The voice of the Christ Child shall fall; And to every blind wanderer open the door Of hope that he dared not to dream of before, With a sunshine of welcome for all.

The feet of the humblest may walk in the field Where the feet of the holiest trod, This, then, is the marvel to mortals revealed, When the silvery trumpets of Christmas have pealed, That mankind are the children of God.

—Phillips Brooks.

upon humanity and Satan seemed to hold undisputed sway, for never before or since was there such a prevalence of demoniac possession. In spiritual life the lamp of faith burned low. The killing letter of the law was emphasized to the exclusion of the life-giving spirit.

Out of all this sin, darkness, misery and helplessness ascended the soul's despairing cry to the great compassionate heart of God for help, and in the hour of the world's sorest need God laid help upon one that was mighty, for when the fullness of time was come God sent forth his Son.

Much was expected of this son of Mary. With a passion possible only to divinity he addressed himself to the task. His meekness repelled none, his gentleness assured the most revered as well as the little children of a kindly welcome, his sympathy melted the hearts of the impenitent, his tender compassion brought healing to the soul ere the body was miraculously cured, his touching words of comfort in the house of mourning were compensating next in kind to the light his words shed upon the bright hope of a blessed immortality.

The verdict of the rounded years of Christianity declares that the babe of Bethlehem was indeed "the mighty to save," was verily the shadowing forth of "all the fullness of the Godhead bodily." The world knows God better now. It more fully realizes his fatherly care and love. It recognizes his presence in human affairs and his will in history.

GOOD CHEER FOR CHRISTMAS-TIDE.

By Rev. Edwin Whittier Caswell.

All hail another Christmastide! All hail the time of gifts and giving! The Wise Men brought the Child Jesus costly presents. Shall we not bring him tears for pearls, consecration for gold, love for frankincense?

"We are in him that is true," and he is in us, as he was in the child. Our Lord entered manhood through childhood to rediscover the child, that man might have childlike faith. Isaiah saw Jesus as a little child; so Christendom sees him at Christmas time.

and yet hast thou not known me?" Ah, "there standeth One among you whom ye know not." To know him is to love him. The wide world knows the historic Christ, but to have him born in the Bethlehem of your heart, you must believe in him, and follow him. May this Christmastide witness the festivity of the wedding of your soul with the Christ! Then will it be true that "a little child shall lead them;" and if the Holy Child Jesus shall lead us away from sin and self and sorrow, it may be your own little child will meet you at the heavenly gate, and lead you up to him.

The coming of a child often transforms a family. The Christ Child transformed the family of God on earth. Civilization, education and Christianization, have followed his lead. The humanitarian, philanthropic and religious institutions of this age are the result of the influence of Jesus the past nineteen centuries. His light will illuminate mankind as long as time and eternity endure. It is shining brighter and brighter as we near the perfect day of his triumph. Christ has elevated the ideals of mankind from the earthly to the heavenly, from selfishness to self-sacrifice, from sinfulness to holiness, from war to peace. He changed the date of the world's history, beginning a new reckoning of years. "B. C." and "A. D." have the pre-eminence over "In the beginning." He has put his stamp upon history, poetry, art, literature, reforms and civilizations for all the years of time and the cycle of eternity. Why such influence exerted by the Son of God? Because he was "God manifested in the flesh;" therefore great names were given him—the Prince of Peace, Immanuel, the Mighty God, the Everlasting Father, the Lord Jesus Christ, Savior and Redeemer of men, Conqueror and Intercessor. But none are sweeter than the Babe of Bethlehem and the Lamb of Calvary.

It was difficult for the people of Judea, the shepherds and the Wise Men to realize on that holy night that those baby lips would speak Godlike words to all mankind; that those little hands would wield the scepter of righteousness over the kingdom of a universe. They could not know that the manger held the King of kings and Lord of lords. But millions have been finding out these mighty truths every century since that sacred hour.

Every Christmas festivity is a celebration of the anniversary of the day when the Father gave his only Son as the "unspeakable gift" of divinity to humanity. Oh, that every nation, every home and every heart might open their doors, that the Christ may be at the feast! Can it be that some will have a Christmas without the Christ? As well have a cross without a Savior, a manger cradle without a Babe, a hope without a heaven, a soul without salvation!

There was not much room for Jesus when he came—only a manger. The inn was too crowded and exclusive. Herod's palace had no room for him. Herod's soldiers hunted him, synagogues closed their doors against him, society found no place for him, officialism frowned upon him. "He came unto his own, and his own received him not." He had no place to lay his head in the world he had created. His earthly possessions consisted of a borrowed cradle, a borrowed home at Bethany, borrowed money from the fish's mouth, and a borrowed grave. But he who "became poor that we might be rich," knew that the cattle of a thousand hills, the riches of a thousand mines and the treasures of a thousand worlds were all his own. He knew that myriads on earth and in glory loved, worshiped and adored him as "God over all, and blessed forever more!"

How strange that there are other

millions who will not invite the great Guest to the delights of this Christmas occasion! They realize that sinful pleasure has no room for him; dishonest business shuns him; evil hearts bar the door against him, and polite society excludes him. The home of the ungodly rich and the haunts of vice have a horror of meeting the Christ. What an hour that will be when the rejecters of the Son of God realize that the Judge of all the earth will make no room for them in the innumerable company of the redeemed; no room anywhere in his realms of everlasting bliss; while those who made room for Jesus here will find room in his "Father's house" of "many mansions!"

In this holiday season may we not bring many lost ones to Jesus, offer them the Christmas present of the Christ, bring the children to him that he may bless them, encourage the rich and the poor to meet together in harmonious worship of the Master as the Wise Men and shepherds did in the stables of Bethlehem? Let us be able to show men that all human distinctions of caste, wealth, position and power vanish in the presence of the Fatherhood of God and the brotherhood of man, which Jesus embodied and revealed to mankind. We can make this Christmas season the beginning of a spiritual festival that will never end, of a companionship with Jesus as unbreakable as the Holy Trinity.

Christ's entrance into this world was heralded by heavenly music. On his return to the City of God, all heaven resounded with welcoming praises and thanksgivings, as the gates of heaven swung wide for her King. So may our Christmas carols proclaim our welcome of the Savior, as we enjoy the delights of this Christmastide. We will not sing of the Light of Asia, or the Light of Philosophy, or the Light of the Human Intellect, but of Him, who said: "Let there be light, and there was light;" of him who is the Light of life and immortality.

"The angels sang in the silent night, While the shepherds watched and the heavens were bright; And though years like a river have flowed along, Yet we are singing the angel's song: 'Peace upon earth, and good will to men,' And 'glory to God' we are singing still.

"They heralded in the joyful morn When the Prince of Peace as a child was born; And we look back through the ages dim, And come like the shepherds to welcome him; Savior, Redeemer and Priest and King, Our hearts are the gifts that to thee we bring.

"So shall we welcome thee year by year; So shall thou grow to our hearts more dear; So shall no taint of the world's alloy Shadow the light of our Christmas joy, While 'Peace upon earth, and to men good will, And glory to God,' we are singing still."

GLAD TIDINGS.

"Behold, I bring you good tidings," said the angel who came to proclaim the birth of Jesus. For that reason the Gospel is called glad tidings. It is good news from a far country. Never were such glad tidings brought to men as the angel brought that night.

This message was glad tidings for the children. Perhaps no child heard the song of the angel that night, but the chorus has been ringing in the ears of the children ever since. Never did anyone come to the earth with such abundance of blessings for little children. On that night the children's Friend was born. Many have made children their special care. They have invented methods of teaching children and schemes for benefiting children. But the words and work of Jesus far excel them all. When He came childhood held a low place in the estimation of men. Little had been done for children before that day. But Jesus laid his hand on childhood and lifted it to a higher plane. Since that day the importance of childhood has steadily grown in the thought of men. Children are happy now because of what Jesus has done for them.

The message of the angel was glad tidings for woman. It is needless to remind the reader that woman occupied a low place when Jesus came. The fact is well known. On that night the best Friend of woman entered the world. He understood womanhood. He entered into sympathy with woman in her low condition. He taught men doctrines which have emancipated woman and elevated her to her true place. Surely the women should raise the highest note in the chorus

of praise to the Redeemer which ascends from earth to heaven on Christmas morning.

Glad tidings came to the homes of men. What is home in lands where the name of Jesus is unknown? When we look upon the Christian home, with its love and confidence and peace and happiness, we can hardly appreciate so great a boon. We have been familiar with it all our lives. We have known little of any other kind of home. If we could place a pagan home and a Christian home side by side for a day and contrast them, we should be able to appreciate what Jesus has done for us. It is well that in the home Christmas should be celebrated. Amid the festivities of millions of Christian homes let Jesus be enthroned, for to him we owe all this joy.

The glad tidings of Christmas came to the poor. On that memorable night the best Friend of the poor came to the earth. He came to preach glad tidings to the poor. He pitied the poor as no one had ever done. He ministered to the poor. He took his place among the poor. He refused to be taken out of the ranks of the poor. He would not have rich men come with their wealth and make him rich. He bade them give it to the poor, and follow him empty. In the Christmas song which rises from the lips of mortals let the poor unite with all their hearts. When the poor turn away from Jesus and his Church they turn away from their best Friend.

The sinner also has a part in this chorus. The enemies of Jesus called him the friend of sinners. They spoke more truly than they meant. Never did the sinner have such a Friend. Sinners invited him to eat with them, and he went. They gathered about him, attracted by a strange spirit, which they could not understand, and he did not turn them away. When the Pharisees complained that he had accepted the hospitality of a man who was a sinner, he defended his conduct with three of the most wonderful parables ever uttered by human lips. Those parables have led many thousands of sinners to mercy and grace to a dying sinner by his side.

"Sinners whose love can never forget The wormwood and the gall, Go spread your trophies at His feet, And crown Him Lord of all."

The message of good tidings came to the nations of the earth. The Child who was born that night came to work on a grand scale. He is interested in each individual and takes note of the need of one lonely sinner. But he is also interested in the movements of men in great masses and the governments of the earth. He was born a King. The compass of his purpose and the mantle of his sympathy embrace the nations. There are several so-called Christian nations. They do shine with some of the light of Christ. How they contrast with nations which that light has not yet visited. Perhaps they are not yet worthy to be called Christian nations. If half-Christian nations are so superior, what will Christian nations be? Let the nations hail their King and rejoice in his light.

The glad tidings of that wonderful night were meant for the whole world. Others have come proclaiming good news, but no one besides Jesus has brought universal gladness. He is a teacher, an example, a leader, and a Redeemer, not for one people only, but also for the whole world. He is sending out his light and his truth into all the earth. It is needed by all. It suits all men. It will yet reach all men, and the whole world shall crown him Lord of all. Then from every valley and mountain, from every continent and island, the little children, fathers and mothers, aged men and women, and sinners redeemed from sin shall send aloft a grand anthem of gladness, "Hallelujah! The Lord God Omnipotent reigneth."—The Christian Advocate.

NO FAILURE WITHOUT TRIAL.

One cogent answer to the charge that Christianity has failed, because it has not restrained the nominally Christian Nations from the present war in Europe, is to be found in the statement that Christianity has never been tried, civilization has never been Christian. It is because the Nations have ignored or deliberately set aside the principles of the teaching of Jesus Christ in their diplomacy and adjustments. The Nations have not made the venture of faith—they have not been summoned, as in the olden time, to repentance and works meet for repentance. Christian people have not set their faces like flint against the iniquity of war.—Selected.

Love is a divine prodigal and feels it has given nothing till it has given all and yet the more it gives the more it has to give and it is enriched by its impoverishment.



## North Texas Conference

(Continued from page 1)

ders have referred to. Assessments on salaries and conference collections are considerably short. Kavanaugh, Wesley, Wolfe City and Celeste paid everything in full. On Campbell Circuit there have been 184 conversions. In Celeste 119 conversions. At Commerce there were 185 accessions to the Church. For the first time since Commerce became a station the salary was paid without anybody paying more than they were assessed. Several Leagues have been organized. Several debts paid. Some improvements. There have been 1299 conversions.

Rev. C. A. Spragins, P. E., McKinney District: The preachers and officials have been most faithful. Financially and distressed cotton has affected our collections. Out of forty-four Churches in the district thirty-three have paid out in full for the support of the ministry. There have been 659 additions to the Church. Have raised on churches and parsonages \$15,739. There have been 287 additions to the Church during the four years. Have raised for churches and parsonages during the four years \$57,499. Salaries for preachers have advanced from about \$14,000 to \$19,000 in the four years.

W. F. Bryan, P. E., Paris District: We have had another good year on the Paris District. Have had some very fine revivals resulting in 1972 conversions. Received on profession of faith 538 members, by certificate and otherwise, 551, total members received 1149. We have fifty-nine Sunday Schools and there has been a marked increase in attendance and interest in Sunday Schools during the year. The Epworth League work has about held its own. The Woman's Missionary Societies have made good advancements. The conference collections are not so good as last year. A number of the rural charges are behind on the claims. However, we have raised more than \$1900 special for missions in addition to the regular collections. Built a nice modern cottage as a superannuate home for Bro. Blackburn. Two new churches have been built, others improved; some debts paid, and \$2500 improvements on one parsonage. Quite a number of salaries are paid in full, with others slightly behind. Our pastors have worked faithfully, and let me add that it has been very gratifying to see the loyalty of so many of our laymen in these trying times. Many of them have met their obligations to the Church who were not able to meet them in the business world. We serve a noble people.

Robert Gibbs Mood, P. E., Sherman District: Of my six years as a presiding elder, this year has in many respects been the most pleasant. The year's work has moved smoothly to the main, my association with the preachers and people of the district has been a constant delight and we have made considerable progress. There have been 585 conversions in the district, 1953 additions with a net gain of 766. The revivals in the district have been far better than last year and I think there has been decided growth in the spiritual life of our people. The preachers will, of course, report their work in detail, but I must say in their behalf that each one of them has done hard and faithful work and no man has ever worked with a more brotherly and loyal set of men. We have organized one new Church, four new Sunday Schools and four new Woman's Missionary Societies. The work of our women has been very fine in every respect. We have built one beautiful new country church and the conference will note the new addition to the church in which we are meeting. We have paid on old indebtedness on our church property in the district over four thousand dollars, and have expended in repairs and improvements \$21,284. I have done the hardest full's work of my life and I have seen evidences of sacrifices in order to meet the conditions that confront us that have brought joy to my heart but in spite of the efforts of all of us there is some shortage in salaries and a considerable shortage in the collections. We have about 450 subscribers to our Church organs and we report seventy-seven new subscribers to the conference organ for this year. Taken altogether we may say we have had a good year.

R. C. Hicks, P. E., Sulphur Springs District: About 1200 professions of faith, 860 accessions to the Church, a net gain in membership of about 500. Built one new parsonage and a new church. Preachers have been faithful, and harmony prevails. Collections are short. Much that was

subscribed early in the year failed to be collected, but judging from statements of bankers and other business interests the per cent of Church collections exceeds that of the business world, which speaks well for our people.

Rev. A. L. Andrews, P. E., Terrell District: We have had a good year on the district. The preachers have been faithful and true. We have had many good revivals, a large number of conversions and accessions. Have improved some church buildings and parsonages and paid some debts. Under the circumstances our financial reports are encouraging. Had conditions been more favorable we would have nearly or quite come out in full along these lines. The work generally throughout my district is in good condition.

Dr. C. D. Bulla, of the Sunday School Board, was presented and he spoke a few words in behalf of this great cause.

In the afternoon Rev. P. R. Knickerbocker preached an eloquent sermon to a large and appreciative audience. At night, Rev. Jno. R. Allen, D. D. preached an instructive sermon and he was heard by a large congregation.

I picked up a few reports from a number of the brethren as I had opportunity. Rev. Ira C. Kiker, of Cisco, had a good year. Salaries of preacher and presiding elder paid in full. More than half of the benevolences was paid, but \$100 in specials was contributed. Seventy-seven per cent of the conference collections was paid, and about \$11,000 subscribed for new church and parsonage. Rev. D. B. Doak is a capital worker. All his collections for the Grand Prairie Charge were paid in full for the first time in several years. Had two good revivals; and to cap the climax, a baby girl was added to the parsonage household. Rev. G. R. Slagle, of Dundee Mission, was paid his salary in full and \$50 in excess. Had twenty-eight accessions, had six Sunday Schools with an average attendance of 244; built one church worth \$1000. Rev. G. B. Carter, of the Decatur Circuit, had his reports about full, had gracious revivals, good Sunday Schools and a good year generally, despite financial conditions. Rev. E. V. Cole, of St. Jo, had a net increase of sixty-four; all collections in full and about \$800 for other purposes, and contracted for a new church location. Rev. John V. Davis, of Campbell, reported 184 conversions, 122 additions, 75 per cent of Advocate money collected, 90 per cent of collections up, two Leagues, organized one Woman's Missionary Society, and a good year all around. Rev. N. R. Stone, of Nocona, was paid his salary in full, all collections full, eighty-six accessions, and salary increased \$400 in two years.

Thursday morning was cool and crisp, and the rain was good. Rev. John M. Moore lead the devotional service.

Rev. Claude Simpson had a great year at Oak Lawn. Collections in full, 161 net gain in membership; paid for all purposes, \$20,400. An excess was paid in all assessments. The Sunday School has grown to five hundred and forty-one.

A message was received from E. W. Alderson, stating that his good wife was seriously ill and that a surgical operation was necessary. A message of sympathy was wired to him and special prayer was offered for the recovery of Mrs. Alderson. The prayer was led by Rev. J. L. Pierce.

Doctors Linebaugh, Morgan and Hamilton, of Oklahoma, were introduced. Also R. A. Burroughs, of the Orphanage. Also several other brethren from Oklahoma, whose names we failed to catch. Tony Hill Jones was introduced and made a very humorous speech, asking the conference to meet him in the schoolhouse yard at adjournment and have a picture taken. He created much amusement. The applicants for admission on trial were called and a good class was received.

Rev. New Harris, of Trinity Church, Dallas, closed his last year successfully. Had 102 accessions, paid the church debt, built a splendid parsonage at a cost of \$10,000, raised for all purposes \$16,000. Epworth League supporting a missionary and a native helper and the Sunday School also supports a native missionary. All collections in full.

Those remaining on trial were called, they reported their work and their characters were passed.

The class of the fourth year was called and they made uniformly good reports and were elected to elder's orders. The class of the third year passed into the class of the fourth year. Rev. Frank M. Richardson, of Bells, made an exceptionally fine report. He is a grandson of the late Dr. Frank Richardson, of the Holston Confer-

ence, and of the famous men of the hill country. The young man has many of the characteristics of his grandfather. He has a bright future.

Rev. E. S. Husey was granted a location at his own request. He is a good man and has the esteem and confidence of his brethren. Rev. J. O. Davis' name was called and after much disciplinary procedure, he ceased to be a minister and a member of the Methodist Episcopal Church, South.

Rev. F. O. Miller, agent for our Superannuate Homes, reported thirteen homes provided for our old ministers and their families are happy and contented in them. This property is valued at \$19,800.

Rev. J. D. Scott, of the San Antonio Rescue Home, was introduced and spoke in behalf of that splendid institution.

Rev. N. C. Little, of the Mount Vernon Circuit, reported well. Conversions, 165; accessions, eighty-six; seventy-eight on profession of faith, thirty-four Advocates taken. Deficit on salary for presiding elder \$11, for preacher in charge \$63.35. These deficits are more due to want of business methods than want of ability to pay. Two hundred and thirty-one dollars paid on conference collections, leaving a deficit of \$158. All of this was assessed and subscribed, and under normal conditions would have been paid. This section has failed for two years to make feed for their stock. This has worked a great hardship upon the farming section of the country. Again, the fruit crop is one of main dependence in this country. This year, instead of shipping 300 cars, they did not make enough fruit to supply home consumption. A short cotton crop following upon this made it impossible to make full collections in the end. On all other lines the Church has gone forward. Our good women raised in their work \$145. The Sunday School in Mount Vernon is growing at every service in interest and power.

In the afternoon the citizens of Denison gathered in autos near the Church and gave the preachers a ride over the town and its vicinity. It was quite a treat to them and much enjoyed.

At night a great audience filled the church to hear Dr. C. M. Bishop deliver an address on "Social Service." It was an address of wide range, very thoughtful and qualified to do much good.

Brother Shugart, of Tyler Street, Dallas, made a fine showing the past year. He received 254 accessions, making his present membership 691, a net gain of 59 per cent and paid for all purposes \$6000. This Church is two and a half years old.

Friday morning was crisp, cool and dry. Rev. John R. Allen conducted the opening service. The Bishop read one of the Psalms, and his comments were very pointed and spiritual.

During a heated discussion, touching the admission of a young brother on trial, the North Texas Female College girls filed into the gallery in full uniform, and the Conference rose and applauded them. They were so numerous that they ran over and filled up a part of the Sunday School room. They made a lively impression and for the time being they held the attention of the Conference.

Rev. S. R. Hay, W. D. Sauls, S. H. C. Burgin, P. R. Knickerbocker, W. D. Bradford were introduced. Mrs. Key was also introduced amid applause. She spoke a word for our school. Dr. H. A. Boaz was introduced to the Conference.

The Committee on Orphanage report was read by Rev. W. R. McCarter, and Rev. R. A. Burroughs addressed the Conference on work of the Orphanage. Dr. Bradford spoke in the interest of the Theological Department of Southern Methodist University, and his speech was earnest, comprehensive and overpowering. The whole Conference hung upon every word he uttered and responded with enthusiasm to his burning deliverance. It was truly a great speech and carried conviction all along the line.

Bishop McCoy followed in a stirring appeal on the same subject and he was often cheered by the large gathering. In fact, the University has the right-of-way in the North Texas Conference, but those two addresses accelerated the progress of our interest in the institution.

Rev. Dr. J. A. Bray, Secretary of Education for our colored school, was introduced and spoke for Paine and Lane College at Augusta, Ga. He proved to be an able and captivating platform speaker. He was given close attention. "I am here to add coloring to your proceedings. We do not have to waste money in our colored work on cosmetics and curling irons." With this humor he won the ear and the attention of the



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crowd, and they hung with intense interest upon every word Dr. Bray spoke. He is a well educated, refined Christian man and a most worthy and creditable representative of his race; and our own Church is proud of such a specimen of colored manhood. Our work for this colored Church is bringing forth splendid results.

In the afternoon Rev. J. L. Pierce preached a sermon of unusual force and attractiveness. It was greatly enjoyed by a large audience.

At 5:30 o'clock Denison did the unusual thing. A great banquet was given to the entire Conference at the Chamber of Commerce. A Methodist preacher, Rev. G. A. Jones, is president of this organization, and he presided as toastmaster. A most ample and delicious spread was served to at least 300 guests. It was a royal affair. We have not seen it excelled. The fact is it was a rare treat. And it was jolly and good natured from start to finish. The toast speeches were delivered by Revs. John M. Moore, T. J. Beckham, P. R. Knickerbocker, C. A. Spragins, J. L. Morris, A. L. Andrews, R. F. Bryant, M. L. Hamilton, and Hon. R. C. Dial. For fun, wit and wisdom we have never heard them excelled. There was not one dull moment from 5:30 until 7:30, and after the banquet closed the Conference returned to the Church to attend upon the Educational Anniversary.

Dr. R. S. Hyer and Rev. O. S. Thomas made the addresses.

Thus ended the day, but the Conference made but little progress with its business.

Rev. J. Leonard Rea closed two successful years at Cumby. During that time there have been 175 professions, over 200 additions, built a comfortable parsonage, repaired the church house and built a good church edifice in the country at a cost of \$1500. This is a fine record.

Saturday morning the sky was overcast with heavy clouds and a rainy season seemed threatening again. The Bishop took charge of the opening services, using the hymn, "I Love Thy Kingdom, Lord," and then read the twelfth chapter of first Corinthians with running comments, after which Dr. J. H. McLean led in an earnest prayer. The Conference proceeded with the business. The Bishop called Rev. C. A. Spragins to the front, and after appropriate remarks presented to him in the name of the preachers of the McKinney District a handsome traveling bag. The Bishop remarked that the "outgoing presiding elders are popular in Texas, as all of them are receiving presents as they give up the office." Brother Spragins made a happy response.

The call of the preachers was announced and completed. There was nothing alleged against the character of any of them. They are all men above the taint of reproach. When the name of J. B. Gober was called he spoke a few words in the interest of Wesley College, of which he is the financial agent. He said the school is in fine condition and has a splendid student body. The names of the Old Guard were called and they were continued in their same relation as superannuates. A touching letter was read from "Uncle Sebe" Crutchfield and the brethren appreciated his message. He is now living in Arizona.

"Uncle Ike" Crutchfield made a characteristic speech and gave the Conference many amusing reminiscences. He is one of the best men in the Conference.

Several of these honored brethren were present and spoke to the Conference. They all expressed themselves as happy and hopeful of the future and of the better land.

Rev. J. E. Vinson, one of the most lovable and brotherly men in the Conference, has been away from the State with his sick wife, was privileged to be with his brethren once more, and their fellowship was sweet to him and his was sweet to them. His talk was tender and his life continuously beautified and good.

Rev. J. C. Weaver is one of the best posted men in the Conference on the doctrine and polity of the Church, and he is a conspicuous defender of them, and he is always ready to measure swords with all the enemies of our Zion on all parts of the ground. His age does not dull his powers, but rather brightens them. For many long years he has been one of the most useful members of this body. His talk to the brethren rang clear.

Rev. R. N. Huckabee, of Electra, made a very fine report. More than 150 conversions and a large accession. All collections in full. All the applicants for deacons made exceptionally fine reports. All of them had many conversions and accessions. The Bishop complimented them on their reports. Their reports were also models of brevity.

Rev. A. F. Watkins came to the Conference from the Methodist Protestant Church and was well spoken of by his former Church brethren.

Rev. J. J. Mason, of the Avery charge, reported well. He had seventy-four conversions, sixty-two accessions, sixty-five Advocates, six Sunday Schools, and good literature circulated in the homes of his people.

R. S. Watkins was also received from the Methodist Protestant Church. He is a bright young man and was cordially received after he stated his belief in the doctrine and polity of the Church.

Dr. Stewart and Dr. Rawlings, together with the local pastor, were introduced to the Conference. Also Rev. Brother Turner, of the East Oklahoma Conference, was presented to the brethren.

The Board of Education and the Board of Finance read their reports and under the rule they went to the table for the afternoon session.

The class of admission into full connection was called and they appeared before the bar of the Conference to answer the disciplinary questions and to hear the address of the Bishop. There were twelve of them. The questions were propounded to them and they answered them satisfactorily. Owing to the lateness of the hour the Bishop did not deliver the usual address. He only made them a short talk, but it was good and suggestive. The Conference received them unanimously. Said the Bishop: "The most dangerous thing you can turn loose upon a community is a great big stiff backbone in a preacher without a good head at the top of it." "Some of us brethren have been pulled before we were ripe." His talk was full of just such wise and apt statements.

The afternoon session began at 3 o'clock. Dr. John M. Moore presided. Rev. J. Sam Barcus conducted the religious exercises. Ex-United States Senator "Sawney" Webb, of Tennessee, unexpectedly appeared on the conference floor, and was introduced







## THE NEW THEOLOGY.

## The Atonement.

By J. E. Harrison.

New Theology not only repudiates the sacrifice of Christ for sinners, but casts reproach upon the doctrine of sacrifice.

It is suggested that for Christ to offer himself, or to be offered, the sinless for the sinners, is just about as unreasonable as for the State to hang an innocent citizen to show thieves and murderers what the State thinks of their crimes. Such a thing, New Theology says, would bring a blot upon the State and should bring a blot upon God.

"If Christ loved us enough to die for us, surely God loved us enough to forgive us without Christ's dying."

That sounds very well, but I beg you to consider this: Are we to take the words of men as outweighing the words of God?

These are the words of men: "Surely God the Father, who is one with the Son in character, loves enough to forgive us without any suffering of penalty by an innocent victim."

Over against that I place the words of God. And, since we are to be up-to-date, I take them from the Twentieth Century translation of the New Testament:

"I gave you the account which I had myself received, that Christ died for our sins (as the Scriptures foretold)." 1 Cor. 15:3.

"Him who never knew sin God made to be sin, on our behalf." 2 Cor. 5:21.

"Christ, to rescue us from this present wicked age, gave himself for our sins." Gal. 1:3.

"When he had made an expiation for the sins of men." Heb. 1:3.

"So that his tasting the bitterness of death should, in God's loving kindness, be on behalf of all mankind." Heb. 2:9.

"He was offered up once and for all, to bear away the sins of many." Heb. 9:28.

"After he had offered one sacrifice for sins." Heb. 10:12.

"For Christ himself died to atone for sins once for all—the good on behalf of the bad." 1 Peter 3:18.

"And he himself carried our sins in his own body to the cross." 1 Peter 2:24.

"He is the atoning sacrifice for our sins." 1 John 2:2.

"Because your sins have been forgiven you for Christ's sake." 1 John 2:12.

"Who freed us from our sins by his own blood." Rev. 1:5.

"God puts his love for us beyond all doubt by the fact that Christ died on our behalf." Rom. 5:8.

"Christ, in God's good time, died on behalf of the godless." Rom. 5:6.

"The death he died was a death to sin once for all." Rom. 6:10.

"For our Passover lamb is already sacrificed—Christ himself." 1 Cor. 5:7.

"Shepherd the Church of God which he won for himself at the cost of his life." Acts 20:28.

"In him and through the shedding of his blood we have found redemption." Eph. 1:7.

"Making peace by the shedding of Christ's blood offered upon the cross." Col. 1:20.

"He has reconciled you to himself by the sacrifice of Christ's earthly body in death." Col. 1:21.

"How much more will the blood of Christ, who through his eternal Spirit offered himself up to God as a victim without blemish." Heb. 9:14.

"Thou wast sacrificed and with thy blood thou didst buy for God men of every tribe." Rev. 5:9.

These passages of Scripture, taken from the very modern translation of the New Testament, contradict plainly the words of New Theology concerning the atonement made by Christ. More than that, the statements of Scripture and those of New Theology are irreconcilable.

If one is true the other is untrue. Both can not be true. One is the word of man, thought out by man with the use of the natural mind and powers of reasoning. The other claims to be the word of God and claims to state the facts in the case.

Mr. Wilson has announced a certain policy for the government toward Mexico. Those authorized to speak for him have spoken. Now comes an unfriendly newspaper that gives, it says, the real inwardness of the case.

Whose word shall be taken? The President has shown himself a truthful man. The editor who contradicts him lives a thousand miles from Washington and has not talked with Mr. Wilson.

God says that Jesus Christ was an innocent victim and that he did purchase our redemption by death on the cross. God knows and God is concerned in it.

New Theology reasons it out that it would be ridiculous and shameful for God to let an innocent victim be offered for sinners.

Which shall we accept? The worldly wisdom of men or the divine wisdom of God?

The New Theology says, "God loved

us enough to forgive us without Christ's dying."

The above passages of Scripture justify this belief: "Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men."

And also: "The offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual."

Some men may have been unreason-

able in their notions of the atonement by Christ, but the fact of the atonement by the death of Christ is plainly stated in the Scriptures, which emphasize the death of Christ as the procuring cause of the salvation of a sinner.

Since God, who "so loved the world that he gave his only begotten son," declares that redemption and salvation came by the death of Christ, it is useless to argue that since God loved the world he would save men without a sacrificial death.

San Antonio, Texas.

## Whitefield and World Evangelism

## A SYMPOSIUM.

## WHITEFIELD'S PLACE AMONG THE GREAT EVANGELISTS.

By H. C. Morrison, D. D.

From time to time, in the course of human history, God has given to the world great spiritual leaders.

Perhaps there has never lived, at the same time, in all the history of the Church, a group of men closely associated together, more genuinely permeated with faith in God and love for the human race than that group made up of John and Charles Wesley, Adam Clarke, John Fletcher and George Whitefield.

John Wesley was not only a great preacher, but he was also a great religious statesman. He looked into the future, organized and built for the centuries. In the providence of God his brother Charles wove into poetry and set to music the great truths so forcibly preached by John Wesley.

Adam Clarke, one of the most profound scholars of the time, in his commentaries, gave to the people one of the most lucid and helpful expositions and interpretations of the Word of God.

John Fletcher, the scholar saint, was the embodiment—the incarnation—of the great Bible doctrine of holiness, of perfect love so earnestly preached and so beautifully sung by Charles Wesley.

George Whitefield was the inimitable and flaming evangelist of this mighty religious movement God has raised up and bound together, this remarkable group of men to promote holiness in the world.

The remark is frequently made in drawing a contrast between the ministry of Wesley and Whitefield that Wesley's work has been far more effective and lasting because Wesley organized his work into permanent and durable form, while Whitefield, although he preached with great power and effectiveness, failed to organize.

We can hardly conceive that an all-wise and economical God would raise up at the same time and in the same country so closely associated with each other two men to organize separate and distinct religious movements. It was undoubtedly the Divine purpose that Whitefield should be a mighty mouthpiece, pouring forth a torrent of awakening gospel, a sort of voice in the wilderness, preparing the way for John Wesley, the great doctrinal and organizer. No one will question but that the powerful preaching of Whitefield was a great factor in the religious awakening which made organized Methodism a great possibility and a powerful religious force in the world. Whitefield was not sent to organize and administer Church government, but was sent of God, filled with Christ and intoxicated by the Holy Spirit to preach the gospel. The world has never known a mightier declaimer of spiritual truths, a more fiery torrent of sacred eloquence than flowed from the burning heart and impassioned lips of the immortal Whitefield. He was a preacher who threw himself into the ministry of the Word with an enthusiasm and earnestness never surpassed and rarely equaled by any evangelist who has labored among men, either before or since his time.

In seeking to find Whitefield's place among the great evangelists, we would scarcely know where to locate him. He was entirely unlike Finney, Moody, Torrey, Jones or Sunday. Along this mountain range of evangelistic history, he stands a mighty peak, towering above them all, and differing from them all. Whitefield possessed a most striking personality. When he appeared in the pulpit, or on a box, or raised platform, in an open park or field, he at once riveted the attention of the people. He looked like a man sent from God. He was livid with intense earnestness and spiritual enthusiasm from head to foot. His graceful movements fell into harmony with his unhesitating and eloquent flow of splendid English. Whitefield, while he mightily moved the people, by no means confined himself to the realm of feelings. His sermon appealed to the intelligence of men. He selected great texts. He surrounded

those texts with many quotations from the inspired Scriptures which harmonized with his texts. His text became the commanding officer of a regiment of inspired statements from prophets, Christ and the apostles. His reasoning put men to thinking. His arguments convinced them of the truth of his position. His illustrations flashed the divine light upon their consciences. His powerful appeal and exhortations moved them to decisions, repentance and faith in Christ for salvation. With amazing power and rapidity, he ran his fingers along the whole gamut of human soul and touched every key in a man's life.

Whitefield's attractive personality, remarkable acquaintance with the Scriptures, deep insight into human nature, deep and fervent piety, his mastery of the English tongue, and matchless eloquence won for him the admiration of men in every walk of life, from the nobility to the common working people. No building could hold the multitudes that flocked everywhere to hear him preach, and it is said that frequently as many as thirty thousand people stood spell-bound under the sweep of his eloquent voice as he reasoned of sin, of righteousness and judgment to come. At the conclusions of his sermons, the scene was something like that of a battlefield after a desperate charge of bayonets. The people laid prostrate upon the ground, overwhelmed with the sense of sin, wept and prayed and cried mightily to God. Many of them were lifted up and carried away by their friends. Others would remain in the place praying through the entire night, often greeting the morning dawn with shouts of glory and praise.

Some years ago the writer of these lines was preaching in Haveril, Mass., and accepted an invitation from a friend to visit Newberry Port, where Whitefield preached his last sermon, went to bed at night and awoke in the vault of old South Church at Newberry Port, sleeps the remains of the immortal evangelist. We went into the vault and looking through the glass lid of his coffin, gazed upon the bones of the immortal preacher. The skull is remarkably large and well proportioned, the teeth remain sound and mostly intact. We meditated as we gazed upon those bones, how, that when clothed with flesh, vital with life and divine power, that mouth had poured forth a fiery torrent of gospel eloquence never surpassed by any other evangelist in all the history of the Christian Church. The far-reaching effect and spiritual benefit of his ministry can never be estimated until that great day when God shall reckon up and declare the secrets of the ages.

## PERSONAL EVANGELISM.

By Luther E. Todd, D. D.

The only evangelism taught and practiced by Jesus Christ, so far as I am able to observe, was personal. He went about doing good. The record of his life does not contain a single account of a protracted effort where he dealt with men in great companies for evangelistic purposes. When Jesus talked to men in groups, it was for instruction purposes. When he talked to them singly, it was for evangelistic purposes. He did not condemn the "revival effort" as it has been practiced in the Church, but he laid the greater emphasis on the "one-to-win-one" method as it is coming to be practiced.

The "protracted meeting" way of reaching the world for Christ is inefficient, not because of what it does, but on account of what it fails to do. The world of men and women, busy with a thousand worldly things, refuses to be turned aside from these by the annual announcement and flurry attendant upon the periodic revival service. The effective way of reaching this world of busy people is to get them "at the well," "at the pool," "at the humble cottage," "from the top of a sycamore tree," "while busy in fishing boats," "while walking the highway." In other words, the Church must seek men as individuals

## Prayer and Self-Denial

W. W. PINSON.

The Universal Week of Prayer, January 3 to 10, 1915, which will be observed throughout the Christian world, will be observed in our own Church as a time of prayer and self-denial for the evangelistic reinforcement of our mission fields. There never was a time that called more insistently upon the Church for the exercise of these fundamental duties of the Christian life. It is being said that Christianity is on trial. It is not so much our Christianity as ourselves that is being tested. Our sincerity and consistency are being scrutinized as never before. Men are demanding that we show what our Christianity has made of us. Are we a praying people? Have we faith? Do we believe in an omnipotent God? Have we a grip on the eternal verities? Do we live in fellowship with the unseen, or are we materialists who live only by what we see and seek only what our hands can grasp?

Not only are men testing us, but God by his providence is trying us in the fires of this awful hour. The story of the world's spiritual poverty is being written in blood and tears. The world is being turned into a new Gethsemane, parliaments into judgment halls and kings into modern Pilates, and after two thousand years Christ is rejected, mocked and crucified afresh. Can we not hear him say again as he stretches out his hands to the Church in America, "Will ye also go away?"

What shall be our answer? Shall we be the tokens to the world whose hopes are shattered? To the Christless millions who cry to us for light? Shall it be our monuments of greed, of luxury and of selfishness? Shall we point to our industrial altars, red with the blood of groaning sacrifices? Shall we proudly show the suffering Christ our automobiles, our mansions, our jewels and the pomp of purple and fine linen, as our answer to the sorrow of Gethsemane and the keen agony of Calvary? Is it enough that we bring him a few pennies for a world's redemption, toss them grudgingly at His feet and, with hearts ungrateful and unloving, turn away to lives of ease and acquisition and self-indulgence?

This is not a call for money. It is more, far more. It is a call for thought, for heart-searching, for penitence, for prayer. It is a call to stop short, and take our bearings. It is a call to examine our lives in the light of a great world's needs and sorrows, and our conduct and consecration in the light of what Christ is and what he expects of us. If we can turn on such a search-light for one week or even for a small part of a week; if we will not flinch from it, nor count the cost of such a rigid testing we shall begin a new life.

Why may not the whole Church unite on this week of prayer? Why may not every leader sound the call, till the entire membership hears and heeds and bows and confesses? The results who can tell?

Last year the observance of this Week of Prayer rang a new note of joy through many a Church. It kindled revival fires. It quickened the consciences of multitudes and brought to them new power and conviction. We are praying and hoping for larger and more glorious results this year. The conditions call more loudly. The heart of the Church is ready and the times are ripe.

May we not urge that everyone who reads this will begin now to pray that this first week in January may witness the widest, deepest, and most genuine conviction of duty and turning to God our Church has ever known?

Nashville, Tennessee.

in the particular places where they dwell and work.

It has been charged by some that personal evangelism fails to revive the heart of the evangelist, or to save the soul of the one evangelized. My experience is all to the contrary. Personal evangelism sets on fire the soul of the one who does it. The warmth and glow abide not for a week, or a month, but are permanent factors of his life. As for saving the souls of those thus won, we can only judge by the fruit which follows. "A tree is known by its fruit." I have observed that people won by personal evangelism, enter immediately into the life and purpose of the Church with which they become affiliated. They attend the services. They pray. They pray. They become personal evangelists to do as they have been done unto. They develop quickly into leaders for official boards, missionary societies, Epworth Leagues, Sunday School teachers, etc.

Seven years ago the great evangelist, Gypsy Smith, held a union protracted service at the Coliseum in the city of St. Louis, at a cost of over twenty thousand dollars, and with a result of over nine thousand converts reported. Since that time the more than two hundred Protestant pastors in the city of St. Louis have not been able to trace as many as one hundred of said nine thousand converts as having joined the Churches and entered into service therewith. During the last Lenten season the Protestant pastors of the City of St. Louis engaged their lay workers as personal evangelists. About ten thousand people were won by said evangelists, and all of these thousands were received into the various Protestant Churches of the city. It is safe to say that fully eighty-five per cent of these additions to the Churches are now "bringing forth fruit in season." This may not be a sufficient answer for the objection referred to, but it is something to think about.

The fact that in these latter days the Church seems to be losing her grip

on many things and in many places, indicates that leaders who are resourceful and wide awake will seek a reason why. There is no necessity for decrying our time-honored institutions, nor do we. There is necessity for seeking methods of application that will do the thing appointed. This we would do. Shall the "protracted meeting" stay in the Church? Emphatically yes. If it is not at present as effective as it once was, we should keep it by us as a memorial of the good it has done and may do. In the meantime it would seem that since we have the absolute authority in the teaching and practice of Jesus Christ for "one-to-win-one" evangelism we will be more than justified in pressing the claims of this new old way of winning a world for one who sent us out to do it.

It must not be thought that the laity cannot be used for winning souls because it is untrained and untrained in the basic principles of such work. It is the members of our Churches are unfitted because of this, it is high time that the Church begin a program that will make them fit. In the very doing of this the Church will not only save herself by these trained and instructed evangelists in the days to come, but she will save herself in the present day because of the exercise which comes from instructing and training them. The thing that seems most important with the Church in the present day, is her heroic struggle in the operation of a multitude of affairs, scarcely one of which being directed to something that is really and finally constructive. If the Church will do her part to build lay evangelists, at the same time she will build herself. In the next few years the whole constituency of the Church will be laying the emphasis at this point. It is to be hoped that the great Methodist contingency of this country will not be the last to give proper consideration to a thing that is inevitable.

Finally it may be said that evangelism comes very near being the root, the trunk and the branches of



Christian thought and practice. It is directly, permanently and vitally related to everything that we do as a Church. It is fundamental. For it we educate, legislate, philosophize, toil. The great world about us needs to be won for something, somebody. Men with the vision have been appointed to do it. This does not mean a Wesley, a Whitefield, a Finney, a Moody only. It means a you. God has special use for the gifted leader in evangelism, but his need of the ordinary man and woman is not diminished. The call of the preacher from the pulpit must be for two: One to come and be saved, the other to come and be a savior.

All honor to the talented Billy Sundays, Gypsy Smiths and others like unto them. But the day of overwhelming revival will never come from any such religious leader. It will come when individuals who make up the Church, shall take off their coats and go to work to bring it. When whole cities, districts, conferences, States, countries shall think it as important to plan far-reaching campaigns to bring the people into allegiance to Christ as to have them vote some particular issue. And something in the very air we breathe seems to tell us, in our restless day, that the realization of this wonderful dream is coming closer.

St. Louis, Missouri.

**THE EVANGELISTIC MESSAGE.**

By Geo. R. Stuart.

In every effective evangelistic message there is a fitness of theme and a power of unction. The hour for the work and a call to the work determine the character of the message. The Bible clearly teaches evangelistic season and evangelistic call. There are "seasons of refreshing;" times "when the pool is troubled;" times when "the fields are white unto the harvest." As in the natural world we have seed time and harvest, so in the spiritual world there is a time to sow and a time to reap. The revival season is not more definitely taught in the Book than the fact that God has called men to the ministry of the Word who have a variety of gifts: "He led captivity captive, and gave gifts unto men; and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." As the harvesting season is short and the harvester has a special commission, the message should be intense and of peculiar inducement.

The special gifts in the full presentation of the Gospel message are set forth in the offices of apostle, prophet, evangelist, pastor and teacher. Each of these commissioned ministers presents the Gospel with a different emphasis; each, therefore, presents it differently. The apostle publishes the tidings, makes known the message, pioneers the truth. The prophet of the Gospel message is not a foreteller, but teller-forth of the message. He opens, explains, sets forth the message. The evangelist impresses and applies the message and urges to immediate action. The pastor and teacher leads, feeds, and guards those who have heard, understood and received the message.

In the divine arrangement the evangelist stands between the apostle and prophet on the one hand, and the pastor and teacher on the other. This divine arrangement sets forth the peculiar duty and responsibility of each minister of the Word. The work of the evangelist called and endowed evangelist here set forth is to find the subject after he has been reached by the apostle, and prophet, and proclaim unto him the message of the feast: "Come, for all things are now ready."

The evangelistic message should be confined to the essential doctrines of salvation—the call, conviction of sin, repentance, confession, faith, justification, pardon, witness of the Spirit, peace. These doctrines should be explained, rather than homiletically discussed; they should be impressed by the use of the strongest, largest language and the most effective illustration. The burden of the message should be to awaken the sinner, arouse the conscience, point the way of life and judiciously answer all objections which arise in the human heart (prompted by the devil) against the immediate acceptance of the truth. The Saviour's parable of "The Great Supper" and the invitation refused gives a divine indication that objection will arise. The message should be plain, pointed, and individualizing. Nathan's, "Thou art the man," fixed the arrow in David's heart.

Efforts to display learning, wisdom or natural abilities should yield to the earnest, honest effort to render the message effective in the salvation of sinners. The effort to settle theological difficulties, to expound obscure passages of Scripture, to deliver homiletic masterpieces, to open new fields of thought, to demolish the critic, higher or lower, may all be

worthy efforts on appropriate occasions, but will not be found effective in special evangelistic work. Quarrelling, scolding, and railing are to be distinguished from pungent and straight warning and reproof. Belligerent and half spiteful waving the brands of hell fire into the face of an audience is to be distinguished from a sympathetic but courageous and earnest declaration of the divinely revealed doctrine of retribution of sin and the utter ruin and damnation of all who reject Christ. The evangelistic message should at all times be as a storm cloud, charged with the doctrines of sin and reprobation; and at others as a morning sky, aglow with the warm, soft light of love. The oft-repeated sentence, "He had compassion on him, her, them," should be the key to the message. No one can be a successful evangelist who has not a deep love for men. This love will temper all of God's warnings and soften all of his pleadings.

The most effective method of presenting Gospel truth to the masses is by illustration. The eye is the most used, the best developed, and the largest and most accessible way to the brain. The picture is the most attractive, most intense and graphic way of presenting thought. "Without a parable spake He not unto them." The most effective illustrations are those that are in themselves interesting, the while setting forth the truth to be impressed. Illustrations connected with personal experience and observation are most effective. Paul made Felix tremble by recital of personal experience. It is true that the use of personal experience often subjects one to the charge of egotism; yet the evangelist cannot afford to surrender his most useful and interesting field for fear of criticism. Evangelistic work naturally brings out a large number of interesting incidents and many that are truly remarkable. Such illustrations are effective if properly used in evangelistic discourses.

It must be remembered that any Gospel truth, stated in any form, without the accompanying power of the Holy Spirit, will be utterly ineffective. The simplest statement of Gospel truth, accompanied by the Holy Spirit, will accomplish results.

**THE REVIVAL NEEDED FOR TODAY.**

George M. Gibson.

The revival, understood as it ordinarily is as a continuous series of meetings running through some days or weeks, is based upon sound psychological laws. In leading men to enter upon the Christian life it is necessary to move the will, and the center of will is attention. The single appeal, therefore, however powerful it may be, seldom holds the attention long enough to result in a profound exercise of the will. Then the distractions of modern life are so manifold that the impression that is not deepened by immediately repeated appeals is almost inevitably dissipated. Because of this a very small number of people are led to a real life-changing decision from simply hearing the Sunday's sermon. The series of meetings, therefore, in which impression quickly follows impression, through days or even weeks, seems necessary in the present religious development of the race.

We must first face the fact, however, that the old-time revival is not only no longer popular, but that it is actually dying out and has already been largely abandoned by the Church. This does not mean that the people no longer have interest in religion, for there was never a time, notwithstanding our worldliness, when the mind was feeling out more anxiously after the great religious verities. We have striking evidence of this in the numberless cults that are springing up and speedily securing a strong hold upon the religious life of the people. Then our great schools and our literature are giving an emphasis to religion not dreamed of by a former generation. It seems evident, therefore, that the difficulty is not a want of interest, but is trying to use methods not suited to this generation.

We must recognize that we are passing through a period of unprecedented transition which is affecting profoundly the entire religious attitude and outlook. John Fisk's words are not too strong when he says: "In their mental habits, in the methods of inquiry, and in the data at their command, the men of the present day who have fully kept pace with the scientific movement, are separated from the men whose education ended in 1830 by an immeasurably wider gulf than has ever before divided one generation of men from their predecessors." Referring to this same change Churchill Kim says: "Our point of view, our mode of conception; our very language have been inevitably

affected." Now a change as vital as this necessarily affects the whole religious life of man. We must, therefore, adjust our revival efforts to this changed condition. In a task as difficult as this only a few suggestions can be attempted in this brief discussion:

1. Revival efforts must be directed toward small groups of people alike in feelings and in mental attitude. The idea must be abandoned that the great crowd is necessary to a revival. In the old days when there were few attractions for the public the revival easily drew and held the multitude; and the revivalists of our day have felt that they, too, must have crowded churches and tabernacles as the first condition of a successful revival. This has led to the introduction into revival efforts of almost every variety of sensationalism. Levity, buffoonery, vulgarity have been resorted to as the surest means of securing a crowd. This has had two most unhappy effects: First, in the minds of many of the most cultivated people it has created an antagonism to all revival efforts; and, second, it has begotten in the minds of those who have been attracted by these methods the feeling that the religious service that does not have this sensationalism is too tame to be of any value. Hence these revival seasons are often followed by a most benumbing indifference to the regular work of the Church. We must come to see, therefore, that the large crowd is not necessary to a successful meeting. Small companies, selected and brought together because of common interests and a common outlook, offer a far better opportunity for doing lasting and generally highly effective work. Special meetings for children, for adolescent boys, for young girls, for young men, for young women; then for older women and older men. Such gatherings as these in which a direct appeal can be made that suits the habits of thought and the state of feeling of every one present, give the very best opportunity for normal and enduring work.

2. The truth must be so presented that it will make a natural appeal to the modern mind. Whether we like it or not we must recognize that this is a scientific age. We are, both consciously and unconsciously, applying the scientific method to the study of all of life's questions. Both in the natural world and in the spiritual "we are discovering that law and growth prevail in the divine method." The general tendency, therefore, in our mental operations is to make much of law—to demand the reason of things. The modern mind must see the reasonableness of the religious life, and of every step involved in entering into this life. This habit of thought has weakened the influence of the unusual, the unaccountable. The mysterious, tumultuous manifestations do not appeal to our minds whether it is to be set down to our discredit or not. This generation is not demonstrative, but is more quiet, questioning, critical. The straightforward, earnest appeal, therefore, to the reason—to common sense—is far more effective in producing the desired change of life in both young and old.

3. These revival efforts must also be characterized by the presentation in our preaching of a larger circle of religious interests. It is not sufficient to appeal simply to the self-regarding "desire to flee from the wrath to come." However susceptible the average man may yet be to the sense of fear, it is evident that the appeal to this emotion is not constructive and cannot of itself reconstruct the sinner into a real New Testament Christian. While Jesus appealed to the sense of fear it is, however, in his preaching in evidence only here and there in the background as he graphically portrays the great practical, positive elements of Christian living. Denunciatory preaching, holding up to ridicule certain social customs, dissecting sin and exhibiting its ghastliness, all of this, no doubt, has a certain value in turning men to the higher life. Put in the very nature of things such preaching cannot have the highest value and cannot be an adequate appeal in trying to enlist the souls of men in the fine art of high Christian living. In an age characterized by unprecedented activity and enterprise, merely negative preaching, or preaching that has to do with only a contracted circle of life's interests, cannot long hold the mind and cannot lure the soul away from the engaging things of the world. There must be the preaching of a full Gospel that men may be inspired to seek the higher things and that they may be so instructed in righteousness that the fine elements of Christian living may be clearly seen and appreciated. The high ethical standards of Christianity must be analyzed and magnified and its splendid altruistic program must be outlined and exhibited in the light of reason. Such preaching not only shows the way into Christian living, it also calls out all of the heroism of the soul and pro-

jects the life forward into fascinating, constructive endeavor that thrills the whole man as he realizes his infinite possibilities.

**CONFERENCE EVANGELISM.**

Rev. J. A. Baylor, D.D.

The General Conference of 1914 provided definitely for conference evangelism by adding paragraph 412 in the Book of Discipline. This enactment grew out of activities already begun in various parts of the Church. It is not, therefore, mere theory, but is based upon experience.

We have had a definite and organized scheme of conference evangelism in the Holston Conference for four years. It has been from the beginning almost exactly in harmony with the legislation recently enacted. The essential features of the plan with us have been a central committee, with an executive officer designated secretary of evangelism for the conference; a district committee in each district, of which the presiding elder is chairman; and definite enlistment of the laymen through the lay leader of the conference. The work of the central committee has been in general to magnify evangelism as the chief work of the Church. The greatest possible stress has been laid upon pastoral evangelism, making soul-winning the proof of a divinely called ministry. Books calculated to inspire and instruct in revival work have been diligently circulated, such as Wesley's Journal, Pastoral and Personal Evangelism by Goodell, Finney's Autobiography and Lectures, and Revivals of Religion by Hubert. Observation has shown that in almost every case where a pastor reads the story of great revival success he goes out to duplicate it in some degree. The work has been diligently reported in the conference organ. It has been given great prominence in the various institutions of the conference. Especially have the Annual Conference occasions been planned to magnify the revival work, and promote it. Some conferences in recent years have been visited with remarkable power.

What of the results? It is hard to state adequately all that is suggested by the question. One grand general result is a sustained and growing revival throughout the conference. For the last four or five years the number of conversions reported has never fallen below ten thousand and has often been twelve thousand and above. The number ran above thirteen thousand this year. Accessions to the Church by profession of faith and certificate have averaged eight thousand for the past four years. Some may object that accessions by certificate should not be taken into account in estimating revival results. The objection is not sound, however, as experienced pastors know. Every genuine revival brings back a large number of persons who have Church certificates hidden away, out of date, and who but for the revival would be lost for all time to the Church. No year in this period has passed without a good net increase, although for two or three years careless reporting prevented it from showing correctly in the minutes. The net gain for this year is 4105, and for the six years years past 15,389. Some again may want to know why with so many reported conversions and accessions there is not even a larger net gain. The answer is that Methodism is still

doing evangelistic work for other Churches. All the converts do not unite with our Church. It is also true that many who are already in the Church find in the time of revival that they have never been truly converted. The removal of doubts, the lighting up of gloomy saints, the giving of the new song, is one of the blessed fruits of the work. Those of us who are on the ground are firmly persuaded that it is of God, and not mere enthusiasm. Before any thoughtless criticism is made it would be well to scan the figures in the General Minutes.

(Continued on page 11)

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G. C. RANKIN, D.D., Editor  
Office of Publication—1804-1806 Jackson Street  
Published Every Thursday at Dallas, Texas

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

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curred thereby. We adopted the plan of con-  
tinuation at the request and for the accom-  
modation of our subscribers and they in turn  
must protect us by observing the rule which  
stands at the head of the first column on  
the eighth page.

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scriber of any change of address either of  
postoffice or street address. This important  
matter should not be left to the postmaster,  
pastor, or anyone else. It will cost the sub-  
scriber only a postal card or a two-cent stamp  
to send the notice, and much loss of time be  
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is responsible for the loss incurred in sending  
the paper on to the old address. This rule  
applies also to the subscriber who does not  
notify us at expiration if he wishes paper  
discontinued.

#### OUR ANNUAL CONFERENCES.

Bishop J. H. McCoy, Dec. 9  
Northwest Texas, Sweetwater

#### WHITEFIELD IN AMERICA.

Next Sunday, December 13, through-  
out the country, is to be observed in  
commemoration of George Whitefield,  
the world's greatest evangelist in any  
age. He founded the Old South  
Church, Newburyport, Mass., in 1746.  
Rev. A. McDonald Patterson is its  
present pastor. He thus speaks of the  
great evangelist: "When Whitefield  
came to Newburyport he received a  
cold welcome. The pastors of the  
various Churches would have nothing  
to do with him, and stood aloof from  
the 'Great Awakening.' Whitefield ar-  
rived in this city, September 30, 1749,  
in a blinding snowstorm. As it was  
impossible to hold an open-air meet-  
ing, the Rev. John Lowell, pastor of  
the Third Church, opened his church  
to the great evangelist. A revival  
broke out and one hundred and forty-  
three souls were added to the Church  
during the next eighteen months. It  
is said that more than thirty thousand  
persons were converted under the  
ministry of Whitefield in New Eng-  
land. A beautiful Cenotaph, erected  
to his blessed memory, stands on the  
right of the pulpit, surmounted by a  
symbol of immortality, a burning  
fiame from an uncovered urn. It bears  
the following beautiful inscription  
written by Professor Ebenezer Port-  
er, of Andover Theological Seminary:  
'This Cenotaph is erected, with affec-  
tionate veneration, to the memory of  
the Rev. George Whitefield, born at  
Gloucester, England, December 16,  
1714; educated at Oxford University;  
ordained 1736. In a ministry of thirty-  
four years, he crossed the Atlantic  
thirteen times, and preached more  
than eighteen thousand sermons. As  
a soldier of the cross, humble, devout,  
ardent, he put on the whole armor of  
God, preferring the honor of Christ to  
his own interest, repose, reputation  
or life. As a Christian orator, his  
deep piety, disinterested zeal, and  
vivid imagination, gave unexampled  
energy to his look, action, and utter-  
ance, bold, fervent, pungent and popu-  
lar in his eloquence, no other unin-  
spired man ever preached to so large  
assemblies, or enforced the simple  
truths of the gospel by motives so  
persuasive and awful, and with an  
influence so powerful on the hearts of  
his hearers. He died of asthma, Sep-  
tember 30, 1770; suddenly exchanging  
his life of unparalleled labors for his  
eternal rest.'

Several postmasters were active in  
the session, but they did not "mix  
politics and religion." Among them  
were B. M. Burgher, of Dallas, R. C.  
Dial, of Greenville, and A. H. Ables, of  
Terrell. They were active members  
of committees.

Rev. T. G. Whitten and Rev. W. H.  
Brown are the Conference Evangelists  
for this year; and Rev. J. B. Davis is  
District Evangelist. These brethren  
are efficient in this line of work and  
the pastors will find them valuable  
aids in their revivals. They know  
and love our doctrine.

Mrs. Bishop Key and about 300 of  
her beautiful school girls spent one day  
with the conference. The whole con-  
ference rose and waved them a wel-  
come as they filed into the galleries  
and the Sunday School room. It was  
a beautiful sight to see this expres-  
sion of bright young life.

Dr. H. A. Boaz, Dr. C. M. Bishop,  
Dr. R. S. Hyer and Rev. D. H. Aston  
were our leading school men present  
and they rendered valuable service  
in the pulpit and on the platform. Our  
schools are safe in such hands.

We had business and professional  
men in the large membership of the  
conference. They are men of large  
success in the business world and they  
contributed much of service to the  
work of the conference. Laymen are  
coming more and more to the front in  
Church affairs.

The appointments will show many  
changes, but not so many as usual.  
Quite a number were necessary be-  
cause of the time limit and otherwise,  
and these made others still necessary.  
But we understand that the Cabinet

## North Texas Conference Notes

No session of the North Texas Con-  
ference was ever more delightfully en-  
tertained. Under the leadership of  
Rev. E. L. Egger and his efficient  
helpers, the most ample provision was  
made for the comfort of all. It went  
beyond anything that we could have  
expected.

This writer, Rev. P. R. Knicker-  
bocker and Rev. Lehnhoff were the  
fortunate guests of Mr. and Mrs. W.  
J. Leeper, and their elegant home  
was ours during our stay in Denison.  
Nothing was left undone to make our  
welcome and our entertainment com-  
plete. Mr. Leeper is the son of an  
itinerant preacher, and he is one of  
the leading business men of the city.

Rev. J. H. McLean is the active  
young old man of the conference. He  
is a trifle beyond seventy-five years,  
but his eye is undimmed and his nat-  
ural strength shows but little abate-  
ment. No man guards the normal in-  
terest of the Church with more zealous  
care than he.

Several of the Oklahoma brethren  
took advantage of the proximity of the  
session to their border and spent some  
days with us. They were given a cor-  
dial welcome and their fellowship was  
refreshing.

In the great and lavish banquet  
given the conference by the Chamber  
of Commerce, the business men of  
Denison did the royal and unusual  
thing. It showed an appreciation of  
the presence of the conference rarely  
ever shown by the community en-  
tertaining us.

Rev. J. M. Binkley, Rev. John H.  
Reynolds, Rev. R. N. Brown and other  
of the old guard were a benedic-  
tion to the conference. Once they  
were active leaders of the hosts, but  
now they are wise counselors and the  
fathers of the conference.

There were a few heated discus-  
sions touching certain subjects and  
warm arguments were made, but it  
was all conducted in a brotherly spirit.  
At conference when these contests  
occur, the brethren know how to give  
and take and when the battle is over,  
the conflict is ended and the clouds  
pass away.

The Advocate had the right of way,  
and we are under obligations to the  
Committee of Books and Periodicals  
for courtesies and most favorable  
consideration. Rev. R. F. Bryant was  
chairman and Rev. C. A. Long was  
Secretary. The Advocate is in good  
favor with the North Texas Confer-  
ence.

The Denison Evening Herald gave  
large space to the conference. Their  
special correspondent, Miss Florence  
Dial, daughter of Hon. R. C. Dial, of  
Greenville, rendered valuable service.  
She knows how to wield a facile and  
wise pen, and her reports were full  
and interesting.

Several postmasters were active in  
the session, but they did not "mix  
politics and religion." Among them  
were B. M. Burgher, of Dallas, R. C.  
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success in the business world and they  
contributed much of service to the  
work of the conference. Laymen are  
coming more and more to the front in  
Church affairs.

The appointments will show many  
changes, but not so many as usual.  
Quite a number were necessary be-  
cause of the time limit and otherwise,  
and these made others still necessary.  
But we understand that the Cabinet

did their best to prevent unnecessary  
moving. Nevertheless, a number of  
the brethren will have to make ex-  
pensive moves, even in our limited  
territory.

The North Texas Conference has in  
its membership a body of fine and well  
trained young men taking a prominent  
stand in the body. They are educated,  
religious and promising. It will not  
be long until the leadership of the  
conference will pass into their hands.

Our conference was badly hit by the  
financial pressure. We are in the cot-  
ton belt very largely and the low  
prices have prevented the sale of this  
crop and collections were difficult to  
get. But the brethren did remark-  
ably well under the circumstances.

All the local Protestant congrega-  
tions, with the pastors, did their part  
to make the hospitality of the city  
complete. They opened their homes  
and their houses of worship to us. It  
was a brotherly courtesy which we  
greatly appreciated.

Denison has made moral strides  
within the past ten years. It used to  
be wild and woolly, because it was a  
border town. Saloons abounded. But  
the saloons have long since gone, and  
the Church and the school have come.  
It is now one of the most moral and  
law-abiding communities in the State.

A small portion of the city of Dallas  
and Wichita Falls are the only spots  
in the territory of the North Texas  
Conference where liquor can be legally  
had. All the rest of our territory is  
as dry as a bone. On with the battle!

Rev. E. A. Maness of Trinity Church,  
Denison, has made a deep impression  
on his part of the city and brought  
to perfection that good enterprise. He  
was also active in looking after the  
welfare of the preachers and visitors.  
He is young, vigorous, wide-awake  
and active.

Rev. M. A. Stout, of the Marysville  
Charge, is the banner Advocate man  
in the conference. He has a country  
work, yet he put the paper into nine-  
ty-six homes, and the reason he did  
not make it 100 is because he did  
not have that many families.

Rev. John R. Allen, living at Geor-  
getown, and long connected with South-  
western University, attended the con-  
ference. At one of the evening ser-  
vices he preached a sermon of un-  
usual power and the scene which fol-  
lowed its conclusion was like an old-  
time campmeeting. There was shout-  
ing in the camp and the tide ran high.

The following committee of ladies  
looked after the comfort of the min-  
isters and assisted in welcoming them  
to the city: Mrs. J. H. Gardner, Mrs.  
J. W. Madden, Mrs. G. H. Pain, Mrs.  
A. C. Worsham, Mrs. Maude Pierce,  
Mrs. J. F. DeMar. The following com-  
mittee of gentlemen met the trains  
and assisted in assignments of rooms:  
R. W. Lewin, J. W. Henson, W. D.  
Kemp and J. D. Knauer.

Rev. C. A. Spragins, after four good  
years on the McKinney District, goes  
to Kavanaugh, Greenville. He has  
made an efficient executive in this of-  
fice and his record is creditable to him  
and to the Church. The Kavanaugh  
people will find him a good preacher  
and a delightful and brotherly man.

Rev. W. W. Watts, after one year on  
the Ponham District, goes back to the  
Texas Conference, where he is popu-  
lar and has lived and labored so long.  
No man did better than he during his  
one year among us and his entire dis-  
trict regretted his determination to  
return to his old stamping ground. He  
is stationed at Orange.

Rev. A. L. Andrews, after four years  
in district work, two on the Sherman  
and two on the Terrell Districts, at  
his own urgent request, returns to the  
pastorate. He goes to Wichita Falls  
this year. He is one of the strongest  
and most evangelical preachers in the  
Conference, and the Wichita Falls  
people will be edified and delighted  
under his spiritual ministry. We used  
to hear him often at Grace, this city,  
and take him one sermon after an-  
other we could not ask for a better  
preacher. And he has a big, kind  
heart, too.

Rev. Charley Dennis goes from  
Rockwall to the McKinney District.  
The Bishop could not have made a  
wiser selection than Charley Dennis  
for district work. He has been a suc-  
cessful field hand for several years  
and has always made good. He is  
constructive in his work, well edu-  
cated, a man of the people, a good, level  
head and one of the most easy of

access in the Conference. He knows  
all the gaits of the preacher and his  
promotion is deserved and endorsed  
by all.

These vacancies in the eldership  
gave opportunity for the promotion of  
some other worthy brethren. Rev. E.  
L. Egger goes to the Terrell District.  
He is eminently capable of meeting  
the responsibilities of this new field  
of labor. He is vigorous of body,  
strong and well-trained in mind and  
one of the most dependable preachers  
in the Conference. That he will make  
an unenviable record as a presiding  
elder no one doubts.

Rev. C. C. Young is the youngest  
presiding elder in the Conference. He  
closed two good years at Kavanaugh  
and now goes to the wider field, the  
Bonham District. He is one of the  
best trained men in the Conference,  
having had the best of education at  
Southwestern and the Vanderbilt. He  
is a man of power in the pulpit and  
awake to every interest of the Church.  
He is a fit man for his new position.

It is not often that a man's transfer  
announcement is greeted by cheers in  
a Conference when it is known that  
he is to take one of the leading ap-  
pointments in the Conference. But  
when Bishop McCoy announced the  
transfer of Rev. Sam Hay there was  
cheering. And why not? He belongs  
to all of Texas and had his start in  
the North Texas Conference. He  
comes to First Church, Dallas.

Rev. S. H. C. Burgin, D.D., comes to  
us from the West Texas Conference  
and goes to Trinity, Dallas. He filled  
out four years on the San Antonio  
District, and he is one of the most  
resourceful men in the Church. The  
Trinity people will find him a worthy  
successor to Rev. New Harris. Dr.  
Purkin does things on a large scale.  
And he is one of the most tactful and  
brotherly of men. He will have a  
career of usefulness in this city.

Rev. P. R. Knickerbocker, after  
eight years in Oklahoma, comes back  
to the North Texas Conference, where  
he rightfully belongs, and he goes to  
Denison and will have charge of Wa-  
ples Memorial. He is a man of great  
versatility, most brotherly in spirit  
and a wonderfully successful preach-  
er and pastor.

Bishop McCoy won all hearts. His  
brotherly attitude, his modest bear-  
ing, his easy way of presiding, his  
accuracy of ruling, his platform ad-  
dresses and his sermon on Sunday  
thoroughly ingratiated him into the  
confidence and love of the brethren.  
He never made an unfavorable im-  
pression on any member of the body.  
He did his best to serve the Church  
and the men at his disposal, and all  
felt that he acted justly and brother-  
ly in all his efforts to do his duty.

Rev. G. B. Carter, of the Deatur  
Circuit, called to see us on his return  
from Conference. He goes back the  
second year and is well pleased with  
his appointment.

Rev. John E. Roach, Commissioner  
of Southwestern University, was a  
pleasant visitor this week. He had  
just been in attendance upon the ses-  
sion of the North Texas Conference.

The Advocate force is indebted to  
Mr. R. H. Lewis and Mrs. J. H. Gar-  
ner for special courtesies. Mrs. Gar-  
ner devoted all her time and her beau-  
tiful new auto to the service of the  
conference, stopping not for rain nor  
mud.

We had a delightful call this week  
from Mr. A. Dee Simpson, manager  
of Endowment Fund, Southwestern  
University. He had been to the  
North Texas Conference and was on  
his way to Sweetwater.

Mrs. D. T. Brown, of Royse City,  
has issued cards announcing the  
marriage of her daughter, Miss Jen-  
nie C. Brown, to Mr. Early Sylman  
Beene. The happy event took place  
November 25, 1914. Miss Brown is  
the daughter of the late Rev. D. T.  
Brown, long a member of the North  
Texas Conference.

On next Sunday, December 13,  
countless Churches throughout the  
country will celebrate the Two Hun-  
dredth Anniversary of the birth of  
George Whitefield. Our own Dr. John  
M. Moore, D. D., Home Mission Sec-  
retary, is a member of the Commis-  
sion on Evangelism, which is a part  
of the Federal Council of the Churches  
of Christ in America. This issue of  
the Advocate gives large space to the  
question of Evangelism. These ar-

articles are by prominent men whose  
hearts are burdened by this great  
question, and will be read with in-  
tense interest.

Rev. C. D. Montgomery comes to  
St. John's Church, this city. He is a  
transfer from Oklahoma, a good  
preacher, a fine young man and one  
who will render us good service in  
that charge. He takes the place of  
Rev. Walter Douglass who goes to  
Frederick, Ok.

Dr. W. F. Packard, of Marlin, was  
returned the second year to that  
appointment and its heroic people.  
He had a fine year. They gave him  
a good support and he brought up  
all his collections. The spiritual  
state of his Church is in fine case,  
and the prospect for a good year is  
encouraging. His people are delight-  
ed with his return.

Mr. and Mrs. John W. Barker, of  
Pembroke, Ky., have announced the  
marriage of their daughter, Miss  
Marguerite Douglass, to Mr. William  
Wallace Pinson, of Nashville, Tenn.  
The happy event transpired Novem-  
ber 20. Mr. Pinson is the son of  
our Missionary Secretary. The hap-  
py couple will live in Birmingham,  
Ala.

Rev. O. C. Fontaine, formerly of  
the North Texas Conference, but now  
a member of the East Oklahoma Con-  
ference, made us a pleasant call this  
week. He is one of the evangelists of  
his conference, but his committee has  
given him the privilege of working  
some wherever he may be called, and  
if any of our Texas brethren need  
revival help he can serve them. His  
address is Durant, Oklahoma.

That communication in a recent  
issue of the paper, on "The Univers-  
sal God," was written by Leroy Gar-  
ner. At the time we could not re-  
call the writer, but it was an article  
of merit and we published it. Now  
it turns out that he is the fourteen-  
year-old grandson of Rev. F. M. Win-  
burne, and lives in Corsicana. He  
is a good religious boy. His mother  
died three years ago leaving three  
little boys and Leroy is the eldest.  
That article reads like a man of  
years had written it.

"EFFICIENCY CONFERENCE."  
At Hugo, Oklahoma, December 7-9,  
Rev. R. T. Blackburn, presiding elder  
of Hugo District, held an "Efficiency  
Conference" and the following breth-  
ren took part in the interesting pro-  
gram:

A. S. Cameron, R. T. Blackburn, P.  
E., A. A. Pritchett, T. S. Stratton,  
J. M. Hively, A. S. Cameron, S. X.  
Swimme, W. W. Armstrong, H. E.  
Darrow, W. S. Lee, W. I. Stevens,  
W. H. Darrrough, J. T. Gross, J.  
J. Thomas, A. N. Averyt, J. L. Sikes,  
W. W. Armstrong, J. R. Kinsley,  
W. H. King, W. R. Rosser, R. C. Lane,  
N. W. Gore, T. S. Stratton, W. S. Mc-  
Kinney, W. L. Gibbons, W. P. Pipkin,  
A. N. Averyt, Sr.

Efficiency in all the departments is  
the slogan. Methodism in Oklahoma  
is to be a great power for good.

DR. JOHN C. GRANBERY'S AD-  
DRESS.

In last week's issue we had an edi-  
torial criticism of an address deliv-  
ered two weeks before on "The  
Church and Social Service," as it was  
reported in the daily papers of the  
State. We waited two weeks before  
publishing the criticism to see if any  
correction of its utterance would be  
made by its author; but none appear-  
ed, and we took that as presumptive  
evidence of its correctness. Even  
then we used no names or places, so  
that it would not be evident to thou-  
sands of people who do not take  
daily papers who the author of the  
address was. And in making the  
criticism we were as mild as it was  
possible under the circumstances.

Now Dr. John C. Granbery, Profes-  
sor of Sociology in Southwestern  
University, assumes the authorship of  
the address and sends the full text of  
it to the Advocate for publication. In  
addition to this, one of Dr. Granbery's  
close friends took occasion last Satur-  
day before the North Texas Confer-  
ence to rebuke the Advocate for the  
criticism, saying that Dr. Granbery  
denied making any such statements  
as the newspapers gave to the public,  
and that we had done him a grave in-  
justice.

Now find in this issue the address  
in question and read it for yourself

## PERSONALS

Rev. G. B. Carter, of the Deatur  
Circuit, called to see us on his return  
from Conference. He goes back the  
second year and is well pleased with  
his appointment.

Rev. John E. Roach, Commissioner  
of Southwestern University, was a  
pleasant visitor this week. He had  
just been in attendance upon the ses-  
sion of the North Texas Conference.

The Advocate force is indebted to  
Mr. R. H. Lewis and Mrs. J. H. Gar-  
ner for special courtesies. Mrs. Gar-  
ner devoted all her time and her beau-  
tiful new auto to the service of the  
conference, stopping not for rain nor  
mud.

We had a delightful call this week  
from Mr. A. Dee Simpson, manager  
of Endowment Fund, Southwestern  
University. He had been to the  
North Texas Conference and was on  
his way to Sweetwater.

Mrs. D. T. Brown, of Royse City,  
has issued cards announcing the  
marriage of her daughter, Miss Jen-  
nie C. Brown, to Mr. Early Sylman  
Beene. The happy event took place  
November 25, 1914. Miss Brown is  
the daughter of the late Rev. D. T.  
Brown, long a member of the North  
Texas Conference.

On next Sunday, December 13,  
countless Churches throughout the  
country will celebrate the Two Hun-  
dredth Anniversary of the birth of  
George Whitefield. Our own Dr. John  
M. Moore, D. D., Home Mission Sec-  
retary, is a member of the Commis-  
sion on Evangelism, which is a part  
of the Federal Council of the Churches  
of Christ in America. This issue of  
the Advocate gives large space to the  
question of Evangelism. These ar-



and then say to what extent the newspapers misrepresented his utterances. It is true that the papers only published the sensational and extraordinary parts of the address, passing over the commonplace and the ordinary; but if we are able to understand plain English these papers gave substantially, if not literally, the substance of these sensational utterances. Of course the address contains some things that all of us can endorse, but it also contains things that we cannot endorse; and these are the ones that we called in question last week. And according to Dr. Granbery's own written words we hold that the criticism was well taken. Personally, we have nothing but the kindest feelings for Dr. Granbery. He is a delightful Christian gentleman; but this does not offset the fact that he said some unwise and unwarranted things in that address to the "State Conference of Charities and Corrections." Hence, from his own written words, we are not surprised that he did not follow up those newspaper reports of his address with immediate corrections.

What does he say? "In attempting to alleviate the evils of child labor I have found much more interest and co-operation from labor unions than from the Churches." This is exactly what the papers quoted him as saying. And this is one of his utterances that we called in question—if he meant by that to discount the Churches and laude labor unions.

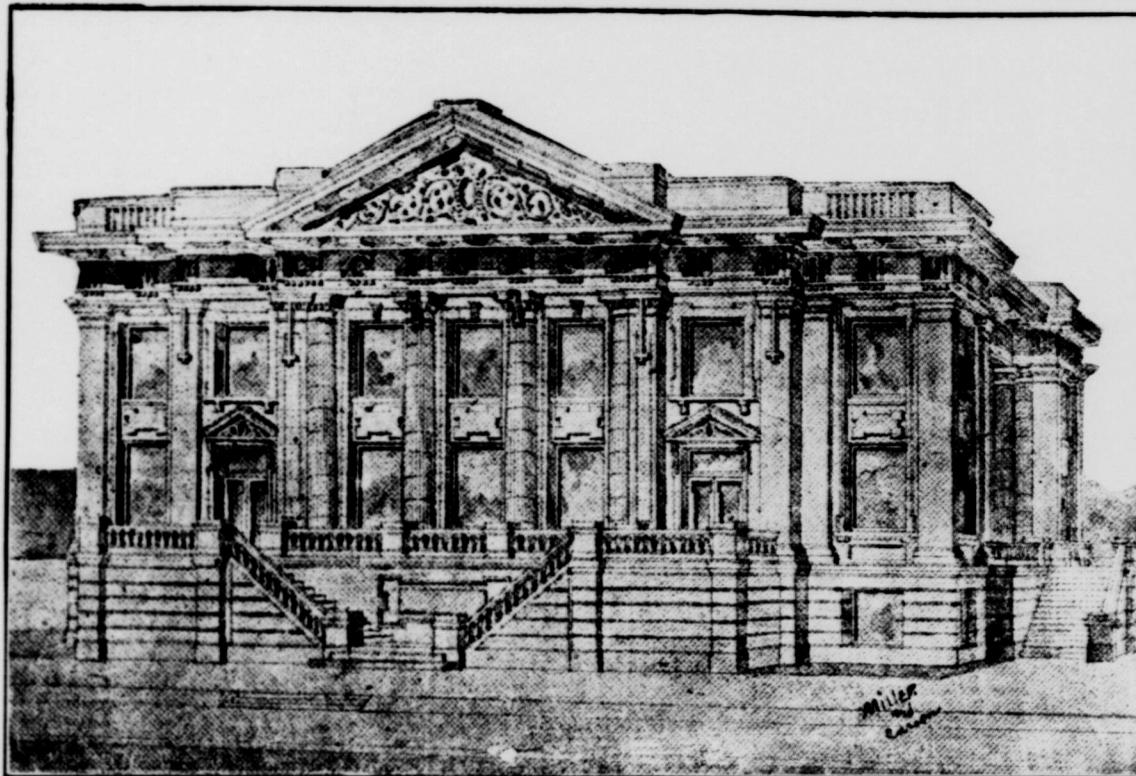
Speaking of a conversation he had recently had with a friend, he says, in the manuscript of his address: "Personally, I resent from the bottom of my soul any connection with a particular group that would exclude me from fellowship and co-operation with men like you who think as I do and are working for the same end." The only difference in this and the utterance published by the newspapers is, that they quoted him as saying "religious denominations" instead of "group." But what group does Dr. Granbery belong to? Why, the Methodist group. But, aside from this, it is certain that the papers gave his utterance substantially as he delivered it. And as such we included it in our criticism.

Again he says in his manuscript: "Institutional, dogmatic Christianity has failed—has certainly failed to prevent the terrible European conflict now raging. It is not right to mention Christianity in connection with this strife." This is what the newspapers quoted him as saying, and it was this utterance to which our criticism took exception.

And there is another arraignment of the Church to which he belongs in his manuscript that did not find place in the newspaper reports, and it is even more objectionable than some of the others, namely: The denomination to which I belong is trying to side-step the question of union labor in her publishing houses; but if she is going into that business she must employ either union labor or non-union labor." The denomination to which Dr. Granbery belongs delivered itself at the late General Conference on the question of the labor agitation; and it went to record as an organization whose business it is not to discriminate against any class of labor in favor of any class of labor. It is the Church of all of them and its business is to minister to all of them. Our publishing houses do not discriminate against union labor. Their positions are open to any and all laboring men who are competent to fill them. And it ill becomes any minister of the Church to make flings at it on this question.

But aside from these isolated questions, which we made the basis of our former criticism, there are many things in the main body of his address, as published in this issue, unwise and unwarranted. The whole spirit of it is, that the Church and her ministry have practically failed to accomplish their mission and that he and men of his way of thinking are called upon to enter the field along another line and do what these have signally failed to do. We do not believe one word of such teachings. While we may have fallen short in many instances, yet what would the conditions of the world be today without Christianity and without our organized Christian work? And as a matter of fact there is no line of work whose object is the promotion of the welfare of the race socially, morally and religiously that our organized Church life does not encourage and help to promote. The most of these reforms originate in the Church life of the world.

We have many letters before us commending the editorial of last week. We wish we could publish them, but space forbids. We will give a sentence from the one written by Bishop Mouzon, who lives in San Antonio, where this address was delivered: "I have read your editorial. Such utterances are not wise, and I will take time to thank you for that editorial. That editorial is very timely."



M. E. CHURCH, SOUTH, SWEETWATER, TEXAS.

The above is the picture of our beautiful church at Sweetwater, Texas, where the Northwest Texas Conference is now in session. The General Conference of 1866 set up what is known as the old Northwest Texas Conference. Out of that territory, and with its small beginnings, there has come great wealth to Texas Methodism. At the General Conference held in Asheville, in 1910, the present Northwest Texas Conference was set apart. At its last session, which was the fourth, they reported 36,659 members. Doubtless this annual gathering will show large gains in this vigorous territory.

**ADDRESS DELIVERED BY J. C. GRANBERY BEFORE THE STATE CONFERENCE OF CHARITIES AND CORRECTIONS, SUNDAY NIGHT, NOV. 15, 1914.**

I enclose manuscript of an address recently delivered by me, containing the language that I used, the publication of which, in full, I ask for as soon as you can find it convenient. In view of the editorial on the first page of the Advocate of December 3 I think that I have a right to ask for the publication. Not to give all of it would be to fail to furnish the proper setting, proportion, and emphasis.

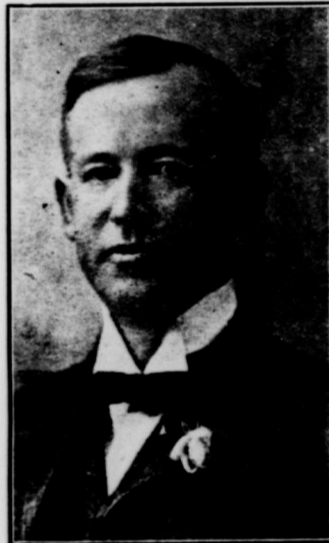
JOHN C. GRANBERY.

**session of the conference and specials The Church and Social Service.**

It would be strange indeed if there were nothing in the Churches of America to correspond with the rising tide of social enthusiasm and the quickening of the public conscience that characterize our day. When on every hand the forces of progress and democracy are eagerly and triumphantly pushing forward to realize more fully the ideals that gather about what Jesus called the Kingdom of God, we expect the Churches to respond cordially, if, indeed, they do not take the leadership—and why should they not?

I am going to mention two grounds of our expectation. First, the Churches have the heritage of the social ideals of the ancient Hebrew prophets and of Jesus. The prophets were forth-tellers—rather than foretellers—to their own times, dealing with social conditions, so that their messages appear to us modern. And Jesus is to be classed among the radicals of history; he was an innovator, and had a revolutionary message. He came to establish an order in which human conditions would be reversed; princes would not be cast down from their thrones, and those of low degree would be exalted; the rich would be sent away empty, while the hungry would be filled with good things. The Bible has been a charter of human liberty, and we feel that we have reason to expect to find the Churches in the leadership in all emancipating movements. Secondly, our Churches in this country are free and democratic, there being no coercion, no alliance with things as they are and the powers that be, such as is found where there is union of Church and State. Our Churches ought in the nature of the case to give expression to our social aspirations.

As a matter of fact, however, we must confess to disappointment in these hopes, for the Churches have largely failed to realize the character and opportunity of their social mission. There are two camps set over against each other, not hostile, but with occasional crossfiring between them. On the one hand there are the religious, or rather ecclesiastical, groups, convinced that in order to reach man in his heart of hearts you must appeal to him on a religious basis; these Church people are more or less out of sympathy with social workers who seem to be dealing merely with conditions, externals, and neglecting the heart out of which are the issues of life. Whatever the Church man may think of others, he considers that his own mission is to the individual and his message is a spiritual one. On the other hand the social worker has a poor opinion of the



REV. SIMEON SHAW The Host.

psalm-singing and pietistic mysticism that seem so unrelated to real life with its practical problems. It is easy for the Churchman to make his fling at social work as being battub religion and an effort to substitute eugenics for the regeneration of the Holy Ghost, and the social worker may just as readily throw contempt upon a going-to-heaven religion in a way that must wound many good people.

Even when the Church does enter the field of social reform there are the two camps and two points of view. For example, beyond a doubt the Church deserves the credit for progress in temperance reform; she has stood consistently and courageously for the prohibition of the liquor traffic. But the representative social settlement worker most often fights shy of the question; rarely will he take an open and unequivocal stand. This used to be true to a greater extent than at present. However, the prohibition question is the one social question to a consideration and solution of which the Church has unreservedly committed herself. In attempting to alleviate the evils of child-labor I have found much more interest and co-operation from labor unions than from Churches. In another State I was associated in child-labor work with a young woman who devoted herself unselfishly to the cause as no one else did in the State. She also served without pay as truant officer. I had occasion to ask her as to her Church relationship. She wrote about as follows: "I am sorry you asked me that. As a child I was a member of the Church, and used to work in the Christian Endeavor. But I found that the Church people were not interested in things that appeared to me really worth while and they refused to become interested. I withdrew and have worked at things in the world that, it seems to me, need to be done."

Now in each of these semi-hostile camps there is profound misunderstanding—and a fatal one. Let not the social worker think that his labors are upon a worthy and lasting basis apart from the religious foundation. The Hebrew prophets were social reformers, but they differed from many mod-

ern reformers in that their thought and action were shot through with religion. Jesus was a radical, but God was ever in his consciousness. On the other hand, it is cruel and ignorant, it is intolerable bigotry, for the Church members to throw contempt upon those who follow not with them, who may not say "Lord, Lord," but who do Christly deeds. In other words, the prime need of the times is that our religion should be socialized and behind our social work and in it all should be the religious spirit.

Ought the Church, however, as such to undertake social enterprises? Some say "No." Her business is to preach the Word. Let other agencies do these needed tasks. Others would have the Church take up such institutional features as soup-kitchens, gymnasiums, reading rooms, pool tables, and study classes. What is here the province of the Church, the State and private enterprise?

We shall not see clearly on this subject until we recognize the distinction between the Church and the Kingdom of God. The old error was that of identifying them. Then the Church was to receive the homage and service of men, and the representative of Christ placed crowns upon the heads and scepters in the hands of earthly princes. But the Church is only one agency of the Kingdom. The home, the State, the school and vocational life all have their place also. Formerly charity was administered by the Church. I do not agree with a prominent speaker who said recently in my hearing that his only objection to the eleemosynary institutions of the State was that the Church was not doing it. So long as it is done I say "God be praised," and hold that there is no question of principle at stake as to the proper agency. All we desire is that the work be most efficiently accomplished. Just what work the Church shall do depends upon circumstances, the answer to be determined in each instance on its merits.

However, it is important that the Church shall see the fallacy of her individualistic standpoint. Her business, she says, is to save souls. Society is to be redeemed by redeeming the individuals who compose it. If a man is soundly converted, social service will follow as a fruit of the regenerate life. Now Dr. Bradfield gave a pertinent answer when he reminded us that we are not disembodied spirits. Let us go further into the question. We cannot save society simply by saving individuals one by one, because there are no mere individuals. We are all bound together by psychic bonds, and are not separate entities as sands on the seashore. Society and the individual are so related and interrelated that they must be saved together.

The other day I heard a college president addressing high school students. He related a story about an unpromising youth with a weak jaw, with whom he was driving. He told the boy about the difference between a scrub and a man. "Now which," he asked, "are you going to be?" "I guess I am going to be a scrub," he replied. After the address one of the high school boys said: "You certainly put the 'pep' into us today." And he did. Most of the boys and girls

**SEVERE RHEUMATIC PAINS DISAPPEAR**

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's!

he was talking to were normal, but I have been thinking about that poor scrub. Before condemning him we must know something of his parentage and surroundings. What we want to do is to give the scrubs a chance. Medical examination of school children has shown that the dull girl and the bad boy may be as bright and good as the other children, if only the teeth can be made to hit rightly, or the nose receive attention, or the defect in hearing be recognized, or spectacles be provided.

Some good people set aside a tenth of their income for religious and charitable purposes. Whatever the amount, each of us has some money to dispose of in this way. The Church should come in for a part, but we need a kingdom-consciousness as well as a Church-consciousness. Such organizations as this ought to receive a portion of our money and time and energy. The other night I was being entertained in the home of an educator who is a Baptist. As we talked I exclaimed: "Personally I resent from the bottom of my soul any connection with a particular religious group that would exclude me from fellowship and co-operation with men like you who think as I do and are working for the same ends."

It is, then, imperative that the Church recognize the existence of the social question. She cannot dodge it. The denomination to which I belong is trying to sidestep the question of union labor in her publishing houses, but if she is going into that business she must employ either union labor or non-union labor. Already we are being swept into the era of industrialism. The present fratricidal strife in Europe is but an anachronism; a civilization diseased is throwing off impurities; we will soon be past that stage. We are in this conference, and in our efforts in general looking toward amelioration, only dealing with the surface of things; we must feel that we are superficial. For it is the whole social order that must be reconstructed. We must go deeper. Institutional, dogmatic Christianity has failed—has certainly failed to prevent the terrible European conflict now raging. It is not right to speak of Christianity in connection with that strife. It is nineteen hundred years since the angels sang of peace and good will, and if we have not yet been able to abolish forever international war, what are we going to do in the face of the greater industrial conflict impending? Horrible as is the slaughter there, in the long run, by machinery and in actual combat, directly and indirectly, greater is the slaughter here. After the European war is over, and international war is a thing of the past, our industrial issues are yet to be faced.

But after all it is a good day in which we are living. For although we have not yet attained and are not made perfect—indeed, are heartily ashamed of things that we still permit to exist in this year of grace—nevertheless, our faces are turned toward the light, and we are moving toward our divine goal.

**THE JUBILEE COMMITTEE.**

Looking over the minutes I observe that only ten names of Jubilee Committee have been published. In addition to those the following should have appeared: J. R. Nelson, J. R. Morris, H. A. Boaz.

My name was added to the twelve, by the conference, which made a committee of thirteen.

HORACE BISHOP.

**HURRAH FOR BRO. RUCKER.**

The Journal of the Central Texas Conference is here (December 1), and looking as nice, and I doubt not as accurate as if he had spent three months on it. Hurrah for Sam!

Moral: If you want your minutes printed quickly, make the editor a presiding elder. Again I say, Hurrah for S. J. HORACE BISHOP.

A cheap victory has a doubtful honor, for sacrifice and danger are the purchase price of true glory.

Woe is for the man who finds pleasure in another's woe, for what he sows he reaps.



# Epworth League Department

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

### STATE OFFICERS.

President—Rev. T. F. Sessions, Beeville.  
Vice-President—J. A. Rogers, Dallas.  
Secretary-Treasurer—J. W. Pitman, Corpus Christi.  
Dean of the Encampment—Rev. Glenn Flinn, Bryan.  
Junior Superintendent—Miss Pearl Wallace, 299 E. Tenth St., Dallas.  
Superintendent Girls of Epworth—Miss Ollie Ferguson, Corpus Christi.  
Superintendent Knights of Ezelah—J. Richard Spann, San Marcos.  
Chairman Ruby Kendrick Memorial Fund—Gus W. Thomasson, 5115 Victor St., Dallas.

### OFFICERS OF THE NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

O. L. Hamilton, President, Lewisville, Texas.  
Miss Jamie Webster, Vice-President, 114 N. 17th St., Paris, Texas.  
Mrs. T. A. Moore, Second Vice-President, 811 E. Garnett St., Garrettsville, Texas.  
Mrs. L. L. Nelson, Third Vice-President, 1607 Commerce Street, Dallas, Texas.  
Mrs. J. B. Green, Fourth Vice-President, Park St., Greenville, Texas.  
Miss Pearl Wallace, Junior Superintendent, 3002 Douglas St., Dallas, Texas.  
Miss Lollie Dorsey, Assistant Junior Superintendent, McKinney, Texas.  
Miss Mary Hay Ferguson, Chairman Ruby Kendrick Memorial Fund, McKinney, Texas.  
Ralph DeShong, Boy Scoutmaster, Paris, Texas.  
Thurman Stewart, Secretary-Treasurer, Box 600, Sherman, Texas.

"If any little thought of mine can make a life the sweeter;  
If any little care of mine may make a friend's life the better;  
If any lift of mine ease the burden of another;  
God give me love and care and strength to help my toiling brother."

Your editor is very thankful for the large number of communications received this week. It is splendid and encouraging and she hopes for a repetition of this letter shower every week in the year. This ought to be a reporting column in which to tell others of the best ways we know of doing things.

### NOTES FROM THE PRESIDENT.

I wonder how many of our Texas Epworth Leagues read the League column in the Advocate? We must have a medium of communication. There can be no better than our Texas Advocate. It reaches our homes every week. We have a fine, live League Editor and she is doing us fine service. The League columns are open to any League or Leagues, and a write-up of your work, or any plans or principles you wish to discuss touching Leagues and young people's interest, will help you and the whole cause.

Dear Leagues, get in the League columns of the Advocate, and put the Advocate in your home and let's get acquainted—and all push. In addition to our League matters, the young people will find a great deal more that will greatly interest and instruct them in our Texas Advocate.

I hope the pastors will encourage the Leagues to take our Texas Advocate.

### "EPWORTH-BY-SEA"

Last week I dropped into Corpus to look over our Epworth property there. The recent heavy rains had beaten things about considerably. The buildings have stood there so long without much repairs or paint that they look badly run down, worn and ugly. The roofs on the Inn and warehouse have given way. I am having such repairs made as is possible for me to with the little surplus of money left over from last encampment. But this will not near meet the demand. I wish a number of our Leagues and Leagues would send me a little help to preserve our Epworth property and have it in better shape for our next Encampment.

All the cottages on the grounds should be painted and a little repair work done on them. If the owners of these would furnish the money, and it would not take much, I would be glad to superintend the having of it done. If you are interested, write me at Beeville, Texas.

Remember, next Encampment is to be one of the greatest ever held. Begin now to get ready to come.

### ANNUAL DUES.

Last year there were but very, very few chapters that paid their State dues. Let's make up in promptness this year for what we failed altogether in last year. The amount is not much from any one, yet if all paid it would greatly help the President meet some pressing demands on our property and pave the way for a more enjoyable Encampment next summer.

Send the State dues to Mr. J. W. Pitman, Corpus Christi, Texas.

### AN APPEAL TO THE LEAGUES OF NORTH TEXAS.

Dear Leagues.—As this conference year is only in its beginning, let me beg your hearty co-operation in making it our best. If the following points are carefully noted and complied with, you will contribute your part toward making ours a great conference.

Here is our platform:  
1. Remember that the conference is a Connectional body. Stimulate fellow feeling by

writing to other Leagues or to the Secretary for news from other Leagues. If you have something good, pass it along.

2. Study the new Constitution and By-Laws of the League, note important changes, and strive to follow them out. If you do not have a copy write the Conference Secretary for one.

3. Please send me, as soon as possible, a complete list of your officers. This is absolutely essential to the best work.

4. Please pay your conference dues now. They are five cents per member or a minimum charge of two dollars. We are in urgent need of funds to pay for stationery, postage, printing, etc. Up to the present only three Chapters, Sanger, Denton and Decatur have paid their dues. Will you not be the next on the list to absolve your conference claims?

5. Please answer letters from the Conference Secretary, at your earliest opportunity. It is not only a pleasure to receive a prompt response to a letter, but it also facilitates business.

Trusting that each Chapter may act upon these matters at their next meeting, and wishing you all a successful year, I am, your fellow worker,  
**THURMAN STEWART,**  
Secretary-Treasurer.

Note.—Also drop a line to the League Editor and rejoice her heart as well as spread the good tidings.—E.L.

### PETTY, TEXAS.

On May 31, 1914, our pastor, Rev. A. P. Hightower, organized a Senior League with sixteen members, with Mrs. A. P. Hightower as President. We have kept up the devotional department each Sunday and interest has grown all the time. Now we have thirty-three members and we have eleven subscribers to the Era.

Recently we elected the following officers: President, J. L. Mason; First Vice-President, Mrs. Walter Pitts; Second Vice-President, Miss Annie Skinner; Third Vice-President, Miss Maude Black; Fourth Vice-President, Miss Lee Gibson; Secretary, Miss Gladys Melton; Era Agent, Miss Ruth Mitchell.  
**MISS GLADYS MELTON,** Sec.

### "THE AFRICA SPECIAL"

In the December Epworth Era will appear an "Africa Rally Day Program." It fits the prayer-meeting service for the 13th. A ringing call has come to all our Texas Leagues for a special service on that day and a collection for missionary work in Africa. I hope every League in the State will observe the day, making the most of it possible, and crown the occasion with a good offering for our work in the dark continent. Surely those brave men and women who have gone to do work for us in that far-off and most difficult field deserves our constant prayers and loyal support. Let's show our appreciation of these noble workers by a rousing observance of Africa's Rally Day, December 13.

Note.—By-Laws, Article IV—Revenue. To meet current expenses each Chapter shall be assessed annually the sum of two and one-half dollars where its membership is twenty-five or less and an additional sum of ten cents each for all members in excess of twenty-five, to be remitted quarterly to the Secretary-Treasurer.  
**E. P. T.**

### A GOOD PROGRAM.

The following would be a good program for each Epworth League Chapter to adopt for next year:

1. Great increase in League membership.
2. Week night Bible study class.
3. Personal evangelism campaign.
4. Mission study and missionary library.
5. Systematic visitation of the sick in homes or in hospitals of the poor, and especially of children and orphans.
6. Co-operation with local good government movements.
7. A constructive program of recreation, with special attention to the "troop in tents."
8. Visitation of stores, shops and factories to get in touch with strange Epworthians who have come to town.
9. Special socials for non-Leaguers.
10. Promoting the Junior League "with both hands diligently."—San Antonio Epworth Leaguer.

Eternal God, our Father: We thank thee for the indissoluble marriage, under thy hand, of stability and change. So we rest in thee, through all changes, and in the face of every surprise. Wherever we go, we are at home with God! But no less do we thank thee that thy hand keeps us moving. Lord, cure us of trying to stop; of resenting new truth, new duty, and novel opportunity. Keep us from lying down by the tumbled bed of present-spiritual attainment. Sting us out of succumbing to moral rheumatism. Keep us going, Lord, learning new arts of service, schooling our clumsy hands to new tasks, making new friends, conquering more deserts for God, discovering new splendors in thy word and work. Keep us out of the rut—and off our backs. Put more vim into our citizenship, more tang and sweetness into our social life, more ginger into our religion. Through thy children, disclose thyself more and more as the living God, still at work, and constantly springing happy surprises on us. Day by day let there be new bloom and fresh fragrance in the garden of the Lord. Make thy Church a sweet savor in the nostrils of men.

### AFRICA RALLY DAY, DECEMBER 13. AFRICA FOR CHRIST.

Who will answer this call?  
Two weeks ago I sent to the printers at Luebo a First Reader and booklet of fourteen hymns. Next week I expect to have a Catechism ready for the press so that we can begin to instruct applicants for Church membership. By the time this letter reaches you we expect to have erected a building to be used as an evangelistic training school for boys. Our school is making progress and all of our workmen are very anxious to learn to read

and write. The Church attendance is splendid and I rejoice to see the increasing number of women coming to the services. These women have known nothing but servitude for untold generations, but they respond to the gospel touch, and this fact puts a stupendous value upon lady missionaries who will come and help lift the women of Africa from their state of degradation which is so aptly described by Dr. J. S. Dennis in "Social Evils of the Non-Christian World," as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden. Who will be the first lady missionary to come?—C. C. Bosh, Wembo-Niama, Africa.

## THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

All communications for this department should be sent to above address.

### FEEDING THE LAMBS.

In a recent issue of one of the leading religious periodicals of America a writer in explaining why children are ignored in the services of so many Churches assigns as one reason that some pastors "are temperamentally or by habit unfitted to talk to children." We raise the question, What right has a man of that sort to be posing as a shepherd of the flock of Christ? In the memorable interview with Peter by the lake the first command of our Lord was, "Feed my lambs." If the translation, "Shepherd my lambs" be preferred, it makes stronger the case against the incumbent of the pastoral office who does not know how to deal with children. Because shepherding includes feeding, guiding and protecting from harm. No flock of sheep would continue profitable under the care of a shepherd who did not know what to do with lambs. And no Church will prosper for any considerable period of time under a pastor who knows not the art of dealing with children. There is no valid excuse for ignorance of this art. For the one indispensable qualification for succeeding with children is love. The heart of a child responds to love as the petals of a flower open to the morning sun. And hypocrisy and pretense chill childish sensibility like the frost of winter chills the most delicate summer blossom. If a pastor is to deal successfully with children it is necessary first of all that he learn to love them. He can learn this lesson well only at the feet of Jesus. The Church may now and then make the fatal blunder of sending men out as pastors who have not for that office the supreme qualification of love, but the Christ never does. Before he allows any man to feed his lambs and sheep that man must be able to look deep into his own soul and then up into the face of Jesus and say with an honest heart, "Thou knowest that I love thee." The pastor who cannot deal successfully with children has either not been called into the ministry or he has changed a divine vocation into a mere profession. Such a pastor needs an interview with Christ similar to that described in the last chapter of the Gospel of John.

### NEWS AND NOTES.

Rev. E. R. Stanford, junior preacher, and Director of Religious Education for First Church, Fort Worth, delivered an address on December 3 before the City Training School and Sunday School Workers of Atlanta, Georgia, on the Junior Church. Among the speakers were Rev. Herbert L. Willett, Dean of the Disciples' Divinity School of Chicago; Dr. Herbert W. Gates, Rochester, New York, and other distinguished speakers. Hence Brother Stanford found himself in rather strong company for one so young. But his friends do not question his ability to take good care of himself in any company.

The Sunday School Advisory Committee of First Church, Fort Worth, is anything but a mere official ornament. A condensed report of a recent meeting of this committee says: "It was determined to concentrate the efforts of the Sunday School on a campaign to double the attendance this year. A vigorous effort will be made to organize a class of one hundred men. Plans for a great Christian celebration were considered. Mrs. W. F. Barnum was elected Chairman of the Sunday School Committee on Missions, which will have charge of the program in the Sunday School every mission Sunday. It was decided to discontinue the Wednesday evening training class until after the union revival meeting. Beginning with next Sunday the collection barrels will be placed in each class and the teacher will contribute each Sunday with the class." All of which looks like doing the Lord's business in a businesslike way.

The Sunday School Committee of the Fort Worth District held a meeting in the lunch room of the Fort Worth Y. M. C. A. Tuesday, November 24, and plans were inaugurated for holding a series of Sunday School institutes embracing the whole district. The committee consists of Rev. E. R. Stanford, Chairman; W. J. Baker, Secretary; Rev. Henry F. Brooks, Rev. C. A. Evans and Dr. Jno. R. Nelson, P. E. Mr. W. E. Hawkins, Field Secretary, and Dr. Hoyt M. Dobbs, of First Church, also met with the committee and gave it the benefit of counsel and advice.

On November 30, Rev. Jno. R. Nelson, D. D., presiding elder of the Fort Worth District, called W. E. Hawkins, Field Secretary for the Central Texas Conference, and this editor in council and plans were practically perfected for a series of institutes to be held the entire Fort Worth District, to cover in January and February. It gives the Divisional Secre-

tary great pleasure to have his first district campaign with a presiding elder so aggressive, progressive, thorough-going and persistent as Dr. Nelson. We have no misgivings concerning the outcome of this campaign.

Rev. H. M. Whaling, Jr., pastor at Woodland Heights, Houston, is the Chairman of the new Sunday School Board of the Texas Conference. Brother Whaling has won distinction already as a Sunday School pastor, and under his efficient leadership we expect to see the Sunday School cause advance along the whole line in the mother of all the Texas Conferences.

We note also that Rev. W. C. Harbin becomes Sunday School Field Secretary and Missionary Evangelist of the Texas Conference. Our acquaintance with Brother Harbin convinces us that he is quite well adapted to field work. He is able, thorough and sensible. We congratulate the Texas Conference on the fact that it has a Field Secretary and that it has Brother Harbin to fill the position; and we congratulate the Divisional Secretary for the Southwest on having such a collaborator as Brother Harbin.

Rev. S. B. Johnson, presiding elder of the Uvalde District, West Texas Conference, has been studying the Sunday Schools of his district with an attentive mind and writes intelligently of their possibilities and needs. He will hold a district institute in connection with his District Conference in the spring.

### LOOKING AFTER BOYS AND GIRLS.

The Church must meet the needs of the boys and girls. They are passing through a storm and stress period. The men of Texas astonished the world when they built that wall of solid concrete on the Galveston coast at a cost of a million dollars a mile to prevent the recurrence of the 1900 disaster. A sea tempestuous with strife, storm and sin is breaking upon the youth of our land. The millions of strong Texans should build a barrier between their youth and danger. The man who sends a trained boy into the world pulls the trigger of a fifty ton trip hammer. There are thirty thousand men and women in the Wesley Bible Classes in the State of Texas. They gather for the study of the Word of God. The Bible is the text book of our Wesley Classes. A century ago a French infidel said that in fifty years people would cease reading the Bible. The house in which Voltaire made that prophecy is now a Bible depository, in which Bibles are stacked from floor to ceiling. More copies of the Bible are sold annually than of the hundred best sellers together. In the study of the Bible men set worthy ideals and materials out of which to build character.

The home must ever be the chief agency for the religious education of the youth. Let a child grow up in the atmosphere of a Christian home and in manhood the strongest statements of skepticism will be powerless to shake the foundations of faith.—Dr. Chas. D. Balla, at North Texas Conference.

### OVER ONE MILLION!

By James W. Lee.

The Rockefeller Foundation, during the last ten years, has given three millions of dollars to Southern educational institutions. Of this three millions the Southern Methodist Church has received more than one million, as follows:

Emory and Henry, Virginia	\$ 50,000.00
Randolph Macon, Virginia	135,000.00
Trinity, North Carolina	150,000.00
Wofford, South Carolina	54,000.00
Wesleyan Female College of Macon, Georgia	100,000.00
Millsaps College of Mississippi	25,000.00
Hendrix College of Arkansas	175,000.00
Vanderbilt University	150,000.00
Southern Methodist University of Texas	200,000.00

making in all \$1,639,000.00. But in addition to this money which the colleges have received from the Rockefeller Foundation, perhaps a greater benefit still has been that each of our colleges has been forced to get out of debt and to inaugurate a more careful method of keeping accounts. The Rockefeller Foundation will not give money to any school until it first pays all its debts, and then the money that is given is with the distinct understanding that it is to be kept absolutely for endowment, so it is very clear that the Southern Methodist Church has great reason to feel gratitude to the Rockefeller Foundation.

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The man who returns good for evil is as a tree which renders its shade and its fruit even to those who cast stones at it.—Persian Proverb.

### ORPHANAGE.

The West Texas Conference at its last session fixed on the 20th of December as the time to take collection for our Orphanage. The Central Texas and the Texas Conferences fixed as the time for each pastor to present and take collection for the Home December 20 to January 20.

Now I am sure that if the pastors will do what the conferences instructed them to do, and (I am sure they will) we will get more money than we did by the old plan. The three conferences which have been held were badly behind with the assessment, which puts us up against a hard proposition, especially as we have more children in the Home than we have ever had.

The amount from each charge will be published in the Texas Advocate according to the demand of each one of these conferences.

Let the amount from each charge be sent to the conference treasurer and he will send same to me.

Your brother for a better Orphanage.  
**R. A. BURROUGHS,**  
Waco, Texas.

### BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

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# Woman's Department

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

## ATTENTION, CENTRAL TEXAS AUXILIARIES.

Remember that the last day of December closes your accounts for the year 1914. Be sure to get your money to Mrs. W. L. Perry, 519 N. 13th Street, Waco, Texas, your Conference Treasurer, not later than January 5. She must have it at this time or her report will be sent without it. Mrs. Ross, at headquarters in Nashville, will close her books January 20, and no money received after that date can get into this year's records.

**Cisco District.**  
Mrs. J. W. Downs will reach the Cisco District, December 8. Below I give the following dates: Rising Star, Tuesday night, December 8; Gorman, afternoon and night, December 9; Carbon, Thursday, December 10; Cisco, Friday, December 11; Eastland, Saturday, December 12; Ranger, Sunday, December 13; Gordon, Monday, December 14; Strawn, December 15.

MRS. J. H. STEWART.

## COLORADO AUXILIARY.

November 9 closed the most successful Week of Prayer our missionary society has ever held.

## CONFERENCE EVANGELISM.

(Continued from page 7)

utes and see how many conferences can show such a sustained record as Holston in the matter of increasing membership. Our experience has shown that every good cause is promoted by the revival. Best of all, our pastors almost without exception show growing efficiency as evangelists. Every pastor has been free to employ an evangelist if he desired, but as a matter of fact few independent evangelists have had part in the work. Our conference evangelists have been for the most part from among the traveling preachers, appointed for a time to this special field. The larger part of the work has been performed by the pastors, singly or working together.

Is there need for such a movement? I would answer this by calling attention to the General Minutes for 1913. A strikingly large number of our largest conferences report a very small increase in membership. The Baltimore Conference only 923, the Missouri Conference 253, the Kentucky Conference 150, the Louisville Conference forty-eight, the St. Louis Conference twenty-three, Tennessee Conference 352, Central Texas 449, West Oklahoma 440, North Mississippi 651, Mississippi 121, Northwest Texas 671, Arkansas 533. Others report an actual decrease. Is it not time to sound the alarm? Is it not time to return to first principles? Whatever else we may do, unless we actually win men and women from the world, we are losing ground. We must not overlook in our intensive movements the supreme need for recruiting the army of our Lord.  
Wytheville, Va.

## WHITEFIELD IN ENGLAND.

By H. M. DuBose, D. D.

When God and Nature endow a man with exceptional qualities of genius or exceptional powers of spiritual apprehension they invariably leave him marked by another something which the lighter world is pleased to call eccentricity, but this eccentricity is only the personality of the man manifested through the light of his larger endowment, just as the penumbra of the old moon is seen cradled in the photosphere of the new. In the case of George Whitefield, the greatest preacher ever produced by the English pulpit, genius and power went hand in hand with eccentricity. But it was that eccentricity tremendously revealing his personality that opened to him in so remarkable a way the religious heart of England during the earlier stages of the Wesleyan revival and gave him an opportunity for evangelistic labors scarcely, if at all, equalled since the days of St. Paul.

Born on December 16, 1794, the son of a Gloucester inn keeper, which meant little more than a dispenser of wine and ale, the boy had but an unpromising beginning. At once, however, that potent thing called eccentricity began to manifest itself. Between hating and choosing the life of a tapster, he had an unceasing inward struggle. As a lad he pilfered money from the pockets of his mother, now a widow, and spent it partly on his pleasures and partly on the poor. He stole books but justified himself because they were of a religious character or else were needed for his mental instruction. He was put in the Gloucester grammar school, but showed apparent inaptitude for study, found

Not only our own members but those from other Churches were present at each meeting. The programs as arranged by the Council were carried out in full and found most instructive.

Each succeeding meeting was found more interesting than the last. With the closing meeting all felt greatly strengthened, and that each had been the recipient of many spiritual blessings; that God had blessed them individually and collectively. At each meeting there were free will offerings, which amount, \$14.45, was given the Girls' School Rio de Janeiro, and Vashiti, Georgia, and all agreed that we are indeed, "just one world."

"And all the people in all the lands  
Are just like me and you.  
We don't talk now of foreigners;  
They're brothers and sisters, too!  
And when we have learned to help them all  
And to know them heart to heart,  
This world of ours and God's world above  
Will not be far apart."

MRS. MAZELLA DAY,  
Press Reporter Missionary Society.

school life irksome, and was recalled to the inn where again he was doomed to don apron and take up the work of washing wine bottles and pewter ale pots, and where, worse than all else, he met an ignoble companionship in the frequenters of the taproom.

But even at this time his powers gave promise of depth and reach, and he was not without religious conscience and conviction. His own accounts, however, of the vileness of his heart and the unsoundness of his theology which he afterwards held and preached. As a youth he knew himself to be a sinner, and lost without divine help. For that divine help he hoped always as a far off realization, and yet he knew not how. By what happy chance the record does not make plain, he secured admission to Pembroke College, Oxford, as a servitor, a strange contrast to the half heraldic or churchly status of most of his compeers and associates in the coming Wesleyan movement. He did not excel as a student, indeed, it was not in the realm of books that he was gifted. He was never, as a preacher, philosophical or literary, nor even logical in any scientific sense. What preacher who is a popular pulpit orator at twenty-two could possibly be possessed of these attainments? He was gifted by nature with mighty feelings, a wide vision grounded both in imagination and in an experience which had within a brief space run the stages from the atmosphere of a brawling taproom to fellowship with the collegian makers of England's destiny in the eighteenth century. To this as nature's further favor, was added a voice more musical and of a more varying compass than any mortal beside has ever yet possessed, with a fluency of speech the handmaid of imagination, as matchless as the organic changes of his voice.

A wretched youthful moral contradiction, young Whitefield thus entered the university at Oxford, but happily fell early under the influence of the men who with himself became the formers of the "Holy Club." With this his religious character began to develop. He put himself under the most rigid ascetic restraints, and practiced for a time the austerities of a mediaeval monk. He wore, partly of necessity, partly of choice, clothes of mean quality, denied himself necessary sleep and settled down to the diet of an hermit. His penitence was vehement, if not fanatical. He crouched in prayer in the rain or snow under the trees of the college garden, and sometimes lay whole days prostrate on the ground. A great spiritual deliverance was, however, near at hand.

The conversion of Whitefield preceded that of the other members of the Oxonian group of Methodists. It came when he saw that not in scourings, fastings, and ascetic self-repressions, but in the precious blood of Jesus Christ, is the hope and instrument of men's deliverance from sin. The light came suddenly, and was full and complete. "A joy unspeakable," is the language which he used to describe his instant sense of salvation. From that sudden pentecostal visitation flowed, as a river flows from a brimming mountain lake, the stream of evangelistic power which made the unchanging record of his years.

The university experience of Whitefield, as to his studies, was such as has been indicated—disturbed and indifferent as to results, but still averaging to a point of respectability. He left Oxford after three years, in 1735, on account of ill health, but returned

in 1736, after a year of absence, and was ordained to the office of deacon. He then lacked a few months of having reached his twenty-second birthday. Almost at the same time that the Church put the parchments of clerical authority into his hands, fame laid its chaplet upon his brow. A tremendous popularity immediately ensued.

His aim was to write one hundred and fifty sermons and thus set himself up for preaching. He wrote one—his first and only one intended for use in the pulpit. This manuscript was put into the hands of an older man, a curate, to read and criticize. The curate evidently thought well of it, for he used the first half of it for his own morning service, and the latter half at the evening hour. He later astonished the young Oxonian by offering him a guinea for the use of his composition.

At the preaching of his very first sermon Whitefield discovered that he had no use for a manuscript. He also discovered as did the public that he was ordained to move in a sphere wider than that occupied by the pews before a curate's lectern in the Established Church. At least fifteen persons were overwhelmingly affected by this initial discourse, and the Bishop of the Diocese was informed that the young deacon was running people mad. We have no such account from the clandestine preaching of the same sermon by a lazy curate some days before. And here is the secret of the whole Whitefield story. His personality and spiritual power plus the form of his message made his evangel. Sixty-three of his sermons were printed during his lifetime. Of these Fitchett, who has critically examined them, says: "They seem commonplace, familiar, egotistical, even tawdry." Few even great utterances there are that can wholly abide criticism after having been reduced to writing. It is only when, like the body, they are filled and compelled by a living spirit that they are miracle-working and soul-enthraling. A tradition survives that Whitefield could pronounce the word "Mesopotamia" with such effect of music and cadence as to thrill a multitude. To such natural gifts as these were added the raptures of a Spirit-born experience and conviction for the making of the rarest preacher and soul-winner of modern times.

The relation of Whitefield to Wesley while intimate and tender was, even before the Calvinistic controversy, marked by pronounced differences of view. Wesley tried in 1738 to restrain Whitefield from going to America, but he disregarded the advice. In other matters also the inn keeper's son acted independently of his more philosophical brother. Wesley had the good sense to follow in some of these, notably in that of open air preaching.

Whitefield very early fell under the Episcopal ban because of his strong and evangelistic utterances. Many of the English prelates, among them Bishop Butler, recognized a dearth of religious experience and living in the English Church. Not a few of them deplored it; but with one accord they sought to prevent that preaching which alone was calculated to bring back the life of the gospel. It thus became increasingly more difficult for Whitefield to get into the Churches. And he was now given to a range as wide as the Island of England. It was also as difficult for his audiences to get into the churches as it was for him to get into their pulpits. Soon after his return from the first visit to America, and five months after the return of Wesley from Savannah, Whitefield began his career as an open air preacher. Saturday, February 17, 1739, is memorable in the annals of Methodism and of Christianity in general. On that day George Whitefield took his stand on Rose Hill, a bit of rising ground just outside of the city of Bristol, and there to an audience of two hundred people preached his first open air sermon. This was an example to be followed soon by both the Wesleys and then by scores, not to say hundreds, of others in the course of the Wesleyan revival in England. In an important way that departure was the beginning of modern evangelism, and from it dates a new era in the efforts of human salvation.

The effect produced by this program of "field preaching," as it was called, was tremendous. Whitefield's first audience numbered two hundred, the next reached three thousand, the third rose to five thousand, and directly it was no unusual thing for twenty thousand people to hear him. Nor were these congregations composed wholly of colliers, carters and other types of the common folk. Many of the best people of England, including not a few of the gentry, heard him gladly. Lady Ann Huntington, Lord Chesterfield, Lord Bolingbroke and many other titled and literary men of the

(Continued on page 15)

# CHRISTMAS SUGGESTIONS

Are as plentiful as the fallen leaves in autumn and many of them are of as little value. The one real sensible Christmas suggestion is the "Noiseless Wonder" spelled

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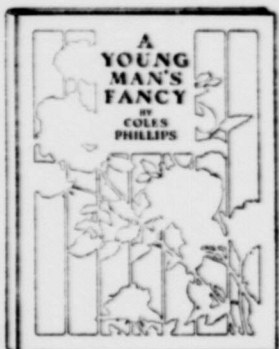
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# Notes from The Field

## Weinert.

We were read out for Weinert at the Annual Conference at Vernon. We had moved and were ready for our appointment the next Sunday. We were kindly received, as Methodist preachers generally are. We found an intelligent and loyal membership, as Methodist preachers always find. The "annual pouncing," which comes to a Methodist preacher with the regularity of the annual appointments and sometimes more regular, has been given with the "West Texas" liberality and the old-time spirit. Methodists, Baptists, Presbyterians and others, joined in the giving. The senior preacher, junior preacher and sister preacher were all remembered individually. One big-hearted layman presented the paragon family with a bale of first-class cotton. Even "Blay Jim," the buggy horse, was not forgotten. We have had splendid revivals and forty-nine additions to the Church. There have been over a hundred conversions on the charge. At Thorp Rev. G. R. Fort did the preaching. We had real conversions and Methodist shouting. At our second meeting Rev. J. H. Watts and this pastor joined. Built an arbor on half way ground and secured Rev. C. Bruce Meador to do the preaching. It was a great meeting. We ran only nine days and several services were rained out. Had conversions at almost every service. After the benediction was said for the last service penitents were stricken in different parts of the congregation. Some came to the altar of their own accord. Others knelt at different places on the camp ground. We heard shouting from three different quarters of the camp ground at one time. Weinert saw her first real spiritual revival since it became a town. The three pastors came together in a co-operative meeting. We secured Rev. Jno. E. McLean, of Fort Worth, to do the preaching. He came with his tent and opened the meeting the 9th of August; closed the 23rd. We had the hardest pull for a meeting that I ever had. The opposition of evil was strong, but God heard the prayers of his people, and those who came to scoff remained to pray. One man offered to let a quart of whiskey that we did not have a conversion. He was among the number saved. Weinert is a different town and has a different moral atmosphere since the meeting. The Advocate is well circulated and read. Our people appreciate it and it brings results. West Texas has never seen such abundant crops, but the financial depression has made the market bad. With a good market the Church finances would have been overpaid. We hope to get somewhere about the landing as it is. All together we have had a pleasant and profitable year on the charge.—V. H. Trammell, P. C.

## CHANGE THE RECORD!

We have read with much interest the writing of "The Abilene District," by our presiding elder, Rev. C. N. X. Ferguson, which appeared in your last issue of the Advocate. Please supplement what he says in regard "to booze at Moran" by taking away the booze from Putnam and Moran charge. Our voters

changed this report last Saturday and "booze" must take its flight for the East, and the hoodlum may follow it to Waco or Fort Worth or else move over on the west side of the Pecos River if they can not live without it, for we can—we that remain out in the Central West. Sincerely,  
J. W. CADWELL,  
P. C. Putnam and Moran.

Shackelford County is dry again. An election was held in Albany Precinct last Friday. The pros won by a majority of sixty-eight. The Moran Precinct voted the following day and the majority for prohibition in the precinct was twenty-one. This virtually puts the whole county in the dry column. The Methodist preachers, Brothers Clark and Cadwell, did effective work, along with their courageous laymen, and all rejoice together over the great victory. C. N. X. FERGUSON, P. E.

## DR. ROBINSON PREACHES CLOSING SERMON.

Announcement has been made that Dr. E. E. Robinson will preach his closing sermon next Sunday morning in the Polk Street Methodist Church, thus rounding out his fourth year in the pastorate here. This statement carries with it a bitter-sweet, for while all are well pleased with the work accomplished, there is much of regret voiced that the service Sunday under the rules of the Church terminate his engagement here.  
In and out of the Methodist Church Dr. Robinson is a decided favorite, and since his residence here has become a part of the people with whom he associated. Without any desire to disparage other pastors engaged with the Polk Street Methodist Church, since its establishment, it is but fair, according to the generally expressed opinion, that none have been more greatly beloved by the communicants and the citizens at large, than is Dr. Robinson.  
In his honor, largely, a public service is being arranged for Sunday night, and Hon. T. F. Turner, well known throughout this State as a leader among the lay element of Methodism, will be in charge. Details of this program have not been announced, but there will doubtless be a report covering the work of the congregation during the time Dr. Robinson has been here. It is also understood that the musical features of the program will be especially attractive. It is expected that the attendance from among those not identified with the Methodist Church will be liberal as the friends of this popular pastor will take this opportunity of seeing and meeting him again before he leaves for conference.  
Of course it can not be stated where Dr. Robinson will go in the continuation of his labor in the ministry, but the hope is freely voiced both in and out of the Church, that he may not leave this section of the State.  
Immense crowds attended the services at the church last Sunday to hear Dr. Robinson, the evening having been given over to the encouragement of young men.—Amarillo Daily News, Dec. 2.

# THE PASSING DAY

What of the war? Lodz has capitulated, so claims Berlin, but according to Petrograd advices, Lodz the city in Poland is still holding its own against the terrific assaults of its enemy. But around Lodz has centered the greatest activities in the war zone the past week. A Berlin report says:  
"A review of the situation in both theaters of the war up to the end of last week reveals little change as compared with the preceding week. This is especially true as regards the western theater, where the allies made a number of attacks which always were defeated.  
"That decisive action may be expected any day is indicated by a report from headquarters saying that 'everything is proceeding according to our program.' This is taken here to mean that thus far the German operations have been successful."  
Advices from the front indicate that the allies have assumed the offensive in France and Belgium but do not indicate that the movement has grown formidable. The attacks, it is said have been few in number and have been defeated. Holland advices state that fierce fighting has been resumed along the Yser Canal. This would tend to show that the forward movement of the allies is being attempted.  
Italy will remain neutral. The Italian chamber has so decided and a vote of confidence in the government was passed.  
Italy's neutrality was not due to unsatisfactory military conditions in this country, Admiral Hettolo said, but to the fact that Italy was not obliged to follow the central empires of Europe. The former minister added:  
"Our neutrality must be strongly armed to enable us to defend the supreme interests of the country if they are threatened or unrecognized. Our

neutrality should be an expression of Italy's diplomatic and military power."  
The rigors of winter have somewhat dampened the ardor of the fighting boys in the front but ever and anon they are stirred to action and the death roll is increased by the tens of thousands and the wail of the widows and orphans is heard throughout the civilized world.

The last lap of the present Congress convened Monday, Tuesday President Wilson in his annual address gave his answer to those who contend the United States is unprepared for National defense. "Let there be no misconception," he said, "The country has been misinformed. We have not been negligent of National defense. We are not unmindful of the great responsibility resting upon us. We shall learn and profit by the lesson of every experience and every new circumstance, and what is needed will be adequately done." Assembled in joint session in the hall of the house, Senators and Representatives heard the President, reading his address in person from the clerk's desk, outline the administration legislative program and voice a fervent hope that the United States might be instrumental in bringing peace to Europe.  
Representative Henry's first new move in his fight for legislation to issue currency on cotton was beaten in the house Tuesday, 116 to 51. The house refused to recommit his bill to committee, with instructions to report it with an amendment for the sale of \$250,000,000 in bonds or short term notes for relief of the cotton farmers. While Mr. Henry was pressing his plan, Secretary Daniels and Postmaster General Barleson sat beside him, urging him to desist. He then forced the house into a long roll call on a point of no quorum.  
Harry Lee Marriner, Staff Poet of the Texas, died Tuesday at Kerrville, Texas. Mr. Marriner has been afflicted several years and had moved to Kerrville with his family in hope that the high, dry altitude would serve to prolong his life. He was born in Kentucky in 1872, and came to Texas from Louisville about twelve years ago. He leaves a widow and two daughters.

"Let no man seek his own, but every man another's wealth." 1 Cor. 13:24. With this verse in the Bible for their creed, James W. Gossard, secretary of the H. W. Gossard Company, of Chicago, and Mrs. Sarah Lillian Brown, of Chicago, were married last week. It was a ringless and tourless wedding. The price of a ring was used to furnish a wedding breakfast to several friends. The ceremony was performed by the Rev. J. T. McMillen in the small sanctuary in the Walsh Avenue Methodist Episcopal Church, where the bridegroom had spent 600 Thursdays with the "down and outs." Four months ago, when paying a bill for a "down and out," Mr. Gossard met Mrs. Brown. "Anything of value

that I have received always has come from doing something for somebody," said Mr. Gossard. "I was attracted by the philanthropic sympathy she had for my work. We could not stay separated. Then we decided that instead of spending all our money for carfare that we would stay together and live the simple life. I believe that marriage should be based on love, suitability and adaptability."

State-wide prohibition carried in Colorado by a majority of 11,572, according to the official canvass. The vote for the measure was 129,589; against, 118,017.

A million head of cattle will be marketed at the Fort Worth live stock market during 1914, if receipts for December are as large as the November supply. Receipts to date amount to 904,850 cattle, which shows a lead of 5168 head over the same period of 1913. Receipts of calves, hogs, sheep and horses already amount to 1,988,543 head. The cattle receipts have never reached the million mark since the establishment of the market. This record is being made by the Fort Worth market, despite the fact that all other markets have received fewer calves and cattle this year than last year.

A monument in memory of the soldiers and sailors of the Confederacy was unveiled at which he was a guest of honor. He alluded to the war as "stupid, unnecessary and uncalled for," and explained the reasons for his coming to this country at its outbreak.  
Summarizing results of its inquiry to determine what has been done in rural public schools toward infusing in both parents and pupils the "stay-on-the-farm" spirit, the Federal Bureau of Education announced it reveals improvement elsewhere in the schools for country children. Data was furnished by 3500 superintendents who supervise rural schools. "There is a feeling," says the bureau, "that the country child will be best educated for whatever life he may lead, whether in the city or country, if taught in terms of country life. The movement toward this is nationwide."

With the filing of its charter last week in the office of the Secretary of State, Armour & Co., one of the largest packing concerns in the country, ceased to do business in Texas under a permit as a foreign corporation, but became a permanent organization of this State. The Texas concern has a capital stock of \$1,000,000, and its principal place of business is to be at Niles City, Tarrant County, with post-office address Stock Yards Station, Fort Worth.

Representative Hatton W. Summers of Texas, has asked Representative Lever, Chairman of the House Committee on Agriculture, for a hearing on his two bills having for their purpose enlarging the marketing facilities of the country. One bill creates a Market Bureau in connection with the Department of Agriculture and the other establishes a produce exchange as a clearing house of information available for both the seller and the purchaser of agricultural products. The general purpose of the plan, Mr. Summers says, is to establish an economical and dependable medium through which agricultural products can be sold.

The report of the Federal Reserve Bank of the Eleventh District, at Dallas, at the close of business December 4, was given out Saturday, the figures showing an amount of business nearly double of the second week. The statement follows: Resources—Loans and discounts, \$308,337.54, cash on hand and due from other banks, \$6,436,804.47, other resources \$27,596.55; total \$6,772,738.56. Liabilities—Capital stock \$957,601.40, undivided profits, \$3880.57, Federal reserve notes \$250,000, due member banks \$5,526,594.07, other liabilities \$34,662.47; total \$6,772,738.56.

While President Wilson will not seek to mold the position of Congress on the resolution of Representative Gardner for an investigation of the military strength of the United States, he will oppose the investigation if asked for an opinion. He thinks it untimely and believes such an inquiry would not disclose any information not already known. The President's position was made clear by administration officials after it became known that he had written Mr. Gardner a letter saying he was ready to discuss the question with him at any time.  
That one year of war in Europe will add \$500,000,000 to foreign commerce of the United States is the estimate of Edward E. Pratt, chief of the Bureau of Foreign and Domestic Commerce. Mr. Pratt has just completed a study of the reports of American Consuls and commercial representatives abroad, of agents of his bureau in this country and of the new orders for American manufactures and products reported in commercial periodicals. If the ratio of increase recorded since August, when the war began, is maintained until next August, he estimates that new orders placed on the books of American firms will total half a billion dollars.

Admiral Farragut's famous flagship, the Hartford, is likely to be sent to New York City to be used as a training ship for the embryo sailors who are enrolled as members of the New York State Nautical School, which now has the Newport as a training vessel. Hartford now is serving as a station ship at the Charleston, South Carolina, Navy Yard. The navy registers show the Hartford in reserve. She is described in the records of the Navy Department, as no longer "serviceable for war purposes."

President Wilson and Secretary McAdoo are considering a proposal made by certain individuals that the government loan them money enough to purchase the thirty or more merchant vessels belonging to the Hamburg-American line now interned in United States ports because of the war. The proposition was submitted by Bernard Baker, of Baltimore, President of the Atlantic and Pacific Transport company. It is understood to have the sanction of Paul M. Warburg, member of the Federal Reserve Board, who is the administration's expert on international commerce and finance.

Postoffice addresses.  
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## EXPRESSIONS—C. W. HEARON.

At a recent meeting of the Official Board of First Methodist Church, Abilene, resolutions were unanimously passed expressing confidence in and love for the preacher in charge, Rev. C. W. Hearon. They commended his wise administration, his uncompromising attitude toward all evil, his fearless utterances against sin of every form and his tender appeals to lost men. They also rejoice in the uplift which has come to the Church under his ministry. In view of the progress made and the outlook for the future they unanimously request his return for another year.  
C. N. X. FERGUSON, P. E.

## A CHANGE MADE.

Please substitute the word Harpersville for Eureka in the announcement of the Quarterly Conference for Eolian charge, Cisco District, as it appears on page 15 this issue.  
E. P. WILLIAMS.

## Pittsburg District—First Round.

(Corrected)  
In my first round, on page 15, this issue, I find that I made a mistake. The first place, Boston Circuit, at Old Redwater, December 26, 27, should read, at Old Boston, and not Old Redwater.  
O. T. HOTCHKISS.

## Greenview District—First Round.

Wesley Station, Dec. 13.  
Kavanaugh Sta., Dec. 13.  
Campbell Circuit, at C., Dec. 19, 20.  
Lee Street Sta., Dec. 20.  
Caddo Mills and Floyd, Dec. 27.  
Greenview Circuit and Mission, at White Rock, Jan. 2, 3.  
Quinlan Circuit and Mission, at Quinlan, Jan. 9, 10.  
Loe Oak Cir., at L. O., Jan. 17.  
Commerce Sta., Jan. 24.  
Carrie Mis., at Center Chapel, Jan. 30, 31.  
Jones-Bethel and Wesley Chapel, at J. B., Feb. 6, 7.  
Valler City Sta., Feb. 14.  
Celeste Station and Circuit, Feb. 20, 21.  
Merit and Lane, Feb. 27, 28.  
C. M. HARLESS, P. E.

## Terrell District—First Round.

Fooney Sta., Dec. 19, 20.  
Terrell Sta., Dec. 20, 21.  
Kemp and Becker, at B., Dec. 26, 27.  
Naughtan Sta., Dec. 27, 28.  
Cushlow Cir. at C., Jan. 2, 3.  
Elmo Mis., at Lawrence, Jan. 3, 4.  
Roys Sta., Jan. 9, 10.  
Rockwall Sta., Jan. 10, 11.  
Fate Cir., at E., Jan. 16, 17.  
Garland Sta., Jan. 17, 18.  
Mesquite and Pleasant Mound, at M., Jan. 23, 24.  
College Md. Cir., at C. M., Jan. 24, 25.  
Grandall Cir., at C., Jan. 30, 31.  
Mabank Mis., at M., Feb. 6, 7.  
Scurry Cir., at S., Feb. 13, 14.  
Hutchins and Wilmer, at W., Feb. 20, 21.  
Lancaster Sta., Feb. 21, 22.  
The District Stewards will meet at the District Parsonage in Terrell on Wednesday morning, Dec. 30, at 10:30 a. m.  
E. L. EGGER, P. E.

## Sulphur Springs District—First Round.

Cumby, at Cumby, Dec. 12, 13.  
Lake Creek, at Enloe, Dec. 19, 20.  
Cooper, Dec. 20, 21.  
Mt. Vernon, at Mt. V., Dec. 26, 27.  
Sulphur Springs Mis., at Wesley Ch., Jan. 2, 3.  
Pecan Gap and Ben Franklin, at P. G., Jan. 9, 10.  
Winnboro, Jan. 16, 17.  
Kelly Springs, at R. S., Jan. 23, 24.  
Yowell, at Moss Ch., Jan. 30, 31.  
Purley, at Harmony, Feb. 6, 7.  
Como and Forest Academy, at Como, Feb. 13, 14.  
Klondike, at Klondike, Feb. 20, 21.  
Sulphur Bluff, at S. B., Feb. 27, 28.  
Brushy, at Shirley, Mar. 6, 7.  
Sulphur Springs Sta., March 7, 8.  
District Stewards will meet in Sulphur Springs, Tuesday, December 22, at 3 p. m. Every one is urged to be present, as the business is of supreme importance.  
R. C. HICKS, P. E.

## GOVERNMENT JOBS.

THOUSANDS of Government life jobs now open to men and women over 18. \$65 to \$150 month 2000 appointments every month. Common education sufficient. Full unnecessary. Write immediately for directions, showing how to get position. FRANKLIN INSTITUTE, Dept. N-102, Rochester, N. Y.

## LOCATION OF MAN WANTED.

WALTER PAMPLIN, 42 years old, height 5 feet 5 inches, weight 175 pounds, fair complexion, dark red sandy hair, dark brown eyes. He has wife and five children. The last we heard he was at Pardon, Texas, four months ago. Write his mother, Mrs. M. F. PAMPLIN, Blue Ridge, Texas.

## MISCELLANEOUS.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 1,477) removes from rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an imitated article.  
Aldwell's Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

## MUSICAL INSTRUMENTS.

Rarest of rare bargains in high grade, best makes, standard pianos received in exchange. Easiest payments. Write for booklet 222. THOS. GOGGAN & BROS., Dallas, Texas.

OUR YEAR-END SALE an opportunity for piano buyers. Get your piano now. We have every style and make that you want. Write us for list. WILL A. WATKIN COMPANY, Watkin Bldg., Dallas, Established 1882.

## VEHICLES.

BUGGIES, spring wagons, carts and farm wagons, good reliable qualities, handsome styles, big assortment to select from. Write us, giving an idea of your needs. B. F. AVERY & SONS PLOW CO., Dallas.

## McKinney District—First Round.

Allen and S. McKinney, at Allen, Dec. 20, 11 a. m.  
Anna and Melissa, at Anna, Dec. 20, 7 p. m.  
Carrollton and Farmers Branch, at F. B., Dec. 26 and 27.  
Princeton Cir., at Princeton, Jan. 2, 3.  
McKinney, Jan. 3, 7 p. m.  
Wylie, Jan. 9, 10.  
Fannessville, Jan. 10, 11.  
Richardson, at R., Jan. 16, 17.  
Piano, Jan. 17, 18.  
Colma, Jan. 23, 24.  
Prosper, Jan. 24, 25.  
Prosper Cir., at P., Jan. 30, 31.  
Blue Ridge Cir., at B., Feb. 6, 7.  
Reiner Cir., at R., Feb. 13, 14.  
Josephine and Copseville, at J., Feb. 20, 21.  
Nevada, Feb. 21, 22.  
Weston Cir., at W., Feb. 27, 28.  
C. W. DENNIS, P. E.

## Sherman District—First Round.

Sherman Circuit, at Pecos, Dec. 19, 20.  
Key Memorial, Dec. 20, 21.  
(Business session of Quarterly Conference December 22.)  
Howe Circuit, at Howe, Dec. 26, 27.  
Van Alstyne, Dec. 27, 28.  
Pottsboro and Preston, at Preston, Jan. 2, 3.  
Waples Memorial, Jan. 3, 4.  
(Mission Quarterly Conference at West End, Jan. 6.)  
Bells Circuit, at Bells, Jan. 9, 10.  
Trinity, Jan. 10, 11.  
Sadler and Gordonville, at Gordonville, Jan. 16, 17.  
Whitesboro, Jan. 17, 18.  
Collinsville and Toiga, at Collinsville, Jan. 23, 24.  
Pilot Point, Jan. 24, 25.  
Pilot Grove, at Gray Hill, Jan. 30, 31.  
(Preaching at West End, Denison, Jan. 31, 7 p. m.)  
Whitewright, Feb. 6, 7.  
Travis Street, Feb. 14, 15.  
The District Stewards will meet at Travis Street Church, Sherman, on Friday, December 18, at 10 a. m.  
R. G. MOOD, P. E.

## Gainesville District—First Round.

Pilot Point Cir., at Friendship, Dec. 19, 20.  
Denton St. Sta., Dec. 26, 27.  
Bonita Cir., at Bonita, Jan. 2, 3.  
St. Jo Mis., Jan. 3, 4.  
Woodbine Cir., at Whaley's Ch., Jan. 9, 10.  
Whaley Memorial Sta., Jan. 10, 11.  
Dexter Mis., at Mt. Zion, Jan. 16, 17.  
Montague Mis., at Montague, Jan. 23, 24.  
Marysville Cir., at Van Slyke, Jan. 30, 31.  
Myra and Hood, at Myra, Jan. 31, Feb. 1.  
Aubrey and Oak Grove, at Aubrey, Feb. 6, 7.  
Denton Sta., Feb. 7, 8.  
Lewisville Sta., Feb. 13, 14.  
Era and Spring Creek, at Era, Feb. 20, 21.  
Valley View Sta., Feb. 27, 28.  
Sanger Sta., Feb. 28, 29.  
Rosston Mis., at Hardy, March 6, 7.  
District Stewards will meet at Gainesville, Denton Street Church, Dec. 22, 1 p. m.  
J. F. PIERCE, P. E.

## Jacksonville District—First Round.

Palestine, Grace, Dec. 6, p. m.  
Palestine, Centenary, Dec. 6, p. m.  
Jacksonville Cir., Dec. 12, 13.  
Jacksonville Sta., Dec. 13, 14.  
Malakoff, at M., Dec. 19, 20.  
Athens Sta., Dec. 20, 21.  
Brush Creek and Frankston, at B. C., Jan. 2, 3.  
Neches, at N., Jan. 3, 4.  
Alto Cir., at Shiloh, Jan. 9, 10.  
Alto Sta., Jan. 10, 11.  
Keltys, Jan. 12.  
Elkhart, at E., Jan. 16, 17.  
Mount Alba, at M. A., Jan. 18.  
La Rue, at L. R., Jan. 23, 24.  
Eustace, at E., Jan. 24, 25.  
Cushing, at N., Jan. 31, Feb. 1.  
Gallatin, at G., Feb. 6, 7.  
Rusk Sta., Feb. 7, 8.  
Overton and Arp, at Arp, Feb. 13, 14.  
Troup Sta., Feb. 14, 15.  
Bullard and Mt. Selman, at B., Feb. 20, 21.  
Tian cedar, at Tool, Feb. 23.  
I. F. BETTS, P. E.



Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price 50c each per copy.

CAMERON—A beautiful Christian life came to its earthly close near high noon, Sunday, November 8, 1914, when the chastened, purified spirit of Mrs. Mary Louisa Cameron passed on high. She was the daughter of James C. and Mrs. Lee Ann Officer, of White County, Tennessee, where she was born June 24, 1843. Under her father's hospitable roof both Methodist and Cumberland Presbyterian preachers found a home, and left a sacred touch in the lives of the children. Here were learned many of the virtues that Sister Cameron later exhibited. In 1865 she was genuinely converted and soon joined the Methodist Church, of which she remained a consistent member to the day of her death. She was happily married January 31, 1867, to William Newton Cameron, a Christian gentleman who joined with her in making theirs a Christian home, and with whom she walked happily for nearly forty-eight years. To them three children were born, all of whom abide to comfort their father in his great sorrow. In 1889 Sister Cameron moved with her husband to Coleman, Texas, where she has since lived, enjoying the love and respect of all who knew her. She was true in all the relations of life—a devoted wife and helpmeet to her husband, a true, loving mother to her children, a friend to everyone, especially to the poor, the sick and the strangers. But it is especially as a Church member that the world will remember Sister Cameron. She devotedly loved her Church, kept her membership with her wherever she went, attended upon its ordinances, and supported its institutions. Desiring her influence and support of the Church to be perpetuated, she gave to the Church, several years ago, a sum of money to be used as an endowment, that when she had passed to her reward she might still be supporting her Church, and being dead might continue to speak. But the gold must pass through the fire for its final purification. So it was with Sister Cameron. November 21, 1913, while in Galveston in loving attendance upon her daughter in a hospital there, she fell and broke her thigh, an injury from which there was no relief. It was a year of intense suffering which she bore bravely and patiently. Everything possible was done for her relief, but there was no healing for her hurt. At last, on November 8, 1914, a little past noon, God spoke release and she passed from the sufferings of earth to final glory. After funeral services, conducted by the writer in the presence of a large concourse of friends, we laid the body to rest in the cemetery overlooking Coleman, but she will long live in the hearts of those who knew and loved her. Her ascended spirit waits on high where her Christian husband and her children will meet her in the sweet by and by.

SAMUEL J. RUCKER.

BRYSON—G. S. Bryson was born in Lee County, Mississippi, May 29, 1873. He came to Texas about seventeen years ago. He and Miss Hattie Cannon were married November 17, 1902. He died November 18, 1914. An infant babe was buried a few months ago. The wife and son, Drew, survive the father. More than one year ago he said that he had become a Christian. He had been confined to his room and bed with cancer for about six months. On August 15, 1914, in the home of W. T. Cannon, his father-in-law, where he died, I baptized him, his wife and little son, Drew, and received them all into the Methodist Church. I have never known any one to leave clearer evidence of his salvation. His suffering was extreme, but his patience and his willing submission to God's will were remarkable. He has entered into the joy of his Lord. He rests from his sufferings, and waits the coming of faithful wife and son and other loved ones and friends. Precious one, we will see you again.

T. W. LOVELL, Pastor.

MORRISON—Miss Lucy Anne Morrison was born April 10, 1890, and died October 19, 1914. She was 24 years, 7 months and 9 days old. She was converted and joined the Church when 11 years of age, and lived a devoted Christian life until the time of her death. Her father, Rev. Samuel Morrison, was one of the most devoted and loyal followers of the Lord whom I have ever known. He passed to his reward about five years ago. Miss Lucy took her bed about two or three months before her death, and I have never seen a more patient sufferer than she was during her afflictions. She was conscious up until the time of her death and she gave evidence of her willingness to go if it was God's will. Her life was a blessing and an inspiration to all who knew her. She leaves a mother and one sister to mourn her death. She and her mother lived alone before her death, and she was really and truly a bosom companion to her sainted mother. How lonely the home will be without her presence. Weep not, mother; she awaits your coming where there will be no parting. The community and the Church have sustained a very great loss in the death of this true and faithful daughter. We shall meet her again.

J. B. BERRY.

CROZIER—Brother Andrew Crozier was born in Floydburg, Kentucky, March 10, 1842, and departed this life from Bellevue, Texas, October 14, 1914. In the early days he moved to Texas, and settled at Lebanon, Collin County. At the call of his country he joined the Confederate ranks and served in the cavalry of John H. Morgan, Company B, Third Kentucky Cavalry. For eighteen years he made his home in Gainesville, moving to Bellevue in 1900. Brother Crozier joined the Methodist Church at the early age of 12 and faithfully lived for the same for sixty years. Many of his friends and loved ones who knew him best say that he never uttered an unkind word in his life. "He that is able to bridle the tongue the same is a perfect man." For a number of years he had been Justice of the Peace here, and in this office he always urged men to settle their differences without going to law with one another; thus he earned the title of "Peace Maker." His last illness was of short duration. In fact, it may simply be said, "He was not, for the Lord took him." He leaves behind one brother and one sister, a loving wife and two children. These will weep not as those who have no hope, for we say farewell only for a little while. We shall meet him soon in a land where sorrows never come. We have lost a good man, but heaven has gained a dear old saint. His pastor, J. W. BECK.

BUSH—J. B. Bush was born in Tennessee May 25, 1850, and died at his home near Alto, Texas, November 4, 1914. He joined the Church in 1892 and was a faithful member, most of his time a steward, until his death, and was one of the best stewards this writer ever knew. He was only sick ten days, but he never complained, and was faithful until the end. Just a few hours before his death his pastor was with him and asked him if he was ready. His reply was, "Yes." He knew his loved ones were over there waiting and watching for him. Uncle Jesse was buried in the Shiloh Cemetery, surrounded by a host of sorrowing friends and loved ones. We miss him at Cold Springs Church so much. The writer will never forget how he would clap his hands and praise God. But let us not weep as one who has no hope, but let us strive to meet him in heaven.

C. B. FULLER, Pastor.

FALLIN—Ruben Estell Fallin, the infant son of Rev. and Mrs. Z. D. Fallin, was born October 31, 1914, and died November 16, 1914. It was not given us to keep him long, but long enough for his little life to twine itself around our hearts. So good and bright and beautiful was he that it seems as if he was only lent to us awhile from heaven, and before the cares and sorrows of this life should blight the perfect bud, he was transplanted to bloom in paradise. It is very hard to give up all our ambitions and plans for his life, but God knows best, and He who said, "Suffer little children to come unto me," is far better able to care for his wants than we ever could. May the Christ that bore the anguish in the garden of Gethsemane comfort the broken hearts of his parents. May they look ahead and see him beckoning them on to the pearly gates of the eternal city.

ONE WHO LOVED HIM.

SANDERS—Mrs. Eva Lott Sanders was born in Bell County, Texas, December 9, 1877. She was baptized in infancy, converted and joined the Church when 16. She was married to C. E. White, June, 1901, who died in August, 1909, leaving a bereaved wife and son, Noble Eugene. On February 7, 1914, she again was married to W. E. Sanders, with whom she lived a devoted life until called to her reward on September 9, 1914. Her death caused a distinct shock to the entire community. Our Church and entire community were overwhelmed with grief at the loss of one so good and true. Brother Ed Sanders, the bereaved husband, shares the unstinted confidence and sympathy of his Church and community in his great bereavement. Sister Sanders was an affectionate mother and companion, a devout Christian worker. The high esteem of multitudes of loved ones and friends was but mildly indicated by the tearful faces and costly floral offerings at the largely attended funeral services. A good woman is gone from us. Earth is poorer and heaven is richer.

J. F. TYSON, Pastor.

ROBERTSON—Mrs. Rhoda West Robertson was born in Spartanburg, South Carolina, December 15, 1825; died at her home in Waelder, November 6, 1914. On March 6, 1849, she was married to L. B. T. Robertson, of Mississippi. She came to Texas in 1876, and settled near Waelder. There were born to them eleven children. Her husband and four children having gone on before her, there remain Mrs. M. C. Reed, Waelder, Texas; Mrs. N. S. Sayers, Seattle, Washington; Mrs. J. H. Ests, Corpus Christi, Texas; Hon. O. B. Robertson, Gonzales, Texas; W. F. Robertson, Gonzales, Texas; Dr. H. W. Robertson, Waelder, Texas, and D. E. Robertson, Smithville, Texas; all of whom were at her bedside when the end came. She leaves eighteen grandchildren and twenty-five great-grandchildren. She was one of the charter members of the Methodist Church at Waelder, Texas. She was as true to the best principles as could one well be. She was always ready to say a kind word to her pastor and was much in love with the simple story of Jesus and his love. She was in her right mind until the time came to say adieu. Loved ones, you know where to find her; love her God, serve your day and generation as well as she did hers and meet her in the haven of rest that remains for the people of God. Her old pastor, J. A. PLEDGER.

"I Would Have a Telephone on Every Farm in the South!"

"Were it possible, I would buy a telephone for each farm community or rural district in the south. With a well equipped telephone in each community the country folks would be in closer touch with the city, and farmers could keep in touch

with the markets. The telephone adds untold pleasure to the farmer, and also gives the farm a more businesslike appearance. The people can co-operate and have a telephone line established in any community." (Name on request.)

Western Electric Rural Telephones

Are the leading farm telephones. They are guaranteed to talk up loud and distinct. Put together solidly to give uninterrupted service. If you are still without a telephone, send us your name on the coupon pasted on a post card, and we'll mail you

two books showing how easily and cheaply you and your neighbors can get telephones, and telling just how to organize a Telephone Company among yourselves. You want convenience and you want to save time and money! SEND THE COUPON NOW!



STONE—Mrs. Nettie Stone was born in Greensboro, Kentucky, June 13, 1871. In her early life her parents emigrated to Texas, settling in McLennan County, near the town of Eddy in 1886. After residing there for ten years they moved to Hardeman County, Texas, in the year 1896. They found a home fifteen miles west of Quanah, near the little town of Lazare. Here she met Mr. H. V. Stone, a prosperous young farmer, and they were united in marriage in the winter of 1906. Sister Stone was happily converted and joined the Methodist Episcopal Church, South, in the summer of 1887, in a great meeting near the town of Eddy, held by the Rev. Abe Mulkey. Sister Stone was a good woman. She lived a consistent Christian life. Before her marriage she was a dutiful daughter. She became a dutiful wife. She was devoted to her home. She was a home-maker, and she was devoted to her Church. She was doing her best to raise an orphan boy they secured from Brother I. Z. T. Morris. To the rearing of this child she had set her heart. But she has left them. She went away very suddenly with congestion of the brain, living only about a half an hour after taking ill. But she has gone to the better life. She will be missed in her home, in the community, in her Church. Let me say to the aged mother, to the brothers and sisters and to her heart-stricken husband and dear little orphan, Weep not as those who have no hope; your loved one is not dead, she has just preceded you to a far better clime. She will await your coming. Be ye also ready. Your friend and co-worker,

C. S. CAMERON.

REEVES—Julia May Reeves was born May 23, 1914, and departed this life July 9, 1914, infant daughter of Mrs. Rosa Reeves, whose husband died some six months before little Julia died. These little ones God calls to be with him in that place prepared for them. Our prayers for the bereaved ones.

L. D. SHAWVER, P. C.

YOUNG.—On October 21, 1914, Mrs. Belle Young (nee Hogan), wife of J. W. Young, died at the home of her daughter, Mrs. Eva Neal, of Colorado, Texas. She leaves a husband and three children living, two children having gone on before her. Her oldest son, a young man twenty-two years old, died in June, four months before her death. Mrs. Young was a sincere Christian, had been a member of the Methodist Church for more than twenty-five years. In her home she was a kind, true mother, a loving companion and loved by all who knew her. She died of pneumonia; lived only one week after taking her bed. Though her suffering was great, she was cheerful and conscious to the last, and talked sweetly to her husband and children, trying to comfort them. She said, "God never put more on his children than they could bear." She is gone, but her sweet Christian influence will remain with her family and friends forever, and may God bless and comfort them in their bereavement. Her friend,

MINTA DOBBS.

GUNN—It is with sadness that we mention the death of our dear sister, Mrs. W. P. Gunn, who was called so suddenly away. Mrs. Gunn was born in Lumberton, North Carolina, in 1851. Came to Texas with her parents when only 5 years old. United with the Methodist Church in her early teens, of which she was a consistent member until her death. She was married to W. P. Gunn in 1873. Eight children were born to this union—two boys and six girls—four of whom preceded her to the better world. As a child she was dutiful, as a wife devoted, as a mother patient and kind. She was devoted to her home and loved ones, whom she watched over with fond solicitude, thoughtful in the smallest duties, not waiting for the larger expressions of love. She

will be sadly missed in the home and in all the walks of life. She was rather quiet in her nature, but was strong and positive in her stand for the right and for that which was holy and uplifting. Yes, she will be sadly missed not only by husband and children, but all of us shall miss her kind, gentle words and that sweet smile that was on her lips until the lid of her casket shut out the last view that we will have on this earth. But, thank God for the blessed hope that we shall meet her in that home where sin and death can not enter and we never say "Good-bye." To the bereft husband and children it is hard to know just what to say, therefore we commit them to Him who said, "Him that cometh to me I will in no wise cast out." He will always lead the prayers of those who put their trust in Him. Let us think of her as having passed over the river, where she rests under the shade of the trees, where she is watching and waiting for the home-coming of her husband, her children, her sisters and her only brother. May God help us to be faithful until he says, "It is enough, come up higher," then may we be an unbroken family in the "kingdom of our Father," is the prayer of her

SISTER.

STANDEFER—C. S. Standefer was born April 1, 1877; died March 9, 1914. Brother Standefer became a Christian early in life, and lived it until his death. He was married to Miss Maggie Moncrief November 10, 1896, and left surviving him his wife and six children. He joined the Methodist Church when but a boy and through life was the Methodist preacher's special friend. His home was the home of his pastor at any and all times and his purse was open to every enterprise of the Church he loved. He was a great singer, and was the choir leader of his Church wherever he lived. He was a born leader and every congregation receiving him as a member soon felt his wholesome presence and influence.

Brother Standefer was residing near Cleburne, Texas, when he died. He was stricken with pneumonia and died in the brief period of four days. Conscious of approaching death, he met it bravely, expressing his faith in God and his readiness to go. His remains were shipped to Waco, his former home, and interred there amid a host of sorrowing friends. To his faithful Christian wife and six little children our hearts go out in sympathy, but we point them to the father's faith and say, "Follow on, husband and father is rejoicing among the faithful in heaven and is waiting for you."

His pastor, B. H. OXFORD.

Poisons accumulate in the system when the kidneys are sluggish—blotches and bad complexion result—take Hood's Sarsaparilla.

California's grape crop last year sold for \$30,000,000.

No person is allowed to marry more than five times in Russia.

MINOR HURTS SOMETIMES FATAL

A cut, bruise, pimple, pin prick, or scratch very often develops into a serious case of blood poison. To allow a sore of any kind to go unattended is risky business. Dangers of this nature can be easily and surely avoided by having a supply of Gray's Ointment on hand for immediate use. It will save Doctor's bills and perhaps life. And then, if you ever suffer from boils, carbuncles, old sores, ulcers, poison oak, or other skin trouble, it will quickly and permanently relieve you. Write Dr. W. F. Gray & Company, 850 Gray Building, Nashville, Tenn., for a Free Sample of Gray's Ointment or get it from your druggist, 25c.

Christmas Holiday Rates to the OLD STATES

Table listing rates to various cities: DALLAS TO BIRMINGHAM, ALA. \$26.65; WASHINGTON, D. C. \$50.00; JACKSONVILLE, FLA. \$39.40; DENVER, COL. \$32.75; ATLANTA, GA. \$33.30; SAVANNAH, GA. \$40.25; CHICAGO, ILL. \$39.65; FULTON, KY. \$23.55; GLASGOW JCT., KY. \$30.30; GUTHRIE, KY. \$27.30; JACKSON, MISS. \$16.65; ST. LOUIS, MO. \$25.55; ASHEVILLE, N. C. \$40.95; ABBEVILLE, S. C. \$38.85; SPARTANBURG, S. C. \$40.95; CHATTANOOGA, TENN. \$31.15; KNOXVILLE, TENN. \$35.60; MEMPHIS, TENN. \$18.75; NASHVILLE, TENN. \$27.95; ROANOKE, VA. \$46.80.

A few of the principal points to which we have tickets on sale December 20-21-22, final limit to return January 18, 1915.

We reach all points in the Southeast through three gateways, via Memphis, Shreveport or New Orleans.

Three fast trains daily to Shreveport; two fast trains daily to St. Louis, Memphis and New Orleans.

THE CANNON BALL Leaves Dallas 8:25 A. M. 25 hours and 30 minutes to Chattanooga 21 hours and 30 minutes to Birmingham 27 hours and 30 minutes to Atlanta.

THE LOUISIANA LIMITED Leaves 11:45 A. M., solid through train to New Orleans, carrying coach, chair cars, standard sleepers, observation car and diner.

THE PACEMAKER Leaves Dallas 7:40 P. M., through sleepers and chair cars to St. Louis and Memphis.

The Texas and Pacific Railway

Write, phone, or come in and Ask Us about our low railroad rates and excellent service. C. P. FEGAN, D. P. & T. A. Main and Field Sts.



WHITEFIELD IN ENGLAND.

(Continued from page 11)

realm went out to hear him preach. Bolingbroke, though an infidel, confessed to having been profoundly impressed by his words. A scene is described in which thousands of colliers in Kingswood, with hands and faces begrimed with coal dust, listened with consuming attention to his appeals for repentance and preparation against the judgment to come. The deep emotions stirred in their hearts were most definitely traced by the white lines which their streaming tears washed through the mask of coal dust on their cheeks. He preached to audiences gathered in the most extraordinary way. On Hampton Common he found a crowd of twelve thousand people gathered to see a man hanged. There he stopped and preached with the affect that the execution itself was stayed. It is estimated that he preached over eighteen thousand sermons, but attention is again called to the fact that they all moved in their argument and appeal around the two cardinal tenets of his faith, namely, the utter sinfulness of man's natural heart and the limitless power of God in the atonement. Southey says that without the Wesleys George Whitefield could and would have planted Methodism in England. One thing is certain, he was the earliest to find the secret of its evangelical power, and the one who most completely illustrated its appeal to conscience. He was without skill of leadership, without a turn for organization and had no mind for details. Wesley had all these qualities. Whitefield and Wesley were thus binary stars that to the most distant evangelical age will cast a blended light, dissimilar, but necessary each to the realization of a tremendous end in the kingdom of spiritual things.

The name of George Whitefield must forever be associated with the highest thoughts of Christian evangelism, and it is forever a contradiction to that spirit either in scholastic criticism or in public teaching which lends itself to modifying the letter of gospel appeal. His was a message of fire, tremendous, instant, incessant, overwhelming. Repentance and the judgment were the two extremes of that pole about which swung the circles of his apostolic call. When the same earnestness, the same conviction and the same tremendous personality are again to see manifestations equally phenomenal, though differently staged, attending the preaching of the word.

A study of the controversies which fell out between the Calvinistic and Armenian schools of the early Methodists, and which resulted in a separation of the activities of Wesley and Whitefield, would yield no profitable results in this connection. They may be more profitably passed over. It is enough to say that they emphasized the serious-mindedness and profound earnestness of the spirits of these two great men. They are properly not tokens of weakness but corrugations of that spiritual muscularity which was characteristic of both. England has not known, and will not soon know, two men who contributed more to her spiritual enlightenment as also to the social emancipation of her common people. The second centenary of the birth of George Whitefield can be celebrated in a way that greatly stimulate the new evangelistic movement so happily on in this country, and to widen that which has begun under the stress of war in the Motherland. May this result be realized.

Atlanta, Georgia.

FACTS FOR CATARRHAL SUFFERS.

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

The population of Germany has increased in twenty-five years from 48,000,000 to 66,000,000.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St., Chicago, Ill.

THE CHRISTMAS DINNER.

In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

NEW MEXICO

- Albuquerque District—First Round. San Marcial, Dec. 12, 13. Vaughn Cir., Vaughn, Dec. 19, 20. Tucumcari, Dec. 26, 27. Albuquerque, Jan. 2, 3. GEO. H. GIVAN, P. E. El Paso District—First Round. Deming, Dec. 12, 13. Lordsburg, Dec. 13, 14. Elgin, Dec. 19, 20. Alta Vista, Dec. 19, 20. HUBERT M. SMITH, P. E. Pecos Valley District—First Round. Lovington Cir., Dec. 12, 13. Eunice Cir., Dec. 13, 14. Toyah Valley Cir., Dec. 19, 20. Pecos, Dec. 20, 21. Odessa Circuit, Dec. 21, 22. Roswell, Dec. 27, 28. S. E. ALLISON, P. E.

WEST TEXAS

- Austin District—First Round. Liberty Hill and L. at Leander, Dec. 12, 13. Leander Cir. at Merrittown, Dec. 13, 14. Elgin, Dec. 19, 20. Manor, Dec. 20, 21. Ward Memorial, Dec. 27, 28. Webberville Cir. at W., Jan. 2, 3. University Church, Jan. 4. First Church, Jan. 6. V. A. GODFREY, P. E. Beeville District—First Round. Dec. 12, 13, Floresville. Dec. 13, 14, Karnes City. Dec. 14, Kennedy, conference and preaching, at 7 p. m. Dec. 17, Oakville, at Oakville, 7 p. m., preaching, conference, 4 p. m. Dec. 20, Berclair, at Berclair. Dec. 23, Corpus Christi. T. F. SESSIONS, P. E. Cuero District—First Round. Powidont, at Cordele, Dec. 12, 13. Yoakum, Dec. 19, 20. Hallettsville, at H., Dec. 20, 21. Cuero, Dec. 26, 27. El Campo, Jan. 2, 3. Kungas, Jan. 10, 11. Smiley, at S., Jan. 17, 18. Nixon, Jan. 18, 19. Pandora, at P., Jan. 23, 24. Stockdale, at S., Jan. 24, 25. Lavernia, at L., Jan. 30, 31. A. W. WILSON, P. E. Lampasas District—First Round. Richland Springs, at R. S., Dec. 12, 13. San Saba Sta., Dec. 13, 14. Llano Cir., at Kingsland, Dec. 19, 20. Lometa, at Lometa, Dec. 20, 21. Marble Falls, Dec. 26, 27. Lampasas, Dec. 27, 28. J. W. COWAN, P. E.

- San Antonio District—First Round. Dec. 12, 13, Jourdanton. Dec. 13, Pleasanton. Dec. 15, Laurel Heights. Dec. 16, Englewood. Dec. 18, Alamo Heights. Dec. 19, 20, Bandera. Dec. 20, Medina. Dec. 21, Travis Park. Jan. 9, 10, Kerrville. Jan. 10, Center Point. Jan. 11, Boerne. Jan. 16, 17, Potect. J. H. GROSECLOSE, P. E. San Angelo District—First Round. Atland, Dec. 12, 13. Midland Cir., at Prairie Lee, Dec. 13, p. m. Junction, at Junction, Dec. 19, 20. San Angelo, First Church, Dec. 27, p. m. Chadbourne Street, Dec. 27, p. m. Sterling City, at Sterling, Jan. 2, 3, a. m. Edith, at Moon's Chapel, Jan. 3, p. m. Ozona, Jan. 9, 10. Water Valley, at W. V., Jan. 16, 17. Eola, Jan. 22. Paint Rock, at P. R., Jan. 23, 24. Rochele, at Live Oak, Jan. 27, p. m. F. B. BUCHANAN, P. E. San Marcos District—First Round. Dec. 12, 13, Belmont, at Belmont. Dec. 14, Gonzales. Dec. 15, Lockhart. Dec. 16, Lytton Springs, at Lockhart, 10 a. m. Dec. 17, San Marcos. Dec. 18, Martindale. Dec. 19, 20, Staples. Dec. 22, Manchaca. Dec. 26, 27, Dripping Springs. Dec. 30, Blanco. THOMAS GREGORY, P. E. Uvalde District—First Round. Rock Springs, at R. S., Dec. 11, 12. Dilly Cir., at Dilly, Dec. 19, 20. Pearsall Sta., Dec. 20, 21. Batesville, at B., Dec. 23. Uvalde Sta., Dec. 26, 27. Sabinal Sta., Jan. 2, 3. Hondo Sta., Jan. 3, 4. Utopia, at U., Jan. 6. Eagle Pass, Jan. 9, 10. Fowlerton, Jan. 16, 17. Devine and Lytle, at Lytle, Jan. 23, 24. Crystal City, Jan. 30, 31. Carrizo Springs, at C. S., Jan. 31. S. B. JOHNSTON, P. E.

CENTRAL TEXAS

- Brownwood District—First Round. Coleman Mis., at Thrifty, Dec. 12, 13. Bangs, at Bangs, Dec. 13, 14. Winters, Dec. 18. Wingate, at Drasco, Dec. 19, 20. Norton, at Norton, Dec. 21. Indian Creek, at Indian Creek, Dec. 26, 27. Novice, at Novice, Jan. 2, 3. Robert Lee, at Robert Lee, Jan. 9, 10. Bronte, at Bronte, Jan. 10, 11. Tulpa, at Valera, Jan. 16, 17. Rockwood, at Wesley, Jan. 17, 18. Ballinger, Jan. 23, 24. Santa Anna, Jan. 30, 31. Coleman Sta., Feb. 6, 7. Brownwood Sta., Feb. 9. J. H. STEWART, P. E. Cisco District—First Round. Gordon, at G., Dec. 5, 6. Thurber and Mings, at T., Dec. 6, 7, p. m. Breckenridge, at B., Dec. 12, 13. Eolian, at Eureka, Dec. 13, 14. May, at Bethel, Dec. 19, 20. Rising Star, Dec. 20, 21. Palmer Charge, at P., Dec. 28, 29. Gorman, Dec. 26, 27. Eastland, Jan. 2, 3. Staff, at Flatwoods, Jan. 3, 4. Ranger, at R., Jan. 9, 10. Wayland, at Oakley, Jan. 10, 11. Carbon, at Wesley Ch., Jan. 16, 17. Sipe Springs, at MacGonia, Jan. 23, 24. Scranton, at S., Jan. 30, 31. Pioneer, at Pleasant V., Feb. 6, 7. Romney, at R., Feb. 13, 14. Desdemona, at D., Feb. 20, 21. Strawn, at S., Feb. 25, 11 a. m. Cisco Sta., Feb. 27, 28. Cisco Mis., at Eureka, Feb. 27, 11 a. m. Cisco Station, Feb. 28. E. P. WILLIAMS, P. E. Cleburne District—First Round. Parnesville, at Barnesville, Dec. 12, 13. Grandview Cir., at Watt's Chap. Dec. 19, 20. Burleson, at Burleson, Dec. 26, 27. Walnut Springs, Jan. 2, 3. Morgan, at Morgan, Jan. 3, 4. Lillian, at Cahill, Jan. 9, 10. Alvarado, Jan. 19, 21. Godley and Cresson, at Bono, Jan. 16. Glen Rose Sta., Jan. 16, 17. Glen Rose Miss., at White Ch., Jan. 17, 18. Joshua and Egan, at Joshua, Jan. 23, 24. Granbury Cir., at Acton, Jan. 30, 31. Granbury Sta., Jan. 31, Feb. 1. Venus, Feb. 7, 8. Grandview Sta., Feb. 14, 15. W. M. MOSS, P. E. Corsicana District—First Round. Kerens, at Kerens, Dec. 12, 13. Harmony, at Harmony, Dec. 19, 20. Dawson, at Dawson, Dec. 20, 21. Blooming Grove, Dec. 27, 28. Barry and Embouse, at Embouse, Jan. 2, 3. Bighill, at Bighill, Jan. 9, 10. Thornton, at Steel's Creek, Jan. 10, 11. Horn Hill, at Horn Hill, Jan. 16, 17. Groesbeck, Jan. 17, 18. Wortham, at Wortham, Jan. 23, 24. Mexia, Jan. 24, 25. Kirwin and Streetman, at Kirwin, Jan. 30, 31. Emmett, at Emmett, Feb. 6, 7. Frost, at Frost, Feb. 7, 8. Pardon, at Pardon, Feb. 13, 14. Chatfield, at Chatfield, Feb. 20, 21. W. H. MATTHEWS, P. E. Dublin District—First Round. Alexander, at A., Dec. 12, 13. Comanche Cir., 11 a. m., Dec. 18. Comanche Sta., 7 p. m., Dec. 18. Gunstine, Dec. 19, 20. Comanche Mis., at Fleming, 11 a. m., Dec. 21. Stephenville, Dec. 26, 27. DeLeon Cir., at Ross Ch., Dec. 30, 11 a. m. DeLeon Sta., 7 p. m., Dec. 30. Folar & Lipan, at L., Jan. 2, 3. Proctor, at Proctor, Jan. 9, 10. Huckabay, at H., 11 a. m., Jan. 13. Duffau, at Pleasant Hill, Jan. 16, 17. Iredell, at I., Jan. 23, 24. Hildalife, at H., Jan. 30, 31. Hico, Feb. 6, 7. Carlton, at C., Feb. 13, 14. S. J. VAUGHAN, P. E. Fort Worth District—First Round. Hemphill Heights, Dec. 13, 11 a. m. and 14, 7:30 p. m. Highland Park, Dec. 13, 7:30 p. m. and 15, 7:30 p. m. First Church, Dec. 16, 7:30 p. m. Weatherford St., Dec. 17, 7:30 p. m. Central, Dec. 18, 7:30 p. m. Glenwood, Dec. 20, 11 a. m. and 22, 7:30 p. m. McKinley Avenue, Dec. 20, 7:30 p. m. and 21, 7:30 p. m. Missouri Avenue, Dec. 23, 7:30 p. m. Kennedale Cir., at Kennedale, Thursday, Feb. 4. Smithfield, at Smithfield, Friday, Feb. 5. Grapevine Cir., at Grapevine, Feb. 6, 7. JOHN R. NELSON, P. E. Gatesville District—First Round. Moody, Dec. 12, 13. McGregor, Dec. 13, 14. Coryell, at Coryell, Dec. 19, 20. Turnersville, at Turnersville, Dec. 20, 21. Jonesboro, at Sardis, Dec. 26, 27. Meridian Cir., at D., Jan. 2, 3. Meridian Sta., Jan. 3, 4. Gatesville Sta., Jan. 5. Crawford, at Crawford, Jan. 9, 10. Valley Mills, Jan. 10, 11. Gatesville Park, at W. C., Jan. 16, 17. Oglesby, at Oglesby, Jan. 17, 18. Nolanville, at Nolanville, Jan. 23, 24. Copperas Cove, Jan. 24, 25. Killen Cir., at Buena Vista, Jan. 30, 31. Killen Sta., Jan. 31, Feb. 1. Eant, at Pearl, Feb. 6, 7. Fairy, at Fairy, Feb. 13, 14. Hamilton, Feb. 14, 15. Hamilton Cir., at Lun., 11 a. m., Feb. 15. S. J. RUCKER, P. E. Georgetown District—First Round. Salado, at Salado, Dec. 12, 13. Midway, at Midway, Dec. 13, 14. Georgetown, Dec. 15. Belton, Dec. 19, 20. Temple, First Church, Dec. 20, 21. Oenaville, at Oenaville, Jan. 2, 3. Temple Seventh Street, Jan. 3, 4. Holland, at Holland, Jan. 9, 10. Granger, Jan. 10, 11. Thrall, at Thrall, Jan. 16, 17. Taylor, Jan. 17, 18. Florence, at Florence, Jan. 23, 24. Bartlett, Jan. 24, 25. Troy and Pendleton, at Troy, Jan. 30, 31. Rogers, at Rogers, Jan. 31, Feb. 1. Jarrell, at Jarrell, Feb. 6, 7. Hutto, at Hutto, Feb. 13, 14. Weir, at Weir, Feb. 14, 15. T. S. ARMSTRONG, P. E. Hillsboro District—First Round. (In Part.) Irene, at Mertens, Dec. 12, 2:30 p. m. Brandon, at Bynum, Dec. 14, 11 a. m. Hillsboro, First Church, Dec. 14, 7 p. m. Munger, at Munger, Dec. 19, 2:30 p. m. Coolidge, Dec. 19, 7 p. m. Hubbard, at Hubbard, Dec. 20, 2 p. m. Lovelace, at Lovelace, Dec. 26, 2:30 p. m. Itasca, Dec. 26, 7 p. m. Abbott, at Abbott, Dec. 28, 10 a. m. Hillsboro, Line Street, Dec. 28, 7 p. m. JNO. M. BARCUS, P. E. Waco District—First Round. Clay Street, Dec. 10. West, at Elm Mott, Dec. 12, 13. Austin Avenue, Dec. 13, 14. Herring Avenue, Dec. 16. Bosqueville, at Greenwood, Dec. 19, 20. Fifth Street, Dec. 20, 21. Morrow Street, Dec. 22. Elm Street, Dec. 23. Lorena, at Lorena, Dec. 26, 27. Hewitt and Spring Valley, at Hewitt, Jan. 2, 3. Bruceville and Eddy, at Bruceville, Jan. 9, 10. Mt. Calm and Riesel, at Mt. Clam, Jan. 30, 31. Aquilla, at Aquilla, Feb. 6, 7. J. A. WHITEHURST, P. E. Waxahachie District—First Round. Ferris Charge, at F., Dec. 13. Bristol Charge, at Carroll, Dec. 14, 11 a. m. Bethel Charge, at B., Dec. 20, 21. Forrester Charge, at Nash, Dec. 21, 22. Emis Charge, at E., Dec. 28. Palmer Charge, at P., Dec. 28, 29. Waxahachie Charge, at W., Jan. 3. Bardwell Charge, at B., Jan. 6, 11 a. m. Red Oak Charge, at R., Jan. 8, 11 a. m. Ovilla Charge, at O., Jan. 10. Midlothian Charge, at M., Dec. 10, 11. Milford Charge, at M., Jan. 16, 17. Italy Charge, at I., Jan. 17, 18. Britton Charge, at B., Jan. 23, 24. Mansfield Charge, at M., Jan. 24, 25. Maypearl Charge, at M., Jan. 30, 31. HORACE BISHOP, P. E. Weatherford District—First Round. (In Part.) Couts Memorial, Dec. 13, 11 a. m. First Church, Dec. 13, 7 p. m. Mineral Wells, Dec. 16, 7 p. m. Olney, Dec. 19, 20. New Castle, Dec. 20, 21. Loving, Dec. 23, 7 p. m. L. A. WEBB, P. E. Beaumont District—First Round. Call, at Call, Dec. 13, 11 a. m. Kirbyville, Dec. 13, 7:30 p. m. Batson and Saratoga, at Saratoga, Dec. 20, 11 a. m. Kuntze, at West Nona, Dec. 20, 7:30 p. m. Newton, at Newton, Dec. 27, 11 a. m. Orange, Dec. 27, 7:30 p. m. Barkeville, at Runly, Jan. 2, 7:30 p. m. Silsbee, at Silsbee, Jan. 3, 7:30 p. m. Mt. Bellvue, at Mt. Bellvue, Jan. 9, 10. Dayton, Jan. 10, 7:30 p. m. Anahuac, at Anahuac, Jan. 16, 17. Pt. Bol. and Stowell, at Pt. Bol., Jan. 18, 7:30 p. m. China and Nance, at China, Jan. 14, 11 a. m. Sour Lake and Grayburg and Sour Lake, Jan. 14, 7:30 p. m. Liberty, at Liberty, Jan. 21. Pt. Arthur, Jan. 23, 7:30 p. m. Nederland, at Nederland, Jan. 24, 7:30 p. m. Roberts Avenue, Jan. 25, 7:30 p. m. First Church, Jan. 26, 7:30 p. m. Woodville, at Woodville, Jan. 28, 11 a. m. North End, Jan. 30, 7:30 p. m. E. W. SOLOMON, P. E. Brenham District—First Round. Gladings, at G., preaching Dec. 20, Q. C. Feb. 12. Caldwell, at C., preaching Dec. 27, 11 a. m. Lyons, at L., preaching Dec. 27, 7 p. m. Q. C. Jan. 12. Waller, at Oakland, Q. C. Jan. 2, 3. Thornedale, at Thornedale, Jan. 9, 10. Rockdale, Jan. 10, 11. Brookshire, at Brookshire, Jan. 16, 17. Sealy, at Sealy, Jan. 23, 24. Wallis and Fulshear, at Wallis, Jan. 24, 25. Brenham, at Brenham, Jan. 31, 11 a. m. Bellville, at Bellville, Jan. 31, at 7 p. m. Q. C. Feb. 1, 2 p. m. Bay City Mis., at Wadsworth, Q. C. Feb. 5. Matagorda, at M., Q. C. Feb. 6, 7. Bay City Sta., Feb. 7, 8. Lexington Mis., Feb. 13, 14. Lexington Sta., Feb. 14, 15. Chapel Hill Sta., Feb. 20, 21. Hempstead Sta., Feb. 21, 22. Wharton Sta., Feb. 27, 28. Richmond Sta., Feb. 28, 7:30 p. m. Rosenberg Sta., Mar. 1, 7:30 p. m. Glenvar, Mar. 7, 8. Somerville Sta., Feb. 3. District Stewards will meet at Brenham, Tuesday, December 22. Let every steward be present. I hope the stewards and pastors will begin on their collections at once. Let's do all in our power to make this the best year in the history of the district. When I can serve you, command me. S. W. THOMAS, P. E. Jacksonville District—First Round. (In Part.) Palestine, Grace, Dec. 6, a. m. Palestine, Centenary, Dec. 6, p. m. Jacksonville Cir., Dec. 12, 13. Jacksonville Sta., Dec. 13, 14. Malakoff, at M., Dec. 19, 20. Athens Sta., Dec. 20, 21. Neches Cir., Jan. 2, 3. The District Stewards will meet in Jacksonville, December 15, at 3 p. m. I trust every steward will be present. Shall also be glad to have any of the pastors of the district present who desire to come. It will help us to talk matters over. Let us get down to hard work at the very beginning of the conference year. I am praying for a great year. If we are to expect great things of God, we must attempt great things for Him. Our motto this year: "A revival in every Church—all financial claims in full. We can if we will." We can and we will. I. E. BETTS, P. E. Marlin District—First Round. Hearne, Dec. 12, 13. Calvert, Dec. 13, 14. Reagan and Stranger, at R., Dec. 19, 20. Marlin, Dec. 20, 21. Bremond Cir., at Bremond, Dec. 26, 27. Kosse Cir., at Kosse, Dec. 27, 28. Marquez Mis., at Owensville, Jan. 2, 3. Franklin, Jan. 3, 4. Durango, at Durango, Jan. 6. Rosbud and Bohemian Mis., Jan. 10. Maysfield, at Benarnold, Jan. 15, 17. Cameron, Jan. 17, 18. Davilla, at Friendship, Jan. 23, 24. Buckholts, at Buckholts, Jan. 24, 25. Gause, at Milano, Jan. 31. Leon Mis., at Pleasant Ridge, Feb. 6, 7. Centerville, Feb. 7, 8. Flynn Cir., at Flynn, Feb. 9. Normangee, Feb. 10. Jewett, at Oakwoods, Feb. 11. Fairfield and Dew, at F., Feb. 13, 14. Teague, Feb. 14, 15. Wheelock, at Wheelock, Feb. 20, 21. GEO. W. DAVIS, P. E. Marshall District—First Round. Gilmer Station, Dec. 19, 20. Kilgore Cir., at Kilgore, Dec. 26, 27. Rosewood Cir., at Soule's Chap., Jan. 2, 3. Church Hill Cir., at Church Hill, Jan. 9, 10. Henderson Sta., Jan. 10, 11. Bethany Cir., at Bethany, Jan. 16, 17. Laneville Cir., at Laneville, Jan. 23, 24. Kellyville Cir., at Trinity, Jan. 30, 31. Jefferson, Jan. 31, Feb. 1. Hallsville Cir., at Summerfield, Feb. 6, 7. Longview, Feb. 7, 8. Harrison Cir., at First Ch., Marshall, Feb. 10. Beckville Cir., at Allison's Chap., Feb. 13, 14. Harleton Cir., at Harleton, Feb. 20, 21. Marshall, Summit Street, Feb. 25. Marshall, First Church, Feb. 25. Gilmer Cir., at Bettie, Feb. 27, 28. The District Stewards will meet at First Church, Marshall, Tuesday, Dec. 15, at 7:30 p. m. I would be glad if the pastors would meet with them. Our task for the year: 1500 new members, the best financial report in the history of the District, and other good works in proportion. Let each pastor and layman answer amen, by going at the task seriously, earnestly, vigorously, with the determination if there is failure some one else will be blame. F. M. BOYLES, P. E. Navasota District—First Round. Anderson, at Anderson, Dec. 26, 27. Shiro, at Shiro, Dec. 27, 28. Grapeland and Lovelady, at Grapeland, Dec. 31. Beloit, at Pleasant Grove, Jan. 2, 3. Crockett Sta., Jan. 3. Groveton Sta., Jan. 5. Trinity Sta., Jan. 6. Onalaska, at Onalaska, Jan. 7. Walker County Mis., at Dodge, Jan. 8. Porter Springs, at Porter Springs, Jan. 9, 10. Navasota Sta., Jan. 13. Midway, at Greenbrier, Jan. 16, 17. Madisonville Sta., Jan. 17, 18. Oakhurst, at Blackjacket, Jan. 23, 24. Huntsville Sta., Jan. 24, 25. Conroe Sta., Jan. 25. Brazos County Mis., at Steep Hollow, Jan. 30, 31. Bryan Sta., Jan. 31. Montgomery, at Montgomery, Feb. 6. Cleveland and Cold Springs, at Cleveland, Feb. 7. Millican, at Stoneham, Feb. 13, 14. Willis and Waverly, at Willis, Feb. 21. The District Stewards will please meet at Conroe December 13, at 4 p. m. E. L. SHETTLER, P. E. Pittsburg District—First Round. Boston Cir., at Old Redwater, Dec. 26, 27. Redwater, at Redwater, Dec. 27, 28. Winfield, at Winfield, Jan. 2, 3. Mount Pleasant, Jan. 3, 4. Dalby Springs, at Lawrence Ch., Jan. 9, 10. New Boston and DeKalb, at DeKalb, Jan. 10, 11. Queen City, at Queen City, Jan. 16, 17. Atlanta, Jan. 17, 18. First Church, at Texarkana, 7:30 p. m., Jan. 19. Hughes Springs and Avinger, at H. S., Jan. 24, 25. Wimsboro, at Maple Springs, Jan. 30, 31. Nash Cir., at Nash, Feb. 6, 7. Hardy Memorial, Texarkana, Feb. 7, 8. Pittsburg Cir., at Union Ridge, Feb. 13, 14. Pittsburg Sta., Feb. 14, 15. Cason Cir., at Cason, Feb. 20, 21. Dungenfield, at Dungenfield, Feb. 21, 22. Cornet Cir., at Hamill's Chapel, Feb. 27, 28. Naples and Omaha, Omaha, Feb. 28, Mar. 1. Douglassville, at Douglassville, Mar. 6, 7. Linden Cir., at Linden, Mar. 7, 8. Our preachers and people did well last year under very trying circumstances. The Church needs you even more in this new year, and I believe that you will not prove unfaithful. These are times that will try our devotion and loyalty to God, and his cause. Some who have been ready always to do their part will find it hard to do so for awhile now. I appeal to those who are able, and who are not feeling this pinch in its heaviest weight, to lend a hand now. See that your pastor has help at once. I am reminding the preachers of "Orphan Day," December 20. Don't fail to remember Brother Burroughs and his big family at Waco, and get liberal help for them during holidays. O. T. HOTCHKISS, P. E. Timpson District—First Round. Geneva (Camp Ground), Dec. 12. Gary, at Gary, Dec. 19. Cartilage, Dec. 20. Teneha, at Teneha, Jan. 3. San Augustine, Jan. 3. Timpson, Jan. 6. Huntington and M. at H., Jan. 9. Luikin, Jan. 10. Kennard, at Ratcliff, Jan. 11. Livingston Cir., at Providence, Jan. 16. Livingston, Jan. 17. Burke and Dobb, at Burke, Jan. 23. Corrigan, at Corrigan, Jan. 24. Pimhill, at Pimhill, Jan. 30, 31. Mt. Enterprise, at Mt. E., Feb. 6, 7. Garrison, Feb. 13. Center Cir., at New Prospect, Feb. 20. Melrose, at M., Feb. 27. Naacogloches, Feb. 28. Appleby, at Smith's Chapel, March 6. I. B. ELROD, P. E. Tyler District—First Round. Big Sandy, at Big Sandy, Dec. 12, 13. Alba, at Golden, Dec. 19, 20. Mimola Sta., Dec. 20. Emory and Point and Emory Cir., at Point, Dec. 27, 28. Lindale Cir., at Harris' Ch., Jan. 2, 3. Lendale Sta., Jan. 3. Edlom and Chandler, at Chandler, Jan. 9, 10. Cedar Street, Jan. 11. Mimola Cir., at Olive B., Jan. 16, 17. Grand Saline Sta., Jan. 17, 18. Whitehurst, at Flint, Jan. 23, 24. Marvin Memorial, Jan. 25. Edgewood, at Edgewood, Jan. 30, 31. Will's Point Sta., Jan. 31. Murchison, at Murchison, Feb. 6, 7. Quntman, at Quntman, Feb. 13, 14. Canton, at Canton, Feb. 20, 21. Wills Point Cir., at Palmer, Feb. 27, 28. Colfax, at Oakland, March 6, 7. J. T. SMITH, P. E. Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic. Actual sin is not necessary to grieve the Holy Spirit; neglect and indifference will do it. The life of service is the only life that permanently satisfies. A Woman's Appeal To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. 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Anderson, at Anderson, Dec. 26, 27. Shiro, at Shiro, Dec. 27, 28. Grapeland and Lovelady, at Grapeland, Dec. 31. Beloit, at Pleasant Grove, Jan. 2, 3. Crockett Sta., Jan. 3. Groveton Sta., Jan. 5. Trinity Sta., Jan. 6. Onalaska, at Onalaska, Jan. 7. Walker County Mis., at Dodge, Jan. 8. Porter Springs, at Porter Springs, Jan. 9, 10. Navasota Sta., Jan. 13. Midway, at Greenbrier, Jan. 16, 17. Madisonville Sta., Jan. 17, 18. Oakhurst, at Blackjacket, Jan. 23, 24. Huntsville Sta., Jan. 24, 25. Conroe Sta., Jan. 25. Brazos County Mis., at Steep Hollow, Jan. 30, 31. Bryan Sta., Jan. 31. Montgomery, at Montgomery, Feb. 6. Cleveland and Cold Springs, at Cleveland, Feb. 7. Millican, at Stoneham, Feb. 13, 14. Willis and Waverly, at Willis, Feb. 21. The District Stewards will please meet at Conroe December 13, at 4 p. m. E. L. SHETTLER, P. E. Pittsburg District—First Round. Boston Cir., at Old Redwater, Dec. 26, 27. Redwater, at Redwater, Dec. 27, 28. Winfield, at Winfield, Jan. 2, 3. Mount Pleasant, Jan. 3, 4. Dalby Springs, at Lawrence Ch., Jan. 9, 10. New Boston and DeKalb, at DeKalb, Jan. 10, 11. Queen City, at Queen City, Jan. 16, 17. Atlanta, Jan. 17, 18. First Church, at Texarkana, 7:30 p. m., Jan. 19. Hughes Springs and Avinger, at H. S., Jan. 24, 25. Wimsboro, at Maple Springs, Jan. 30, 31. Nash Cir., at Nash, Feb. 6, 7. Hardy Memorial, Texarkana, Feb. 7, 8. Pittsburg Cir., at Union Ridge, Feb. 13, 14. Pittsburg Sta., Feb. 14, 15. Cason Cir., at Cason, Feb. 20, 21. Dungenfield, at Dungenfield, Feb. 21, 22. Cornet Cir., at Hamill's Chapel, Feb. 27, 28. Naples and Omaha, Omaha, Feb. 28, Mar. 1. Douglassville, at Douglassville, Mar. 6, 7. Linden Cir., at Linden, Mar. 7, 8. Our preachers and people did well last year under very trying circumstances. The Church needs you even more in this new year, and I believe that you will not prove unfaithful. These are times that will try our devotion and loyalty to God, and his cause. Some who have been ready always to do their part will find it hard to do so for awhile now. I appeal to those who are able, and who are not feeling this pinch in its heaviest weight, to lend a hand now. See that your pastor has help at once. I am reminding the preachers of "Orphan Day," December 20. Don't fail to remember Brother Burroughs and his big family at Waco, and get liberal help for them during holidays. O. T. HOTCHKISS, P. E. Timpson District—First Round. Geneva (Camp Ground), Dec. 12. Gary, at Gary, Dec. 19. Cartilage, Dec. 20. Teneha, at Teneha, Jan. 3. San Augustine, Jan. 3. Timpson, Jan. 6. Huntington and M. at H., Jan. 9. Luikin, Jan. 10. Kennard, at Ratcliff, Jan. 11. Livingston Cir., at Providence, Jan. 16. Livingston, Jan. 17. Burke and Dobb, at Burke, Jan. 23. Corrigan, at Corrigan, Jan. 24. Pimhill, at Pimhill, Jan. 30, 31. Mt. Enterprise, at Mt. E., Feb. 6, 7. Garrison, Feb. 13. Center Cir., at New Prospect, Feb. 20. Melrose, at M., Feb. 27. Naacogloches, Feb. 28. Appleby, at Smith's Chapel, March 6. I. B. ELROD, P. E. Tyler District—First Round. Big Sandy, at Big Sandy, Dec. 12, 13. Alba, at Golden, Dec. 19, 20. Mimola Sta., Dec. 20. Emory and Point and Emory Cir., at Point, Dec. 27, 28. Lindale Cir., at Harris' Ch., Jan. 2, 3. Lendale Sta., Jan. 3. Edlom and Chandler, at Chandler, Jan. 9, 10. Cedar Street, Jan. 11. Mimola Cir., at Olive B., Jan. 16, 17. Grand Saline Sta., Jan. 17, 18. Whitehurst, at Flint, Jan. 23, 24. Marvin Memorial, Jan. 25. Edgewood, at Edgewood, Jan. 30, 31. Will's Point Sta., Jan. 31. Murchison, at Murchison, Feb. 6, 7. Quntman, at Quntman, Feb. 13, 14. Canton, at Canton, Feb. 20, 21. Wills Point Cir., at Palmer, Feb. 27, 28. Colfax, at Oakland, March 6, 7. J. T. SMITH, P. E.

Anderson, at Anderson, Dec. 26, 27. Shiro, at Shiro, Dec. 27, 28. Grapeland and Lovelady, at Grapeland, Dec. 31. Beloit, at Pleasant Grove, Jan. 2, 3. Crockett Sta., Jan. 3. Groveton Sta., Jan. 5. Trinity Sta., Jan. 6. Onalaska, at Onalaska, Jan. 7. Walker County Mis., at Dodge, Jan. 8. Porter Springs, at Porter Springs, Jan. 9, 10. Navasota Sta., Jan. 13. Midway, at Greenbrier, Jan. 16, 17. Madisonville Sta., Jan. 17, 18. Oakhurst, at Blackjacket, Jan. 23, 24. Huntsville Sta., Jan. 24, 25. Conroe Sta., Jan. 25. Brazos County Mis., at Steep Hollow, Jan. 30, 31. Bryan Sta., Jan. 31. Montgomery, at Montgomery, Feb. 6. Cleveland and Cold Springs, at Cleveland, Feb. 7. Millican, at Stoneham, Feb. 13, 14. Willis and Waverly, at Willis, Feb. 21. The District Stewards will please meet at Conroe December 13, at 4 p. m. E. L. SHETTLER, P. E. Pittsburg District—First Round. Boston Cir., at Old Redwater, Dec. 26, 27. Redwater, at Redwater, Dec. 27, 28. Winfield, at Winfield, Jan. 2, 3. Mount Pleasant, Jan. 3, 4. Dalby Springs, at Lawrence Ch., Jan. 9, 10. New Boston and DeKalb, at DeKalb, Jan. 10, 11. Queen City, at Queen City, Jan. 16, 17. Atlanta, Jan. 17, 18. First Church, at Texarkana, 7:30 p. m., Jan. 19. Hughes Springs and Avinger, at H. S., Jan. 24, 25. Wimsboro, at Maple Springs, Jan. 30, 31. Nash Cir., at Nash, Feb. 6, 7. Hardy Memorial, Texarkana, Feb. 7, 8. Pittsburg Cir., at Union Ridge, Feb. 13, 14. Pittsburg Sta., Feb. 14, 15. Cason Cir., at Cason, Feb. 20, 21. Dungenfield, at Dungenfield, Feb. 21, 22. Cornet Cir., at Hamill's Chapel, Feb. 27, 28. Naples and Omaha, Omaha, Feb. 28, Mar.



**NO ALUM in Dr. PRICE'S CREAM BAKING POWDER**

**APPOINTMENTS.**  
(Continued from page 5)

Conference Evangelist—T. G. Whitten. (Tyler Street Q. C.)  
Conference Evangelist—W. H. Brown. (Grace District Commissioner of Education—G. A. Lehnhoff.)  
Commissioner Southern Methodist University—O. S. Thomas. (Oak Lawn Q. C.)  
District Commissioner of Education—S. H. C. Burgin.  
Professor in Hardin School for Boys—M. G. Masten.

**DECATUR DISTRICT.**  
S. C. Riddle, Presiding Elder.

Alford Station—F. M. Richardson.  
Ayley Circuit—W. W. Barnett.  
Byson and Gernym—W. A. Thomas.  
Boyd Circuit—E. F. Brown.  
Bridgeport Station—H. B. Johnson.  
Bridgeport Circuit—Newton Taylor, supply.  
Chico Circuit—H. B. Chambers, purchase of.  
Decatur Station—G. A. Lehnhoff.  
Decatur Circuit—G. B. Carter.  
Greenwood Mission—R. S. Watkins.  
Justin and Ponder—H. K. Agee.

Jacksboro Station—L. P. Smith.  
Krum and Sidel—L. D. Shawver.  
Paradise Mission—E. M. Jones.  
Perrin Mission—T. E. Cannon.  
Roanoke and Elizabethtown—W. N. Vernon.  
Vineyard Mission—C. M. Clark.  
District Commissioner of Education—G. A. Lehnhoff.

**GAINESVILLE DISTRICT.**  
J. F. Pierce, Presiding Elder.

Aubrey Circuit—H. C. Hand; J. W. Timcher, supernumerary.  
Bonita Circuit—J. E. Henderson, supply.  
Denton Station—D. T. Cooper.  
Dexter Mission—J. W. Cannon.  
Era and Spring Creek—S. L. Crowson.  
Gainesville—Denton Street—J. L. Pierce.  
Whaley Memorial—T. J. Beckham.  
Marysville Circuit—M. A. Stout.  
Myra and Hood—J. W. Slagle.  
Pilot Point Circuit—M. C. Sooter.  
Rosston Mission—H. W. Isbell, supply.  
Sanger Station—R. E. Porter.  
St. Jo Mission—E. V. Cole.  
Valley View Station—T. W. Preston.  
Woodbine Circuit—H. M. Cowling.  
Montague Circuit—S. E. Pritchett.

Lewisville Station—N. R. Stone.  
Commissioner Southwestern University—J. E. Ross. (Whaley Memorial Q. C.)  
District Commissioner of Education—O. T. Cooper.

**GREENVILLE DISTRICT.**  
C. M. Harless, Presiding Elder.

Caddo Mills and Floyd—C. C. Childress.  
Campbell Circuit—J. V. Davis.  
Celeste Station—L. E. Conkin.  
Celeste Circuit—H. M. Cosby.  
Commerce Station—R. F. Bryant; A. W. Gibson, supernumerary.  
Fairlie Mission—J. R. Adair.  
Greenville, Kavanaugh—C. A. Spragins; E. L. Spurlock, supernumerary.  
Lee Street—T. W. Lovell.  
Wesley—E. W. Alderson.  
Greenville Circuit and Mission—C. H. Russell; W. R. McGeary, supply.  
Lone Oak Circuit—J. E. Thomas.  
Jones-Bethel and Wesley Chapel—N. W. Oliver.  
Merit and Lane—E. L. Silliman.  
Quinlan Circuit and Mission—J. W. Clifton; C. W. Thomas, supply.  
Wolfe City Station—J. H. McLean.  
President of Wesley College—D. H. Aston. (Kavanaugh Q. C.)  
Commissioner of Education for Wesley College—J. B. Guber. (Wesley Q. C.)  
District Commissioner of Education—T. W. Lovell.  
Conference Secretary of Education—C. A. Spragins.

**MCKINNEY DISTRICT.**  
C. W. Dennis, Presiding Elder.

Allen and South McKinney Mission—R. B. Curry.  
Anna and Melissa—Guy F. Jones.  
Blue Ridge Circuit—J. W. Baughman.  
Carrollton and Farmers Branch Mission—D. F. Fuller.  
Celina Station—H. E. Anderson; W. E. Kirby, supernumerary.  
Farmersville Station—R. B. Moreland.  
Frisco Station—Ira C. Kiker.  
Josephine and Copville—L. L. Nangle.  
McKinney, First Church—C. A. Long.

Nevada Station—W. H. Wright.  
Plano Station—T. N. Weeks.  
Prosper Circuit—E. L. Ely.  
Princeton and Wilson Chapel—J. E. Short.  
Renner Circuit—C. A. Satterfield.  
Richardson Circuit—E. H. Coburn.  
Weston Mission—E. F. Lancaster.  
Wiley Station—C. R. Golson.  
Agent for Homes for Superannuates—F. O. Miller. (First Church Q. C.)  
District Commissioner of Education—R. B. Curry.

**PARIS DISTRICT.**  
W. F. Bryan, Presiding Elder.

Annora Circuit—J. A. Hanson.  
Avery Mission—J. J. Mason.  
Blanton Station—A. F. Hendrix.  
Carlsville Mission—F. W. A. Fritchett.  
Carlsville Mission—W. A. Fritchett.  
Detroit—A. Frank Smith.  
Deport Station—Minor Bounds.  
Emberson Circuit—C. L. Bowen.  
Paris, Bonham Street—W. J. Hudworth.  
Centenary—M. L. Hamilton; W. D. Montcastle, supernumerary.  
Lamar Avenue—W. T. Whiteside.  
Paris Circuit—F. C. Adams.  
McKenzie Mission—J. D. Thomas.  
Patterson Circuit—C. F. McKinney.  
Rosston—K. R. Isbell.  
White Rock and Williams Chapel—I. W. Beckham.  
Woodland and Kanawha—C. W. Glasville.  
Bozota Circuit—W. E. Dale.  
District Commissioner of Education—Res. B. Wilkes.

**SHERMAN DISTRICT.**  
R. G. Mood, Presiding Elder.

Bells Circuit—R. P. Buck.  
Columbia and Toga—S. C. Little.  
Cove Circuit—W. F. Davis.  
Flat Grove Circuit—A. T. Bridges.  
Potsdam and Preston—J. W. O'Brien.  
Pilot Point Station—A. R. Nash.  
Saley and Gordonsville—J. D. Whitehead and D. W. Grounds, supply.  
Sherman Circuit—J. L. Johnson.  
Sherman, Key Memorial—E. A. Maness.  
Travis Street—D. K. Porter.  
Denison, Trinity—J. R. Atchley.  
Waples Memorial and Denison Mission—F. R. Knickerbocker, and one to be supplied.  
Van Alstyne Station—W. C. Howell.  
Whitesboro Station—J. F. Archer.  
Whitewright Station—P. C. Archer.  
Traveling Secretary of V. M. C. A.—R. L. Baker. (Trinity Q. C.)  
Agent North Texas Female College—J. M. Binkley. (Travis Street Q. C.)  
District Missionary Evangelist, Sherman and McKinney Districts—J. B. Davis. (Key Memorial Q. C.)  
District Commissioner of Education—P. R. Knickerbocker.  
Conference Secretary of Missions—P. R. Knickerbocker.

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**THE PACIFIC MEXICAN MISSION.**  
The Pacific Mexican Mission was organized November 26 at Nogales, Arizona, under the presidency of Bishop Lambuth, and was the most spiritual and best attended meeting ever held in this part of the Mexican work. The pastors and delegates from Tepic and Sinaloa could not get to the meeting and their reports failed to reach us in time for the conference. Considering the condition of the country the work has been very encouraging and all the workers start out on the new year full of hope and zeal. The next session goes to Culiacan, Sinaloa.  
J. F. COLEMAN.

**APPOINTMENTS.**  
J. F. Corbin, Superintendent.  
Phoenix Circuit—A. Marston.  
Nogales Circuit—Joseph Thacker.  
Cannanea—M. C. Gamble.  
Guaymas—F. D. Hernandez.  
Culiacan—Ramon Maldonado.  
Mazatlan Circuit—J. P. Flores.  
Rosario Circuit—To be supplied.  
Tepic—E. G. Villalobos.  
Santa Maria del Oro—To be supplied.  
Santiago Isquintla—A. Olivas.  
Jalisco—A. Arias.

All the itinerant preachers retain membership in the Mexican Border Conference except A. Marston.

**ORPHANAGE.**  
Just a line or two before Christmas. A fine suggestion for all our Sunday Schools.  
Erother Wardson, of Waco, is making a quilt for the Orphanage that will be worth at least \$50. It is this way: He has a piece of white cloth about the size of a bed quilt and this is laid off in squares the size of a one dollar bill. This is hung up in his place of business, and at the top of this piece of cloth is printed in large letters, "One dollar for the Orphanage and the name of each one who pins a dollar bill on the quilt will be printed on one of these squares." If we could get a quilt like that from every Methodist Sunday School in Texas, we could do all the building we need.  
If all our pastors will give their congregations a chance during the time set for them to present the Orphanage, we will get money enough to bear the expenses of the Home during the remainder of the year.  
The children all seem to be happy and are waiting for the Christmas days with great expectations, and I feel sure they will not be disappointed for the friends of these children are legion, and the good things will soon begin to flow into the Home for them.  
We are expecting a big turkey dinner Christmas, though not one turkey has shown up yet, but they will before that day. What say you as you read this?  
R. A. BURROUGHS.



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For many years it has been my pleasure to make a Special Christmas Offer to the readers of this good paper, and I am now better prepared than ever to help you make this the merriest, happiest Christmas of your whole life. Our Christmas Epworths have been finished up extra fine for holiday gifts and are magnificent instruments in every particular.  
If you send for my Christmas Offer I will mail you free our beautiful Epworth catalog, which cuts out the middle profits and expenses and makes it possible for any reader in the world to own a high-grade, sweet-toned, guaranteed Epworth Piano or Organ at a liberal reduction from the factory price and which will save you at least \$100 on a piano and from \$15 to \$50 on an organ. Better send me your name for catalog today.

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All Freight Fully Prepaid

The only real test of a piano is actual use right in your own home. If you accept our generous Epworth Christmas Offer, we will gladly pick out a piano in the kind of wood and color you like and with a strong, brilliant tone or a soft, sweet singing tone, which ever you prefer, and we will send it to you on a 30-day free trial, freight paid by us. You can enjoy many musical evenings with the Epworth at my expense while you are getting acquainted with the piano. Invite as many friends as you wish to help you try it. Let every body sing and see how it brings out the melody of the music in the "Book of Fifty Favorite Home Songs," which I will send with it. You need not decide to keep the Epworth until you are convinced it is the very piano you want. Isn't that a fair and generous offer?

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The sweet-toned Epworth is built on honor for the pleasure and permanent profit of cultured and music-loving people. We would much rather build two thousand high-grade, sweet-toned, satisfactory Epworth pianos a year which will make people happy than ten thousand of the other kind, so send for our dainty catalog and learn how to get a satisfactory piano at a satisfactory price.



**A Personal Word**

It is a real joy to build Epworth pianos in our fine new factory, and we extend a hearty invitation to all you music-loving folks to call and see for yourselves how Epworth pianos are made, and to learn why they are such good, sweet-toned, reliable instruments. People like to take their time when thinking about the purchase of a piano, so I am making our SPECIAL HOLIDAY OFFER a little earlier than usual that you may get your piano before the holidays rush. The fine Epworth pianos started last spring are now ready for shipment and I have decided to offer extra inducements for early holiday shipments, even if I do have to give extraordinary terms of payment and a reduction from our net factory price.

My brother Carl, (C. S. Williams) general manager of all of our manufacturing, has given special care this year to the selection of the wood of which we make our cases, and I think we now have on hand the handsomest lot of pianos we ever turned out. The cases are not only very beautifully figured, but the pianos have had plenty of time to get well seasoned and settled in the tuning, but best of all is the sweet, convincing tone, the result of extraordinary care given to the making of the sounding board.  
H. B. WILLIAMS.

**Kind Words From Bishop Berry**  
First Editor of the Epworth Herald

This is what he said about the sweet-toned Epworth—"I bear cheerful testimony to the excellence of the Epworth piano and organs. For many years my chief office was close to that of the Williams Company, the Epworth manufacturer, and I know of their reliability and fine business standing."  
Rev. Edwin M. Randall, of Seattle, former Secretary of the Epworth League, wrote on a few days ago—"Dear Friend Williams: The Epworth piano came through in perfect condition. It is a beauty and we are delighted with the tone. I appreciate the care you have manifested in making the selection for me."  
Prof. E. O. Excel, the great song book publisher, and Prof. C. H. Gabriel, the famous Sunday School song writer, and 2000 others who have given the sweet-toned Epworth the convincing test of years have written me of the pleasure and satisfaction they have derived from this grand old piano. I will send you a book of their letters.

**Many Plans of Easy Payment**

One of the advantages of buying an Epworth Piano direct from our factory is that you not only get one of the sweetest-toned pianos ever made, but may arrange terms to suit your own convenience. We will pay the freight and trust you, no matter where you live, and if none of our plans of easy payment are convenient, you can fit up a plan of your own. I don't care whether you pay monthly, quarterly or annually, part cash or all cash, any reasonable way that suits you will suit me, for I want to make it easy for every home to own a beautiful, sweet-toned Epworth.

**Read What These Men Say About the Epworth**

Indianapolis, Indiana.  
Rev. Jas. A. Sargent, Pastor M. E. Church.  
Almost twenty-one years ago we got an Epworth piano, and the children were small, and they used it right along through grade and high school and also five years of college life and it seems just as good a piano now as ever. It has a fine tone and easy action, and even now it stays in tune longer than some of the new pianos.

Belleville, Illinois.  
Rev. Geo. C. Rapp, District Supt. German M. E. Church.  
After using our piano for thirteen years and moving it several times over rail and wagon roads, it is still in fine condition. Its tone is beautiful and sweet and it very seldom needs tuning. Our music teachers speak highly of the Epworth and it is not at all hard to get the children to practice on it.

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If you will send me your name on the coupon below, I will mail you our beautiful Epworth catalog with pictures, special holiday prices and different plans of easy payment, also a book of letters from more than 200 Epworth piano owners in all parts of the country. No matter where you live I will write you a letter and explain how I am willing to ship you any Epworth piano you may select with a beautiful silk scarf and a fine stool as a free gift, freight paid by us, for an absolutely free Thirty Day Trial in your own home. If at the end of thirty days you find it one of the sweetest looking, sweetest-toned and most satisfactory pianos in all your neighborhood, and want to keep it at the Special Holiday Price, you may do so on any of our easy terms of payment without reference or security. If after you have had the Epworth piano in your home for one full year you should not find it all I claim for it, or you expect of it, you are privileged to send it back to me at my expense of freight.

**H. B. WILLIAMS, Vice-President**  
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