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## We Hail The New Born King

**T**HE old days of kings are on the wane. We are living in a democratic age. The people are coming to the front. The rule of the many instead of the rule of the few is the tendency of the times. Humanity is rising in value. The divine right of kings is becoming a thing of the past. The struggle in Europe is a demonstration of the fact that kingly rule is regardless of the wealth of the masses. As this catastrophe winds to a close it will leave royalty largely discounted. It will open the eyes of the people to the fact that when kings rule, the millions are slaughtered.

But the kingship of Christ is a recognized fact throughout the world. He is one of royal blood whose kingdom does not oppress, neither does it slaughter nor devastate. He reigns as the Prince of Peace. He is not exclusive; he is the universal man. He is a commoner among the people. He reigns by serving others. His road to pre-eminence is through Gethsemane and Calvary. He loves mankind, and he looks upon men not be-

cause of their station, but in the light of their needs.

He was born in poverty, lived without luxury and died, leaving no earthly possession. He was heir to no earthly fortune and he transmitted no estate to posterity. Yet he made the world rich by his life and death and bequeathed to the generations untold benedictions. His gospel is his contribution to the world. During his short life he reigned without a kingdom save the kingdom of truth and he had no following save a few who lived in advance of his generation. His dominion was the human heart and his throne was an uplifted Cross.

As a King Christ left no successor, for he has never vacated his throne. His was and is and ever will be a perpetual kingdom. It is not a kingdom of force, but it is a kingdom of power. When he entered the world, it was a cold, dead world. Might was right among men, the few enjoyed this right and the many had no claim that the few respected. The poor remain poor and the down-trodden had no defender.

Love was a limited asset and greed had the right-of-way. Great thinking was unknown, superstition and ignorance enveloped the heart and the intellect of the race, inventions had not been born and even incipient civilization was in its infancy. His coming had for its object the complete overthrow of this condition of things, and the establishment of a new rule for humanity. Look today what we have! Human civilization is not perfect yet, by any means, but how infinitely beyond what it was two thousand years ago.

Despite the incomplete condition of things, Christ still rules among men. His kingdom of peace finds its sphere of activity in millions of human hearts. Throughout the ages he has never oppressed, he has never inaugurated war, he has never turned a deaf ear to the cry of distress, he has never looked with favor upon wrong, he has never fostered the welfare of the classes as against the masses. The one underlying and overruling passion of his kingdom is love for God and love for mankind. The world needed him when he came and the angels

announced his advent; and the world needs him today and is looking to him as the one universal panacea for human woe and human inequalities.

With uplifted eyes and hearts aflame we hail him today as our one and only King! As we approach the day that celebrates his birth, we recognize in him a present ruling Majesty. In no sense is he a figment of memory, or a musty fact of history. He is God over all and blessed forevermore. Instead of being dead along with other kings, he is alive and marching abreast with human progress. We bow at his shrine, we acclaim him King of kings, the Prince of Peace, the mighty God, the everlasting Father. His birth we celebrate, his life we exalt, his death we proclaim, his resurrection we affirm and his supreme Lordship we accept. Born in a manger, the world is his domain. Living in Palestine, time and eternity are the sphere of his activities. And he is called Immanuel, because he saves his people from their sins! All hail to our Christ, Heaven's new-born King!

**A**LL the Texas Conferences were fortunate in having Bishop James H. McCoy to preside over them this year. He came a comparative stranger to all five of them and a real stranger to scores of their individual members. He had never before been to these conferences, and there was necessarily a good deal of curiosity upon the part of all to see him, hear him preach and to witness his work in the chair and in the cabinet. The fact is, a new Bishop is always of more than ordinary interest to a conference. His appearance, his cast of mind, his method of procedure, his personality and his attitude toward all concerned are points of more than ordinary consideration. His character as a Bishop is of no concern to anybody, for all our Bishops are men of the purest characters before the Church and the world. But all Bishops are not alike in their temperaments and personality.

We can truly say that Bishop McCoy soon disposed of all curiosity and at once ingratiated himself into the confidence and affections of laymen and preachers alike. As a presiding officer he is clear in his rulings, quick in his perceptions and happy and good-natured in his expressions. He immediately put everybody at ease in the conference room. In his personal relation he is ideal. He bears all the marks of an honest, sincere and brotherly Methodist preacher. He makes no virtue of his official position, and while he is firm and expeditious, he

### Bishop James H. McCoy, D. D.

is kind, courteous and affable to all. He does not know how to be brusque or impatient. His good humor never forsakes him, even in the most trying moments of his work. The humblest man had access to him and his ear was open to the claims of every one.

On the platform he is exceedingly felicitous. There is just enough humor in his makeup to impart a flavor to much that he says and he is fortunate in his grasp of every subject upon which he speaks. He is never mixed or muddled in his utterances. He knows exactly what he wants to say and how to say it with effectiveness. In the pulpit he is a model. His reverence, his evangelical spirit, his diction, his understanding of his theme and his magnetic personality make him a most interesting, instructive and entertaining preacher of our simple gospel. At times he rises to genuine eloquence and entrances his auditors; but at no time is he commonplace or prosy. He is a man of lucid thought, of comprehensive sweep and of earnest delivery. It is delightfully edifying and refreshing to sit under his ministry. He has his own way of getting at his subject, and for the most part he is original and unique; but anything in the nature of novelty or the sensational is absolutely lacking. He is as sound as a gold dollar on all the essentials of the gospel and from the great treasure house of truth he brings out things new and old.

We cannot speak personally of his

work in the cabinet, for we did not have even "keyhole knowledge" of this part of his service. But we heard a great many of his presiding elders speak of his brotherliness and consideration in that important sphere. He did nothing in haste and looked as carefully as possible into the peculiar needs of the men and the work to be supplied. He was in no sense arbitrary or dictatorial. All the presiding elders claim him as a brother and a friend. Of course he could not do everything he was asked to do, and here and there some one was disappointed; but no one got the impression that the Bishop failed to do his best for them all. It is no easy matter to appoint more than a thousand preachers to as many charges and make no sort of mistake. But nothing was done to afflict or disappoint any charge or any preacher.

It is the consensus of opinion that he is very nearly an ideal man for the place to which the Church has called Bishop McCoy. He left a good flavor in the mouth of each conference. He came more nearly pleasing everybody than any Bishop of our acquaintance. He seems to have overlooked the fact that he is invested with Episcopal prerogative. The gentleman and the Christian brother, in a large measure, obscure the pre-eminent place that he holds in the Church. His modesty, his self-poise, his delightful bearing, his commanding good nature and his wit and humor make him a most com-

panionable and genial man in all circles of life. Nearly all the conferences wanted to invite him back through special resolutions, but he promptly ruled all such action out of order. In this one particular he disappointed us all. But that all the Texas Conferences want him to return next year to us is beyond question, if he did fail to permit us to ask for him. We admire him, we honor him, yes we love him. Our universal verdict is, "Well done, good and faithful servant." And if his colleagues see fit to return him to the Texas Conferences next year, we will all rejoice and be happy. We are glad that he came and saw and conquered. The gates of Texas are open to him at all points of the compass, and when he comes officially or otherwise he will receive a wide-open welcome.

Did some one in a fit of temper speak sharply to you and wound you? If so did you reply in kind? Then, you are as guilty as he and failed to make the most of an opportunity. A soft answer turns away wrath. The way to retaliate upon a foe is to love him and overlook his evil deed and ugly speech.

Christ not only dealt with the individual, but with the multitude also. He fed them and then preached the kingdom to them. Healing and preaching go hand in hand; and in these modern times we are just beginning to realize that the gospel not only preaches, but it helps the individual and the multitude. It goes out among them and ministers to them.



# The Incarnation: A Christmas Study

By REV. E. R. WELCH, Wynnewood, Oklahoma

The incarnation is one of the very greatest mysteries of revelation, but for that reason we are not justified in avoiding its study. St. Paul states that great is the mystery of godliness. Such logic would keep us forever ignorant of the Scriptures and every spiritual truth. Indeed it is a mystery, but a fascinating and ever-opening one, and to the devout student new phases constantly occur. Let us note about it some facts:

The Word did not have his beginning at Bethlehem. This was to make him naught but a human teacher, reformer, physician. He existed in heaven's palace before he was found in Bethlehem's manger. He was co-existent with the Father, the only begotten Son by eternal generation, without beginning or end of days, a priest forever after the order of Melchizedek and a son forever after the order of none but himself.

Nor was it the first incarnation. Incarnation is God's way of revelation. During the former times God came in the form of men, three men to Abraham, two to Lot, a man wrestled with Jacob, and a man appeared to Joshua by the walls of Jericho.

Also when God wishes to pronounce a great message he incarnates himself within the best possible man available and surcharges him and animates his spirit and dominates his personality so that tongue and lips and hands and feet move at and under the divine impulsion. Sydney Lanier says in another but analogous connection,

"So one in heart and thought, I trow That thou might press the strings while I should draw the bow, And both should meet in music sweet, Thou and I, I trow."

Thus the word of the Lord is spoken and written as the Spirit bids. This is the meaning of inspiration and enables us partly to understand it "Holy men wrote and spoke as they were moved by the Holy Ghost." This is why they predict so often and so accurately of the coming Messiah. It was God speaking about himself of what should shortly come to pass concerning himself. And so "when the fullness of time was come God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons." Jesus Christ comes as the culmination of incarnation. These all were the flower, the fruit, the highest attainment of spiritual power, the fulfilling of Messianic hopes, the filling full of human life with divinity, "the fullness of the Godhead bodily," as full as ever man could hold. John says that the Word became flesh and dwelt (tabernacled) among us, meaning that God came and intended himself within the poles and curtains of human flesh as the Mosaic tabernacle was filled with the divine affluence, the shekinah of his presence.

Now we ask appropriately the purpose of this incarnation? Jesus himself repeatedly informs us that he came to reveal the Father. He must be about his Father's business. "The true that man's heart capacitated to receive God and facultated to fellowship with him, yet estranged by sin and denied that fellowship, thirsted for a fresh draught from the original fountain, and he came to give it—and bless God he did. But he came also in response to the great heart-hunger of the Father for a revelation of his heart's love to estranged man. God is a person with all personal attributes. Self revelation is a passion with a person. Pre-eminently, God is love. But there can be no love without a corresponding object, and love is naught but unrest and misery if uncommunicated to and unexperienced by that object. This is universally true. May we not find here one reason at least for the creation of man as he is. Shall we not go further and say with Prof. James Orr, of Edinburgh University, that "God could not dwell alone in the eternities, but the Son must also be that love could have an object." And so Christ came to reveal God to man and to inspire man to love God and to crave reunion, likeness and fellowship with him. This he did by revealing.

(a) His holiness. The revelation of this is seen necessarily imperfectly in prophet and seer, because of their natural imperfections which always necessarily limit a man's messages, but they were the best to be had without a new creation and the time had not come for that. God always uses the best available man though he be not ideal. They were leading the people on and on, each standing on the shoulders of his predecessor and enjoying therefore

a larger vantage and vision until at last Christ came and exemplified the perfect holiness of God and said, "He ye therefore perfect as your Father in heaven is perfect," "I and my Father are one," "He that hath seen me hath seen the Father," "Follow me."

(b) His goodness and kindness, "full of grace and truth." Grace means kind disposition. God was seen and preached in the former dispensation as a God of force and majestic power. This was necessary for that stage. Christ opens the heart of God says, "Child, behold your Father." He went about doing good, expressing God's will to men. For example, note his treatment of the woman taken in adultery, of the Syro-phenician woman, of the despised leper, of the outcast Magdalene, and especially his forgiveness of his enemies at the cross. This is God-likeness. Talk about the effulgence of the divine glory, its radiance streaming forth in dazzling splendor. Here is God's true glory, the glory of the only begotten of the Father, full of grace and truth. Poor, sinful humanity could not approach the mount with its Sinaiic thunders and its awe-inspiring light. We need a mount that can be touched, a God manifest in the flesh that can sympathize and help. Such have we in Jesus. The very tips of his fingers exuded goodness. The very lineaments of his countenance bespoke the kind heart of a God. The very intonations of his voice, its every accent rang like sweetest music above the storms of human sorrow, need and unrest. No wonder that all men came to him, that he could not be hid, and that innocent children clambered about him.

(c) He came to sanctify, dignify, purify and glorify humanity. It is the inhumanities that make countless millions mourn, God as well. Jesus was human in every sense of the word, as well as divine, "made of woman," "made like unto his brethren," and he made humanity come to its very self, its very best, by filling it full of God. Therefore he made humanity divinity, and so highly prized he his human body that he deigned to use it as his everlasting habitation in his eternal abode over angels, principalities and powers. It is no sin to be human. It is vicious to be inhuman. To be really human is to be divine.

(d) He reveals to us the practical sympathy of God as one who can and will help us in our need. Were he simply God, who would dare approach him? Were he simply man, who would think him capable of help? But he is both. In him humanity and divinity blend in one perfect and harmonious unity. He came and lived amongst us. He suffered persecution, insult, inappreciation and humiliation. He drank deep from every human spring. He tasted death for every man with all its ten thousand horrors. He sounded the depths of human woe. He trod the winepress and that alone. He was crucified, was dead and was buried. He arose triumphant over death and ascended into heaven with his glorified human body, and withal a perfect knowledge of all human conditions. Henceforth he reigns in majesty and power, but perfectly cognizant of what are human ills and what are human wrongs with both disposition and power to help. There is no fiery furnace but he has passed through it, only seven times hotter than yours or mine. He who of old was seen walking through the furnace as one like unto the Son of God was none other than he. And he has promised to be with us always, even unto the end. Praise God for the humanity of Christ Jesus!

The great poet Browning in his epic poem, "Saul," gives us this idea most beautifully. King Saul is possessed of one of those spells of despondency that often overpowered him. David comes to solace him with his harp. As he plays he also sings. First he sings those songs that are filled with the truth and beauty of life, the songs of the shepherds, the reapers, the nature songs of the crickets and the quails on the cornland. Then of life's epochs, marriage and death, then of the soul's aspirations. Lastly he sings of the King's future power and glory and success. At last he begins to arouse and gazes long and earnestly in the face of the singer. Then comes to David the real truth for Saul's consolation. He sings no more. The love in his heart for the King defies human expression. He loves him so deeply that he yearns to do all in his power, and more, to help him. Then this thought comes to him: If I love him so much, does not God love him more and will he not help him? Such love to him is incomprehensible. It comes surging over him like a tidal

wave. His heart cries out for a tangible expression of such love as that. It must necessarily be a human manifestation. Any other is unintelligible. Then he catches a glorious revelation, the highest reach of religious thought since the days of St. Paul, and he eagerly exclaims:

"Tis the weakness in strength that I cry for, my flesh that I seek In the Godhead, I seek and I find it. O, Saul, it shall be A face like my face that receives thee; a man like to me Thou shalt love and be loved by forever; a hand like to this hand Shall throw open the gates of new life to thee. See the Christ stand."

Thanks be to God for this unspeakable gift, for the divinity of Christ, again for the humanity of Christ, but above all for the blending of both in the incarnate Christ, Jesus Christ, for "So the Word had breath, and wrought With human hands the creed of creeds In loveliness of perfect deeds. More strong than all poetic thought."

## SOME IMPRESSIONS OF THE NORTH TEXAS CONFERENCE AND ELSE.

For more than thirty years I have been attending the sessions of the North Texas Annual Conference. For the most part they have been occasions both of pleasure and of profit. Through all the years I have been an optimist, believing the world was growing better and going on to the millennium—the latter day glory of the Church; but in the last few years my optimistic faith has been somewhat clouded with pessimism. These pessimistic clouds arose and floated up from various quarters:

1. As I am traveling among the people all the time, preaching and lecturing, I hear many pessimistic wails coming from men and women who surely think the Church is either dead or dying, at least losing its old-time power.
2. I find quite a number of defunct churches gone to the owls and bats, here and there, all over the country; large communities where they had flourishing Churches, regular preaching and good revivals. Now all is gone except the old churchhouses, which is a mere memory. However, this is partially accounted for by the coming of railroads and the changing of centers.
3. The coming of the higher criticism and lower criticism and all sorts of criticism and various "isms" in the schools and out, all of which have tended to belittle the minds and discourage the hearts of some.
4. The Vanderbilt trouble and the Carnegie gifts to non-Church schools; the New Theology and the fact that some of our preachers are running off after it, writing articles which are a long way from the teachings of Wesley and the fathers who produced the great revival known as Methodism.
5. The fact that it is very difficult for the average pastor to hold a successful revival meeting, and the still more difficult thing to get penitents to the altar of prayer, to seek the Lord while he may be found and to call upon him while he is near, and be soundly converted to God, being born of the Spirit and of becoming children of God heirs of God and joint heirs with our Lord Jesus Christ. It is not so difficult to get joiners on their promise to give their lives to God and the Church. I heard an old level-headed minister say of a Church of 800 members that 700 of them needed conversion. This might have not been a correct estimate nor a just criticism, but I am sure there was quite a good deal of truth in it.
6. The fact that the great body of the people read all sorts of literature in preference to the Bible, which is the word of God, though we find a few real Bible students, and that many think more of the song service than of the preaching, however good the sermon; and the fact that some preachers apparently are trying to be popular, rather than useful. Some folks don't want to be told of their sins nor reminded of their duties, and some preachers yield to these demands and bring nice little, short, sweet sermons drawn from the realms of science or literature rather than from the Bible. These sermons are entertaining and highly appreciated, but they do not disturb the conscience nor produce conversion.

Now there is another side to all these questions which I am not discussing now. With all these clouds, and many others not mentioned, gathering over my optimistic sky, is it any wonder

# Realistic Preaching Once More

By M. Columbus Hamilton.

I am rather proud of the fact that my article on "Idealistic Preaching," which appeared some time ago in the Advocate, provoked a little thought and a little opposition. If we all thought in the same way—in a groove—there would be small need for the discussion of current topics. I am not like Mark Twain in the demand that all criticism of his work must be favorable. But I did regret that my meaning did not seem entirely clear to some, and that my mention of the atonement should be distorted into an abortive disparagement of that fundamental principle of Christianity—the doctrine upon which all the provisions of salvation rest. We have an orthodox view of that colossal principle, and my reference to the logician's tiresome effort to get "a new angle" on it was merely to expose methods that are worth nothing in the modern pulpit, and rarely if ever reach the popular ear. The atonement is the one central subject of all our preaching, and when one points to the Lamb of God that taketh away the sin of the world he points simply to the atonement. The popular preacher will not undertake to dissect and analyze it. He will accept it as a mighty truth understood by all intelligent men, and bend his energies to get them to accept it.

I regret, too, that some thought I was endeavoring to hold myself up as the ideal popular preacher. This was not the way of it at all. If I should accord myself a place in the dramatic personae of that article it would be as "the thoughtful preacher in the pew." My reference to increased audiences at the last implies only that I am making a frail effort to copy and perpetuate the methods of the popular preacher—by occasionally becoming, in my mind, the thoughtful preacher in the pew—and my hopes and aspirations are slowly but surely coming to fruition.

Moreover, it was foreign to my aims to attempt to disparage the realistic school, which happens to include some of our greatest and most popular preachers. But the realistic school, in its attractive phases, is a domain quite beyond the dreams of the young preacher; and his only true hope, as I see it, is in the lighter, idealistic methods that usually go along with youthful spontaneity. It certainly is the shortest route to popularity. Sometimes idealism and realism in preaching are happily blended in pulpits. I hesitate to discuss that class. They belong to the realm of versatile genius.

Some of our own men have been and are great realists, such as Wesley, Coke, Soule, Marvin, Keener, Wilson, Candler and Mouzon. At the same time they were popular preachers. Some have been and are great idealists, such as Whitefield, Asbury, Andrew, Bascom, Munsey, Pierce, Galloway and Du Bose. No one would for a moment question the popularity of their preaching. It appears to me that the young preacher may learn from the above distinctive classes some helpful lessons, even though the men enumerated belong to the coveted domain of genius. There is a nice ques-

tion of precedence involved. Idealists may in time, I fancy, become realists. They often do. But realists do not shade off into idealists with the coming of more mellowing years. Never! The young preacher, therefore, has no choice in the matter. He is bound to find it far easier to follow the methods of the idealist than the realist. Some one has aptly said that a man never preaches beyond his experience. I guess this is true. If it is, a young man need not expect, in the first years of his ministry, to become a great realistic preacher, however superb may be his qualities; nor can he expect in those same first years to become a popular preacher through those channels. Bishop Pierce once said to a young man: "Now, Tom, please remember that if you are ever to make a great preacher you must do it in the first ten years of your ministry." He could hardly have meant that the young man must acquire the dense erudition and ripe experience of the realistic school in that time. He must have meant the idealistic methods, with their esthetic and appealing values, which are not only easier to apprehend, but which also bring an accompanying encouragement all along the route of the struggle.

Now I am conscious of a thinness here. The subject has such a variety of phases that it is difficult to offer a well-balanced argument. The apt objector might easily say that I have clothed idealism with superficiality and co-ordinated it with shallowness; that I have set aside realism as the outgrowth of ponderous knowledge and wide and varied experience; that I have made the one absolutely consonant with the other; and that I have designated the idealistic methods of preaching as the only expedient to gain the popular pulse. I have not meant to do any of these. My only aim has been to suggest—if with brief experience, yet with wide observation—to those in my class the best methods of reaching the public ear, and to magnify in every rational way the reminiscence regret expressed by the lamented Bishop Nind, that he had not in his early days bent every energy and exhausted every known means to become a popular preacher.

Some of those who have come back at me seem to think this a species of literary and ecclesiastical vaudeville. But it is a serious matter, and worthy of the most consecrated study and prayer. If we are to become a distinctive and powerful ministry it must be along special lines, like all other avenues of activity. We can point out individuals who so wonder. What applies to the individual may also apply to our ecclesiastical brotherhood. Let us study to please, in order that we may get hold of and grip the hearts of careless men. First, the ear and then the heart. If some one, in all honesty, offers a suggestion based upon actual experience, let us not wield the slapstick in defense of something he is not talking about. Our ears should be open to anything that might help us make our messages more magnetic and appealing, and that will give them a larger hearing. My hat is off to him who thus benefits me, whether he be young or old. Misoula, Montana.

that my vision of the future of Methodism was somewhat impaired?

But at the session of the North Texas Conference recently held at Denison, Texas, there were things seen and heard—together with reports from other sections of the Church—which have tended to rift these clouds and the future looks brighter. I will mention a few of these things. Through all the years I have generally appreciated the preaching I have heard at the Annual Conferences, but on this occasion there were several sermons and speeches that to my mind and heart were of unusual power and contained the very heart of the truth. Dr. Bradfield's short but very earnest speech, touched the keynote and pointed to victory. While he is Dean of the Theological Department of Southern Methodist University, I shall expect something to be doing, and that fine young men well equipped and rich in the faith will be turned out to preach the everlasting Gospel according to Methodism throughout our borders.

Moreover, we already have a body of fairly well equipped young men, and they are coming every year. They looked better and more promising to me at this session of the Conference than ever before. True, they are driving us older men into the background and taking our places, but I welcome them and bid them God speed, hoping that they will do the work better than we have done it. "God buries his workmen, but carries on his work."

As the Vanderbilt, with its sins and errors and heresies, vanishes from the

eyes of Methodism, the universities at Atlanta and Dallas begin to loom up before us, and will soon be in the limelight, and where we grew one university before we will now grow two.

Before closing I must say that Dr. Harrison is giving us something real refreshing to me in short, but mighty articles, in which he is exposing the errors of the New Theology. I am sure he is a wise and safe leader. Let all our young preachers carefully read and inwardly digest his articles. It will be a great thing if we as a Church prove ourselves wise enough to take the good and cast the bad away.

With these and other great leaders in every part of the Church, together with these and other great institutions and agencies at work, it now looks like Methodism has a bright and glorious future, and we may well expect it to rush on in its mighty work of soul-saving till the earth shall be full of the knowledge of the Lord as the waters cover the sea; and until the kingdoms of this world shall have become the kingdom of our Lord and of his Christ. S. L. BALL.

Sherman, Texas.

"We might see so much more beauty if we would it. We might cause many unknown feelings to flower if we were not in such a hurry to feel strong ones. We miss in the swing of excitement many opportunities of giving sympathy in little things to those we love, which, if they had been used, would have added finer fancies, subtler and sweeter shades, to our power of feeling."

## Notes from The Field

### Sherman.

I have been thinking and saying for months that I would write an occasional article for the Advocate, but I am a very busy man. I have preached or lectured 227 times since January 1, 1914.—S. L. Ball.

### Josephine.

We have been kindly received and generously pounded by the Josephine people. They brought flour, meat, lard, canned goods and many other things too numerous to mention. We are going to try to do our best for the people of this charge.—L. L. Nangle and Wife.

### West Lee Street, Greenville.

We left many as true friends as we have ever known, but already we have found many good ones at Lee Street. As Brother T. N. Weeks went out we came in the parsonage; did not have time to cool off. Some good women met wife and children at parsonage with a prepared supper. Sister Byrd met them at the depot and brought them to the parsonage in auto. Last night (Monday) a large crowd of our people came to the parsonage with smiles and kind words of welcome and many good things for us to eat. We are certainly in good hands. We are planning and praying to do our very best. All who are interested in us, pray for us. Our address is 3907 West Lee Street.—T. W. Lovell, P. C.

### Orange.

Well, after a lapse of nineteen years we are back in Orange, having completed the circle. Now we begin a large circle. The population of the city has doubled. The old wooden buildings have given way to modern houses of brick and stone. Splendid dwellings tell of wealth and refinement of Orange people. The Presbyterian people have the costliest church building in the South—costing more than a half million dollars. It was built by Mrs. H. J. Lutchner in memory of her husband who died here last year. The Baptists have a modern church plant. The Methodist need one, must and shall have one in a short while. Many of the "Old Guard" are here no more, but these "Young Turks" who are now on the field are going to bring things to pass. The people—all the people—gave us a hearty welcome. Glad to get back home.—W. W. Watts.

### Van Alstyne.

In the providence of God we were moved from *Wesley* to *Van Alstyne* at our last conference at Denison. The average attendance in Sunday School the first month of last year at Royse was sixty, and the total collections for the first month was \$4.04. Coincident to this we found exactly sixty in attendance the first Sunday of this year at Van. By the association of ideas we can not help but hope for a successful year here. The association is in the happy remembrance of a most successful year at Royse. The superintendent reported at the fourth Quarterly Conference that the average attendance for the year was 175, and the offerings for the last month of the year reached approximately \$50. The Sunday School raised for all purposes \$925 as against \$125 the year preceding. And though we are somewhat hampered here for lack of facilities for work, yet we are hopeful and trustful for a successful year. Rev. J. F. Holmes, our predecessor, remained over with us last Sunday and in his fatherly, sweet spirit did everything possible to make our beginning here pleasant, congenial and profitable. It was a joy to have him with us. Our people love him. Not through a sense of duty but because of what he is. His devotion to him is not artificially hatched, as by an incubus inflamed by the passions of mad men, but it is a sober, sane, pure love that is always helpful to the successor of any preacher who is thus loved. May our good Father give the Church more preachers like our dear Brother Holmes.—W. C. Howell.

### Midlothian.

My heart is running over with gratitude to God for permitting me to cast my lot with this kind people. Almost every day brings some fresh token of their kind remembrance of us. Just before conference one high-hearted brother (whose name I can't mention) put in my hand ten dollars. A good sister sent us a turkey for Thanksgiving. And since cool weather sausage, backbones and spare-ribs have poured in. These good people will not let us suffer. A young man gave us a gallon of pure East Texas ribbon cane syrup. I am now giving my time to books required for a first grade certificate. I will teach and help to build character for future citizenship, basing all my efforts on this Scripture, "The fear of the Lord is the beginning of wisdom." David said to Solomon, "My son, know thou the God of thy fathers?" I find study of this sort full of interest. I recite each day at the high school. The superintendent, principal and teachers show me every courtesy and no pay coming. So I have many reasons for thanksgiving. Brother Brown always held the warm side of his heart next to me. Brother Irvin does the same and would do more if possible. Brother Irvin is one of the most spiritual, the most systematic, the clearest expositors of the Gospel that I ever listened to. I fear we can not hold him here, though if he reaps the harvest of his own sowing we will see that he is amply cared for and keep him four years. Every class of

people, from the blacksmith to the banker, show us (the pastor and superannuate) superlative kindness. In return for all this my goal is to live the Christ-life every hour of the day, to hold up Jesus in every act of my life. I put my hand in his at the opening of each day, usually about 6 a. m., and say, "Lead me just this one day," and he leads me. My heart is full of praise, but I can't put that on paper. Many of my friends have lent me assistance which up until now I have been unable to return. To meet this kindness I will teach. I thank God for all the kindness he has shown me through the Methodist Church. Thanks to God for a place among his peculiar people. God bless the editor and publishers of the Texas Christian Advocate and all their corps of helpers. Amen and amen!—W. H. Crawford, Box 33.

### Stamford.

We leave for our new charge Saturday morning. We have spent a very busy and, in many respects, a very pleasant year at Stamford. By good, hard work and the aid of many of the good people we were able to report finances in full at conference. The old debt was reduced nearly \$4000. If the present plans carry it will insure a donation of \$2500 from the Church Extension Board, and then the Church will begin to see a little light ahead. We were also able to report one hundred and eighteen additions to the Church by certificate and otherwise. Brother G. S. Wyatt is here this week carefully looking over the field. We hope to be on the ground in our new field at Childress by the middle of next week. We have heard so many good things said by two former pastors of Childress that we can but feel that we have fallen into good hands. We hope to make this the very best year of our ministry.—W. E. Lyon.

### Dexter.

At Denison we were read out for the third time to this place, and if the people continue to think of us as they pretend to and we continue to think of them as we know we do we hope to be read out here the fourth time, so you boys need not be a candidate for this place. On our return, despite the cold, cloudy weather the crowd came and heaped the table with good things to eat, this being the fourth time since we have been here, besides the many, many good things given us between poundings. To tell the truth we have the best people in Texas, and with the best presiding elder (and he says the best preachers) we have mutually agreed that the Gainesville District is the best district in North Texas Conference. We have a faithful bunch of young people, which gives us a good Sunday School, having two Missionary Schools and two that are not. We have two good weekly prayer meetings, one at Mount Zion and one at Dexter, that run the year round with good interest. We have entered into the work of the new conference year with new zeal, praying and looking forward for great revivals and many souls to be saved.—J. W. Cannon.

### Banbet Charge.

It was with delight that we turned our face towards Banbet to begin our fourth year's work at this place. We had the inspiration of coming by and looking into mother's face once more and of praising God for good parents and good brothers and sisters. We have a splendid people here who gave us a cordial greeting which warmed our hearts for the work which lies before us. They took us unawares and gave us the most generous pounding of our ministry. We feel that this is but a prophesy of what is coming in spiritual blessing before the year comes to a close. It is our delight to have Brother Stewart for our presiding elder again. He is brotherly, and knows how to work with pastor and people. Our very first Quarterly Conference was a time of spiritual uplift. The salary is ahead to date of any preceding year. The Sunday School started off with 114. We are planning for a gracious revival and for raising our collections this year. Brother Stewart was fortunate in securing the services of Rev. J. T. Beay of Zephyr for Turkey Peak and Green's Chapel, which are held in connection with this charge for the present year. They will do a great year's work together.—Wm. T. Jones, P. C., Dec. 22.

### St. Paul's, Abilene.

As each preacher's work goes to make up the grand total of the Church, and I had no time to hand in a report of my work to the Advocate at conference, I will report now. We of the Northwest Texas Conference had a thirteen months' year last year, and I spent eight months of the year at Snyder and five months at St. Paul's Church, Abilene. During that time on the two charges I saw 269 people surrender to God and received 180 into the Church, moved the Snyder congregation into its beautiful new \$25,000 temple of worship and had an humble part in raising \$21,000 for building and Church work generally. I was in the third quarter of my fourth year at Snyder when the removal of Brother Woodward to Fort Worth to become dean of the Texas Woman's College caused a vacancy at St. Paul's, and it fell to my lot to come here. In the three years and a half at Snyder it was my fortune to serve a noble people and my joy to see the old, inadequate wooden building replaced with a fine brick church, a great revival sweep the town and

108 members unite with the Church within a few weeks, the congregation safely housed in its new church and no debt to harass and annoy. Brother J. E. Stephens has stepped in and carried the plans forward without a hitch. At St. Paul's the preacher and his family have received a royal support and on our return the other day were made to feel the joy of welcome. Brother Woodward did a great work here. Pray for us that the work may not suffer in our hands.—J. W. Hunt.

### Laneville.

We are now located in our new appointment and are delighted with same. Laneville is a nice inland town in Rusk County. We have two nice church buildings with three societies—one Methodist and two Baptist. We have a class of about one hundred and a good Sunday School. We also have a nice public school here, which has an enrollment of something over two hundred pupils, requiring four teachers. Laneville is situated very near the center of the circuit, making it very convenient to all the points. When we arrived the parsonage was not quite ready for us, so we were entertained in the homes of the brethren until all arrangements were completed. The day we moved into the parsonage they gave us an old-time pounding and many were the good things they brought, and the pounding has continued ever since. We were given a royal reception by all and many good, strong handshakes and "I am glad you are here." It is our good fortune to follow a preacher who has been on the work two years, is greatly beloved and who was an earnest workman in the Master's vineyard. The prospect for a good year's work is very gratifying. Our people seem deeply interested in religious work and have already given the pastor many tokens of assurance of their fidelity and willingness to co-operate with him in making this one of the greatest years in the history of the Churches on this circuit. Pray for us that it may be a great gathering of souls.—W. L. Cannon, P. C., Dec. 18.

### Aquilla.

It certainly is encouraging to a new pastor when, on a dismal, rainy, muddy Sunday, he comes to Church and finds a big congregation facing him. Then to return at night and find the Church again nearly full. That's how it was at Aquilla yesterday. I have preached here three Sundays and each time have had big congregations. It's wonderful how the Gospel attracts. We have had two accessions and baptized two infants. The Christian people seem stirred and determined to make this the greatest year in the history of this Church. They have rallied to their new pastor and with him in reconsecration have determined to be true to God and his Church through "thick and thin." We were no less encouraged when we visited Ross. Everyone gave me their hand and said, "Preacher, we will be more diligent in our religious activities than we have ever been." These people, too, are hard at work and are praying and expecting great things. When we went to Wesley's Chapel, my! it was an awful day! We found a good Sunday School and a people ready to co-operate for the advancement of God's cause in their community. At my appointment in January (second Sunday) we will hold service—Friday and Saturday nights and Sunday morning and night. I dare say a preacher never "oved a more loyal people. Lebanon is a "afternoon appointment and these people seem to be made out of the same kind of stuff from which the Creator fashioned the martyrs of old. We are determined to make this really a great place in God's work. This is an afternoon appointment just started, but with a few consecrated men and women there God can build a great Church. Then these people at Aquilla know something about the "Methodist doctrine," as they proved the other night. I answered an alarm at the door and there I found a yard full of happy, laughing visitors. They were invited in, and, say, we never had experienced a pounding before in our lives, but they could have beat us to death and I believe we would have enjoyed every minute of it. We sang some songs and had an old-fashioned spelling match—men against women. The women won—the gallantry of the men perhaps accounts for this fact. We found good new churches and a good parsonage here. The former pastor, Brother Keener, we find did an heroic work here and the people love him and his family and as time goes on will appreciate him more and more. I am sure. Well, all in all, Aquilla is a good charge. We all are resolved to do something here this year which will glorify God's name and spread his kingdom.—L. L. Evans, P. C.

### THAT DEBT ON FIRST CHURCH, TEMPLE.

A typographical error in my recent note concerning Temple First Church made it appear that the "big debt" was four hundred dollars instead of it is over forty thousand dollars. I wondered when at a distance how in the world the pastor and Brother R. P. Shuler and the business men of the Church would have permitted such a tremendous debt to rest on the Church. In fact in my mind I censured the business management of the building of this church severely. I suppose many others did the same thing. In justice to Brother R. P. Shuler, who did a magnificent work here and to his able helpers in the Church I want to state the facts as I have found them out, since coming here; facts that completely exonerate the management and justify their business judgment in every way. The plan or method of building the church was simple and effective. Said the pastor and building committee: "We will raise enough subscriptions

to at least build the shell of the house and put the roof on it. Afterward we will take the finishing of the building in installments, raising enough for a permanent floor and putting that in; then another subscription for the ceiling; then plastering, then lights in full, heating, etc. This was a splendid and workable plan. Enough subscription was secured in notes to put the shell of the building up well and a roof on it. Arrangements were made with several parties to cash these subscription notes so that enough money would be in hand to pay the contractor for the shell of the building, roofed in. The contract was let for that much of the building and the work was begun. When the work had progressed a considerable way the committee attempted to cash the subscription notes. Through some sort of misunderstanding the parties upon whom the committee was depending refused to cash the notes. This left the Building Committee in a fix. They tried to borrow the money to complete the building to the extent originally planned, that is the shell or walls only, roofed in. All parties or corporations approached said: "We can't loan you a cent on an unfinished building, but we will loan you enough to completely finish the building if you will borrow that much." No, there was nothing else that could be done. The committee borrowed enough to complete the building. This is the history of the forty thousand dollar debt. The hardship in it is not that the building cost any more than it would have under the original plan, but that the money is heap harder to get afterward than before a building is secured. Then the interest is a tremendous item and soon swells a dead as big as a "skinned horse." Of course we are going to handle the debt and save this great church, but everybody connected with it is going to have to sweat blood in order to do it. We will not attempt this year to raise the whole amount of the debt. If times were normal we would. But we will raise enough to pay the interest, cut down the principal and trim up all the rough edges. We say we will because like "Uncle Remus' rabbit" that climbed the tree—we are "bleeged to do it."

It is a great plant and all concerned did a great work in bringing it into existence.  
HUBERT B. KNICKERBOCKER,  
Present Pastor.

### HONOR TO WHOM HONOR IS DUE.

In last week's Advocate Brother Josephus Lee says in his field notes, "We are informed that it" (the Ferris charge) "was the only one which paid an excess on conference collections" in the Waxahachie District.

If Brother Lee, or his informant, will refer to his new Conference Journal he will see that Forrester not only paid an excess, but paid the largest excess, on conference collections of any charge in the district.

This is not written in order to "blow my own horn" or prevent Bro. Lee from blowing his, only to keep the record straight and in justice to the Forrester charge.

We have been kindly received on the Abbott charge, pounded, etc. The work starts off well.  
SAML. L. CULWELL,  
Abbott, Tex., Dec. 29.

### GREETINGS FROM CALIFORNIA.

The Southern Methodists of California send greetings to their brethren and friends in other States, and wish them, one and all, a very happy New Year.

We (the Southern Methodists of California, for whom the undersigned speaks) are fully persuaded that you (our friends in other States) will realize this wish most fully, while contributing very largely to our happiness, by meeting us at the Panama-Pacific Exposition in San Francisco.

Yes, the Exposition is to be held, and is to open on schedule time, February 20, notwithstanding the European war. And it bids fair to be the greatest Exposition the world has ever known. The Exposition buildings proper, of magnificent proportions and architecture, have about all been finished, while most of the State and foreign buildings are well under way.

"Are the nations at war included?" That they are; at any rate some of them. France has just cabled her building plans at a cost of \$3000, and ordered the work to proceed. Japan's building and display will be unsurpassed by any. And so on. The exhibits are already arriving and being installed, from every quarter of the globe.

The grounds have been the show place of the city for some time. An admission of 25 cents is charged. During September there were 290,000 admissions. Last Sunday (there was nothing special on) 9800 entered the grounds. Christmas is to be celebrated on the grounds with appropriate exercises and an immense tree, especially for the poor, though all children are to share it. The admissions during the Exposition, it is estimated, will range from 15,000,000 to 20,000,000. Nearly every national and international convention, as well as State meetings to be held during the year, are scheduled to meet in San Francisco. These alone will bring a great multitude of people.

Arrangements are being made to provide headquarters for our Church, where our people can come and go, meet one another, etc. This will be a suite of rooms, most likely in the Pacific Building, which is one of the largest office buildings in the city, in the center of the retail district. All loyal Southern Methodists will be expected to report. Definite information as to location will be given in due time.

Come prepared to stay as long as you can. We want you not only to see the Exposition, San Francisco and the bay cities, enjoying meanwhile our wonderful climate, but to see as much as possible of our great State and

its many points of interest. Those of you who have been in the habit of spending your vacations in Europe, we are sure will not regret having come this time to California, the combined Switzerland, Italy and France of your own country.  
W. P. ANDREWS,  
619 Pacific Bld., San Francisco,  
Dec. 16.

### SUBJECTS FOR THE WEEK OF PRAYER

Suggested by The World's Evangelical Alliance.

Sunday, January 3, 1915—Universal and United Prayer. John 17:23; Cor. 12:13; I. John 1:7; John 11:52; James 5:16.

Monday, January 4, 1915—Thanksgiving and Humiliation. Psalm 45; Isaiah 43; James 4.

Tuesday, January 5, 1915—The Church Universal, the "One Body" of which Christ is the Head. John 17:14-26; Eph. 4:1-16; Psalm 122; Rev. 19:7-16.

Wednesday, January 6, 1915—Nations and Their Rulers. I. Tim. 2:1-8; I. Peter 2:13-25; Psalm 2; Romans 13.

Thursday, January 7, 1915—Missions and the Jews. Psalm 67; Isaiah 49:1-15; Acts 1:1-8; Eph. 3:1-10.

Friday, January 8, 1915—Families, Schools and Colleges and the Young. Matt. 18:1-14; II. Tim. 3:14-17; Psalm 34:11-22; Deut. 6:4-9; Isaiah 39:21.

Saturday, January 9, 1915—Home Missions. Psalm 90:12-17; Luke 8:15-39; I. Thess. 1.

### CHRIST'S BIRTH IN WORDS OF ONE SYLLABLE.

By Rev. Sam S. Holcomb, D.D.

He, who speaks the mind of God, who tells us and would have us know what God thinks—for if it were not for him we could not know it at all. "God did so love the world that he gave his own, one Son, to be born at this time for us, to the end, that all who trust in him should not die but have the life which lasts for aye." He came and "dwelt with us" on earth that men might see with their own eyes at least one pure life, lived out free from sin. He was made "flesh of our flesh" and "bone of our bone," "God with us" in truth, but man no less, true man and true God—a child like one of our own; that is the strange thing, so deep that no man, wise as he may be, can quite take it in. He was to be "God with us," but at the same time "a worm and no man"—less than a man in the grief and pain and scorn which he bore.

The text takes our thoughts back to the birth of this day. It is a birth for the whole world to keep. All men can say, "To us this child is born, to us God gave this Son of his love, I have my share of it." And so we are all glad to hear and make our Church gay with plants and flowers, and sing out hymns of joy and keep the feast with gifts and good fare. It is the birthday of all our hopes. Now, it was good news of great joy that the host from on high brought to the herds who kept watch on their sheep in the fields. And it is still so. For us, as much as for them, was born in that small town one strong to save—"Which is Christ the Lord."

It is old news and I fear it falls on our dull, cold hearts like some old tale of long past time which has lost its charm. Oh, let us not shut our ears to it as some of those first men did. When he came to his own, his own would not take him in. They said, "There is no room for him here"—no room in the inn when he came in. It was not an inn, you must know, like one of ours, but a mere bare court where those on the road might rest—a "khan" they call it in the East.

Does it not seem to us a sad and strange sight that a young babe should be shut out in the cold night—God in want of harem? A poor place, at best, as rude and rough as we can well think, and, such as it was, quite full with the crowd who had come first. The host of the inn sent them off. He tells them there is a cave at the back of the inn, where the beasts are kept; they may find rest there, if they will. That cave, where the birth of all time took place, is still shown in the rock—a great church built there marks the spot. Then, poor, mean and cold, it was the best place he could find to lay his head.

"The fox has his hole and the bird of the air her nest, but the Son of Man hath not where to lay his head." So, in that cave in the rock, the stall of the ox and the ass, in the crib out of which they ate their hay, the newborn babe was laid. Just think what all this means! God made flesh, God born as man in this world of ours, that he might find a way to bring back man to God. He hid his might and men hid their face from him. None but the herders who kept their sheep saw or knew of it till they fell to the ground in a great blaze of light, and a host of bright ones in the sky sang such a song as no choir on earth has sung, which gave praise to God on high, "and on earth peace and good will to men."

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Those herders had faith to go and seek the child of whom they were told. They found him in the crib and they saw more than their eyes could see. They knew that in that weak child was the power of God to save. And so these good men, when they had bowed down, went back to their flock, struck with awe, and "gave praise to God for all they had heard and seen."

Shall we do less—shall we not, too, go home and give thanks on our part, with joy for what we have heard? And in all our joy let us find room for the one guest who should not be left out—room in our hearts for him whose words are life.

I have died with Christ, yet not I, but Christ lives in me, and the life which I now live in the flesh, I live by the faith of the Son of God, whose love was so great for me that he gave his life for me.

Ada, Oklahoma.

IF I WERE SANTA CLAUS—A CHRISTMAS FAIRY TALE.

By Rev. P. R. Knickerbocker, Pastor Waples Memorial M. E. Church.

If I were Santa Claus today I'd find the place where every bird learned its warbling note; where the rivers caught their music and the treetops their melody and I'd set all the world singing; I'd transmit the snowflakes and moonbeams into little love songs; I'd change the stars into golden bells; I'd set everybody to cooing and every mother to rejoicing and every father to clapping his hands.

If I were Santa Claus today I'd find the place where God keeps his color pools and I'd paint a hundred red cities in the western horizon. I'd flash the flaming glories over winter woods and paint dream pictures for God's poor on every hillside. I'd hang them on the wide canvas of the sky so every man could see.

If I were Santa Claus today I'd find the places love was born, where the boys learned to love the girls and the girls learned to love the boys; where mothers learned their lullabys and fathers their unselfish devotion. I'd inoculate every maid and every man with the delightful virus of love. The man would find his mate and the maid would find her man and there would be no old maids and no bald-headed bachelors. Happy Valley would be full of cottages, vine-clad and love would guard the door. I'd banish the divorce court and affluities and co-respondents.

If I were Santa Claus today I'd change dewdrops into diamonds so the poor could be rich. I'd send the poor drunkard home a sober man to sing Christmas carols with his neglected children. I'd give the penitent Magdalene, who trailed her scarlet robes in the mire of our alleys a chance to be a woman again, and by God's grace and mercy there would be kindled in her soiled heart the white flame of charity and innocence would be reborn. I'd make man love his brother the world over, the Turk, the Balkan, the Russian, the Jap, the French and the German, the white man and the black, all would learn that lesson of peace, good will toward man. The battle flag would be furled forever and the blood-stained battlefield would grow up in golden harvests.

If I were Santa Claus I'd give every poor clerk and working girl a chance. I'd compel the shoppers to buy early and not leave the Yuletide a nightmare of misery to trodden feet and aching backs. I'd make every man honest and every Church member straight.

If I were Santa Claus I'd soak the Christmas world with happiness, not booze, until their tongues would drip honeyed words and their hands would ooze kindly deeds and Pat Murphy's blessing would be true for everybody. "God grant you the compliments of the season, health, wealth, long life, boundless stores of happiness, unlimited success in all your avocations and may the devils miss you and the angels kiss you with their wings."

Denison, Texas.

A LETTER FROM MISSOURI.

In the New York Christian Advocate of December 17 mention is made of a Methodist Episcopal Church in which the Beatitudes have been substituted for the Apostles' Creed in the Order of Worship, and it is stated that this is done "by the unanimous vote of the Official Board."

A correspondent states: "Some time ago the right of making a slight change in the Order of Worship, requested by a certain Official Board, was carried up to the Bishops for decision. The opinion was given by Bishop Joyce in the following words: 'The Order of Public Worship is arranged by the General Conference. Therefore no pastor is at liberty to change that order, and no Official

Board or Quarterly Conference has any right whatever to make any change in any way, or to any degree in the order laid down by the General Conference.' I am not aware that in our Church the matter of innovations in our Order of Worship have ever been presented to our Bishops in an official way, but I do remember the emphatic disapproval of such innovations as 'blessing the alms basin,' contained in the Episcopal address read by Bishop Hendrix at Asheville. That innovation to which a number of our pastors have become addicted is a harmless cumbering of our service with something borrowed from another Church, which should have no place among us, but the substitution of the Beatitudes for the Apostles' Creed looks like a surrender to the spirit which is cropping out in so-called orthodoxy in a denial of the virgin birth of our Lord. I do not mean to exalt the Apostles' Creed above the Beatitudes. The Creed is the work of man, while the Beatitudes are the words of our Lord, and may very properly be read as a Scripture lesson at any service. But the Creed is put in the Order of Worship for a definite purpose, and the preacher who does not believe it ought to be an honest man and retire from our ministry."

That skepticism concerning our Lord's divinity is no longer confined to Unitarianism, so-called. There is before me a sermon preached in the Linwood Boulevard Christian Church, Kansas City, Mo., February 8, 1914, by the pastor, Dr. Burris A. Jenkins, who says (page nine): "For myself I would take the point of view of Doctor Aked, and of, so far as I know, most of the leading theologians of the time—the greatest theologians—that Jesus Christ was the son of Joseph and Mary; that he was born as men are born; that he came into the world blood kin to all mankind." Dr. Jenkins is pastor of one of the large Churches of Kansas City. In the sermon I quote he refers to Dr. R. J. Campbell, of London, as holding the same view. Without admitting that "the greatest theologians" hold this view we can not shut our eyes to the fact that the most dangerous assaults upon the Christian faith are coming, not from without, but from the pulpits of popular Churches that are classed as orthodox. It was time for Methodism to put the Apostles' Creed in our Order of Worship. We are a liberal Church, but we do not invite to Church membership those who can not accept that creed.

C. H. BRIGGS.

Sedalia, Mo., 315 W. 4th Street.

A PRISONER—THE ASSESSMENTS—A CANDIDATE—THE DISTRICT.

A Prisoner.

I have always been a law-abiding man, have paid my tax, voted, paid my bills and kept my credit good, and kept in the main a good conscience. But I am a prisoner now, shut in by four solid walls, but shall not be comfortless. I have pine under the house, coal in the bin, plenty of milk and butter and a fat hog coming, and books and papers. What have I done? Nothing on earth but obey my wife and attend to my own little knitting. Positively that's all. But nevertheless a high functionary of the State of Texas walked in at my door—my front door—and in the mildest tone ordered me to throw up my hands and roll up my sleeves. I done it right now. He thrust his hand into his coat pocket, drew out a little case, took from it a goose quill, the things kings have signed death warrants with, and proceeded to write on my arm. Anyway, he scratched long and hard, bound up the place and backed out of the door, saying, "I will put up a nice yellow flag at your door." Yes sir, yellow flag. Guess it will wave there for several days. That thing spells "Danger, disease, death, keep out!" When I am Governor I mean to have one put up at every saloon door in the State. Got the smallpox? No, but the other end of the house has, and my wife who is immune by reason of a few desultory scars is nurse, and will soon, by her tender care, have the doubly orphaned little grandson up.

The Assessments.

It has been my highest ambition to do fully and well the Lord's work as that work has been assigned me by the Church, and while I have not regarded "getting the assessments in full," the chief work of the preacher, yet I have and do regard it as a very important part of his work, so I have taken a pardonable pride in saying most of the time, "Everything is full, Bishop." This has been especially true because that has usually been the hardest part of my task.

Well, I have spent about a week

# SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

## Southwestern University's Plan for More Endowment

I have been greatly concerned about the campaign for Southwestern University because it means so much to Texas Methodism. I doubt if there is a school in the Church that has done more for the Church in giving it aggressive and intelligent laymen and strong preachers than has the Southwestern University. If the present campaign succeeds—and it will, because it must—it means some much-needed buildings and equipment, and an endowment that will greatly relieve the school from financial embarrassment. The money is in Texas, and in Methodist hands, and I do not know of a better investment for their money than to put it into Southwestern where it can be transmuted into brains and Christian character.

It is a well-known fact that no college can live without endowment or its equivalent. This is due to the fact that it costs a college more to put a boy through the four years of class work than he pays in tuition. Colleges are not established to make money, but to make men and women. If the school should raise its rate of tuition high enough to meet the cost of teaching, it would put college training beyond the reach of multitudes who are struggling for an education. For this reason all colleges must have endowment. Texas Methodism can endow Southwestern and ought to do it for what the school has done these forty years past, as well as for what it will do in the years to come. With this endowment the school will enter upon an era of prosperity unparalleled. This is a time when every Methodist and friend of Southwestern should do his duty.

Waco, Texas, September 22, 1914.

(Signed) W. B. ANDREWS.

figuring on my largely increased assessments to see if any division could be made that would make full collections even a probability this year. Well, I am still figuring. "The old guard dies but never surrenders."

A Candidate.

Because of the above conditions, I hereby and now announce myself a candidate for the next General Conference; of course, my announcement may be regarded as premature, and I will say right now I have not the least idea of being elected, but the die is cast, the announcement made. Send bill to my office. Here is the first plank in my platform: Restore to the women the work of the women, as it was before the Asheville General Conference. Take away the plenary power of the General Boards to make assessments, by referring all assessments on an Annual Conference to the proper Boards of that Conference for ratification. There is not one drop of disloyal blood in my veins that I know of, but I am on the firing line, where I have been without a single break going now into my fortieth year, and know the difficulties in the way of the true loyal men who are expected to collect these assessments that have been crowded up year by year beyond the education of the people in giving, who are to do the giving. There is a last straw that breaks the "Campbell's" back. I think I shall, by and by, add a plank on "Economy" also. It is my honest conviction that we can spare a few secretaries and some editors, and can save a few thousand on "traveling expenses." I do not want to economize at the giving end, but the spending end. I believe in praying and paying, and have practiced both, and shall to the limit of my ability, and shall to the end whether that be soon or late.

The District.

The Tyler District Missionary Institute is expected to be a hot number. Live issues will be before us. Of course the missionary topic will be uppermost, but there will be others. We are to plan for great things, and then by the help of the Lord work the plans. We have the men with which to do it. I think I have as fine a set of preachers as ever wiggled through the fingers of a Bishop. Five of them are back on the charges served by them last year. Seven are brand new, and all thoroughbreds. Nine were in the district last year but serving new charges this year. Besides these twenty-one pastors we have a fine lot of faithful local preachers, and in the Pastors' Conference we want to plan for work for them. Then we shall seek to organize effectively the "Laymen's Movement," and see if it cannot be made worth while. Another thing that will claim our best thought will be the reorganization of our Sunday School work from bottom to top, according to the late Discipline. And another thing will be to launch a sure enough Advocate campaign. Two things we will aim at, a wider circulation of the Advocate and a more careful reading of it. These are just some of the things. A Merry Christmas and Happy New Year to and for everybody.

J. T. SMITH.

A CONCISE AND SIMPLE STYLE.

Every writer should cultivate a concise and simple style of writing, and should use as simple and as few words as possible to express his ideas. The composition of the writer is no more read for his much writing than is the prayer of the saint heard for his much speaking. The wisest writers of the ages have been the simplest writers. The admirable style of the Scriptures depends much upon its conciseness and simplicity. The sermon on the Mount by Jesus, as reported by St. Matthew, is composed chiefly of words of one syllable, in the proportion of three to one. While the twenty-third Psalm contains one hundred and eighteen words, ninety-one of which are of one syllable. In secular literature the styles of Bunyan, Addison, Macaulay, Goldsmith and Gray may be taken as samples of concise and simple writing, which never interferes with the beauty and elegance of their styles.

The simplicity and force of a sentence is absent in proportion to the presence of its length and confusion. Beware of a sentence of fifty words or more, which requires one punctuation mark to every five or six words. As a rule, the best writing is recognized by the least punctuation. We should write to be understood, and if we cannot be understood we should not write. Perhaps tautology is as much responsible for the objectionable style of writing, in general, as any other feature of composition. Why use two or three words which mean the same thing, when one would fully express the idea, as is shown in the prayers of many laymen and of some preachers, "Lord, lead, guide and direct us?"

Perhaps three-fourths of the articles published in the periodicals of the day might be curtailed from one-fourth to one-third, to the improvement of their clearness and force. The editor who is afflicted from day to day with such inflated, pompous and stupid articles is to be sincerely pitied. The writer has no more right to impose upon the editor by asking him to make good reading of an article full of literary chaff than the farmer has to impose upon the miller by asking him to make good flour of smutty wheat. If it were not for the industry and journalistic pride of the editor many a pretentious writer would blush upon reading his printed article, or some one would blush for him.

The most objectionable style of writing at present is found in the secular newspaper, especially in the department of the reporter. But the reporter is usually too concise in his expressions, to the disadvantage of clearness, and thereby excludes from his sentences much of the substance that might otherwise be found in them. Besides, he overburdens his matter with slang phrases, considered to be terse and pointed, until he produces a style so abrupt as to become repulsive to the cultivated reader. Many of the magazine writers are no less guilty of an objectionable style than the newspaper reporters. In endeavoring to find a story of attractive style and of a wholesome nature in current magazine literature, one is constrained to turn away with

repugnant disappointment, if not with disgust.

We would inquire with emphasis, what are the teachers of the English language and of English literature doing in our many schools for the instruction and training of youth in the use of their mother tongue? Allow us to lay down the following rule for the observance of young writers, at least, that no article should be sent to the printer for the reading of the public until it has been written and rewritten and scanned and rescaned until every word and sentence has been subjected to the closest criticism of the writer, thereby enabling him to attain to his best work.

ROBERT T. BENTLEY.  
Meridianville, Ala.

EYE STRAIN IN CHILDREN AFTER THE MEASLES, SCARLET FEVER AND ALLIED DISEASES.

Our excellent boards of health in many cities in the Union have very wisely directed that children suffering from the diseases above mentioned should be segregated from the rest of their companions in school for a considerable length of time during the continuation of their affection as well as afterward for fear of infection or possible contagion. This is eminently proper, and should be persisted in carefully, and a rigid quarantine effected and properly maintained during the disease and so long afterward as is deemed necessary.

There is, however, an additional reason why after an apparent cure of the local or constitutional disease, the children so affected should be granted a considerable vacation, and that is the eye-strain which almost invariably accompanies these diseases, and continues with the sufferer for some time after apparent bodily recovery. If we permit children so affected to enter school at once, at the time when the physicians permit them to return as free from contagion, there is great probability that bad results will follow, so far as the eyes is concerned. For they are at this time weakened for use at near objects, and the sudden exertion demanded from them, as for instance, in writing in a book and then looking at a distant blackboard for notes, or in looking at a book and then at an example on the blackboard, exerts the accommodation of the eyes to an unusual degree and leads to eye-strain from which recovery may not take place for months. Instances of this sort have also been recently observed after the mumps, in which the eyes could not be used for near work for seven weeks, the least exertion being followed with a flow of tears, smarting and burning of the eyes.

Instances of this sort of eye-strain, occurring daily in the practice of oculists, prove how intimately the eyes are connected with the body and the folly of regarding them as mere things by themselves, the sight of which needs only to be tested by inexperienced men. People have to be taught by constant repetition, that the eyes are a part of the body, and are constantly exhibiting symptoms, such as have above been mentioned, to prove their close relationship.

He who will not be a true and lasting friend, cannot have one, for we reap only as we sow.

GREAT IS DENISON—GREAT!

By a Guest at the Methodist Conference.

'Twas a delight to be in Denison,
Feast on pig—beef and chicken—venison—
With cakes and pies galore—
The good things, O what a store!

'Twas false or true, as said by "Tony Hill,"
(And he's O. K., just say you what you will.)
The men that with him stayed
Left feathers in the bed—
But in the coop, nor cockerel, nor hen!

But, O, that most delightful auto spin!
Wonder shall we e'er see the like again?
Those roads, those roads so fine,
Down hill, or up incline,
Those cars, we country preachers thought they flew,
As we tried to keep our breath, and hats, too!

Then, too, that banquet, ye Commercial Club,
You're of the city's moving wheels the hub!
We seldom strike such luck,
To make walk so much "chuck,"
And then those toasts a solid hour or more,
Kept us laughing until our "grub" was sore!

Long, long live our every Denison host—
We love you each and every one the most!
I must this statement make,
Sister Diggs takes the cake;
So short a stay was my only regret,
But her and "Uncle Tom," I'm glad I've met!

Byers, Texas.

REV. JOHN L. SULLIVAN.

SEMITIC MONOTHEISM

By LEROY GARNER

In this article I shall attempt to tell you how the heaven-inspired men of the old Semitic world evolved the idea of one God. This subject is a very great one and to the student of the Bible it is a very important one. In my essay on "The Universal God" I touched upon it in a brief way, but in this article I shall give it a more thorough discussion.

One of our brethren has suggested that Moses did not get his idea of God from the Egyptians, but from his ancestors. Perhaps he is right, but that the Egyptian priests did not have a conception of one God long before the time of Abraham there is no room for doubt. The sacred literature of Egypt makes references to the Supreme God in such a devout spirit that we cannot help believing them to have been in possession of the monotheistic idea. However, this idea was a very slight one, and at an almost equally remote time the Babylonians were also grappling with the awful mystery of the Supreme Being. Thus we see that the three most gifted nations of the ancient East were the first to rise up and declare that there is only one God. These three nations were the Egyptians, the Babylonians and the Hebrews.

Seeing that their thought ran in such similar channels we are not surprised to learn that the ancestry of these people may be traced to a common source. The later Egyptians and Babylonians, the Assyrians, the Syrians, the Phoenicians, the Hebrews and the Arabs are all classed together as the Semitic family of nations, on account of the similarity of their languages. There was a time when uneducated Bible students sought for the principal seat of the Semites in the region about Mt. Ararat, but since then scholars have adopted a quite different theory. The story of the flood is not classed along with the Trojan war and other ancient myths, while Mt. Ararat has been divested of its former importance. It is now generally believed that Arabia deserves the credit of having given birth to this noble race of men.

And what a proper home for the men who walked with God! With its vast deserts, its barren, rugged hills and a burning climate that has no equal, a more fitting home for the ancestors of Moses, Isaiah and Mohammed could not be found. Wild and desolate as it appears, Arabia has from time immemorial been the home of a populous people. And when this population advances to a certain magnitude it overflows and pours into the surrounding countries. The most remarkable example was in the seventh century of the Christian era, when under the leadership of Mohammed and his successors they swarmed out of their rocky fortresses and extended their power from the fertile plains of France to the jungles of India.

While this is the best known of the Arabian emigrations, it was neither the first nor the only one. In an age so remote that our knowledge of it

may be derived only from the scantiest sources, Arabia swarmed with a teeming population, the ancestors of the Semitic race, who were to give to succeeding generations a belief in only one God. In my opinion these people knew God, because they kept his Spirit in their surroundings. When these noble sons of the desert watched their herds beneath a brilliant starlit sky and gazed into the endless realms above them they could not help pondering over that awful mystery and feeling themselves face to face with a mighty force superior to that of any earthly power. And when they emigrated to Babylonia, Egypt and Syria, they took with them a belief that was to exert a powerful influence in history.

The allurements of Egypt were sufficient to enchant these desert invaders. The original inhabitants of that country were a dark skinned race who were in the possession of an advanced civilization. When she had been conquered by the Semites, Egypt entered upon a new era in her history. As I have just spoken of Egyptians Monothelism we need not discuss it any further.

In Babylonia it required only a few centuries for the Semitic invaders and the Accadian aboriginals to coalesce into one people. The religion of Babylonia was a system of polytheism, but there were a few lofty souls in that country who had arrived at the conclusion that there is but one Supreme God, whose omnipotence pervades the universe. The following song was sung long before the time of Abraham:

"In heaven who is high? Thou alone, thou art high.
In earth who is high? Thou alone, thou art high.
As for thee, thy word in heaven is declared:
The gods bow their faces to the ground,
As for thee, thy word in earth is declared:
The spirits of the earth kiss the ground."

The Babylonians also knew that God is a great moral power and demands man to do what is right. Unless he does so he shall suffer. Witness the testimony of this little poem:

"O, Lord, my transgressions are many; greater are my sins.
The Lord in the anger of his heart has confounded me.
God in the strength of his heart has set himself against me."

They also knew that God is a God of love, for in every one of the most beautiful of their psalms they say:

"May God, my Creator, take mine hands,
Guide thou the breath of my mouth;
Guide thou mine hands,
O Lord of Light!"

These words were uttered long before

the Hebrews had come upon the stage of history. They were sung in the days of Melchizedec, the priest of the most high God. When Abram listened to these songs at Ur no doubt his devout nature was touched with the love of God. In his age Ur was a very great city. A mighty temple to the moon god Sin stood in its midst. It was one of the storehouses of Babylonian culture and learning, which consisted of law, history, magic, astrology and religion. Abram seemed to be a learned man and no doubt was well acquainted with the accumulated wisdom of Ur. His father, Ierah, was a worshiper of the ordinary deities of Babylonian Pantheon—Sin, Shamash, Bel, Mulge, Ane, Nebo, Nergal, Ishar, Vice and many others. But Abram scorned to render homage to this host of non-existent beings. Like the priests, who sang the songs I have just quoted, he worshiped the Supreme One.

And who was the Supreme One? In later days the Israelites called him Jehovah or Yahveh; the Moabites called him Chemosh, and the Ammonites Moloch. In Abram's time the Babylonians called him Has El. In Egypt he was Ra, the sun god, the creator of all things. Therefore Abram must have worshiped El while in Babylonia and Ra in Egypt. According to the Jewish tradition, God bestowed upon Jacob the name of "Is-ra-e-l, which means "El does battle."

The history of the Israelites as a people begins with the exodus from Egypt. In Southern Palestine there grew up several little States who claimed to be the descendants of Abraham. They were Israel, Edom, Moab and Ammon. To say that Abraham was the direct ancestor of all of these people would be foolish, but nevertheless we must admit that the old hero known as Abram was a very great man among the earlier inhabitants of Canaan.

The geographical position of these Hebrew States was favorable to the growth of Monothelism. To the west lay Egypt, the land of wise men and philosophers; to the east, beyond the sluggish Euphrates, was Babylonia, a country that exerted a great influence upon the life and thought of the Canaanitish people. Being situated between these great seats of culture and learning, it is quite natural that the Hebrews rejected the prevailing system of polytheism and adopted a belief in only one God.

The Israelites dwelt in Northern Egypt for several centuries. While they still retained their old tribal customs, they were necessarily influenced by the religion of the Egyptians. This religion taught that when man dies he lives a life beyond the grave. While this truth was not adopted by the Israelites until many centuries later, it was not without its influence upon history. At that time Egypt was ruled by a dynasty of foreign kings known as the Shepherds or Hyksos. While this line of Shepherd kings continued in power the Israelites were treated with respect, but upon the accession of the native Theban dynasty they were oppressed and their freedom was destroyed. Then Moses came to the rescue. With the learning of an Egyptian prince and the wisdom of a thoughtful man, he was a worthy deliverer of Jehovah's chosen people. How the Israelites fled from Egypt and wandered about in the Sinaitic peninsula is well known to all readers of the Bible. At Mt. Sinai, the seat of an ancient cult to Sin, the Babylonian moon god, they were organized into a little State by their great leader and legislator. The covenant was an ancient Semitic custom. At Mt. Sinai they made a covenant with Jehovah, the god of that place, and henceforth they became Jehovah's people and Jehovah was their God. From a mere local deity Jehovah became the God of a people, from that of a people to that of a nation, and from the god of a nation he came to be recognized as the Universal God.

The Moabites, who dwelt to the east of the Jordan, worshiped a god whom they called Chemosh. The Moabites were the people of Chemosh and Chemosh was their god. This fact is forcibly expressed when the author of the Book of Judges writes: "Wilt thou not possess that which thy god Chemosh giveth thee to possess?" Jeremiah expresses the antagonism between the god of Israel and the god of Moab when he says: "Woe unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives." Further light on Moabite Monothelism has been thrown by the discovery of the Moabite stone. This stone states that when Mesha, King of Moab, with the help of Chemosh, defeated the Judeans, "he carried away the holy vessels of Jehovah."

The Ammonites, another Abrahamic tribe, worshiped a Supreme God, whom they called Moloch, Semitic name for king.

But the Hebrews were not the only people who had developed the Jeho-

vannistic idea of one Supreme Being, the god of a particular people. In Assyria the god of the city of Asshur was Asshur. The god of Babylon was Bel-Merodach. In fact nearly every one of the Semitic city kingdoms had a patron deity; their own god, and they his people. While this religion was very crude, it was a great step towards the belief in only one God. Chemosh, Jehovah and Moloch were all different names for the same Supreme God for whom the more thoughtful of the Semitic peoples had long been looking.

The reason that Jehovah eventually came to be regarded as the Universal God was not because Jehovah was a better god than Chemosh or Moloch; it was because the Israelites were a superior people to the Moabites or Ammonites. They were a childish and faithful, yet thoughtful people, and only through them could God announce his coming to the earth as Christ.

Had not it been for the heaven-inspired prophets the Hebrews might have relapsed back into polytheism and heathenism. As it was, the Israelites were often little better than their heathen neighbors, and without the prophets they might have soon forgotten the Supreme One. The lofty conception of God that was held by Isaiah and the other prophets was far in advance of the semi-heathen god of Sinai. And this lofty conception was never forgotten. It continued during the Babylonian captivity; it grew under the Persian kings and flourished during the supremacy of Greece and Rome.

When Christ came the world was ready to receive his teachings. The old pagan polytheism was in its death throes and the Roman world was almost without a religion. The more refined of the Greeks and Romans had long since come to regard their religion as a mere superstition. Socrates, who was as inspired as any prophet that ever lived, declared that there is but one God, and then he underwent the fate that comes to all who attempt such reforms. But his message was not in vain; he had unwittingly prepared the way for the coming of Christ.

While in Christ the highest principles of Monothelism were realized, the Semitic tendency towards a belief in one God did not end with him. God had another message for humanity, and when the time came the man to deliver it was not found wanting. If we except Luther and Wesley, Mohammed was the last of the prophets. His message was: "There is only one God, and Mohammed is his prophet." Had Mohammed not been born the progress of civilization and Christianity might have been stayed for centuries.

When he began to tell men of the Universal God, the people of Arabia were polytheists and idolaters; when he died they confessed a belief in one God. While the teachings of our Lord are infinitely superior to those of the old Arab prophet, Mohammedism has not been without its good results.

We must not think that our belief in the Universal God has been the work of a moment. It is the result of long ages of slow evolution. While the human race was in its infancy men could not conceive of the mysterious power that rules the universe as being only one person. In his almighty wisdom God revealed himself to man only a little at a time, but when the time came for the awful truth to be made known he descended to the earth and said: "I am he."

HEROIC SELF-SACRIFICE.

By William J. Hart, D. D.

When King George, of England, placed on the list for New York's honors the name of an obscure physician, few people, even in Great Britain, could tell why knighthood had been bestowed upon Dr. George Turner, henceforth to be known as Sir George Turner. When the newspapers told the story, however, the mystery disappeared, and it was seen that the King had really honored himself and the British people by recognizing this aged and humble physician.

This is the story, as told in the early season of 1913: "Dr. Turner, in the close retirement of his modest home, is dying of leprosy, contracted while fighting to save the victims of disease in South Africa. During the Boer war, in recognition of the exceptional services that he had long rendered as medical officer of the Cape Colony, he was placed in charge of the military hospitals and concentration camps. That work took him to the leper asylum at Pretoria, where there were a hundred patients. After the war he devoted himself to the lepers, among whom he worked day and night for several years. When age at length compelled him to retire from active service, he continued to study the bacteriological side of leprosy in a laboratory in England. There, one day, he discovered on his own hand the unmistakable signs of the disease, and now for

two years, in absolute seclusion, he has suffered a living death in martyrdom to the great cause of medical science. Such has been the bravely sacrificial work of the man whom the King delights to honor."

An incident of a pure-blooded Indian has been recorded by Ambassador James Bryce in which it is stated that this unknown hero, a Mexican Indian, forfeited his own life to save a village and its inhabitants from a terrific dynamite explosion. This happened a few years ago when a railway car carrying a load of dynamite for use at a mine in northern Mexico was suddenly discovered to be on fire at a village station.

The risk was imminent, so this Indian, the driver of a locomotive engine, picked the truck up and ran with all possible speed away from the station. Soon he bade the fireman to jump and save himself, remarking: "I go to my death." When he was a mile away the dynamite exploded. Every window in the village, it is said, was broken by the violence of the explosion. The brave engineer was blown to atoms; but the inhabitants of the town were saved from horrible slaughter.

The newspapers teem with tales of heroism, showing how common it is in every day life. The foreman of a section gang on the Pennsylvania railroad, in New Jersey, kissed his wife one morning in November, 1912, and went to his work. Thirty-two years he had followed his life work as a railroad man, with all its hazards. This man, James Hogan, and his little group, mostly foreigners, were busy with their duties near Metuchen, N. J., when two eastbound trains thundered by. Hogan's men, at work on the westbound track, were thus prevented from hearing the approach of the Washington express. Becoming aware of their danger, Hogan dashed swiftly along the track from man to man, pushing each one off to safety. Before Hogan was able to get off the track himself, however, the express caught him and hurled him through the air, and he fell a corpse. In that moment another woman had become a widow and five children were made fatherless. "The grizzled engineer, tears streaming down his face, said he had never witnessed such bravery," according to the newspaper report. "It is of such stuff that the average man is made and when occasion offers, when the supreme crisis comes, it leaps up into a flash and flames of heroism that light up the world and show us the inner souls and worth of men. Jesus Christ did not over-estimate the value of men when he laid down his life for them."

Father Damien, who died heroically at the post of duty in 1889, having given his life that he might minister to the lepers, will not be forgotten by the world. Brother Dutton, who was in his boyhood Ira Dutton Jones, of Vermont, is doing a similar work, having gone to the island of Molokai, the leper colony of Hawaii, to care for the diseased bodies and the souls of the persons who there live their sad lives. Knowing what his fate would be, Brother Dutton went to meet it without flinching, and for almost a quarter of a century he has managed the colony.

Heroism under different circumstances was recorded in Australia, where a British trooper was crossing a swollen stream with a native prisoner. The horse of the trooper threw him and kicked him in the face. The dispatches did not tell why this man was a prisoner; but King George has since awarded the Albert life-saving medal to this Australian aborigine.

The country has heard the story of "Billy" Rugh, the newsboy of Gary, Indiana, who risked and lost his life with the hope of saving the life of a young woman whom he had never seen. The girl had been horribly burned in a motorcycle accident. An operation, involving skin-grafting, was necessary. A large amount of skin was needed to make possible the saving of the young woman's life. Rugh had a crippled leg, and he offered this for amputation that the skin might be used on the girl. He was warned that the operation might result fatally. His reply was, "Go ahead and cut it off."

"I guess I'm some good—after all," said "Billy." Then he died. Flags were at half-mast all over Gary on October 19 and 20, 1912. The picture of Rugh, in mourning frames, appeared in many of the public stores with the inscription, "He died to save others." In the drug store window where "Billy," the newsboy, had grown to be a familiar figure, was placed a poster bearing "Billy's" likeness, and also the following words, "Billy Rugh is dead. The hero sacrificed his life to save another. Subscriptions to a memorial fund received here."

A proclamation was issued by the Mayor, in which he said: "The name of William Rugh should be remembered in Gary as long as the city shall last. The hearts of all are torn today when we realize that his act of noble heroism, his unselfish willingness to suffer that another might enjoy life and health, has culminated in the su-

preme sacrifice. "Greater love hath no man than this."

Then followed a suggestion that a fund be raised for a permanent memorial for this hero. A man of wealth, in sending his check, wrote this note: "My congratulations to your patriotic Christian people, who have made the world see that in America real heroes, who suffer and die for their fellowmen, are praised and glorified beyond warriors and kings."

One day W. E. Gladstone arose in the House of Parliament, indicating that he had an announcement to make. Then he went on to state that Princess Alice was dead, and love had caused her death. Her child was dangerously sick with diphtheria. The physician had told the mother that she must not come near enough to catch his breath. The little fellow, however, looked into his mother's face one day, reached out his tiny arms, and feebly said, "Mamma, please kiss me." The appeal to the mother's heart was irresistible. Her supreme thought was to comfort and help the little sufferer. Princess Alice was dead in a short time. Death was the penalty of the kiss of love.

Sacrifice makes life sublime. Each example of the truly heroic helps to make heroes of others. The mission of Christ himself is summed up in these words: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—By William J. Hart, D. D., in Michigan Christian Advocate.

LIFE IS SERIOUS.

Life is so serious that we should have no time for its trifles.

Life is awfully earnest and those who love frivolity waste the precious good.

Oh how can we afford to trifle with life? It is all we have and we can't afford to waste it. If you do you will weep bitterly some time.

The pilgrimage of life is verily a hot warfare and many of its best soldiers are bleeding and wounded with broken limbs as it were. Yet with a brave, tender smile on lips pale with agony and a determination to die for truth and purity, rather than yield to the enemy and go back to the low, base, wicked, loveless, impure and degraded life.

Oh, friends, we must fight! We must enter into a great conflict and expect and prepare for wounds and pains if we intend to leave a beacon light for some poor doubting pilgrim sinking in sand, yet trying to reach the solid rock. It's a hard fight, but it's glorious. We simply can't afford to turn back when we meet darkness and sorrow. We are fighting the Lord's battle. Oh, it's His battle! His fight! His victory! Stand firm, stand firm! Whoever shirks the deep, solemn and sad, yea the awful grave and earnest things of life kills himself so he can do no good.

Whoever refuses to be governed by the mysterious light shed upon the path of duty in his hours of dark trials, whoever will not heed the serious thoughts that come in thoughtful hours when he searches his soul, barters life, duty, purity and all that is grand and good. Verily you are doing it if you heed not those thoughtful times when God comes to revive and refresh you, to bring your sins to light and ask you to repent.

Better submit to those searchings, though as it were you walk in a fiery furnace heated sevenfold hotter than usual, for there cometh a day that burneth as an oven and who shall be able to stand?

Oh, if you slight all goodness, if you flee from self-denial if you murmur at severe trials, if you heedlessly spend your precious days, years, months and hours, if you put the awful, solemn, earnestness of life with its grave, its mighty, its blessed opportunities lightly aside for the vain pomp and glory of this perishing world, for the lust of the flesh, the lust of the eyes and the pride of life, you'll be a misery to self and a stumbling-block to others. You will lose heaven.

Oh, we must take up our cross daily and follow Him who alone can make our life fruitful. We must suffer for Him. We must bear all things, hope all things, endure all things, believe all things, and whatever He tells us in darkness we must preach on the housetop. I know one person, who when a mourner at the altar, the pastor requested the Christians to shake hands with her and speak words of encouragement, and there came one young mother with her babe in her arms and took the penitent's hand. She held it a moment, but spoke no word, yet the anguish stamped on the agonized face kept the girl, who afterwards became a Christian, from turning back. That mother had been living at the feet of Christ, and her very face told the awfulness of sin in such a way that the poor sinner could not turn back to this world. Oh, it takes agony, pain, cross-bearing, severe conflicts and fiery trails, all bravely, submissively, patiently borne, to make us a help to others, and we can't, oh, we can't afford to shirk these trials

for fleshly appetites and worldly pleasure. Your influence will live forever. See that it is pure. Your life will live forever in this world for good or evil, and you had better make it for good. You can't do anything. Oh take your life of Jesus now, just now. Give it to him with all you possess, and pray with all your heart that he will sanctify, purify and consecrate you to his service and use you to his glory.

(MISS) LOVIE MOORE, Round Mountain, Blanco Co., Texas.

SOME LITERARY CHARACTERS.

All through life it is pleasant, on occasion, or at appropriate junctures in conversation, to illustrate and perhaps illuminate our talk with references to characters in history and in fiction. We venture in this column this week to present a few such personalities as have left the impress of their lives upon the reading world.

Sir Anthony Absolute is a character in Sheridan's comedy, The Rivals. He was always endeavoring to demonstrate that beneath a rough exterior and rugged behavior there is often a very congenial nature, and that in his own case, though he is boisterous and vindictive and overbearing, he is absolutely certain that he is the most amiable old gentleman in all the world. Did you ever know such a character?

Maud Muller was the heroine of a poem of the same name by J. G. Whittier. Maud was raking hay. The judge comes riding by. She stops to help him to a cup of water. Each was rather shy of the other, both were profoundly impressed. But the judge drove on and he never sees her again. Each was willing, but both remained silent. A little self-confidence and assertion might have bound them together forever. Opportunity! No wonder the poet closes with the words: "Of all sad words of tongue or pen, the saddest are these: 'It might have been!'"

Doctor Pangloss, an indomitable optimist in Voltaire's satirical novel, "Candide," his inevitable logic being that as everything is made for some end, everything is for the best. He prided himself on the logical proposition of cause and effect, that everything had a cause, and for this reason this is the very best of worlds. The nose was made for spectacles, and therefore we have spectacles. Pigs were made to be eaten, and hence we have pork all the year. It isn't well to say that all is well, but rather to say that everything is best.

Alexander Selkirk was a Scotch tailor with Captain Straddling, English, who became offended at Selkirk while at sea, and cruelly left him on an uninhabited island of the Pacific Ocean where he remained four years and four months, from 1704 to 1708. This island was not the same as that on which Robinson Crusoe was stranded, although the story of Selkirk's experience gave Daniel De Foe the hint from which he wrote Robinson Crusoe. William Cowper wrote a poem about Selkirk in which the first stanza is: "I am monarch of all I survey, my right there is none to dispute, from the center all round to the sea, I am lord of both fowl and the brute." The name of this island is Juan Fernandez, and it may be found easily west of South America on any good map of the Pacific.

Abou Ben Adhem, a character in Leigh Hunt's poem of same name, where he is represented as learning through an angelic visitation that he who loves his fellowman holds the highest place in the love of God.

Arthur Pendennis, the hero in Thackeray's novel of same name, an idealist who expected to find the world ideal, and, being disappointed, became cynical. Emerson forcefully pictures what we must do when we become too idealistic: "We must renounce ideals and accept London." In other words, we are in a prosy old world which we must take as we find it and make it better if we can. This character was largely Thackeray himself.

"Tennessee's Partner" is a character in Bret Harte's story of same name. This character is the impersonation of the forgiving nature. He forgives everything and actually defends his wrongdoer with his fortune. It is a Western story, and Tennessee is a scoundrel, in the camp, who elopes with Partner's wife, returns without her, and is received back into partnership. Later Tennessee himself is arrested for robbery and is hanged, but Tennessee's Partner offers his last dollar and his watch for his acquittal, but in vain.

Autocrat of the Breakfast Table is the hero of a book of that name by Oliver Wendell Holmes, and is undoubtedly Dr. Holmes himself. He so names himself because of his habit of monopolizing the conversation in a Boston boardinghouse. That it is his autobiography is evidenced by an epigraph on the title page: "Every Man His Own Boswell," for since Boswell was the distinguished biographer of Dr. Samuel Johnson, the

meaning is apparent that the Autocrat is Dr. Holmes. He carries the same idea through two subsequent books, The Professor at the Breakfast Table and The Poet at the Breakfast Table.

Mary Ashburton is the heroine of a romance of travel entitled "Hyperion," by Longfellow. The hero, Paul Fleming, travels through Europe to get relief from sorrow over the death of his wife and child. He meets Mary Ashburton, a young English woman, in Switzerland four years after the death of his wife, falls in love with her, but is rejected. He writes Hyperion to win her, and does thus win her. Fleming is Longfellow and Mary Ashburton is Fanny Appleton of real life, who became the second Mrs. Longfellow.

Childe Harold is the titular hero of a descriptive, narrative, biographical poem by Lord Byron bearing the name of its hero. It is biographical because it is evident that the experiences recited in the poem and the character itself are historical of Byron. Childe Harold is a youth grown weary of dissipation and shame in England, and he travels over Continental Europe in search of peace and rest and deliverance from the thralldom of modern social vices. His view of life generally is gloomy, pessimistic, cynical, yet beneath his haughty contempt for human society he discovers in himself a passion for things noble, beautiful and heroic, and this discovery greatly enriches the poem with sublime description and genuine poetic fervor.

Uriah Heep, an infamous hypocrite cloaked in fulsome humility, one of the meanest characters in all of Dickens' works, appearing in David Copperfield, persistently parading his humility, affirming his humble origin, his humble spirit, his humble circumstances, but, as the London Times said of him, he was "viperous in soul and body." Yet Uriah Heep preaches a pointed gospel to mankind—the gospel that it is brutally wicked to vaunt a good quality before the world for the purpose of hiding the evil designs of the heart.

Jasper Paeklemerton, a unique character in Dickens' novel, "The Old Curiosity Shop." He was one of the principal wax figures in Mrs. Jarley's collection. Perhaps the most distinguishing thing in his career is that he courted and married fourteen wives, and that he sent every one of them to death by tickling the soles of their feet while they were asleep.

John Jarndyce is also a character in "The Old Curiosity Shop." He was a philanthropist and an optimist. His distinguishing remark was, when things went wrong, "The wind's in the east this morning," and when everything went well, "The wind is due west today."

Samson Agonistes is a poem and a character from the pen of John Milton. Agonistes means militant, combatant, and also carries the idea of suffering. Milton took for the subject of this poem the Samson of Judges 14, blind and fettered and mocked by his Philistine enemies in Dagon's temple, but yet able to pull down the edifice upon his malefactors and perishing with them. This story is practically Milton's later life. After the Restoration Milton was under kindly censure for certain political propaganda issuing from his pen, and he became thus much like Samson, and especially so when he lost his sight. Like Samson he had married a Philistine woman; that is, a woman whose sympathies were all with his enemies, and like Samson he had suffered many open indignities from his wife.

Sandalphon is an angel in the old rabbinical legends—one of three angels who received the prayers of the Israelites and wove them into crowns. The thought is very beautiful. Longfellow wrote a poem on this legend in which he refers to Sandalphon the angel of prayer. H. L. PINER.

IS THIS A WAR AGAINST MILITARISM?

The Army and Navy Journal for October 17th contributed some sceptical comment upon the idea that the Allies in Europe are fighting a war against militarism or that reduction of armaments will be the result of the conflict. "What countries will reduce their armaments?" they inquire. The defeated nations will await their day of revenge and the victorious will only proceed to perfect the instruments of their success. The Allies have not declared their purpose to disarm in the event of victory. The militarism of one country will be extinguished only by the militarism of another. "It is probable," says the Journal, "that the military systems of Europe will receive a powerful augmentation as a consequence of this conflict."

The fundamental fallacy in the argument is that it assumes that the military class in each country will be, as it has been in the past, the arbiter of the country's policy and destiny.

To this class the argument that victory or defeat would necessitate increased armaments is the only appealing one. But this train of reasoning absolutely ignores the fact that popular opinion has been aroused as never before; that men and women of all ranks and stations in Great Britain, France and America have lifted up their voices in protest against the organized militarism which made possible the war; that they have clearly understood that war was begun without the consent of the people; that they have highly resolved to make wicked and aggressive and stupendous warfare impossible in the future; and that "governments" can not proceed in the face of this stern public sentiment. After all, not a few military leaders are to decide this question; the ultimate tribunal will be composed of those who fought and those who gave their sons and husbands and brothers over to the great machine of destruction. How will they decide the question?

We have evidence enough. In the first place it is universally conceded that the war is the greatest calamity which has ever befallen the world and that it was directly caused by the spirit of militarism fostered by competitive armaments. Since this is so our solemn duty is to remove the cause of the gigantic wrong. It is impossible to read the published statements in regard to the war without realizing that, whatever may be true of the official and military classes in various countries, the people of the world have resolved to make this a war against the tyranny of a military caste which takes Might for Right.

"Most persons in this country," said Viscount James Bryce to ex-President Eliot of Harvard, "including all those who work for peace agree with you in deploring the vast armaments which European States have been piling up, and will hope with you that after this war they may be reduced—and safely reduced—to slender dimensions. Their existence is a constant menace to peace. They foster that spirit of militarism which has brought these horrors on the world; for they create in the great countries of the Continent a large and powerful military and naval caste which lives for war, talks and writes incessantly of war, and glorifies war as a thing good in itself.

"It is (as you say) to the peoples that we must henceforth look to safeguard international concord. They bear the miseries of war, they ought to have the power to arrest the action of those who are hurrying them into it.

"To get rid of secret diplomacy is more difficult in Europe than in America, whose relations with foreign States are fewer and simpler, but what you say upon that subject also will find a sympathetic echo here among the friends of freedom and of peace."

In France, Baron d'Estournelles de Constant has expressed the same idea, as have many other men. In America and in Italy the general sentiment is the same. The arousing of intelligent public opinion to such a degree of unanimity must and will have a result.

And when the tumult has subsided

voices will arise in still other lands to protest against the wrong that noble and enlightened and brave people have suffered in their exploitation by their military leaders.

WAR COSTS.

A clear "interpretation of war costs" was recently published in the New York Times.

"Those who are looking for prosperity as the result of the war might think of how much greater prosperity would be but for the war. It is estimated that the war is costing daily about \$50,000,000, which is represented in an economic sense by nothing, not even glory of the victors. But the expenditure of \$50,000,000 in that manner means loss of the ability to employ 10,000 men. Under modern conditions it requires an investment of between \$4000 and \$5000 to keep a man at work. Taking the larger amount, as tending toward conservatism in the estimate it follows that each day's war expenditure is a sentence to idleness of ten regiments. And the sentence will run until the wastes of war are made good by work and economy hereafter."

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Prompt notice should be sent us by subscriber 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.

DR. GAMBRELL RETIRES FROM THE TRIPOD.

Dr. J. B. Gambrell, editor of the Baptist Standard, has been elected Secretary of the State Board of Missions of his Church, a position which he long held before he became editor; and this new position will take him off the tripod of the Standard.

NORTHWEST TEXAS CONFERENCE JOURNAL.

The Northwest Texas Conference adjourned the 11th inst. and on the morning of the 23rd Rev. O. P. Kiker laid on our table a printed copy of the journal--going three days ahead of Rev. J. H. Groseclose, of the West Texas.

A SHORT VISIT TO OKLAHOMA CITY.

Last week, in company with Mr. Louis Blaylock, we made a short visit to Oklahoma City and spent a day with the presiding elders of the two conferences and a number of the pastors and laymen. There were twenty-two of them present, as follows: Rev. N. L. Linebaugh, Rev. S. H. Babcock, Rev. A. P. Johnson, Mr. C. W. Miller, Mr. J. T. Ezzard, Rev. O. W. Stewart, Rev. W. M. Wilson, Rev. C. C. Barnhardt, Mr. B. C. Clark, Mr. C. E. Hall, Rev. R. E. Goodrich, Rev. E. R. Welch, Rev. C. F. Mitchell, Rev. J. W. Rogers, Rev. T. P. Turner, Rev. W. J. Stewart, Rev. T. E. Roberts, Rev. J. D. Salter, Rev. W. L. Anderson, Rev. R. T. Blackburn, Rev. W. H. Roper, and Rev. H. E. Snodgrass, and maybe others we failed to get.

We have never met a more delightful company of laymen and ministers, and they represented all sections of Oklahoma Methodism. There are fifteen presiding elders in the two conferences, and they were all present but two, and they were detained on account of illness. They are big, strong, hardy men, who know what toil is and they are not afraid of it.

The work under them is making progress. They have two conferences, one with seven districts and the other of eight; and they have a membership in the two of 60,000. The people among whom they labor are cosmopolitan, having gone there from all sections of the country and all parts of the world.

The country up there is just like it is everywhere else at the present time. Business is dull and money scarce, but this is only temporary. It has the richest soil in America and its products and minerals are varied and bountiful.

They are putting in the foundation for a magnificent capitol of the State, and when completed it will be an imposing structure of granite, standing upon a beautiful eminence overlooking the city. The public buildings are magnificent and its church structures surpass any we have seen in the West for their statelyness and finish.

Texas and Oklahoma are more closely related than any other two Western States. Our people have moved up there and theirs have come this way until socially and religiously we are closely related. Our preach-

ers have gone to Oklahoma and many of theirs are members of our conferences, until we are more like one State than otherwise. Much of the business of Oklahoma comes this way and commercially we are identified. Our reginal bank territory takes in that great State. The soil and products of the two States are much alike.

While there we met a number of Texans and they gave to us a cordial welcome. It was like meeting home folks sure enough. We heard a good report of our preachers from Texas now filling pastorates up that way, among them Linebaugh, Johnson Goodrich, Peterson, Old, Pugsley, Buchanan, Barton, Armstrong and a host of others too numerous to mention.

ANOTHER DELIVERANCE FROM DR. GRANBERY.

In this issue will be found another deliverance from Dr. John C. Granbery. True, it is ill-natured and a trifle unparliamentary in its use of a few epithets; but we wish to give him the largest latitude in his effort to show wherein he has been unjustly treated by the Advocate. For him personally we have only the kindest feeling, and we hold his character as a Christian gentleman and minister in the highest esteem.

His contention is that the newspaper reporters misrepresented him in the speech he made at San Antonio on "Social Service and the Church," and that we and the general public ought to have taken it for granted that he did not mean what they seemed to make him say; and that such is his standing it was not incumbent upon him to make correction of these matters.

But notwithstanding Dr. Granbery's assumed position that he is too well known to make it necessary for him to correct such things, he owed it to himself, to his position and to his Church to at once correct these reports and set himself right. For such is the dullness of the most of us that we are inclined to believe what reliable newspapers say, until correction of their mistakes is made.

No other man who values his reputation for sanity would have remained silent in the face of such alleged misrepresentations. He alone enjoys the distinction in a long line of honored teachers at Southwestern University of not being able to make himself clearly understood when delivering himself from the public rostrum. From the time of Dr. Mood on down to the present administration, newspaper reporters have never placed one of those honored men in such an awkward predicament; but if they had done so those men would have been quick to call these newspapers down and set themselves right before the reading public.

Texas, that he is utterly indifferent as to what newspapers make him say; and hence no correction of these alleged misrepresentations is at all necessary!

But did the newspapers misrepresent him? According to the published language of the original manuscript of that San Antonio speech, as it appeared in these columns a couple of issues back, and in the absence of his explanation which appears this week, these reporters did not misrepresent him. True, they did take his sensational utterances out of their connection and gave them to their readers, but they came very nearly quoting him verbatim, as far as they pretended to give his speech. They did not assume to be able to read his mind and interpret his meaning; that is not the province of the reporters. Just like the vast majority of people, these reporters took it for granted that the Doctor meant simply what he said.

Now, since the reading public accepted the reports of his speech as true, and we quoted those utterances and criticized them, he is throwing a few fits and trying to make the very explanation that ought to have been made in the papers that quoted his language. In that event he would not be in his present unenviable position before the public. He alone, and nobody else, is responsible for it.

In view of Dr. Granbery's inability to express himself on the rostrum, in the prints, in such a way as to make himself clearly understood, and his averseness to correcting alleged misquotations of his utterances, he ought to do one of two things--first, either stay off the public rostrum and confine himself to his private classroom where newspaper reporters do not trouble and where he has ample time to clear up his complicated and abuse deliverances to the satisfaction of his pupils; or, second, furnish the newspapers and the reading public with a key with which to unlock his meaning, so as to understand, not what he says, but what he means!

In order to justify his contention, Dr. Granbery quotes from the correspondents--one from Dallas and one from San Antonio. These tell him that the Advocate did him great injustice and failed utterly to catch his true meaning as contained in his San Antonio speech. Doubtless these two correspondents are more than ordinarily gifted with telepathic insight and thus they were able to penetrate beneath the expressed language of the speaker and apprehend his real meaning; but most of us dull and stupid mortals are not so highly endowed or so marvelously gifted.

One of them is Mr. W. E. Sherwood, of Fruitvale, a very excellent gentleman, but an avowed and pronounced Socialist--a member of the Socialist party. We presume from what he says. After taking us severely to task for our criticism of Dr. Granbery he proceeds thusly: "I for one endorse all Brother Granbery said, and I am quite sure that he can furnish ample proof to sustain every statement he made."

The other letter is from Rev. A. L. Scarborough, a leading member of the West Texas Conference and the present pastor of our Church at Lockhart. After a criticism of Dr. Granbery's speech, as reported in the

daily papers, he proceeds: "This is not my first knowledge of Dr. Granbery's peculiar utterances. Last summer, a student who had graduated under his tuition, came to my pastoral charge poisoned with the Granbery view of Socialism, which made me feel then like protesting against his teachings. You and I may be able to take care of our own thinking, but not so with our immature boys and girls. Again, at the dedication of our church at Kingsville, last spring, Dr. Granbery was present and made an address in which he put Christ more at the head of labor organizations than at the head of the Church. He belittled the Church and degraded it in so far as language can degrade. The only ones I heard expressing themselves otherwise than with pain, were a few Church-hating labor agitators." Did Brother Scarborough also misunderstand Dr. Granbery, as did the reporters and the reading public? If so, it is accounted for on the ground that the Doctor seems incapable of making himself intelligently understood when he speaks and when he writes. So that we again infer that he is exceedingly unfortunate when he lectures to the public. But we will not pursue the matter further. Read what he says and deal as charitably with him as possible. Evidently he does not mean all that his printed and spoken words imply.

THE ALLISON LIQUOR LAW STRICKEN DOWN.

For years we have been struggling with the Legislature of Texas to get upon our statute books laws fully qualified to give to the people in local option districts immunity from the depredations of the liquor traffic. When people, by a majority vote, under the Constitution and laws of the State, go to the polls and express their wish to be delivered from the ravages of the liquor business, they ought to be entitled to their wish, if the franchise means anything. So two years ago the Allison liquor law was passed and Governor Colquitt gave to it his approval.

Now what has happened? We have three Judges on our Court of Criminal Appeals--Messrs. Davidson, Prendergast and Harper. Judge Davidson has been on the bench many years and his views of our local option laws are well known. Not many of these laws meet the requirements of the Constitution according to his divers decisions. Judge Prendergast almost invariably sustains local option legislation; and until recently Judge Harper, to the surprise of many of us, stood faithfully by Judge Prendergast. This gave permanency to our local option legislation. But of late Judge Harper has parted company with Judge Prendergast and he and Judge Davidson have stricken down our Allison law. Judge Prendergast is left alone to tell the tale.

We are not disposed to criticize, unwarrantedly, any Judge on our courts of last resort. They are men supposed to know the law and the Constitution of the State and to act conscientiously in deciding all cases. But there is something peculiar in this case and Judge Harper's relation to it. When the framer of that Allison bill was preparing it and called in a number of leading officials to aid him in such way as to make the bill hold water, was Judge Harper present? Did he have anything to do with dictating the language or the principles forming Section 5 of that bill? We have in our possession information to that effect; and if this information is correct, what did the Judge mean when he aided in putting into the bill the very section that his decision has paralyzed? Was he aiding in perpetrating a joke; or since the bill became a law has he changed his opinion of his own understanding of that section at the time he is alleged to have dictated it? We will leave the answer to these questions to the Judge himself. We are not going to intimate that in the discharge of his high duties the Judge "dances first upon the heeltop and then upon the toe," for a Judge on the Court of Criminal Appeals would not trifle with questions of grave import in this way.

In any event, however, Judge Harper has played the wild with the only piece of efficient local option legislation that has yet appeared on our statute books. He has turned loose the bootlegger, the express companies and the jug trade in all our local option territory and our dry sections are being flooded with liquor.



In a number of the daily papers big flaring display advertisements of dirty liquor houses are in evidence, and the whole local option question is again in confusion. The peaceful local option communities are in a ferment and we are again face to face with the evils of the liquor business in vast sections of the State where the people have expressly said that they did not want the saloon business in their midst.

What a pity that Judge Harper could not have seen his way clear to follow, what seems to an ordinary layman, the wise course pursued by Judge Prendergast. But his decision, coinciding with Judge Davidson, is working the gravest mischief throughout one hundred and seventy-eight counties and throughout scores of precincts in partially wet counties. Upon him rests the responsibility for this deplorable state of things. He has taken it upon himself to say that the law passed by the Legislature giving to the local option people complete immunity from the evils of the liquor business, is unconstitutional and now the people will have to take their medicine. As a result, our only hope to get around the technical hair-splitting of Judges like Judge Davidson and Judge Harper is the Statewide remedy. We had about concluded that since the last election we would have to submit to that verdict and let Statewide prohibition rest for a season, because the Allison law had wrought such valuable results that the people in local option territory were satisfied for the time being with that form of prohibition. But now the whole question is again thrown open, and Governor-elect Ferguson will hardly be able to allay the commotion. He has already given it out from every stump in Texas that he will veto any and all sorts of liquor legislation, and therefore, there is no hope of repairing the damage done to our local option laws by Judge Harper. What he has done will have to stand during Mr. Ferguson's administration. The people living in local option counties and precincts will have no recourse in legislative remedies. Nothing but Statewide prohibition will put the question beyond the technical quibbles of the Texas bench. On with the battle!

**PERSONALS**

Rev. J. F. Tyson, of Brandon, an old friend of long standing, made us a pleasant visit the other day.

We had a pleasant visit from Brother Will McKenzie, of the Pilot Point Circuit, this week. He reads the Advocate and enjoys it.

Rev. Jackson B. Cox, known to all our people and one of the missionaries of high standing in our Mexican work, was a pleasant visitor recently.

Rev. F. E. Singleton has been delightfully received by his new charge at Mexia. He is beginning his work with enthusiasm and the prospect for a great year is inspiring.

Rev. C. D. Montgomery has already become installed at St. John's, this city. He is a young and wide-awake preacher and pastor, and that congregation will continue to grow under his ministry.

Rev. New Harris, whom Bishop McCoy sent to Amarillo from this city, left this week for his new field of labor. Those Amarillo people will find him a delightful preacher and a faithful pastor.

Rev. S. A. Barnes made an auspicious beginning at South Ervay Street, this city, last Sunday. He made a most favorable impression, and we predict for him a pleasant and a successful pastorate.

Bishop Mouzon looked in on us the other day. He is already installed in his Dallas home and is actively engaged in his varieties of work as Bishop and Dean of the Theological Department of Southern Methodist University.

Rev. Leslie E. Booth, of the West Texas Conference and stationed at Pleasanton, has recently undergone a serious operation for appendicitis, and we are glad to announce that he has sufficiently recovered to again be at his post.

Mr. John W. Robbins, who has been connected with Southern Methodist University for the past year, as one of its Commissioners, was to see us recently. Owing to the financial stringency he will return to Austin, his former home, for the winter.

We have no finer layman than Brother Robbins. He has made good in every position he has filled.

Rev. W. C. Howell has been most cordially received at Van Alstyne and the outlook is promising. He is one of our strongest preachers, well equipped and a hard worker. He has a fine people and they will give to him their hearty co-operation.

Rev. O. P. Kiker, of the Plainview District, has been in the city several days looking after the printing of the minutes of the Northwest Texas Conference, and he gave this office the benefit of more than one good visit. We are always glad to look into his face and shake his hand.

Rev. L. H. Mathison, pastor at Mt. Enterprise, and his good wife are mourning the death of their daughter, which sad event occurred at a sanitarium at Abilene a few days ago. This will bring to them the saddest Christmas of their home life and may the good Father above comfort and sustain them.

Rev. T. J. Beckham has entered upon his second year at Whaley Memorial, Gainesville, with every indication of another successful year. He has on hand an inspiring Church enterprise and he is addressing himself to it with energy and hopefulness. He took up to Conference a magnificent report.

The Lockhart Register of recent date says that Rev. Thomas Gregory, of the San Marcos District, is already out visiting all the charges in his territory and getting in touch with their pastors and laymen; and that in Lockhart he is well pleased with the status of affairs in the Church work.

We are sorry to learn of the serious illness of Rev. S. J. Drake, of the West Texas Conference. He was taken to a sanitarium some weeks ago for an operation, but his condition was such that he has not yet submitted to it. The prayers of his brethren are asked in his behalf. May the Lord deal gently with our brother in his affliction.

While in Oklahoma City last week the publisher and the editor had the pleasure of meeting Dr. Walter John, son of the Rev. I. G. John, long the editor of this paper. Dr. John is living at Hugo, which has been his home for many years, and he is one of the leading physicians of that State. It was genuinely refreshing to meet him again and talk over old days.

Rev. L. F. Tannery, of Vashti charge, was sent to that work two years ago and it was a new charge. During that time he has had great success. Built a new \$1400 parsonage, paid on same \$1000, worked with his own hands on it sixty-seven days, had good meetings and forty-five additions to the Church. No man in the conference did better work than he.

Rev. G. M. Gibson, D.D., who recently went from First Church, Dallas, to Marvin Church, Tyler, has been most cordially received by that excellent congregation. The local papers speak in high terms of Dr. Gibson and his work at Tyler, and this is no surprise to those of us who know him so well. The longer they have him and the better they know him the more will they love and appreciate him.

Rev. J. F. Archer, who served Celina so efficiently for two years, was sent this year to Whitesboro. When he left his old charge for his new the people at the former gave him and his family a great reception at the home of Mr. and Mrs. J. L. Wilson, having present all the stewards and their wives. No man is held in higher esteem than Brother Archer in that community, and we congratulate the Whitesboro people on his pastorate among them.

Rev. H. D. Knickerbocker, who closed out such a brilliant quadrennium at Austin Avenue Church, Waco, last year, has completely captured First Church at Temple. Those people are more than delighted with him and he has things all going his way. He is planning for one of the most successful terms of service in his ministry at Temple, and this is saying more than ordinary words can express. That he is the right man in the right place no one doubts.

Sunday has become a day of dissipation among many families both in city and country. Too bad.

LOOK at the date on the label on your paper.

**DR. GRANBERY EXPLAINS.**

For the first time in my life I am called upon to make a public defense of myself. I am always ready to fight for a cause, but it is distasteful to me to become engaged in a controversy in which my own and others' personality is involved. Only self-preservation now forces me to this step. My standing as a man and a minister, my influence, the causes with which I am connected, and the educational institution in which I teach, are involved. To turn aside from the ordinary duties of my busy life to talk about myself and to defend myself is a new and disagreeable experience for me; but if my usefulness, my work, my social existence, so to speak, are at stake, I accept the responsibility.

The editorial on the first page of the Texas Christian Advocate of December 3 was an unwarranted and total misrepresentation of me. There is nothing in my knowledge to indicate that the editor wanted to know either what I had said or what I thought on the subject of social service. He knew very well that I was more than willing to express myself on the subject when opportunity offered. He had heard me speak on that theme a few weeks before at the West Texas Conference. But he seizes upon some sensational and inaccurate newspaper reports to insult and humiliate me.

Hoping to avoid controversy I simply sent the paper my manuscript with request for publication. Instead of a decent apology for having misquoted and misinterpreted my speech, he comes out with more than a column in the paper of December 10, artfully and smoothly claiming that his former strictures were all confirmed, and that he had really dealt very mildly with me.

The editor says that he waited two weeks for a correction. The other day I read in the Dallas News a statement attributed to one of the officials of Southern Methodist University that already one hundred million dollars had been spent on the school. It did not occur to me to come out with a broadside accusing the official of falsifying, and holding him up to ridicule for having made so preposterous a statement. As a matter of fact a rather humorous correction appeared shortly, but even after "two weeks" without a correction I would not have supposed that the official had either intentionally misstated facts or lost his mind.

For several days after my San Antonio address I mingled freely with the brethren there and elsewhere, and I had from them no intimation except one letter of inquiry from a layman, that they had failed properly to understand my spirit and my meaning. I took it for granted that among those who knew me my sanity was already established. The presumption was in my favor. For fifteen and more years I have been constantly writing for the religious and secular press, and while I would not of course expect every one always to agree with me, I challenge anyone to find a silly or ill-considered sentence, taken in its proper spirit and context.

The editor waited two weeks. I confess that I do not rush into the papers to explain myself on every occasion. A sane but comparatively brief account appeared in the Dallas News from the pen of one who was present. I knew that my speech was expected to appear in the published proceedings of the conference. Above all I had implicit confidence in the good sense and good will of my brethren.

There is nothing in the address as made that justifies either of the editorials. No fair-minded, candid hearer or reader would put such an interpretation on it as that set forth in the Advocate. Many good persons having their minds already biased by the interpretations would misunderstand it, and that is just what the editor appears to have desired. I repudiate the interpretation in toto.

It ought not to be necessary to take it up in detail, but that there may be no room for misunderstanding, let me say that it has never occurred to me to hold true, essential Christianity, the Christianity of Christ, "responsible for the war in Europe." This war is the very contradiction of Christianity, as my reference to the song of peace and good will at the birth of the Savior implies. Instead of true Christianity being a failure, it is the absence of it that has resulted in failure. Institutional Christianity has certainly failed to prevent the war, and this shows that we ought to and must be better Christians. My detractor seizes upon my spontaneous, unpremeditated expression of horror that "it is not right to speak of Christianity in connection with that strife," meaning, of course, that Christianity is too holy, too far removed, to accuse me of something little short of "blasphemy." He has given my words exactly the opposite of the meaning

intended, and yet when he has the text of the speech before him he claims that he has done me no injustice, and that "the criticism was well taken."

He objects to my remarks about the present and impending industrial maladjustment and strife. He—or at least some others—could have done this in a less offensive manner. I have reasons for believing that unless we are able to Christianize the social, and especially economic, order, just such troubles as I predicted will come; but I certainly cannot object to others taking another view. The foundation of all my thought and work is that Christianity is the only remedy for these ills. I only pled that it be applied. The Advocate would make it appear that I am opposed to Christianity!

He says that I made a "misleading statement" with reference to the Church and the child labor question. I was talking to social workers and Church people about different points of view and of emphasis in the two groups. I reminded the social workers of the contribution which the Church had made to the cause of the prohibition of the liquor traffic, and told them that social workers had not always stood squarely and clearly on that subject. On the other hand, I said that my own experience was that labor unions took more active interest in the child labor problem than the Churches. That is both my experience and observation. If another has a different experience I have no objection to his telling it. But why should I be abused for relating a fact?

And now comes the invitation to me to leave the Methodist Church. I beg to decline. If anyone does not want to be in the Methodist Church with me he is free to leave. I have been in the Church from infancy, have been educated in her schools, have served in her pastorate for twelve years. No act of mine shall ever sever me from the Church. But why should I be asked to leave? Because in conversation with a friend of the Baptist Church on the subject of federation I expressed a desire to see the Protestant denominations in Texas federated, and regretted that our denominational divisions kept us, or tended to keep us, in different camps, when our hearts and hopes and aims were together. In referring to this conversation I said that the State Conference of Churches and Corrections was a place where we could meet and work together.

Next comes the question as to my connection with one of our Church schools as a teacher. The editor wonders whether these "extreme and dangerous teachings" are being taught to our boys and girls. "Are they being taught that Christianity is a failure?" Let us hope not! Where is there any evidence to believe that they are being taught that? Only in the rash charges and misrepresentations of the Texas Christian Advocate. The editor "councils moderation" for my benefit. I suggest that he set me an example. "Such utterances are not wise."

Only one other charge remains in this terrific indictment. I question whether the attitude of our publishing houses is the fairest, wisest and best toward union labor. On a former occasion the editor informed me that it was against his policy to have this question raised in the Advocate, so I cannot go into that discussion. But I am in possession of evidence to show that he has not adequately stated the facts as to the policy of our publishing houses on this subject.

Finally the editor brings to his support Episcopal endorsement. I would not for a moment pretend that I am indifferent to hasty and unbrotherly judgments passed upon me by any of my brethren, high or low. I have sensibilities that can be wounded like others. I too know how to suffer. The unkind word or thought of the humblest person toward me gives me pain. May God also give me the spirit of forgiveness! However, my confidence is in a higher Power even than Episcopal authority. It is also in the fairness of the great mass of the people.

I have not entered upon this discussion lightly. Well do I know the possible consequences to myself. I am aware of the vindictiveness and relentlessness of my accuser. But I believe he has a good side. I am sure I have seen it. I hope to see it again. But whatever happens to me as the result of this effort to clear my good name, I hope to keep my heart clean and my conscience pure.

It remains only to quote the written statements that have reached me from two persons who were present when I delivered the address. The one from Dallas is as follows: "I want to tell you that I was utterly disgusted with the article in the Advocate. It isn't fair to take sentences from their context and draw conclusions. I would like to know if Dr. Rankin had anything to say to you about the matter before the publication of the article. If he didn't, I do not see either justice

**DO YOU SUFFER FROM BACKACHE?**

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

or Christianity in his action." The other letter is from Brother V. M. West, of San Antonio: "I was surprised at the leading editorial in the last Texas Christian Advocate. I heard your lecture in San Antonio, and drew no conclusions that would warrant such an editorial. If Dr. Rankin had heard your speech I am sure he would not have felt called upon to write as he did. I did not understand you to say that Christianity was responsible for the European struggle; that Christianity was a failure; that the Church put limitations upon you in your social work, etc. The lady you referred to as such an efficient worker in the cause against child labor, who had abandoned the Church, and declared she received more support and encouragement from labor unions than from the Church, you said erred in leaving and deserting the Church. I understood you to lament any shortcomings of our Church and were only endeavoring to arouse it to greater efficiency. Our dear Dr. Rankin has a great influence throughout Texas, and I fear this editorial will impair your influence in the classroom and thus injure our beloved Southwestern. I haven't read the newspaper reports that inspired Dr. Rankin's men, but I am sure they were garbled."

JOHN C. GRANBERY, Georgetown, Texas.

**EAST OKLAHOMA CONFERENCE JOURNAL.**

We have before us a copy of the printed Journal of the East Oklahoma Conference of 1914. It is a neatly gotten up booklet, complete in its details and replete in its information. It is systematically arranged, well indexed, and issued soon after the adjournment of their body. We are glad to have this copy, for we need it and will make use of it.

**WEST OKLAHOMA CONFERENCE JOURNAL.**

The West Oklahoma Conference Journal is already issued and distributed among those brethren. They certainly know how to be expeditious in Oklahoma. We have received a copy and we appreciate it. It shows neatness, dispatch and accuracy. We will make good use of this copy and congratulate its editor upon his promptness in issuing this document.

**CHANGE MADE.**

Bishop McCoy has changed T. A. Jackson from Camp Springs to Clairmont Mission.

**B. W. DODSON, P. E.**

**HONOR ROLL.**

Rev. S. L. Batchelor, of Englewood and East End, San Antonio, has been at work on his Advocate subscribers since conference and now reports his charge on the Honor Roll. The money has been sent in for every subscriber.

**NOTE OF THANKS.**

We are deeply grateful to the conferences, the brethren and many friends for your kind letters of love and sympathy for us in our late bereavement. Words are feeble, but we feel that we must express our sincere appreciation. May each of you be spared to do a great work for your Master. MRS. I. Z. T. MORRIS.

One of the latest good stories must be credited to President King, of Oberlin. He says that in the earlier history of the college at Oberlin hymn books were used in which the line in the hymn, "Guide Me, O Thou Great Jehovah," which should read, "Land me safe on Canaan's shore," was printed, "Land my safe on Canaan's shore." That revised version, thinks President King, would be quite as acceptable as the original to certain Americans who would be glad to carry along with them into the other world the treasure amassed on this earth.—Watchman-Examiner.

LOOK at the date on the label on your paper.

# Epworth League Department

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Dallas, Texas.

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**BETHLEHEM.**  
O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

For Christ is born of Mary,  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaim the holy birth,  
And praises sing to God the King,  
And peace to men on earth!

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of his heaven.  
No ear may hear his coming,  
But in this world of sin  
Where meek soul will receive him still,  
The dear Christ enters in.

O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Immanuel.  
—Phillips Brooks.

### DECEMBER 27—WATCH NIGHT.

**A Larger Life and Growing Ideals.**  
Rev. S. S. McKenney has been added to the League editorial force. It is with great pleasure that we announce that Brother McKenney will contribute weekly discussions of the lessons for the following Sunday services of the League. Brother McKenney conducted the Mission Study Class at Epworth this summer and those who heard him there will welcome the appearance of his articles.

### STATISTICS OF THE CONFERENCES.

Northwest Texas—Number of Epworth Leagues, 81; number of Epworth League members, 2962; number of Church members, 34,569; League members to Church members, 1 to 11.6.  
West Texas—Number of Leagues, 139; number of League members, 4407; number of Church members, 38,700; League members to Church members, 1 to 8.78.  
Central Texas—Number of Leagues, 101; number of League members, 3567; number of Church members, 28,582; League members to Church members, 1 to 22.  
Texas—Number of Leagues, 113; number of League members, 3747; number of Church members, 75,594; League members to Church members, 1 to 20.17.  
North Texas—Number of Leagues, 137; number of League members, 5045; number of Church members, 66,997; League members to Church members, 13.27.  
Total Leagues, 571; total League members, 19,728.

### IRENE (TEXAS) INTERMEDIATES.

We organized an Intermediate League and expect to do a good work. We have just received our charter, which will be framed soon. We want to take up part of the study course, at least, as soon as we get started good and have some more money in our treasury. We organized November 29, 1914, with fifteen members.  
The following are the officers appointed:

President, Stella Gunter; First Vice-President, Blanche Stephenson; Second Vice-President, Alberta English; Third Vice-President, Birdie Hawkins; Fourth Vice-President, Iva Gunter; Secretary, Idyl Merrell; Treasurer, Marguerite Stephenson; Era Agent, Lucy Greer.

Respectfully,  
MRS. ALICE BROWN, Supt.

### TRINITY'S MEXICAN WORK.

(Following is a reprint of a leaflet by Mr. Gus W. Thomasson, published by Trinity (Dallas) League and descriptive of their work in the city. We are glad to give space to the publishing of a discussion of this much needed work.)

This work had its inception in a service conducted by Mr. and Mrs. W. S. Maple in Trinity Epworth League in August of the present year. The topic for that occasion contemplated a discussion of certain phases of the social work of the League and knowing of Miss Drago's intimate knowledge of local conditions and desiring to give a practical cast to the hour's service, Mr. and Mrs. Maple invited her to take part in the program. Miss Drago having become interested in the Mexicans, brought along a number of them as visitors to the League. In her talk that evening she briefly outlined her work among these people and told of some of their needs. They joined in their own tongue in a number of our songs and rendered two or three numbers by themselves, showing marked intelligence and consecration. Their singing and conduct greatly impressed the League, and, upon learning their need of song books, a collection was taken in which in a few minutes the sum of \$7 was raised.

This service created a desire on the part of the League to render some sort of aid and Mr. Maple was appointed to investigate the situation and see what might be done. At the September business meeting of the League, immediately following, he reported that with a minimum budget of \$150 and a few workers a mission could be established and maintained at Cement City, where a goodly portion of the Mexican population of this city find employment and many reside permanently. In this connection it might be stated that Senor Madregal, familiar alike with the English and Spanish language, is a mainstay to Miss Drago in her work among these people, and has evinced the liveliest sort of interest from the beginning in Trinity's co-operative efforts.

Less than three months have passed since this work was formally undertaken by Trinity Epworth League, but the results have been very gratifying, since they indicate that with sufficient financial aid and an aggressively planned campaign a truly great home mission work can be performed here. In addition to holding a number of religious services at Cement City, a Sunday School, a night school and a sewing circle have been established at Wesley Chapel in Dallas. Mr. Maple has taken the superintendency of the Sunday School, while his wife has assumed charge of the sewing circle. Social recreation has been provided and their needs in many other ways have been met, so that a definite hold has been obtained upon the Mexican people who only await further ministrations to be developed along the lines of Protestant Christianity.

It should be understood that the work Trinity League is now doing is in co-operation with Miss Drago and helping her rather than taking any initiative of our own. We are directly connected with her work through a special committee of which Mr. W. S. Maple is chairman and his wife is assistant. The financial budget of \$150 has been but partially covered up to the present time, but is to be completed at the close of the special missionary service to be held Sunday evening, November 29. If the usual generosity of Trinity is manifested on this occasion we may expect to see an enlargement of this work, fruitful in large reward for the efforts expended.

### Financial Report.

The following expenses cover the months of September and October, 1914, and represent the barest necessities of the work. With an adequate fund there can be had unlimited returns:  
Sept. 7—Transportation of workers to Cement City ..... \$ 3.00  
Oct. 3—Transportation of workers to Cement City ..... 1.75  
Oct. 5—Transportation of workers to Cement City ..... 1.50  
Oct. 22—Transportation of workers to Cement City ..... 2.00  
Oct. 30—School books for night school ..... 1.80  
Oct. 31—Flags, decoration and refreshments for Halloween entertainment ..... 5.50  
\$15.65

### What Has Been Accomplished.

A mission established at Cement City.  
A Sunday School opened at Wesley Chapel.  
A Sewing Circle put in operation.  
A night school established at Wesley Chapel.  
Three religious meetings held at Cement City.  
One entertainment held at Wesley Chapel.  
Conversions, 15.  
Funeral looked after, 1.  
Marriages assisted in, 1.  
Garments collected and distributed, 27;  
shoes, 4 pairs; suit case, 1.  
Distressed Mexicans succored, 3.  
New song books purchased, \$7.50.

Song books donated by Trinity Sunday School, 75.  
An average attendance gained at meetings of 75.

**How to Contribute.**  
Subscribe any amount desired, to be paid in equal installments on Missionary Night in each month, and at that time hand to Miss Nettie Tatum, collector, or to C. T. Dean, treasurer. In this instance, as in all others where finances are involved, the money is handled through the treasury of the League

and payments are made only upon vouchers in authorized form.

**A Vision.**  
The time should speedily come when Trinity Epworth League, through the consecration and generosity of its members, will support a city missionary, in co-operation with our Methodist City Mission Board, for the Mexican and kindred work, and thus exemplify its missionary spirit at home as well as abroad. "We can if we will."  
Dallas, Texas, Nov. 28, 1914.

# THE SUNDAY SCHOOL

REV. E. NIGHTOWER, Editor, Weatherford, Texas.  
All communications for this department should be sent to above address.

### IS IT WORTH WHILE?

The superintendent of a small Sunday School was telling the editor the other day of his trials in trying to even keep his school alive. It was the same old story of lack of interest on the part of parents, indifference in the community, irregularity and inefficiency and unwillingness on the part of teachers, and so on. But he added, "I found one good teacher—a school teacher—and eight of his class were converted to Christ last summer." We asked, "Brother, were not those eight worth many times as much as all you have ever put into the Sunday School work?" At that the burden seemed to fall from his shoulders and his rough, weather-beaten face shone with the light that "ne'er was seen on sea or land." If a good shepherd is willing to bare his head to the storms of winter and brave the dangers of the wilderness to bring back one foolish sheep that did not know when it was well off, is not the keeping of just one boy or girl from the evil that is in the world worth a lifetime of endeavor in the face of indifference and difficulties that chill the heart and discourage the soul? And when the one is multiplied by eight or by a hundred, where does the glory of such work end? We marvel, not because teachers for the Sunday School are scarce, but because any Christian can be so blind as not to beg for a chance to work in the Sunday School. For "he that winneth souls is wise."

### NEWS AND NOTES.

Rev. Walter C. Harbin, newly appointed Field Secretary of the Texas Conference, will spend the month of January in Nashville at the Mission Training School, making special preparation for his new work. Brother Harbin will work jointly under the Sunday School Board and Board of Missions of his conference. Meantime, Brother Harbin has not been idle. Already he is organizing Teacher Training classes, delivering addresses, etc. Brother Harbin is full of energy and enthusiasm, and we expect to see the Sunday School cause in the Texas Conference prosper under his wise leadership. His address is 1817 Courtlandt Street, Houston Heights.

Rev. O. T. Cooper was re-elected Chairman of the Sunday School Board of the North Texas Conference. Brother Cooper has already won his spurs as a wise, aggressive and effective leader. The old Sunday School Board of that conference was one of the most efficient in the entire Church, and backed by the

### IMPORTANT ACTIONS TAKEN BY THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

At Richmond, December 9 to 11, 1914.  
Approved the work of the Commission on Relations with Japan and its representative, Dr. Gulick, assisted by the Rev. Doremus Scudder, of Honolulu.  
Appointed the President, Prof. Shailer Mathews, and Dr. Gulick as ambassadors to the Churches of Japan, to sail January 9, 1915.  
Listened to an address by Samuel Gompers, President of the American Federation of Labor, in which he expressed gratification at the conferences being held between Dr. Gulick and representatives of labor relative to measures which would conserve the interests of labor and not offend the people of Japan.

Passed a resolution expressing sympathy and prayers for the Churches of Europe, authorizing the Administrative Committee to convey the message in such ways as may be found appropriate and effective.  
Received a report from the thirty delegates who attended the Church Peace Conference at Constance, Germany.  
Instructed the Administrative Committee to communicate with the various ecumenical organizations and the constituent bodies of the Council relative to a World Congress on matters of general interest to the Christian Churches of the world.  
Adopted resolutions of the Commission on Evangelism calling for united prayer for a world-wide revival.

Adopted measures for the organization of the Churches in local communities in the interest of International Peace and approved the preparation and publication of a book by Sidney L. Gulick to be placed in the hands of all the pastors of the Nation in this interest.  
Authorized the Committee on Peace Centenary to proceed with the celebration of "One Hundred Years of Peace" by the Churches and Sunday Schools in February, 1915.

The new Sunday School Board of the Northwest Texas Conference, with Rev. A. W. Hall as Chairman, is a strong team and can be depended on for effective work.

Mr. W. E. Hawkins, Field Secretary of the Central Texas Conference, is busy meeting with District Committees and planning his work for the year. Brother Hawkins will give all his time to the Sunday School work, and plans to work by districts. His address is 1420 Hemphill Street, Fort Worth.

The new old Chairman of the Central Texas Conference Board is Rev. J. C. Mimm. The Executive Committee of this Board has already been in session planning for aggressive work, but this editor was hindered from meeting with them by the session of the Northwest Texas Conference and so far has no report of their doings.

The Sunday School campaign of the Fort Worth District will begin January 17, with addresses in various churches morning and evening and rallies in the afternoon, and will continue for three weeks. It is the plan of General Nelson to reach every school in the district with this campaign. The principal workers will be Mr. W. E. Hawkins, Miss Elizabeth Kilpatrick, of Corinth, Mississippi, and the Divisional Secretary. Whatever Dr. Nelson undertakes is apt to be done well.

Under the able leadership of Mr. John R. Pepper the Memphis Conference, containing eight districts and a Sunday School enrollment of fifty-five thousand and forty-nine, contributed three thousand four hundred and thirty-five dollars to the Children's Day fund. The Central Texas, with twelve districts and a Sunday School enrollment of sixty-nine thousand three hundred and eighty, contributed to the Children's Day fund only eight hundred and thirty-two dollars. The other conferences of Texas made a similar showing. What is the matter with Texas?

Rev. S. J. Rucker, of Gatesville District, Central Texas Conference, will hold his Preachers' Institute at McGregor, December 29-30. The Sunday School will have a place in the program

Created a new Commission, entitled "Commission on the Church and Country Life," with Gifford Pinchot as Chairman and Rev. Charles O. Gill as Field Investigator, its first work to be a State-wide survey of Ohio, with headquarters at Columbus, Ohio.

Authorized the Commission on the Church and Social Service to make an investigation of the treatment of Government employes by the Government.

Having secured, during the year, an increase in navy Chaplains from 24 to 52, instructed the Commission on the Church and Social Service to co-operate with the Association of Army and Navy Chaplains for the general improvement and efficiency of their work.

Created a commission to have special consideration of the needs and interests of the colored race and for helpful measures of co-operation between the colored denominations and the other constituent bodies of the Federal Council.

Approved the plans of the Committee of One Hundred for religious work at the Panama Exposition, urged the Churches to respond with financial help and ordered the continuation of negotiations with the Exposition authorities relative to the moral tone of the Exposition and its surroundings.

Adopted recommendation of the Commission on Temperance following the suggestion in the address of Hon. William J. Bryan to the committee, on a campaign for pledge signing and approved measures for the elimination of liquor advertising through the newspapers.

Approved plans and work of the Commission on Christian Education for introducing lessons on international peace into the Sunday Schools and Churches; for the use of a part of the public school hours for religious instruction under the supervision of the pastors in their respective Churches, and the correlation of all the Church educational agencies through the Commission.

Received a ringing report from the Commission on Family Life on the unfortunate division between the home and religious institutions, and arranged for social surveys in va-

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rious cities, relative to the moral and religious environment and instruction of children.

Approved the plans of the Committee on Sunday Observance for co-operation with the organizations devoted to this interest.  
Arranged for a nation-wide celebration of the 500th anniversary of the martyrdom of John Huss, July 6, 1915, and for the 400th anniversary of the Protestant Reformation, October 31, 1917.

Created the new office of General Secretary and ordered continuance of the Washington office with the Associate Secretary in charge of it, and, in response to the report of the Commission on State and Local Federations reporting rapid increase of these bodies now numbering one hundred and fifty-five, authorized the employment of a Field Secretary for this work.

Approved measures for creating a department of religious publicity.

### THE LAYMEN'S MISSIONARY MOVEMENT IN LOUISIANA AND TEXAS.

By D. Clay Lilly.  
During the months of January and February Dr. D. Clay Lilly, Field Secretary of the Laymen's Missionary Movement, will conduct conferences of the United Missionary Campaign in twenty-two cities of Louisiana and Texas.

He will be assisted in these conferences by Dr. John N. Mills, of Chicago; Dr. C. F. Reid, of Nashville, General Secretary of the Laymen's Missionary Movement of the Southern Methodist Church, and Dr. J. T. Henderson, of Chattanooga, General Secretary of the Laymen's Missionary Movement of the Southern Baptist Convention.

These conferences will be held as follows:  
Baton Rouge, Louisiana, January 3, 4.  
Crowley, Louisiana, January 5, 6.  
Lake Charles, Louisiana, January 7, 8.  
Beaumont, Texas, January 10, 11.  
Galveston, Texas, January 12, 13.  
Taylor, Texas, January 14, 15.  
Austin, Texas, January 17, 18.  
Temple, Texas, January 19, 20.  
Cameron, Texas, January 21, 22.  
Waco, Texas, January 24, 25.  
Corsicana, Texas, January 26, 27.  
Tyler, Texas, January 28, 29.  
Palestine, Texas, January 31, February 1.  
Marshall, Texas, February 2, 3.  
Terrell, Texas, February 4, 5.  
Cleburne, Texas, February 7, 8.  
Greenville, Texas, February 9, 10.  
Bonham, Texas, January 11, 12.  
Sherman, Texas, February 14, 15.  
Gainesville, Texas, February 16, 17.  
Paris, Texas, February 18, 19.  
Texarkana, Texas, February 21, 22.

They will deal largely with the modern methods of Missionary Education and Finance and study Home and Foreign Mission subjects in the light of present day conditions in the fields.

These conferences were held in about five hundred cities of America last year from September to April and there will be a large number of them held this season. They are interdenominational and are under the auspices of all the Mission Boards of America. They are accomplishing a great work in securing the adoption of better methods for the benevolent and missionary work of the Church and in standardizing the Church's methods of missionary propaganda. They employ existing agencies in this work and create no new organizations or machinery in the Church.

These series of conferences in more than a score of cities should prove highly profitable to the great number of Churches which are to take part in them.

### GIVEN TO CHRIST.

It is related of General Gordon, affectionately known as "Chinese Gordon," that when the English Government sought to reward him for his magnificent service in China, he declined all money and titles, but accepted a gold medal on which his name and a record of his thirty-three engagements were inscribed. After his death the medal could not be found. Finally it was learned that he had sent it to Manchester during a famine, with a request that it be melted and used to buy bread for the famishing poor. In his diary on that day were found written these words: "The last and only thing I had in this world that I valued I have given over to the Lord Jesus Christ." The love of Christ which passeth knowledge constrained him to give up his most valued possession for the relief of others. Yet such supreme sacrifice seems small in comparison with the great sacrifice of our gracious Lord.—Exchange.

# 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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

### LOYALTY.

Just a few days to finish the harvest of this year. Missionaries and Mission Boards are hard pressed. Full collections are necessary if the work is maintained. Let the fourth quarter's report show your love and loyalty. Give! Give! Give!

MRS. R. W. MacDONELL,  
Secretary Home Work.  
MISS MABEL HEAD,  
Secretary Foreign Work.

### COCHRAN CHAPEL MISSIONARY SOCIETY.

Our society has passed a most profitable year. We feel encouraged and proud of the work.

Our President, Mrs. F. F. Taylor, and all the leaders have faithfully performed their duties. We meet every Tuesday afternoon. The first is devoted to business, second devotional, third mission study and fourth Year Book. The leaders have their programs planned so that each meeting is interesting and instructive. Everyone, when called upon for special work, does her best.

Our pastor, Rev. A. B. Chapman, has been a regular attendant and a great help to us. We welcome his return for another year.

"The Week of Prayer" was observed in an all day meeting at Mrs. W. S. Taylor's. The work was presented in a helpful manner and all present felt in closer touch with the work when the service closed. A box of clothing has been forwarded to "our little orphan" at Waco.

We are hoping to meet all our pledges and close out the year with a good financial report. Our junior work, under the efficient leadership of Mrs. A. B. Chapman, deserves special notice and since her untiring efforts have accomplished so much we give her report in full: "Number Juniors on roll, 10; number Babies on roll, 11. During the year we have held twenty-two meetings with the children. All services begun with devotional exercises. We have studied the Bible, memorized Psalms, used the leaflets and had lessons on China and Japan. We have studied 'Coming Americans,' 'Life of Livingston,' 'Why and How,' by Mary Helm, and observed the 'Week of Prayer' Services." Does, mite box collections, Week of Prayer offering, all totaling \$33.86 for the year. Christian stewardship has been presented each quarter. Our pastor and the mothers have attended the meetings and encouraged us in the work by their prayers and good talks." We are praying for greater things.

MRS. ERNEST BROWN,  
Press Superintendent.

### TREASURERS OF NORTHWEST TEXAS CONFERENCE.

This month closes our fourth quarter. Many auxiliaries failed to report at all last quarter and some too late for their reports to be included in my third quarter report. Of course they go in this time, but I am urging all to send your reports to me as early after the 1st as possible. My report must be in Nashville by the 20th, hence must leave me on or about the 15th, so please be prompt. Now, friends, my report is good or bad according to yours. May I urge you to make a special effort to collect dues and pledge in full. Many Week of Prayer Offerings have already been reported. Praying that as the happy Christmas spirit invades the hearts and homes of all God's people we may be so filled with a desire to pass on these blessings through the many avenues of opportunity opened by the W. M. S. that our offerings may be commensurate

### MISSIONARY NEWS BULLETIN. DECEMBER.

We are wondering what will be the result of this dreadful European conflict, to what extent it may paralyze missionary work. The Chinese are asking some very hard questions about the war. They ask, "Since the Christian nations are seeking to destroy each other how much better are they than the non-Christian countries?" "Does Christianity teach people to war?" "Can Christianity take from the hearts of men and nations the thirst for war or remove the causes which bring on war?" We are trusting and praying that the United States may have nothing to do with this horrible affair.—A. C. Bowen, Changchow, China.

During the recent meeting of the Federal Council of Missions in Korea it was decided that the missionaries shall give themselves to prayer during the last week of this year waiting upon God to send a revival upon the whole Church throughout Korea. This immediately precedes the Universal Week of Prayer. We are looking forward to times of refreshing from the Lord.—C. T. Collyer, Wonsan, Korea.

The work at East Ward here in Songdo is progressing nicely; the new church built, but not altogether finished, last year is now being finished and will be ready for us before the cold weather begins. We have also purchased a parsonage for the native preacher. The man we have there this year is a fine personal worker, and is already beginning to bring in

new believers. We are expecting to have a good year. Just now we are engaged in a week of special prayer for a revival throughout our entire Church. We are also praying for the nations at war, and we do not forget the home Church and you who are making it possible for us to be here.—F. K. Gamble, Songdo, Korea.

The Faith of an African Courier. In a letter received yesterday from Mr. Bedinger, of Lusambo, he told of questioning one of our couriers as to whether he carried arms, and was told that he did not. On being asked if he was not afraid of the leopards or robbers (for all of our money is carried by these men) he replied that he was not, for "God is near." This man is not a member of the Church, and has never made a public confession of his faith, but can you find any one who shows a truer faith in God than that? They seem so ready to accept the truth, and yet some so-called Christian people sit back and say that the heathen are happy in the present condition, and that it is foolish to try to give them the Gospel. If they could see the change that comes over people when they hear the message, they would change their attitude and leave off their worship of the "Almighty Dollar" long enough to give the "least of these my brethren" a chance.—J. A. Stockwell, Wembo-Niama, Africa.

We have a catechumen class, twenty-five of our workmen having asked one of our evangelists to teach them of our religion. We have been planning to try and get together a

few for that purpose, and to have them ask for it on their own initiative was, of course, pleasing to us.—J. A. Stockwell, Wembo-Niama, Africa.

### Intemperance an Enemy to the Korean.

I have been told that one out of every five Korean houses in Wonsan is a place where strong drink is sold. Licenses are cheap. Almost anybody can be a dispenser of ardent spirits. Along with this fact you can place the following statement which we often hear, and which appears correct: "Everybody, except Christians, drink." It is a recognized fact that men, and women as well, except they have been touched by the influence of our religion, indulge in strong drink. And, as in other places, such indulgence means drunkenness with all its attending vices and misery. If we attempt to sell an unbeliever a copy of one of the Gospels, the first reply we are likely to receive is, "I drink soot, and do you think I want that book?" Men of debauched lives love to revel in debauchery and shame. They hate the light. They will not come to the light lest they be reproved. Not only does it hinder in gaining access to the unbeliever, but often the enemy enters into our ranks and fetters a brother, causing him to lose interest in the Church, and finally leads him back into his old practices of shame and folly. What can we do when the whole political and practical life of the whole social influence is in favor of the sale and indulgence of strong drink? One thing only—we can bring the influence of our holy religion to bear with such force upon this people that the time will come when present ideals will have to give place to more lofty ones.—V. R. Turner, Wonsan, Korea.

### The Widening Sovereignty of Christ.

One of the most inspiring evidences of the widening sovereignty of Christ is that he has passed over the control of the territory of the world to the Christian nations. According to Gulick's "Growth of the Kingdom of God," in 1600 only 7 per cent of the territory of the world was controlled by Christian nations, but today 82 per cent, so that the growth of Christian control has passed in three hundred years from 7 per cent to 82 per cent, while the control of non-Christian nations has decreased from 93 per cent to 18 per cent.—W. E. Doughty, in "The Call of the World."

### Big Things Happening at Palmore.

School opened on the first night of September. The classrooms filled up at once and on the fourth night it was necessary to turn away applicants. We had expected about a thirty per cent decrease in attendance on account of conditions produced by the war, but instead the enrollment for September was twenty per cent larger than was ever known for the first month.

### We have some rather prominent students this year, among whom are a high bank official, a prominent middle school teacher and the Superintendent of Public Instruction for Kobe (a city of half a million). This last named gentleman is a graduate of the Imperial University, has an office in the Prefectural Capital and, of course, is a man of considerable influence.

One student has already received baptism, and at our regular inquirers' meeting last week five of our best young men gave their hearts and lives to the Lord. They "got religion" just like people do at home when they discover that they are sinners and that something must be made right without delay.—J. S. Oxford, Kobe, Japan.

### Revival Fires Still Burning.

We have had thus far, in some respects, a very good year on the North Changchow Circuit. Our third Quarterly Conference was held the last Sunday in June. Fourteen were received into the Church. The preceding Sunday we baptized nineteen and received them into the Church. From the little Day School twelve have joined the Church and others are anxious to join. Nearly all will become Christians. At the Quarterly Conference there was unusual manifestation of the presence and work of the Holy Spirit. Men and women seemed to realize truly that they were in the presence of God. What happened? Just what happens in the United States when people really know that they are in the presence of God—they loathe sin, turn from it and seek deliverance therefrom. They love the name of Jesus, become kind to one another, and give praises unto the Lord. That is just what they did at the little village, Zak-Tsaung, about ten miles from Changchow.—A. C. Bowen, Changchow, China.

### Rev. John F. Caperton writes from Preston, Cuba: "The work is in good condition here, and I believe a revival would do a world of good about now. Last Sunday night I had five candidates to come forward, and last night eight new ones came forward. What I need is the time and strength of two men to do all the work that I am called on to do about Nipe Bay."

### The Japan Methodist Church was organized as an independent body eight years ago and now has 145 ordained ministers and fourteen thousand members.

So far the European war is not especially disturbing us, but the people are fearing that business will suffer. The silk business is even now suffering, and prices are low. But this year rice is considerably cheaper than usual, and that is a great help to the multitudes of the poor.—J. L. Hendry, Huchow, China.

The courier has just arrived from Lusambo and brings word that transportation between Roma and Antwerp is cut off, so I don't know when you will receive this. I hope you will not feel at all uneasy about us, for there is not the slightest danger. I have no idea that the Belgian officers in the Congo will be withdrawn, but even if they are we have too many friends among the natives for us to be in any danger from others who may not be so friendly.—J. A. Stockwell, Wembo-Niama, Africa.

### A Successful Year.

Last year when I was appointed to Severance Union Medical College in Seoul the Department of Eye, Ear, Nose and Throat was assigned to our mission. This work had never been organized and it was an open question as to what were its possibilities. The clinic includes the work done in the college building and in the hospital. The clinic attendance in our department alone for the year has approximated 15,000; and out of this clinic we have collected in fees one-third of all the money collected by the institution in all its clinic departments, there being seven in number. The optical department had existed in a nominal way before our occupancy, but it had been operated at a loss to the institution. The first seven months of our superintendence this department alone showed a net profit of \$1000. The mail order service has been extended for the benefit of the mission hospitals over the country, and during the year we have furnished 396 pairs of spectacles on doctors' prescriptions, which, of course, does not include the regular sales of spectacles. The evangelistic work has been conducted along systematic lines according to a fixed program, whereby all who have been engaged in college and hospital have been afforded an opportunity of doing personal work. Approximately 30,000 people have heard the Gospel at our hands this year, and 18,000 of this number have been through our department of the institution.—N. H. Bowman, Seoul, Korea.

### PRAYER FOR PROHIBITION.

If every professing Christian would offer each day one sentence of petition for nationwide prohibition and every Christian home remember that issue each day at its altar of prayer and every evangelical Church hold one prayer meeting each month in behalf of that philanthropic, Christian cause, the day of the nation's victory over its deadliest enemy would not be long delayed. And not only would that long desired end be greatly hastened, but every participant would be spiritually helped. Taught and convinced by observation, precept and the Word of God that the prayer of the "righteous" availeth "much" and that we are to ask that we may receive, certainly there is no object toward which conscientious, devout people should give more earnest heed than the effectual obliteration of that curse that has so long blighted the homes of our land. And how could that earnestness manifest itself in a more forceful way than by a close, prayerful approach unto Him who heard and answered the pleadings of the prophets of old. The agitation for over a half century has not been wanting in courageous portrayal of the misery and woe entailed by the nefarious liquor traffic. What is particularly needed now is the coupling of our best efforts with our most fervent prayers that the overthrow of the nation-wide traffic in intoxicants be speedy and effective. There is an overwhelming power in consistency—that kind when prayer and effort point in the same direction. "One shall chase a thousand and two put ten thousand to flight" applies well to those who walk consistently before God along the line of Christian reform. That the public conscience is aroused now as never before upon the need of national prohibition recent developments are conclusive. But an increased activity is imperative and an intensity of earnestness that will not forget God amid all agitation, but will call upon him; that is indispensable to the desired end. "Knock and it shall be opened unto you."  
E. H. PARKINSON, D. D.

### RESOLUTIONS OF RESPECT.

Written by the Woman's Home Missionary Society of Crandell, Texas.

It is with deep and sincere regret that we give up our Brother O. T. Rogers and his most estimable family. We expect to love Brother Kirk and his family who come to us, but this does not entirely heal our hearts that are sad over the departure of the highly esteemed family who were loved by all who knew them. Seldom one sees so many sad faces and hears so many regrets expressed over the leaving of one family. We truly congratulate the people of Trenton over their exceeding good fortune for the coming year. We pray God's blessing upon this good family and that they will remember us as lovingly as we remember them.

Signed by MRS. W. B. COATS, Pres. MRS. J. Y. DEEN, Sec.

### Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.

If you desire men to believe what you say in the church on Sunday make the golden rule your yard stick in the shop during the week.

After the grip, pneumonia or typhoid fever, take Hood's Sarsaparilla—it restores health and strength. (Adv.)

### A GARDEN IN EVERY HOME.

The Texas Industrial Congress, assisted by the State University, the A. & M. College, the State Department of Education, the State Teachers' Association and other organizations, located and State-wide, purpose to hold a contest during 1915, with cash prizes as incentives for the best results obtained by the schools and by boys and girls in home and school gardening. Assurance has already been given by officials of these organizations of the most hearty cooperation in the effort to bring about the cultivation of one hundred thousand new gardens in the State next year.

The State Teachers' Association appointed a committee of leaders in educational work to co-operate with the Texas Industrial Congress and attend its annual convention as delegates on December 19. The committee is as follows: W. F. Doughty, State Superintendent of Public Instruction; F. M. Bralley, President of the College of Industrial Arts; Dr. A. Caswell Ellis, Director of Extension of the State University; M. G. Hayes, Professor of Agricultural Education A. & M. College; L. I. Pugh, Houston County Superintendent of Harris County; J. E. Kimball, Superintendent of Dallas city schools, and L. T. Cunningham, Anson County Superintendent of schools of Jones County.

It is planned that the contests shall admit tracts of any size or shape, and the contestants are required to be between ten and twenty years of age. There will be prizes awarded for the best school gardens and for the best individual gardens, the idea being to make the school a means of instruction as far as possible. Contestants will be entered immediately following the first of January, and the contest will close December 1, 1915. The prizes and the classes in which they are offered will be announced early in January.

# HAPPY HOMES

Are not infrequent in Texas. The majority of homes are happy; some more so than others. But the happiest homes are those made so by placing therein the real adjuncts to happiness—a Sewing Machine.

The Advocate Machine so aptly described by the lady who, in her testimonial, referred to it as the "Noiseless Wonder," is an "up-to-now" NEW MODEL DROP HEAD AUTOMATIC LIFT, and is no different from the machines many dealers sell for \$75.00. It could not in fairness be compared to a machine that sells for less.



The Advocate Machine is sold under a two-edged guarantee—that of the factory and our own. You are thus doubly secure in your purchase.

We will ship the machine direct from the factory to your station, freight prepaid, for

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This includes one year's subscription to the Texas Christian Advocate. If you wish to make mother, wife or sweetheart a present that will prove an endless source of pleasure, why not an Advocate Machine? Send in your order now. Tomorrow will be too late for Christmas delivery.

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# START THE NEW YEAR RIGHT GIVE YOUR BOY The Story of My Life



BY REV. G. C. RANKIN, D. D.

**I**T IS A STORY WITHOUT A DULL PAGE, WRITTEN FROM PERSONAL EXPERIENCE, ESPECIALLY FOR BOYS and young men. The author was on a train in Texas a short time since and a twelve-year-old boy entered the car and took a seat beside him. Finally he broke the silence by asking the author his name. On being told he said, "Why, I know you and I have read your book. It sure does make a boy want to be somebody."

"THE STORY OF MY LIFE" was written for that very purpose—to make a boy want to be somebody.

Three editions of the book have been run off the press. The happy blending of pathos and humor makes it a companion for old and young and an inspiration to higher ambitions in all.

### READ JUST A FEW OF THE GOOD THINGS SAID ABOUT IT

I write to tell you how delightful I have found your book, "THE STORY OF MY LIFE," which I recently purchased. I was given an insight into that most interesting portion of our country, the mountains of Tennessee, the Carolinas, Virginia and Georgia, which I had not before received. And I seemed to live amid that romantic people, who from the days of the American Revolution to the present, have saved the nation in every great crisis. No man who has read aught our national history will deny them the hard earned title of "Empire Builders." There are passages in the book whose power of humor, and tender touches of pathos are worthy of the pen of Dickens. The touch of a master sweeps the chords of the heart. With congratulations, and many good wishes, I am, Yours most cordially.—W. A. McLEOD, Austin, Texas.

I hand you my check for \$5.00 for which kindly send me five copies of "THE STORY OF MY LIFE." This is not the most learned, not the most instructive, not the most literary book of my acquaintance, but it is by all odds the most readable book that I have ever seen. Sincerely your friend.—E. A. BERRY, Madisonville, Texas.

Please find enclosed one dollar for which send "THE STORY OF MY LIFE" to J. M. McCleskey, Bluffdale, Texas. I have just finished it, and I pronounce it great. I'm making it a birthday present for my father. Sincerely.—A. A. McCLESKEY, Honey Grove, Tex.

I enclose my check for one dollar, for which send me one copy of "THE STORY OF MY LIFE." I am glad to keep it in my home. With best wishes, I am, Your friend.—J. M. RICHARDS, Weatherford, Tex.

Please send me a copy of "THE STORY OF MY LIFE," as I sold a copy this a. m. to a member of the M. E. Church, South, and he is very anxious to get the book at once. I am going to try and get your book before my people. Wishing you a happy and prosperous year. I remain yours respectfully.—JNO. A. MOORE, P. C., Batson, Texas.

Herewith \$1.00 in currency, for which please send me a copy of your book, "THE STORY OF MY LIFE." We have a son that will be eleven years old February 12th; he is passionately fond of good books; hence in presenting "THE STORY OF MY LIFE" to him on his birthday, I feel that the gift will not only delight him, but will be a powerful influence for good in his life. The whole family expect a feast when the book arrives. With best wishes, I am, Very truly yours.—HARVEY PEACOCK, St. Joseph, Mo.

I have read the "LIFE OF DR. RANKIN" and have concluded that I would like to have a copy of my own, therefore, I am going to ask that you send me one.

I am an old man and have no young boys of my own, but thought it might be an inspiration to some of my young friends and neighbors. I consider it a book worthy to be read by either young or old, especially do I think it a good book for young men. Very truly yours.—F. M. JONES, Leonard, Texas.

My oldest son will be 26 the 2nd day of December. I want to make him a present of something that will be worth much to him and am not able to pay much. I have decided that your book, "THE STORY OF MY LIFE," would be the best thing I can give and I am sending you a postoffice money order for \$1 and request that you mail him one at once. Thanking you in advance, I am as ever, Your Brother.—C. C. DAVIS, Iowa Park, Texas.

## Price, ONE DOLLAR, Postpaid

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REV. G. C. RANKIN

Dallas, Texas

### THE PASSING DAY

The French and British troops have made some advance along the seventy-five-mile front extending from Dixmude to Albert in Northern France. This is a claim of the Allies which is not denied by the Germans. French military authorities now think the Germans are beginning to lose their grip on France and Belgium. It is said the Germans are now on defensive and are fearful of attacks. Berlin, however, tells a different story. It tells of spirited offensive movements with resulting gains, and makes it appear the Germans are firmly holding all the ground they have gained and are adding thereto each day. The decisive defeat of the Austrians in Serbia, culminating in their evacuation of Belgrade, the Serbian capital, and general withdrawal from Serbian territory, continues to be the most important of recent developments of the war. The practical collapse of the Austrian campaign of invasion is admitted in official announcements in Vienna. Belgrade has twice been occupied by Austrians, and has suffered from intermittent bombardments since the beginning of the war. Situated at the junction of the Save and Danube Rivers, the boundary lines between Austria and Serbia, it has been a target for the guns of the Austrian forts of Semlin, just across the Save River, and for Austrian monitors in the Danube River. When war was declared the Serbian Government moved from Belgrade to Kragujevats and later went further south to Nish. Early in August Austrian troops succeeded in reaching the city, but were unable to hold it. The Austrians again occupied the Serbian capital on December 2, after having besieged it since July 29. Now the Serbians again have retaken their capital. All efforts to bring about a truce during Christmas have failed. The boys in the trenches were not consulted; it was not put up to them. They even did not know the effort was being made, some of them will never know it failed and where the "King of Peace" should reign the War Monarch will have full sway. There will be no Christmas in the war zone. It will be death and not life in the trenches.

Officers of the British steamer Malacca, arriving at Jolo, Philippine Islands, reports that only seven of the German cruiser Emden, which was left on Cocos Island when the Emden was destroyed by the Austrian cruiser Sydney, have captured a collier, mounted two

Maxim guns and are now raiding commerce on the Pacific. The men of the Emden had gone ashore on Cocos Island to dismantle the wireless and fled, but were unable to rejoin their ship when the Sydney put in an appearance. The German party, which is commanded by Lieutenant von Muecke, left Cocos Island with a commandeered schooner.

Wisconsin's first eugenic baby has been born. Mr. and Mrs. Edward McDonald, of Washington, the first pair married under the Wisconsin eugenic statute to report the arrival of a babe to the State Health Department, will in their doctor's report register the birth as a boy who weighs 11 1/2 pounds. The State health authorities want the baby called Eugene after the statute, but the parents have not announced their intention with respect to the christening. Both parents passed the medical examination prescribed by the Saett law for the groom only, and were married soon after the law went into effect, January 1 last.

If the outpouring of America's bumper grain crop to war stricken Europe will boom business in this country, Uncle Sam is coming in for a period of unusual prosperity. Reports from New York, Baltimore, New Orleans, Galveston and other large grain shipping ports disclose that 20,000,000 bushels of wheat were exported during last November. In November, 1913, only 3,000,000 bushels of wheat were exported from the United States. The greater part of the grain is going to England, France, Italy, Spain, Holland, Denmark, Norway and Sweden. It is stated that there is little difficulty in providing bottoms for the vast cargoes and the shipments are going through without molestation by the warships of the belligerents.

There is to be relief for the Chicago man who worries about the ultimate destination of the dime out of which he is "panhandled" in that city. Hereafter, if he desires, he may pay in a lump sum the amount of his season's contributions to the down-and-outs and be certain that the money is spent for food and board. The Chicago Christian Industrial League, of which Arthur Meeker is president, will sell coupon books to persons on whom the panhandle appeal is effective. When a request is made for just enough for a bite to eat and a flop for the night, the holder of the book tears off a coupon and hands it over. There are two denominations of coupons. One entitles the holder to a bed and breakfast and the other to supper, a bed and breakfast. One book sells for \$1.50 for ten coupons and the other for \$2 for the same number of coupons. "We want to sell coupon tickets to people who are charitable inclined," said Mr. Meeker, "and they can give the coupons to any poor man who solicits aid and know that the money is rightly spent."

Secretary Redfield has submitted a report showing there are 15,000 firms in this country that could export munitions of war. The heaviest shipments of ammunition of the war were in October, chiefly to the United Kingdom and France. Exports totaled \$1,104,744 worth of cartridges, \$579,360 for arms and \$1114 worth of gunpowder. Since the European war began there is no record of shipments of war munitions to Germany, Russia, Belgium or Serbia.

President Wilson outlined his attitude toward the negro to the University Commission on Southern Race Questions, made up of representatives of eleven Southern colleges, that "our object is to know the needs of the negro and sympathetically help him in every way that is possible for his good and our good." The President said: "I am glad to express my sincere interest in this work and sympathize with it. I think that men like yourselves can be trusted to see this great ques-

tion at every angle. There isn't any question as to the need, into which more candor needs to be put or more thorough human good feeling than this. I know myself as a Southern man how sincerely the heart of the South desires the good of the negro and the advancement of his race on all sound and sensible lines, and everything that can be done in that direction is of the highest value. It is a matter of common understanding. I can only bid you Godspeed in what is a necessary and great undertaking."

Investigation of practically all large institutional charities and benevolences centered in New York City was announced by Chairman Frank P. Walsh of the Federal Commission on Industrial Relations, which has closed its inquiry into the Colorado coal strike. Its unfinished work will be completed by agents remaining to collect data and statements from witnesses uncalled. Among institutions to be investigated are the Russell Sage foundation, the Baron de Hirsch fund, the Carnegie benevolences, the Cleveland foundation, the Rockefeller charities, and the Rockefeller foundation. The investigation is tentatively scheduled to begin in New York on January 11. Many of the leading financiers of the country will be summoned to testify.

"Muffle your exhausts," is the latest general order issued informally at the Wisconsin University. The mandate came following the report of several professors that students make so much noise blowing their noses, coughing and sneezing that lectures are seriously hampered. One lecturer suggested that classes be held to teach the sufferers from cold the art of the "noiseless sneeze," and "muffle their exhausts" was not explained, though the opinion prevails that a clothpin wedged over the nostrils will have the wished-for effect.

Buster Brown, says the New York Herald, may be a mongrel, but he has brains and knows how to use them. His breed is half Boston bull and half fox terrier and his home is in New York city. Not long ago Buster was struck by an automobile, but not seriously injured. His master's family physician was called in to care for him, as he was unable to move about. As soon as the dog recovered to such an extent that he could get around he vanished from the house. Later it was learned that he had gone to the doctor's, a block away, where he waited outside the door until the door was opened, when he hastened into the doctor's office for treatment. Buster Brown is a regular attendant at Church. He invariably goes to a Church near his home, enters and reposes comfortably in a pew while services are in progress.

Major General Funston saw for the first time last Friday a daughter who was born to him while he was in command at Vera Cruz. The General is at home in San Francisco on a furlough which began December 6 and will last until February 6.

In a lecture before the technical conferences of the National Academy of Science at the University of Chicago Professor William Wallace Campbell, director of the Lick Observatory, speaking on "Stellar Evolution and the Formation of the Earth," said: "Our sun is merely an average star, despite its great size. It seems to us to be very bright and very hot because it is relatively near to us. Ordinary in size as the sun is, it is big enough to hold more than a million earths, assuming the sun to be a hollow shell, and still leave space between the earth balls. Our universe of stars is believed to occupy a limited volume of space somewhat the shape of a flat pocket watch. We can roughly determine the age of a star by its color. Very blue stars

are young stars which hundreds of millions of years hence will become adults. A yellow star is a middle aged star. The sun is a middle aged yellow star. Red stars are very old. It is probable that perhaps millions of stars have become so old as to be invisible to us. We are able to form some conclusions by the gradations of the respective colors in arriving at the age of a star."

The Chicago Tribune is authority for the statement that one out of every ten people in that city is apparently a pauper. The annual report of the retiring president of the Board of County Commissioners states that during the current year partial or complete support was given at public expense to 250,000 residents of Cook County. The total population of Cook County is approximately 2,500,000. Of the 250,000 public charges about 50,000 were cared for in public institutions. Food, clothing and fuel were given to 200,000 more. To these must be added a certain percentage of the enormous number of people who applied for aid to the private charitable organizations. In many cases the same people receive aid from both public and private charity.

Five per cent increase in freight rates on railroads east of the Mississippi and north of the Potomac Rivers have been allowed by the Interstate Commerce Commission. The railroads are permitted to increase their freight charges 5 per cent except on lake and rail traffic and coal, coke, iron ore, and certain other traffic on which the commission heretofore has fixed rates adjudicated "reasonable." As the increase applies to about 40 per cent of the gross tonnage it is conservatively estimated that the Eastern carriers will realize additional annual profits approximating \$30,000,000.

An appropriation of \$2,286,000 for a five-year census of agriculture in the United States was stricken from the legislative, executive and judicial appropriation bill by the House, in committee of the whole, through an amendment eliminating the appropriation and repealing the law authorizing the census. The present method of gathering statistics was considered complete. The amendment, which was adopted by a vote of 72 to 59, will be voted on again when the bill is formally acted upon by the House.

Assurances have been given the British government by the State Department that the bill introduced by Senator Hitchcock to prohibit entirely the export of munitions of war and arms and war supplies to belligerent countries was not fathered by the Administration. Ambassador Spring-Rice had inquired as to the bill and American Ambassador Page, in London, also had cabled to ask about it.

Fort Worth has set out to reach a "goal" of a million cattle for 1914. A million cattle have never been received on that market in one year, but records of receipts indicate that the goal will be reached this year. The gain this year is already 22,110 over the receipts of 1913 in the cattle division. Cattle receipts, exclusive of calves, so far are 976,614 head. So far this month 77,736 cattle have been received, and, unless receipts fall off materially during the latter part of the month, the 29,186 head needed to complete the 1,000,000 will be received.

The enormous wheat crop of 1914 will be exceeded in 1915 if the forecast of the government December report on acreage and conditions of winter wheat is fulfilled. The report shows an increase of 11.1 per cent in acreage over the 1913 seeding, making the total acreage 41,263,000 acres, by far the largest on record. The acreage seeded last

year was 37,128,000 acres, according to the figures given out recently. This indicated an increase of over 1,000,000 acres in the area, compared to previous estimates. On the enormous acreage seeded the promise is for a crop of 650,000,000, or 12,000,000 more than the record breaking crop of the last season.

William Waldorf Astor has placed at the disposal of the Duchess of Argyll the sum of \$125,000 for the relief of needy families of British officers killed or wounded at the front. The duchess has undertaken control of the distribution of the fund.

Jack Cardiff, a former well-known pugilist, is taking a course of theology in a Chicago University and when finished will enter the evangelistic field. In a letter to a friend at Reading, Pennsylvania, Cardiff says: "God will be with me in my campaign and will help me prepare for the work and convince the people of Reading that his doctrine is a just one. I know that my people need the Gospel just as much as others." He says he realizes that "a prophet is without honor in his own country," yet he expects his people to receive him well when he returns. "I'm going to pull off the biggest bout of my career, and before the final bell rings I hope to be able to deal Demon Rum a blow from which he will never recover."

In the year 1910 the number out of every 1000 of the total population unable to read and write was 106; of the native whites, 46; of foreign-born whites, 128; of negroes, 444. Russia is not the most illiterate country. That distinction belongs to Rumania, it seems, with its 803 illiterates to the 1000 population. Russia's score is 725 illiterates to the 1000; Portugal's, 792; Austria's, 429; Spain's, 667; Italy's, 615.

Much doubt has been expressed early in the war as to the ability of the French troops brought from northern Africa to withstand the winter campaign. The French government has made an extra effort to provide the Algerian troops with warm clothing. The winter overcoats provided for them are made with a monk's hood as these African fighters like to keep their heads well wrapped up. According to latest reports these soldiers are withstanding the hardships of the winter as well as any of the men in the lines of the allies.

While hunting in the woods near Palm Beach, Florida, Mrs. Richard Croker, wife of the former "Fammanly Chief," was attacked by a wildcat and had it not been for her skill with a rifle probably would have suffered serious injury. She had not gone far into the woods when she was startled by a snarl and looked up just in time to see a large wildcat about to spring down upon her from a tree. In an instant she raised her rifle and fired. The animal fell from the tree dead.

Lee McClung, former Treasurer of the United States, died Saturday in a hospital in London after a three-month's illness of typhoid fever. Mr. McClung was a former treasurer of Yale University, and held responsible executive positions with the St. Paul & Northern Railway Company and the Southern Railway Company. The body will be brought to Knoxville, Tennessee, for interment.

Veterans who are being cared for by the State in the Confederate Home number 361, according to the biennial report of Superintendent A. C. Oliver, which has been filed with the Governor. The decrease during the past year was thirty-five. During the period between September 1, 1913, and September 1, 1914, fifty veterans died. This was the same number of deaths as occurred during

the previous year and fifteen less than during 1911-12. The average daily number of patients confined in the hospital during the past year was 70. The cost per capita for support and maintenance during the past two years was \$254.64 per year and \$21.22 per month. The average age of life of the veterans was 77 years. Superintendent Oliver did not make any special recommendations, but reported that all buildings had been screened during the year and the driveway to the main building graded.

Rear Admiral Robert E. Peary, United States Navy, retired, has submitted to the Aero Club of America a plan to establish landing stations for aeroplanes throughout the United States. He and Edwin Gould have offered lands owned by them in Maine and Georgia respectively for use as stations. The offers have been accepted. Admiral Peary is chairman of the aeronautical map committee of the club.

Gov. Earl Brewer, of Mississippi, recently pardoned a convict who has been dead eighteen years, it was learned. The Governor, in compliance with a petition that Jim Johnson, a negro, sentenced twenty-five years ago to a long term of imprisonment, be pardoned, granted the request. In an endeavor to secure the papers for Johnson's release it was discovered that the negro died in 1896.

The departure of General Carranza from Vera Cruz for the Isthmus of Tehuantepec is reported. Factions opposed to Carranza were inclined to regard it as a flight after a defeat of his army at Puebla, but Carranza officials pointed out that some time ago he announced his intention of visiting the Isthmus. General Zapata's report on the battle of Puebla was received in Washington by Enrique C. Lorente, Guatemalan agent.

A new type of projectile which would scatter a white-hot mixture of molten steel over the object of attack and at the same time permeate the atmosphere with a deadly gas which would make it impossible for fire fighters to approach, has been invented by John Hays Hammond, Jr., according to a statement made by the inventor. The new missile may soon appear in the European war, as some of the belligerent nations are now negotiating for its purchase, he said. The United States Government at present is conducting experiments with the new projectile at Sandy Hook, he added.

In the House Tuesday 197 votes were cast for and 189 against the Hobson resolution to submit a constitutional amendment for national prohibition to the State Legislatures. The resolution was defeated, as an affirmative vote of two-thirds was required to adopt the resolution. Party lines were waded out in the struggle. Democratic Leader Underwood and Republican Leader Mann fought shoulder to shoulder at the head of the forces opposing the resolution. And when the vote came, of the 197 standing for the resolution 114 were Democrats, 68 were Republicans and 11 were Progressives and 4 were independent Republicans.

The right of the State of New York to extradite Harry K. Thaw from New Hampshire was upheld by the Supreme Court in a unanimous opinion reversing Judge Aldrich of the Federal District Court of New Hampshire. Justice Holmes, speaking for the court, declared the case was "too clear for lengthy argument," and with few words swept aside as irrelevant all contentions of Thaw's counsel.

Thousands of mules are now being shipped from ports on the Gulf of Mexico to the European war zone. The buyers are operating from Atlanta to East St. Louis, and are picking up bargains on plantations where the cotton situation has made a temporarily demand for money greater than the demand for mules. Three special trains of twenty cars each recently left Nashville, Tenn., for New Orleans with nearly 2000 mules for the French army. It is estimated that the buyers will ship 10,000 from the Tennessee market within the next few months.

John D. Rockefeller, through his attorneys, filed a petition in the United States District Court at Cleveland, Ohio, in which he asked that injunction be granted to restrain Mr. O'Brien, the County Treasurer of Cuyahoga County, from collecting taxes on \$311,040,377 worth of buildings in the county. Mr. Rockefeller declares in the petition that he is a resident of the State of New York and that he has a residence there and performs all of the functions of a citizen of that State. He makes it clear also that he votes in that State. Mr. Rockefeller says he ceased to be a resident of Ohio and Cleveland in 1885. Up to April that year, he says, he maintained a permanent home in Cleveland, but in that year moved to New York, where his legal home has since been.

A woman has been appointed Probate Judge by Governor Elliot W. Major, of Missouri, an act without precedent in the history of State officials. She is Miss Frances Hopkins and will preside over the Clay County Probate Court, succeeding her father, Judge Lewis G. Hopkins, who died recently. Miss Hopkins' tenure of the office, however, will be brief, as a special election will be called within a few months to select a successor to complete the late Judge Hopkins' term.

Large numbers of soldiers who have lain for weeks under German fire in the trenches about Ypres have become insane or victims of nervous prostration. The insanity wards of the big government hospital at Netley are filled to overflowing, and many patients have been sent back to England for treatment. Most of the cases show decided improvement as soon as the men get into new surroundings and have quiet. An amazing number of invalid soldiers have not been touched by a bullet or a shell and show no physical signs of disability. Some of the most desperate cases are men who were terribly shocked by shells which exploded near them.

By affirming the conviction of Lawrence Damm, an Ann Arbor saloonkeeper, who was found guilty of selling liquor to University students, the State Supreme Court placed the ban on undergraduate liquor drinking in the university town. The statute forbids the sale of liquor to any student in attendance at any public or private institution of learning in the State," said Justice Ostrander who wrote the opinion. The court explained that adult students would be denied drink privileges the same as citizens living in a local option county may be denied rights enjoyed by their neighbors in an adjoining county.

Every operating table can become like a rose garden under the new method of overcoming the disagreeable after effects of ether and chloroform, according to the new method of Dr. Joseph E. Lumbard, of New York. His proposal is to give the patients who have been operated upon perfume to smell as they emerge from the effects of the anesthetic. The idea is explained in detail in the current number of the Medical Record. A small plug, on which has been deposited a few

drops of some aromatic oil, is inserted in one of the nostrils as the patient is waking. Another idea suggested by the humane surgeon is to moisten the mustache with perfume as men patients are coming out of their coma and they will not care much for the fumes of the ether to which they have been subjected.

Miss Christabel Pankhurst, England's militant suffragist, while in Chicago last week, visited the Coulter House, a refuge for unfortunate girls, in charge of Miss Adams. The visit was so interesting to Miss Pankhurst she expressed her intention of going there again when she returns to Chicago after the holidays. The English visitor's attention was drawn to the stringency of the "color line" in America, when Miss Adams told her that a girl with a slight trace of negro blood found great difficulty in obtaining employment in Chicago, although she was good looking and well educated. Miss Pankhurst said that in England very little discrimination would be shown against such a girl and in France none at all.

His appearance as a leading actor in a photo play, flashed on the screen at a Los Angeles theater recently, led to the arrest in Philadelphia of Joseph P. Ryan. He was recognized in the film play as a man who is alleged to have cashed bogus drafts amounting to \$425 on a bank in Los Angeles. A clerk in the institution visited a movie show shortly after the bank had been closed. He was certain one of the members of the cast was the man who had cashed the drafts. Detectives traced the actor and found him at his home in Philadelphia.

Dr. Mary E. Pennington, of the Bureau of Chemistry at the congressional hearing on the bill to regulate cold storage, said exhaustive investigations and experiments disclosed that poultry and eggs, if properly handled, could be kept in cold storage a sufficient length of time to overcome seasonal scarcity of supply without any deterioration of their food value. She showed comparisons of poultry marketed fresh and after being frozen forty-one weeks and drew the conclusion that with the same handling both would be equally valuable for food. Dr. Pennington said her investigations had shown nothing to indicate that cold storage facilities were used to manipulate food prices. Her observation was that products stored in seasons of full production were disposed of before the next supply came in.

Efforts are being made by friends in many parts of the United States to have commuted the death sentence imposed upon Leo M. Frank, who was convicted of the murder of Mary Phagan, a young girl employe in an Atlanta pencil factory. The fact that Frank at Paris, in this State, has enlisted additional sympathy or him in this section. Many petitions are being sent to Governor John M. Slaton of Georgia, urging that action be taken, on the ground that the evidence against Frank was not sufficient to justify his conviction.

The Norwegian bark Hermes, which sailed from Port Arthur, Texas, a few days ago, carried a full cargo of Texas and Oklahoma kerosene for the gold coast of Africa. Those on board the bark said the kerosene, which was put up in tins, is transported from the coast far into the interior of Africa on the backs of women, long caravans of whom, under the charge of one man, trail over the mountains beyond the range of civilization and further, even, than the missionary may go. Here the American kerosene is traded for ivory and palm oil.

Local committees to work on the \$135,000,000 cotton loan pool have been raised in 125 counties in Texas, where cotton is being concentrated. This was given out Tuesday at the headquarters of the Texas cotton loan committee. The personnel of the several committees will be available later. Power to name these subcommittees was vested in the general committee for Texas, of which Henry D. Lindsay is chairman. Work of naming the committees was begun on Saturday, directly after the chairman's return from the Washington conference.

FOURTH YEAR CLASS OF ALL THE CONFERENCES.

Last summer at the Summer School of Theology I was elected secretary of the class. We passed a resolution asking the faculty to outline the work, so we could better study the cases. I have written Dr. Sayer, and as soon as he finds out who the faculty will be he will notify me. I will then take the matter up with them. Remember we want a large attendance at Georgetown this summer. J. R. KIDWELL, Sec'y. Penelope, Texas, Dec. 22.

STAMFORD DISTRICT STEWARDS.

The District Stewards of the Stamford District will meet at St. John's Methodist Church, in Stamford, December 31, at 10 a. m. I desire the presence of all the pastors in the District, and in connection with the work of the District Stewards we will have a day of course. Let all the pastors and stewards take due notice and come. Important matters claim our consideration. Yours for a great year, J. G. MILLER, P. E.

CENTRAL TEXAS CONFERENCE.

The Committee on Evangelism elected at the last Annual Conference desires to be of assistance to those who will use it. Pastors will write the Board of Missions at Nashville it will furnish you literature on Evangelism free of cost to you. I suggest that you elect your Committee on Evangelism as early as possible, and use them in holding prayer meetings. Also let this committee make arrangements, in connection with the pastor, for the annual meeting. Local preachers, or others engaging in evangelistic work in our conference, will please keep in touch with the committee, as per No. 412. Brethren let us plan and work and pray that this may be the greatest revival year of all our history. We shall thank you for any suggestions as to this great work. C. E. LINDSEY, Chairman.

NOTICE.

Rev. H. B. Urquhart has voluntarily surrendered his credentials as a minister of the Gospel in the M. E. Church, South. HORACE BISHOP, P. E. Wasahatche District, Central Tex. Con. Referring to the above it is right and proper to say that there was nothing against Brother Urquhart. He retains his membership in our Church and will doubtless be a useful layman. His home is in Houston, Texas, 505 Quam Ave.

HORACE BISHOP.

POSTOFFICE ADDRESSES. Rev. A. E. Watford, Godley, Texas. Rev. R. B. Wilber, Carls, Tex. Rev. J. M. Mills, Brushy Creek, Texas. Rev. T. A. Jackson, Clairmont, Texas.

HOW THE TEXAS COUNTIES RAISE COTTON.

Table with 3 columns: County, 1914 Bales, 1913 Bales. Lists counties from Anderson to Total with corresponding bales for 1914 and 1913.

CLASSIFIED ADVERTISEMENTS

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

AGRICULTURAL IMPLEMENTS.

EVERY Plows, Harrows, Planters, Cultivators are up to date labor-saving, horse-saving and money-saving tillage implements. Visit us when you come to Dallas. Write for our farm year book. B. F. AVERY & SONS PLOW CO. Dallas. MANURE spreaders. It is a good time to invest in these sure-shot money-makers, and we have the sort you'll want when you see. Now is the time. B. F. AVERY & SONS PLOW CO. Dallas.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—MY SPECIAL offer to introduce my magazine, "INVESTMENT FOR PROFIT." It is worth \$10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTMENT FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$200. Write NOW and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

MISCELLANEOUS.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes 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. Caldwell's Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

JOURNAL OF NORTH TEXAS CONFERENCE.

By the time this notice appears the minutes of our last session will have been sent out. The greater part of them go by mail, but some go by express. If you do not receive yours in a reasonable time, notify me at Sherman and the matter will have prompt attention. The editors will appreciate it if their attention is called to any mistakes or omissions. Let the members of the conference furnish the Secretary with the information lacking in the chronological roll. R. G. MOOD, Secretary. Dec. 22, 1914.

APPOINTMENT IS OF A DOUBLE NATURE.

The appointment given me by Bishop McCoy at the session of the Texas Conference at Bay City is of a double nature. After several conferences the President of the Sunday School Board and I have decided that the distinctive Sunday School feature of my appointment can be so arranged as to set me free for revival meetings about the middle of March. Brethren who desire my services will please address me as below as soon as practicable that there may be no delay in making out the program of the conference evangelist for the year. It was the idea of Bishop McCoy and the Cabinet that toward the close of each meeting one or more days should be given to promoting Sunday School interests in the Church where the meeting was held. This will in no way interfere with the meeting, but on the other hand it will doubtless very materially aid the pastor in conserving its results. The month of January I shall spend in Nashville, studying both the Sunday School methods and revival plans of our general boards; and I shall return for the campaign of revival meetings prepared to be of the utmost help to pastors in both respects of which I am capable. Requests for meetings may be addressed directly to me. WALTER G. HARBIN, 1817 Courland Street, Houston, Tex.

NOTICE, NORTHWEST TEXAS PREACHERS.

I have mailed to J. E. Hannegan, of the Southwestern Clergy Bureau, a certified copy of the appointments of our conference. A. L. MOORE, Sec.

NOTICE.

If the brethren who gave me their subscription to the Missionary Voice at the recent session of the West Texas Conference, and have not received their paper, will please send me their address I will greatly appreciate the same. O. F. HATFIELD.

MARRIED.

SPENCER-PRICE—At the home of the bride's parents, Dr. T. C. Spencer, Miss Maggie Spencer and James R. Price, December 9, 1914. They live in the Boxville neighborhood. A. T. Cocke, pastor of the Methodist Church officiated.

COX-STILWELL—At the home of the bride, in Van Zandt County, Texas, December 13, 1914, at 4:30 p. m., Mr. Anderson Cox and Miss Susie Stilwell, all of the Central and County, Rev. Frank Everett officiating.

MATLOCK-GRAVES—At the home of the bride, near Bardwell, Texas, December 20, 1914, Harry M. Matlock and Miss Bulah Graves, Rev. G. W. Kincheloe officiating.

SHERROD-ASTON—In the home of Mrs. Emma Aston, Thornton, Texas, December 20, 1914, Mr. J. S. Sherrod, of Oletta, Texas, and Mrs. Emma Aston, nee Wilson, Rev. J. O. Jorson officiating.

McLENDON-McCOY—At the bride's home, near Turnersville, Texas, December 13, 1914, Mr. Roland McLeod and Miss Clyde McCoy were solemnized in the rites of matrimony in the presence of many friends, Rev. Mac M. Smith officiating.

MILLER-CHANDLER—At the home of the bride's parents in Gail, Texas, December 16, 1914, Mr. William C. Miller, son of the president of our bank, and Miss Winnie Chandler, daughter of our leading merchant, Rev. H. C. Jolly officiating.

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.

SINGER.

I AM now in Quinton, Oklahoma, singing for Evangelist Mike Cassidy. I will be in Texas during the month of January. Anyone needing a singer during that time can write me at Polytechnic, Texas. LLOYD P. BLOOD-WORTH.

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.

WANTED.

RAILWAY Mail Clerk Examinations everywhere soon. Commence \$75 month. Sample questions free. Write FRANKLIN INSTITUTE, Dept. 0102, Rochester, N. Y.

A METHODIST lady to teach voice and direct choir of Methodist Church in Troup, Texas. Those not efficient in the work need not apply. Write THOMAS R. MOREHEAD.

WANTED—Men and women, 18 or over, get U. S. Government life jobs, \$5 to \$150 month. Thousands 1915 appointments. No layoffs. Common education sufficient. "Paid" unnecessary. Write immediately for list of positions now obtainable. FRANKLIN INSTITUTE, Dept. 0102, Rochester, N. Y.

Dallas District—First Round.

Grand Prairie, Jan. 17, 18. Grace, Jan. 17, 20. Cochran and Maple, Jan. 23, 24. Cole Avenue, Jan. 24, 25. West Dallas, Jan. 26. Oak Lawn, Jan. 27. Duncannon and Wheatland, Jan. 30, 31. Cedar Hill, Jan. 31, Feb. 1. Oak Cliff, Feb. 3. Brooklyn and Irving, Feb. 6, 7. Trinity, Feb. 7, 10. Munger Place, Feb. 8. First Church, Feb. 14, 17. Tyler Street, Feb. 14, 15. Forest Avenue, Feb. 21, 24. St. John's, Feb. 21, 22. Ervay, Feb. 25.

Bonham District—First Round.

Bonham, Dec. 20. Honey Grove, Dec. 20, 21. South Bonham, at R. P., Dec. 26, 27. Wadon, at H., Dec. 27, 28. Ector, at E., Jan. 2, 3. Dold City, at D., Jan. 3, 4. White Rock, at W. R., Jan. 9, 10. Petty, at P., Jan. 10, 11. Ladonia, Jan. 16, 17. Bailey, at B., Jan. 17, 18. Leonard, Jan. 23, 24. Trenton, at T., Jan. 24, 25. Brookston, at B., Jan. 30, 31. Ravenna, at R., Feb. 6, 7. Telephone, at T., Feb. 13, 14. The District Stewards will meet in the study of the First Methodist Church, Bonham, Wednesday, Dec. 30, at 2 p. m. C. C. YOUNG, P. E.

Vernon District—First Round.

Vernon City, Jan. 9, 10. Kirkland, Jan. 16, 17. Tolbert, Jan. 23, 24. Chillicothe, Jan. 24, 25. Crowley, Jan. 30, 31. Odell, Feb. 1, at 11 a. m. Margaret, Feb. 2, at 11 a. m. Vernon Sta., Feb. 3, at 7:30 p. m. Quannah Mrs., Feb. 6, at 11 a. m. Quannah Sta., Feb. 6, 7. Estelle, Feb. 12, at 11 a. m. Tell, Feb. 13, at 11 a. m. Childress Sta., Feb. 14, 15. Childress Mrs., Feb. 15, at 11 a. m. Dumont, Feb. 27, at 11 a. m. Paducah, Feb. 28, 29. Lazare, Feb. 28, 29. J. G. PUTMAN, P. E.

San Angelo District—First Round.

(Revised.) Sterling City, Jan. 2, 3, a. m. Edith, at Moon's Chapel, Jan. 3, p. m. Junction, Jan. 9, 10. Sonora, Jan. 16, 17, a. m. Eldorado, Jan. 17, p. m. Water Valley, Jan. 23, 24. Rochelle, Jan. 30, 31. Eola, Feb. 5. Paint Rock, Feb. 6, 7. Ozona, Feb. 13, 14. E. B. BUCHANAN, P. E.

IT PAYS TO BE CAREFUL.

Statistics reveal a surprising number of deaths resulting from seemingly trivial injuries. For instance, a rusty nail puncture, a neglected wound which becomes festering and ends in blood poison. What was easy to prevent becomes impossible to cure. Newspapers chronicle daily deaths which would never have occurred had Gray's Ointment been on hand. It is an absolute preventer of blood poison and cures quickly and permanently all boils, bruises, carbuncles, festering wounds, old sores, ulcers and other skin maladies of every nature. 25c a box at drug stores, or a Free Sample can be had from Dr. W. F. Gray & Co., 850 Gray Building, Nashville, Tenn.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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



MRS. ELIZA ANN HONAKER.

Mrs. Eliza Ann Honaker was born February 20, 1829, in Russell County, Virginia, and came with her husband, the late W. P. Honaker, to Collin County, Texas, in 1854. After spending two years near McKinney they removed to Farmersville, Texas, where they made their home. She passed away December 8, at 8 o'clock p. m., 1914, at the home of her son, H. D. Honaker, where she had made her home since the death of her husband in 1901. She was the last remaining of the charter members of the M. E. Church, South, at this place. During all these years she had been a faithful Christian and a loyal member of the Church. The Honaker home was the preacher's home and many of those who served this charge will remember the hearty welcome and kindly ministrations as well as the substantial assistance of these good people. She was truly an ideal character; always kind and sympathetic and was a benediction to everyone with whom she met. Many people in their old age lose their sweetness of disposition, but she did not. Even in her old age she had the same genial smile and kindly welcome as of former days. She was happily situated in the home of her son where each member of the family delighted in ministering to her wants. One of her constant companions was the Texas Christian Advocate. For years she had read every line and much of it over and over again. Only in the great beyond will the true estimate of her life be possible. Truly it may be said of her, "Well done, thou good and faithful servant." Peace to her ashes. She is survived by three sons—H. D. and J. M. Honaker, Farmersville, Texas; C. M. Honaker, Sargossa, Texas—and two daughters—Mrs. A. M. Hicks, San Angelo, Texas, and Mrs. W. M. Thomas, Mineral Wells, Texas. W. P. BICKLEY.

LONDON.—Frank Weldon London was born May 18, 1909, and died August 20, 1914. He is missed by his parents, Clarence and by the neighbors. His familiar voice and prattle are heard no more here, but we will hear it again in the sweet by-and-by. He was only five years old when he died, but his faith was strong in the life to come. The day before he died he sang sweetly, "I will meet you in the city of the New Jerusalem." His funeral was held by this writer in the Methodist Church at Bailey, Texas, and he was laid to rest in the Grove Hill Cemetery. The largest congregation attended his funeral I ever saw at the funeral of a child. May God bless the bereaved family, and especially the heartbroken mother. Like David they can say: "We can't bring him back, but we can go to him." J. R. ATCHLEY.

CUNNINGHAM.—J. A. Cunningham departed this life at Pond Creek, Oklahoma, November 11, 1914, and was buried at Stigler, Oklahoma. For twenty-five years he was a Master Mason. He was born in McNary County, Tennessee, March 8, 1849. He and Miss Irene Atkins were married December 17, 1872. To this happy union were born five children; all of these, together with the wife, survive him. Rev. John D. Cunningham, one of the sons, is pastor of the Methodist Church, Calvin, Oklahoma. "Uncle Joe," as he was familiarly known, was converted when about sixteen years of age, and united with the Methodist Church. He loved his Lord and his Lord's Church. He held worthily some of her official trusts, having served as Sunday School superintendent, trustee and steward. To him his marriage vow was a sacred obligation. The heart of his devoted wife safely trusted in him; and his children now rise up and call him blessed. He filled well his place in his day and has gone to the reward of the faithful. "Uncle Joe," we know where to find you. Rest from your labors. T. W. LOVELL, Ex-Pastor.

MANLEY.—James Richard Manley was born in Macon County, Georgia, March 22, 1835. He was converted and joined the Southern Methodist Church about the age of 9 years, remaining within her communion until his death. He was married to Martha E. Starr about the year 1860. Nine children were born to them. The wife preceded Brother Manley to the other side about a year, also one of the daughters passed over last year. He brought his family to Sherman, Grayson County, Texas, in 1881, residing there and in Oklahoma alternately. He died in Noble, Oklahoma, December 10, 1914, and was buried in Texas. Brother Manley lived and died in the faith and while he spent many years as a sufferer he was always found to be interested in the kingdom and Church; his patient endurance was a lesson to all who knew him. Those left to mourn his going are: Mrs. Fannie Wilson, Pottsboro, Texas; J. W. Manley, Dallas, Texas; J. C. Manley, Minnehaha, Oklahoma; Mrs. Mattie Taylor, Brooksville, Florida; Mrs. Nancy P. Davis, Geronimo, Oklahoma; R. D. Manley, Icarne, Texas; W. T. Manley, Oklahoma City, Oklahoma, and Robert G. Manley, Noble, Oklahoma. The father and grandfather is no more amongst us in the flesh, but has left you a legacy in a life of faith which he lived. May our Heavenly Father graciously direct your minds and steps to the better country to which he has gone. THOS. H. WARD, Pastor.

BOSSART.—Mrs. M. N. Bossart (nee Masemore) was born August 5, 1883, in Rice County, Kansas; departed this life November 21, 1914, at Provident City, Colorado County, Texas. She joined the Methodist Episcopal Church, South, at Provident City under the writer's pastorate about four years ago. She was true to the Church and pastor, always interested in and caring for all the interests of the Church. Her life was an exemplary one and beautiful in her every day walk. Not only her own immediate family, but the entire community feel poorer because she has gone away. We are not like those without hope—we are going to see her again some sweet day. While we are poorer earthly speaking, we have new treasure above. She has only gone on before and awaits our coming. Weep not, her loved ones, but follow your Savior and Redeemer as she did hers and you will meet her in that better land. May the God of all grace comfort and keep these sorrowing ones. A. T. COCKE, P. C. Provident City, Tex.

TOLAND.—Frank Toland was born in the State of Michigan about 48 years ago. He came to Texas when about 19 years old. He worked for different railroads during his life in Texas. Was in the commission business in Yoakum for awhile, but at the time of his death was a hay dealer at Ganado. He was a severe sufferer through the last two or three years of his life and died in San Antonio July 20 of this year. He left a widow, one daughter—Miss Annie—two sons—Ray and Douglas—which last son died soon after the death of his father. While the writer was pastor of the Ganado Circuit Brother Toland was the only man who did as much or more for his pastor as any man on the work. He did by far more than any other member of his own congregation. Brother Toland was truly a good man. His former pastor, A. T. COCKE. Provident City, Tex.

GRAY.—James N. Gray was born May 21, 1842, at Cambridge, Ohio; was married to Miss Louise Davis, October 18, 1864; came to Fort Bend County, Texas, about nineteen years ago, the last three years living in Houston. He was an invalid for over a year. On November 29, 1914, God relieved him of his suffering and took him home. His body was laid to rest in Evergreen Cemetery (Houston). He leaves his sorrowing widow, three sons, two daughters and thirteen grandchildren. May the Spirit of God comfort the bereaved and heal their wounded hearts. F. W. RADETZKY.

GREGARY.—Ebert Gregory was born in Graves County, Kentucky, July 23, 1874; died November 17, 1914, at Waço, Texas. He had been confined to his room for ten weeks with that awful disease, palagra. He was converted and joined the Cumberland Presbyterian Church, but later joined the Methodist Episcopal Church, South, and lived a consistent Christian until his death. He leaves a wife and five children—Lillian, Joseph, Ida May, Edgar and Vera—to mourn their loss. But their loss was his gain. He often talked about dying and how he would enjoy heaven. His suffering was extreme, but his patience and his willing submission to God's will were remarkable. He rests from his suffering and waits the coming of his faithful wife and children. His body was laid to rest in the Oakwood Cemetery to wait the resurrection morning. Precious one, we will see you again. His pastor, D. A. MCGUIRE.

HALL.—Laura M. Hall (nee Ford) was born September 20, 1870, in Newton County, Texas, was happily converted and joined the M. E. Church in her early teens and lived a consistent member until her death. She was happily joined in holy matrimony to R. A. Hall August 8, 1889, and died October 8, 1914. She was the mother of nine children two of whom preceded her to the glory land. She said three days before she died that she was closer to God than she ever was in her life. The next night she tried to sing a song and closed by saying, "Bless God!" She

leaves seven children and her husband and one daughter-in-law and two grandchildren to mourn their loss. But we trust our loss is her eternal gain. We hope to meet her some sweet day in that glory land. HER HUSBAND.

TOLAND.—Aaron Douglass Toland was born September 22, 1888, at Bastrop, Texas; departed this life August 3, 1914. He was a son of Frank Toland and Laura Toland (nee Goforth). He was married June 10, 1909, to Miss Sallie Beaty, daughter of Mr. and Mrs. T. J. Beaty. To this union three children were born—Ruby, and two sons, Frank and Marshall. The writer was also intimately connected with this family while on the Ganado work. He was truly good to his pastor and ever remained loyal to him. The pastor made his home in the home of Brother Toland for several months. Besides his wife and children he leaves a mother, sister and brother to mourn his loss. His father preceded him only a short while before. His former pastor, A. T. COCKE. Provident City, Tex.

DISPOSITION OF FUNDS.

The General Education Board, founded by John D. Rockefeller, to promote education within the United States, "without distinction of race, sex or creed," and now equipped with funds for that purpose amounting to nearly \$34,000,000, will, on January 1, issue the first comprehensive report covering its twelve years' activity.

The first installment of that report, now made public, sets forth the manner in which the funds of the Board have been used. The administration of these funds is in the hands of a Board consisting of Frederick T. Gates, Chairman; Walter H. Page, American Ambassador in London; J. D. Rockefeller, Jr.; Albert Shaw, editor Review of Reviews; Wallace Buttrick, Starr J. Murphy, Edwin A. Alderman, President University of Virginia; Hollis B. Frissell, Harry Pratt Judson, President University of Chicago; Charles W. Eliot, Emeritus, President Harvard University; Andrew Carnegie, Edgar L. Marston, Wickliffe Rose, Jerome D. Greene, Anson Phelps Stokes, Abraham Flexner and George E. Vincent, President University of Minnesota.

Up to June 30, 1914, the Board had appropriated directly \$15,894,355.89. Out of funds held by the Board "to be applied to such specific objects within the corporate purpose of the Board" as Mr. Rockefeller or Mr. John D. Rockefeller, Jr., might direct, the following gifts have been made:

- (a) To the University of Chicago .....\$13,554,343.99
(b) To the Rockefeller Institute for Medical Research ..... 10,267,022.10
(c) To the General Education Board ..... 1,239,830.38
Total .....\$25,061,196.47

Thus the total benefactions already distributed to outside institutions through the medium of the General Education Board have amounted to \$39,715,720.

According to the report, the first permanent endowment, received June 30, 1905, and amounting to \$10,000,000, was expressly designed to furnish an income "to be distributed to, or used for the benefit of, such institutions of learning, at such times, in such amounts, for such purposes, and under such conditions, or employed in such other ways as the Board may deem best adapted to promote a comprehensive system of higher education in the United States." The limitations on the use of this gift were subsequently removed.

In February, 1907, a further gift of \$22,000,000 was made, "one-third to be added to the permanent endowment of the Board; two-thirds to be applied to such specific objects within the corporate purpose of the Board" as Mr. Rockefeller or Mr. John D. Rockefeller, Jr., might direct, "the remainder not so designated, at the death of the survivor, to be added to the permanent endowment of the Board." This addition to endowment was accompanied by no restriction whatsoever as to the specific educational objects to which its income was to be devoted.

On July 7, 1909, Mr. Rockefeller increased his benefactions by the gift of an additional \$10,000,000, at the same time authorizing and empowering the Board, in its discretion, to distribute its entire principal or any part thereof, and releasing the Board from the obligation to hold his gifts in perpetuity. Besides the sums above specified as contributed by Mr. Rockefeller, the Board received, April 17, 1905, the sum of \$200,000 from Miss Anna T. Jeanes for the "assistance of the Negro Rural Schools in the South."

At the present time the Board's resources are valued at \$33,939,156.89, of which \$20,918,063.80 is general endowment and \$3,021,093.09 reserve fund. The gross income from these funds for the year 1913-14 was \$2,417,079.62. In addition the Anna T.

Sister: Read My Free Offer!



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

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

Table with financial data: Jeanes fund of \$200,000 yielded a gross income of \$9231.64. The Board's appropriations up to June 30, 1914, have been as follows: Colleges and universities \$10,582,582.80; Medical schools 2,670,874.11; Negro colleges and schools 699,781.13; Miscellaneous schools 159,991.02; Professors of secondary education 242,861.09; Southern Education Board 97,126.23; Rural school agents (both races) 104,443.18; Farm demonstration work—South (including Boys' and Girls' Clubs) 925,750.00; Farm demonstration work—Maine and New Hampshire (including Boys' and Girls' Clubs) 50,876.45; Rural organization work 37,166.66; Educational conferences 18,108.23; Administrative expenses 304,794.99; Total \$15,894,355.89; New York, Dec. 16.

INTERNATIONAL RELATIONS IN AMERICA.

Our Relations with the Other American Republics. "Relations between the different American republics until now have been very largely local in character; other nations of the world have taken no great interest in them and they have not affected the world at large. The ruling America policies and traditions together with the geographical isolation of all the American republics, have given to international relations in America a quite subordinate place. But the opening of the Panama Canal, the gradual awakening in the Far East and the disastrous effects which must inevitably follow the terrible conflict now raging in Europe tend to alter greatly the position of the nations of America in their relations to the world at large. The domestic or local character of American international relations is destined gradually—perhaps rapidly—to become less pronounced. Every important act of the different American republics, whether of a national or international character, must have in the future an increasing interest to other nations of the world. These republics will be affected more and more by world movements, and their individual and collective responsibilities with respect to world civilization will be greatly increased.

Under these circumstances the need of a better understanding between the peoples of these republics must grow rapidly. This better understanding is possible through that ever-widening fund of common knowledge and experience necessary to those intimate relations of an intellectual or cultural character which form the only permanent basis of friendly international relations. Under these conditions, the accomplishment of such work as is here suggested becomes increasingly vital and necessary." These are words in which Dr. Harry Erwin Bard, director of the Pan-American Division of the American Association for International Conciliation, sums up the question of our relations with the other American republics. Dr. Bard is an expert in South American affairs. He was recently official adviser to the Ministry of Instruction of Peru; and formerly superintendent of instruction in the Philippine Islands. Last summer he

made a tour of the principal capitals of South America as leader of a company of educators representing some of our foremost institutions of learning. In his report of this tour to the Trustees of the Carnegie Endowment for International Peace, which has just been published, Dr. Bard points out how our relations with the other American republics have been until now almost exclusively political and commercial; and urges the necessity of work looking to the development of closer intellectual and cultural relations which, he says, are now almost entirely lacking. He suggests plans for the exchange of publications of all kinds; the interchange of students, of teachers, and where practicable also of university professors; the exchange of visits of prominent men of different callings and professions; and suggests the establishment of special institutes for the furthering of this kind of work, a pan American institute in this country with branch institutions in the other republics. Dr. Bard thinks more attention should be given to the study of the geography, history of early civilization and colonization in all America, and urges more adequate provisions in our colleges and universities for the study of the history, language, literature, laws, government and institutions of the other republics and similar provisions in those republics for the study of the history language, literature, laws, government and institutions of the United States. The need of wider study of the Spanish and Portuguese languages in our schools and of the English language in the schools of the other republics is especially urged. The educated American of the next generation, it is asserted, should be taught to speak English and Spanish or Portuguese with almost equal facility. The teaching of these languages should be closely related to the nations of America which use them as well as to the parent nations in Europe. Our ignorance of the other republics of America has often been asserted and no one feels disposed to deny it. It is time that steps be taken to dispel this ignorance, if only for selfish interests. Dr. Bard's report is published by the Carnegie Endowment for International Peace, and a copy may be secured by application to the Secretary, 2 Jackson Place, Washington, D. C. This is the fifth of a series of publications by the Division of Intercourse and Education of the Endowment which is under the direction of President Nicholas Murray Butler of Columbia University. It merits thoughtful reading by our educators and public men and also by our business men who are interested in South American trade.

Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is endorsed and recommended by the World's highest Medical Authorities. It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the expenses and dangers of an operation. The American Journal of Clinical Medicine Says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large proportion of cases unsuspected Gallstones will be found to be the cause of the indigestion." If you have a Bad Stomach, Gaseous Flatus, Colic Spasms, Belching, Bloating, Indigestion, Biliourosis, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, burning, biting, boring sensation or pains in the Stomach, Right Side, Back or Under the Shoulders, Appendicitis or Gallstones, write today to the Gallstone Remedy Co., Dept. 917, 219 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

GALLSTONES

May Be Cured at Home Now Without Operating. Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is endorsed and recommended by the World's highest Medical Authorities. It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the expenses and dangers of an operation. The American Journal of Clinical Medicine Says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large proportion of cases unsuspected Gallstones will be found to be the cause of the indigestion." If you have a Bad Stomach, Gaseous Flatus, Colic Spasms, Belching, Bloating, Indigestion, Biliourosis, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, burning, biting, boring sensation or pains in the Stomach, Right Side, Back or Under the Shoulders, Appendicitis or Gallstones, write today to the Gallstone Remedy Co., Dept. 917, 219 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

SUNDAY SCHOOL CAMPAIGN OF THE FORT WORTH DISTRICT.

First. Banquet for superintendents and pastors of the district in Fort Worth January 8, 7:30 p. m. Short, pithy Sunday School addresses and outlining campaign.
Second. Groups, meeting places and dates of campaign.
First Group. Missouri Avenue, Glenwood and Highland Park, Sunday, Monday and Tuesday, January 17, 18, 19. Meet at Missouri Avenue.

JNO. R. NELSON, P. E.
E. ROSEMOND STANFORD,
Chairman District Committee.
W. E. HAWKINE,
Field Secretary.
EMMETT HIGHTOWER,
Field Secretary Southern Division.

"For all the blessings which have showered upon our lives throughout the year We give Thee grateful praise, upon This day appointed Father hear!"

NEW MEXICO

Albuquerque District--First Round.
Tucson, Dec. 26, 27.
Albuquerque, Jan. 2, 3.
GEO. H. GIVAN, P. E.

Pecos Valley District--First Round.
Toyah Valley Cir., Dec. 19, 20.
Pecos, Dec. 20, 21.
Odesa Circuit, Dec. 21, 22.
Roswell, Dec. 27, 28.
S. R. ALLISON, P. E.

WEST TEXAS

Austin District--First Round.
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. 20, Berclair, at Berclair.
Dec. 23, Corpus Christi.
T. F. SESSIONS, P. E.

Castro District--First Round.
Yoakum, Dec. 19, 20.
Halliwell, at H., Dec. 20, 21.
Cuero, Dec. 26, 27.
El Campo, Jan. 2, 3.
Runge, 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.
Laverina, at L., Jan. 25, 26.
A. W. WILSON, P. E.

Lampasas District--First Round.
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. 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, Poteet.
J. H. GROSECLOSE, P. E.

San Angelo District--First Round.
San Angelo, First Church, Dec. 27. a. m.
Chalbourne Street, Dec. 27, p. m.
Sterling Cir., 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. 30, 31.
F. B. BUCHANAN, P. E.

San Marcos District--First Round.
Dec. 26, 27, Dripping Springs.
Dec. 30, Blanco.
THOMAS GREGORY, P. E.

Uvalde District--First Round.
Uvalde Sta., Dec. 26, 27.
Sabinal Sta., Jan. 2, 3.
Honda 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.
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.
Talpa, 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.
I. H. STEWART, P. E.

Cisco District--First Round.
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 Macedonia, Jan. 23, 24.
Scranton, at S., Jan. 30, 31.
Pioneer, at Picasant V., Feb. 6, 7.
Romney, at R., Feb. 13, 14.
Desdemona, at D., Feb. 20, 21.
Strawn, at S., Feb. 27, 28.
Cisco Sta., Feb. 27, 28.
Cisco Station, Feb. 27, 28.
E. P. WILLIAMS, P. E.

Cleburne District--First Round.
Burleson, at Burleson, Dec. 26, 27.
Walnut Springs, Jan. 2, 3.
Morgan, at Morgan, Jan. 3, 4.
Lilian, at Cahill, Jan. 9, 10.
Alvarado, Jan. 10, 11.
Godley and Cresson, at Bono, Jan. 16.
Ckn 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.

Corpus District--First Round.
Blooming Grove, Dec. 27, 28.
Barry and Embouse, at Embouse, Jan. 2, 3.
Buckhill, 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.
Mexico, Jan. 24, 25.
Karvin and Streetman, at Kirvin, Jan. 30, 31.
Emmett, at Emmett, Feb. 6, 7.
Frost, at Frost, Feb. 7, 8.
Purdum, at Purdom, Feb. 13, 14.
Chattfield, at Chattfield, Feb. 20, 21.
W. H. MATTHEWS, P. E.

Dublin District--First Round.
Stephenville, Dec. 26, 27.
DeLeon Cir., at Ross Ch., Dec. 30, 31 a. m.
DeLeon Sta., 7 p. m., Dec. 30.
Tolar & Lipan, at L., Jan. 2, 3.
Proctor, at P., Jan. 9, 10.
Luskalay, at L., 11 a. m., Jan. 13.
Dufan, at Pleasant Hill, Jan. 16, 17.
Iredell, at I., Jan. 23, 24.
Bluffdale, at B., Jan. 30, 31.
Hico, Feb. 6, 7.
Carlton, at C., Feb. 13, 14.
S. J. VAUGHAN, P. E.

Fort Worth District--First Round.
Glenwood, Dec. 20, 11 a. m., and Jan. 5, 7:30 p. m.
McKinley Avenue, Dec. 20, 7:30 p. m., and Jan. 21, at 7:30 p. m.
Central, Dec. 22, at 7:30 p. m.
Missouri Avenue, Dec. 23, 7:30 p. m.
Handley and Brooklyn Heights, at Handley, Dec. 27, 11 a. m., and Quarterly Conference at First Church, Dec. 28, at 7:30 p. m., and Sagamore and Sycamore, Dec. 27, 7:30 p. m., and Dec. 29, 7:30 p. m.
Boulevard, Dec. 31, 7:30 p. m.
Arlington, Jan. 3, 11 a. m., and Jan. 4, 7:30 p. m.
Muiry Memorial, Jan. 6, at 7:30 p. m., and Riverside, Jan. 10, 7:30 p. m., and Jan. 12, at 7:30 p. m.
Diamond Hill, Jan. 10, at 11 a. m., and Jan. 11, 7:30 p. m.
Polytechnic, Jan. 29, at 7:30 p. m.
Kennedale Cir., at Kennedale, Thursday, Feb. 4, 11 a. m.
Smithfield Cir., at Smithfield, Friday, Feb. 5, at 11 a. m.
Grapevine Cir., at Grapevine, Feb. 6, 7.
JNO. R. NELSON, P. E.

Gatesville District--First Round.
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 Miss., at W., Jan. 16, 17.
Oglesby, at Oglesby, Jan. 17, 18.
Nolanville, at Nolanville, Jan. 23, 24.
Copperas Cove, Jan. 24, 25.
Killeen Cir., at Buenavista, Jan. 30, 31.
Killeen Sta., Jan. 31, Feb. 1.
Evant, 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.
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, 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.
Loveace, at Loveace, Dec. 26, 2 p. m.
Abbott, at Abbott, Dec. 28, 10 a. m.
Itasca, Dec. 28, 7 p. m.
Line Street, Dec. 30, 7 p. m.
Huron, at Huron, Jan. 2, at 11 a. m.
Whitney, Jan. 2, at 7 p. m.
Kirk, at Kirk, Jan. 9, at 2 p. m.
Peoria, at Peoria, Jan. 16, at 2 p. m.
Covington, at Osceola, Jan. 25, at 10 a. m.
Preaching Dates.
Loveace, Dec. 26, 11 a. m.; Abbott, Dec. 27, 11 a. m.; Line Street, Dec. 27, 7 p. m.; Whitney, Jan. 3, 11 a. m.; Kirk, Jan. 10, 11 a. m.; Peoria, Jan. 16, 11 a. m.; Osceola, Jan. 24, 7 p. m.; Line Street, Jan. 24, 11 a. m.; Covington, Jan. 25, 7 p. m.
Preachers' Institute.
At Coolege, beginning Monday, Jan. 11 at 2 p. m., and closing at 3:30 Tuesday, the 12th.
JNO. M. BARCUS, P. E.

Waco District--First Round.
Lorena, at Lorena, Dec. 26, 27.
Hewitt and Spring Valley, at Hewitt, Jan. 2, 3.
Bruceville and Eddy, at Bruceville, Jan. 9, 10.
Mart, Jan. 17, 18.
China Springs, at C. S., Jan. 23, 24.
Mt. Calm and Riesel, at Mt. Clam, Jan. 30, 31.
Aquila, at Aquila, Feb. 6, 7.
J. A. WHITEHURST, P. E.

Waxahachie District--First Round.
Emis Charge, at E., Dec. 27.
Palmer Charge, at P., Dec. 27, 28.
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.
Ovillo Charge, at O., Jan. 9, 10.
Graham Charge, at M., Jan. 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.
Meypearl Charge, at M., Jan. 30, 31.
HORACE BISHOP, P. E.

Weatherford District--First Round.
Graford Cir., at Graford, Dec. 26, 27.
Graford Mis., at Upper Tank Valley, Dec. 27, 28.
Eliasville Mis., at Eliasville, Dec. 29, 30.
Graham, Dec. 30, 7 p. m.
Santo Mis., at Santo, Jan. 1, 7 p. m.; Quarterly Conference, Jan. 2, 10:30 a. m.
Milsap Cir., at Milsap, Jan. 2, 3.
Aledo Cir., at Aledo, Jan. 23, 24.
Whitt Cir., at Whitt, Jan. 27, 11 a. m.
Springtown Cir., at Springtown, Jan. 30, 31.
Azle Cir., at Azle, Feb. 3, 11 a. m.
Weatherford Cir., at Bethel, Feb. 6, 7.
L. A. WEBB, P. E.

TEXAS

Beaumont District--First Round.
Newton, at Newton, Dec. 27, 11 a. m.
Orange, Dec. 27, 7:30 p. m.
Burkeville, at Runkly, Jan. 2, 7:30 p. m.
Silbsce, at Silbsce, Jan. 3, 7:30 p. m.
Mt. Bellevue, at Mt. Bellevue, Jan. 9, 10.
Dayton, at Dayton, 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.
Pittsburg, at Pittsburg, 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.
Caldwell, at C., preaching Dec. 27, 11 a. m.
Lyons, at L., preaching Dec. 27, 7 p. m.
C. F. Feb. 1, p. m.
Wallis, at Oakland, Q. C. Jan. 2, 3.
Thorndale, at Thorndale, 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.
Bellevue, at Bellevue, Jan. 31, at 7 p. m.
Q. C. Feb. 1, 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.
Wheaton Sta., Feb. 27, 28.
Richmond Sta., Feb. 28, 7:30 p. m.
Rosenberg Sta., Mar. 1, 7:30 p. m.
Glenflore, Mar. 6, 7.
Somerville Sta., Feb. 3.
S. W. THOMAS, P. E.

Jacksonville District--First Round.
Brush Creek and Frankston, at B. C., Jan. 2, 3.
Neches, at N., Jan. 3, 4.
Alto Cir., at Shilo, Jan. 9, 10.
Alto Sta., Jan. 10, 11.
Keltsy, Jan. 12.
Elkhart, at E., Jan. 16, 17.
Mount Alba, at M. A., Jan. 18.
La Rue, at L. R., Jan. 23, 24.
Enatace, at E., Jan. 24, 25.
Cushing, at C., 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.
Builard and Mt. Selman, at B., Feb. 20, 21.
Transecdar, at Tol., Feb. 23.
I. F. BETTS, P. E.

Marlin District--First Round.
Kromm Cir., at Bremond, Dec. 26, 27.
Koscoy Cir., at Kosco, Dec. 27, 28.
Marquez Mis., at Owensville, Jan. 2, 3.
Franklin, Jan. 3, 4.
Durango, at Durango, Jan. 6.
Rosebud and Boheman Mis., Jan. 10.
Maysfield, at Benarold, Jan. 15, 17.
Cameron, Jan. 17, 18.
Davilla, at Davilla, Jan. 23, 24.
Buchholts, at Buchholts, Jan. 24, 25.
Gause, at Milano, Jan. 31.
Leon Mis., at Picasant Ridge, Feb. 6, 7.
Centerville, Feb. 7, 8.
Flynn Cir., at Flynn, Feb. 9.
Norange, 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.
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.
Killeen 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.
F. M. BOYLES, P. E.

Navasota District--First Round.
Anderson, at Anderson, Dec. 26, 27.
Shuro, at Shiro, Dec. 27, 28.
Grainland and Lovelady, at Grapeland, Dec. 27, 28.
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.
Navaota Sta., Jan. 13.
Madisonville Sta., Jan. 17, 18.
Oakhurst, at Blackjack, Jan. 23, 24.
Huntsville Sta., Jan. 24, 25.
Onroe 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.
E. L. SHETTLES, P. E.

Pittsburg District--First Round.
Boston Cir., at Old Boston, 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 DeK., Jan. 10, 11.

Queen City, at Queen City, Jan. 16, 17.
Atlanta, Jan. 17, 18.
First Church, Texarkana, 7:30 p. m., Jan. 19.
Hughes Springs and Avinger, at H. S., Jan. 24, 25.
Winnsboro, 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.
Dawson, at Dawson, Feb. 21, 22.
Cornet Cir., at Hamm'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.
O. T. HOTCHKISS, P. E.

Timpson District--First Round.
Teneba, at Teneba, Jan. 2.
San Augustine, Jan. 3.
Timpson, Jan. 6.
Huntington and M. at H., Jan. 9.
Lufkin, Jan. 10.
Kennard, at Ratcliff, Jan. 11.
Livingston Cir., at Providence, Jan. 16.
Livingston, Jan. 17.
Burke and Diboil, at Burke, Jan. 23.
Gorham, at Gorham, Jan. 24.
Pindall, at Pindall, Jan. 30, 31.
Mt. Enterprise, at Mt. E., Feb. 6, 7.
Garrison, Feb. 13.
Center Cir., at New Prospect, Feb. 20.
Milrose, at M., Feb. 27.
Nacochies, Feb. 28.
Appieby, at Smith's Chapel, March 6.
L. B. ELROD, P. E.

Tyler District--First Round.
Emory and Point and Emory Cir., at Point, Dec. 27, 28.
Lindale Cir., at Harris' Ch., Jan. 2, 3.
Lindale Sta., Jan. 3.
Edom and Chandler, at Chandler, Jan. 9, 10.
Cedar Street, Jan. 11.
Mincola Cir., at Olive B., Jan. 16, 17.
Granville, at Granville, Jan. 17, 18.
Ayden, at Ayden, Jan. 23, 24.
Marvin Memorial, Jan. 25.
Edgewood, at Edgewood, Jan. 30, 31.
Will Point Sta., Jan. 31.
Murchison, at Murchison, Feb. 6, 7.
Quintman, at Quintman, Feb. 13, 14.
Canton, at Canton, Feb. 20, 21.
Wills Point Cir., at Palmer, Feb. 27, 28.
Colfax, at Oakland, March 6.
J. T. SMITH, P. E.

NORTH TEXAS

Bowie District--First Round.
Bowie Sta., 27.
Bellevue Sta., Dec. 27, 28.
Burkburnett Mis., County Line, Jan. 2, 3.
Electra Sta., Jan. 3, 4.
Iowa Park Sta., Jan. 9, 10.
Burkburnett Sta., Jan. 10, 11.
Wichita Falls Mis., Wichita Falls, Jan. 16, 17.
Wichita Falls Sta., Jan. 17, 18.
Byers and Valentine, at Byers, Jan. 23, 24.
Petroia and Charles, Petroia, Jan. 24, 25.
Archer City Sta., Tuesday, Jan. 26, 4 p. m.
Henrietta Mis., Willow Springs, Jan. 30, 31.
Henrietta Sta., Jan. 31, Feb. 1.
Ringgold Cir., Ringgold, Feb. 6, 7.
Nocona Sta., Feb. 7, 8.
Blue Grove Cir., Deer Creek, Feb. 13, 14.
Vashiti Mis., Vashiti, Feb. 14, 15.
Post Oak, Post Oak, Feb. 20, 21.
Sunset, Dry Valley, Feb. 27, 28.
Crafter, Red Bud, Feb. 28, March 1.
Mergaral Mis., Mergaral, March 6, 7.
Dundick, Eagle Bend, March 13, 14.
T. H. MORRIS, P. E.

Decatur District--First Round.
Paradise, at P., Dec. 26, 27.
Bridgeport Sta., at B., Dec. 27, 28.
Mexican Mis., night of Dec. 28.
Boyd, at B., Jan. 2, 3.
Chico, at C., Jan. 9, 10.
Alvord, at A., Jan. 10, 11.
Greenwood Mis., at Kush Creek, Jan. 16, 17.
Decatur Cir., at Oak Grove, Jan. 23, 24.
Decatur Sta., Jan. 24, 25.
Bridgeport Cir., at Mt. Zion, Jan. 30, 31.
Perrin Mis., at P., Feb. 6, 7.
Bryson and Jeremy, at B., Feb. 7, 8.
Vineyard and Wesley, Feb. 13, 14.
Jacobboro Sta., Feb. 14, 15.
Roanoke and Elizabeth, at R., Feb. 20, 21.
Argyle Cir., at A., Feb. 27, 28.
District Stewards' meeting in Decatur, Dec. 22, 11 a. m.
S. C. RIDDLE, P. E.

Gainesville District--First Round.
Denton St. Sta., Dec. 26, 27.
Bonita Cir., at Bonita, Jan. 2, 3.
St. Jo Mis., Jan. 2, 3.
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.
Marvell 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.
J. F. PIERCE, P. E.

Greenville District--First Round.
Caddo Mills and Floyd, Dec. 27.
Greenville Circuit and Mission, at White Rock, Jan. 2, 3.
Quinlan Circuit and Mission, at Quinlan, Jan. 9, 10.
Lone Oak Cir., at L. O., Jan. 17.
Commerce Sta., Jan. 24.
Fairlie Mis., at Center Chapel, Jan. 30, 31.
Jones-Bethel and Wesley Chapel, at J-B., Feb. 6, 7.
Wolfe City Sta., Feb. 14.
Celeste Station and Circuit, Feb. 20, 21.
Merit and Lane, Feb. 27, 28.
C. M. HARLESS, P. E.

McKinney District--First Round.
Cartolton 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.
Farmersville, Jan. 10, 11.
Richardson, at R., Jan. 16, 17.
Plano, Jan. 17, 18.
Culina, Jan. 23, 24.
Frisco, Jan. 24, 25.
Prosper Cir., at P., Jan. 30, 31.
Blue Ridge Cir., at B., Feb. 6, 7.
Renner Cir., at R., Feb. 13, 14.
Josephine and Copeville, at J., Feb. 20, 21.
Nevada, Feb. 21, 22.
Weston Cir., at W., Feb. 27, 28.
C. W. DENNIS, P. E.

Paris District--First Round.
Blossom, Dec. 13; Q. C., Jan. 12.
Clarksville Cir., at McCoy, Dec. 26, 27.
Annona, at A., Dec. 27, 28.
Emerson, at Bethel, Jan. 2, 3.
Bonham Street, Jan. 3.
White Rock, at W. C., Jan. 9, 10.
Clarksville Sta., Jan. 8, 10.
Woodland, at W., Jan. 16, 17.
Detroit, at D., Jan. 17, 18.
Pattenville, at P., Jan. 23, 24.
Deport Sta., Jan. 24, 25.
Paris Cir., at Palestine, Jan. 30, 31.
Lamar Avenue, Jan. 31.

McKinzie Cir., at M., Feb. 6, 7.
Bogata, at Rosalee, Feb. 7, 8.
Centenary, Feb. 14.
Avery Mis., at A., Feb. 20, 21.
W. F. BRYAN, P. E.

Sherman District--First Round.
Howe Circuit, at Howe, Dec. 26, 27.
Van Alstyne, Dec. 27, 28.
Pottsboro and Preston, at Preston, Jan. 2, 3.
Wapies Memorial, Jan. 3, 4.
(Mission Quarterly Conference at West End, Jan. 6.)
Bells Circuit, at Bells, Jan. 9, 10.
Frimby, Jan. 10, 11.
Sadler and Gordonville, at Gordonville, Jan. 16, 17.
Whitesboro, Jan. 17, 18.
Collinsville and Troga, at Collinsville, Jan. 23, 24.
Pilot Point, Jan. 24, 25.
Pilot Grove, at Gray Bill, Jan. 30, 31.
(Preaching at West End, Denison, Jan. 31, 7 p. m.)
Whitesburg, Feb. 6, 7.
Travis Street, Feb. 14, 15.
R. G. MOOD, P. E.

Sulphur Springs District--First Round.
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.
Winnsboro, Jan. 16, 17.
Kely 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.
Brashear, at Sherley, 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.

Terrell District--First Round.
Kemp and Becker, at B., Dec. 26, 27.
Kautman Sta., Dec. 27, 28.
Chisholm Cir., at C., Jan. 2, 3.
Elmo Mis., at Lawrence, Jan. 3, 4.
Royse Sta., Jan. 9, 10.
Rockwall Sta., Jan. 10, 11.
Fate Cir., at F., Jan. 16, 17.
Gariand Sta., Jan. 17, 18.
Mesquite and Pleasant Mound, at M., Jan. 23, 24.
College Md. Cir., at C. M., Jan. 24, 25.
Crandall Cir., at C., Jan. 30, 31.
Mabank Mis., at M., Feb. 6, 7.
Soury Cir., at S., Feb. 13, 14.
Hutchins and Wimer, 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.

NORTHWEST TEXAS
Big Spring District--First Round.
Gail Mis., at Gail, Dec. 26, 27.
Stanton, Jan. 1.
Andrews, at Andrews, Jan. 3, 4.
Seminole, at Seminole, Jan. 9, 10.
Stanton, preaching, Jan. 9, 10.
Talboka and Slaton, at Slaton, Jan. 23, 24.
Lamesa Mis., at Liberty, Jan. 30, 31.
Lamesa Station, Jan. 31, Feb. 1.
Brownfield and Plains, at B., Feb. 6, 7.
O'Donnell, at Prude, Feb. 13, 14.
Big Springs Mis., at Center Point, Feb. 20, 21.
Big Spring Sta., Feb. 21, 22.
Post City, Feb. 27, 28.
Wilson Mis., at Wilson, March 2.
Coahoma, at Vincent, March 6, 7.
W. H. TERRY, P. E.

Hamlin District--First Round.
Vera, at Vera, Jan. 2, 3.
Spur, at Spur, Jan. 9, 10.
Jayton, at Jayton, Jan. 10, 11.
Claremont Mis., at Claremont, Jan. 16, 17.
Rotan, Jan. 20.
Aspermont Mis., at Aspermont, Jan. 23, 24.
Aspermont Sta., Jan. 24, 25.
Hamlin, Jan. 29.
McCaulley, at McCaulley, Jan. 30, 31.
Sylvester, at Sylvester, Feb. 6, 7.
Rule, at Rule, Feb. 13, 14.
Rochester, at Rochester, Feb. 20,

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

**POLICY AS TO GIFTS.**

The second installment, made public today, of the report of the General Education Board, founded by John D. Rockefeller, sets forth that the three main features of the policy of the Board in making gifts to colleges and universities are:

- (1) Preference for centers of wealth and population as the pivot of the system.
- (2) Systematic and helpful co-operation with religious denominations.
- (3) Concentration of gifts in the form of endowment.

**Colleges Located in Cities.**

Of the hundreds of colleges and universities struggling for existence at the time the General Education Board was established, thirty-four, privately founded, had endowments valued at \$200,000 or more.

Of these thirty-four, twenty-three were situated in cities and growing towns. The eleven situated less favorably had \$10,000,000 in endowment, and less than 6000 students; the twenty-three more favorably situated had \$12,000,000 of endowment, and almost 60,000 students.

The 400 that had less than \$500,000 endowment each were nearly all situated in rural communities where they were waging a sad struggle for means and students.

Moved, therefore, by the foregoing facts and considerations, the General Education Board has by preference selected for assistance institutions situated within a field where students could be easily procured, where the fostering care of a prosperous community could be counted on, where an appetite for knowledge and culture could be readily stimulated and gratified. At the same time it has not passed by older institutions, otherwise located.

**Denominational Institutions.**

The second factor of immense importance particularly in the early days of development, is the relationship of the college to a religious denomination. It has been already pointed out that religious bodies have very unwisely overmultiplied colleges, thus scattering students and resources.

But, on the other hand, they are entitled to the credit of having founded and maintained most of our really substantial private foundations. Their loyalty to the college has as a rule not ceased even where the denominational relationship no longer holds.

Yale, founded and long controlled by Congregationalists, is still their pride, even though in scope and ideal it has little in common with the small college established to provide an educated ministry for the denomination; Princeton owes as much to Presbyterianism; Brown to the Baptists.

Of the newer colleges and universities out of which the future Harvards, Yales, Princetons and Browns must come, most of them are of denominational origin, and most are still the objects of denominational care.

An effort to develop a system of higher education in the United States requires therefore constant and sympathetic co-operation with denominational organizations; only thus can certain promising institutions be aided; only thus can a movement toward concentration of denominational effort be promoted.

**Importance of Endowments.**

It was tentatively estimated that an efficient college should enjoy an income from endowment covering from forty to sixty per cent of its annual expenditure. Moreover, the expense of conducting colleges and universities is bound to increase with the cost of living, the competition for trained teachers, the enlargement of the boundaries of knowledge, and the increase of specialization.

In order that they may obtain and retain competent teachers, the colleges must be financially strong and secure. Support by fees and by contributions to meet current expense is too precarious to sustain the elaborate organization of a modern institution of learning.

It was decided, therefore, that the gifts of the General Education Board should be made to endowment and on such terms as were calculated to draw further funds to and arouse other in-

terests in the selected institutions. There was the further consideration that buildings, grounds, apparatus, scholarships, can all be more readily obtained through gifts than can the endowment necessary to meet the expenditure they entail.

New York, December 19, 1914.

**AN APPEAL TO CONGRESS AND THE PEOPLE OF THE UNITED STATES FOR AN ADEQUATE ORIENTAL POLICY.**

The awakening of Asia and her rapid acquisition of important elements of occidental civilization inaugurates a new era in world-history in which Asia is to play a new and increasingly important role. Whether that role shall be one of peace, goodwill and mutual co-operation, or one controlled by increasing suspicion and fear between the East and the West will depend largely on the attitude of the Western nations themselves.

It has seemed to many of our citizens who have become familiar with the questions raised by this more intimate and ever-increasing contact with the Orient that the United States might well adopt a more adequate Oriental policy. Therefore, be it

Resolved, That the Commission on Relations with Japan appointed by the Federal Council of the Churches of Christ in America urge upon Congress and upon the people of the United States the importance of adopting an Oriental policy based upon a just and equitable regard for the interests of all the nations concerned, and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

(Signed)

- CHARLES R. BROWN,
- HAMILTON HOLT,
- WILLIAM L. HAVEN,
- CHARLES R. HENDERSON,
- E. R. HENDRIX,
- JEREMIAH W. JENKS,
- ALBERT G. LAWSON,
- FREDERICK LYNCH,
- FRANCIS J. McCONNELL,
- JOHN R. MOTT,
- FRANK MASON NORTH,
- DOREMUS SCUDD,
- ROBERT E. SPEER,
- GEORGE E. VINCENT,
- AMOS P. WILDER,
- SYDNEY L. GULICK, Representative on International Relations.
- CHARLES S. McFARLAND, Secretary.

Commission on Relations with Japan, appointed by the Federal Council of the Churches of Christ in America.

**AN ACCIDENTAL DISCOVERY.**

Blotting paper was discovered purely by accident. Some ordinary paper was being made one day at a mill in Berkshire, England, when a careless woman forgot to put in the sizing material. The whole of the paper made was regarded as useless. The proprietor of the mill desired to write a note shortly afterwards and he took a piece of this wast paper, thinking it was good enough for the purpose. To his intense annoyance the ink spread all over the paper. Suddenly there flashed over his mind the thought that this paper would do instead of sand for drying ink, and he at once advertised his waste paper as "blotting."

There was such a big demand that the mill ceased to make ordinary paper, and was soon occupied in making blotting paper only, the use of which soon spread to all countries.—Apples of Gold.

No nation can boast of a monopoly of inventions and discoveries, but since the war opened Germany has justly been credited with great development in this line, especially in chemistry.

**Southern Methodist University**

**A FINANCIER EXHORTS.**

All Southwestern Methodism is acquainted with Mr. Henry D. Lindsley, of Dallas, the financier philanthropist, whose efforts contributed so largely to the securing of the great bonus for Southern Methodist University, and whose untiring efforts in behalf of the University have contributed much to its success. Recently Mr. Lindsley wrote the University a strong letter, pledging himself and his influence to the making of the opening of Southern Methodist University, September, 1915, the greatest event of religious education in the Southwest. He expressed all confidence in the integrity of the Methodists and in the fulfillment of their contract with the city of Dallas. A copy of the letter reaching Bishop McCoy brought from our beloved presiding Bishop the following comment:

way the people and preachers pay up at Texas Conferences show very clearly that they do not believe that all the time the days are cloudy, and that they know the sun is just underneath, yea, already peeping out from behind the clouds of business pessimism that have been hovering over us.

Send in your checks, small though they may be, we all know that the sands of the shore are small, but the many make the great banks over which the storms cannot come, and we want to be able to meet all of our obligations promptly and to not lose faith one minute in our good folk back of us. That we never expect to do. Thank you one and all for your splendid co-operation. Come to see us when you are in Dallas and let us show you what we are doing.

**REV. J. P. CHAMBERS, OF WEST TEXAS CONFERENCE.**

Realizing that young preachers of this day and time have necessarily to become intimate with various and sundry volumes, especially on history and theology, our good young brother, Rev. J. P. Chambers, of the Pandora charge, has sent to the University an order on Smith & Lamar, agents, for \$10 to be used as the nucleus for a great library on these two subjects. The Publishing House is to put in such books as will multiply not only the young preachers, but the demand for choice literature among students at S. M. U.

A little exhortation on this subject might not be untimely. There are thousands of magnificent personal libraries in the State of Texas, that on the death of the present owners will be scattered abroad to persons not interested in their definite lines of thought. There are many preachers in Texas who have volumes on hand that lack very much of having been thoroughly consumed, which volumes they might profitably place on the shelves of the great library at S. M. U.

Only those who have had personal observation can appreciate the scramble for the "right" book, when students have under consideration some one of the great problems of the day. It has been said that the best of instructors can not do more than to stimulate the student irresistibly to secure the "right" book, and to absorb it.

Brethren, do not leave your libraries that represent years of study and toil, to persons that do not want them, and whose only purpose for them will be storage in some warehouse or cellar or garret. If they are good books, invest them in the lives of your successors. We need not assure you that they will be gratefully received and properly taken care of.

**CONTRIBUTIONS TO THE LIBRARY**

Among other contributions to the books for the Library received during the past week were twelve volumes of the Encyclopedia of Religious Knowledge, published by Funk & Wagnalls sent us by Rev. J. T. Kirkpatrick, of Appleby, Texas, which is a valuable addition indeed, and one which will doubtless be used extensively by the student body.

Judge and Mrs. N. W. Finley, of Dallas, contributed not only a number of valuable books, but also several bookcases as well.

By the time that classes begin in September, 1915, we expect to have many books sent in by friends of the University, as we have already received advance notice of several such gifts that will be forthcoming during the year.

A very handsome contribution to the Library has been made by the Carnegie Endowment for International Peace, same being the Report of the International Commission to inquire into the conduct, causes and effect of the Balkan War.

The Library is also the recipient this week of a contribution comprising two large books, which contained what was most emphatically not "trash." He was very particular not to send anything without merit and worth, some being very rare and all of them valuable and certain to be of much use, especially in the Theological Department, including some splendid reference books.

"The Lariat," the student body newspaper of Baylor University, has an interesting notice on the Church affiliation of the students, and we note that the Methodist Church comes second to the Baptist in the number of those attending that University.



**BISHOP EDWIN D. MOUZON.**

Bishop Mouzon is now comfortably established at 2312 Oak Lawn Avenue, Dallas, and is here as a partisan of Southern Methodist University and will give a large portion of his valuable time, without salary, to the interests of Christian education, as designated by the General Conference, in Southern Methodist University. There will be no uncertain step in the progress of the University with the Bishop's great heart and hand at the helm.

In this connection it is well to state that the Theological Department of Southern Methodist University will open in September, 1915, as ordered by the General Conference and each of the Annual Conferences participating in its ownership and control. Doubtless hundreds of young preachers are now anxiously looking forward to the great event, and no heart in our great nation will be happier than that of Bishop Mouzon when he sees a truly great Theological School firmly established, doing the work so needed by the Church in the interest of the people at large.



**R. H. SHUTTLES.**

The above is a likeness of the new lay trustee of Southern Methodist University from the North Texas Conference.

Mr. R. H. Shuttles is one of the leading men of the city of Dallas, a devoted member of Ervay Street Church, and a most excellent President of the Young Men's Christian Association of the city of Dallas. Modest, enthusiastic, he is yet nevertheless widely known as one of those business men who never fail to bring things to pass. It is certain that he will stand for nothing less than that the University shall come up to the standard set by the General Conference, fully prepared to meet the needs of the Methodists of the great area west of the Mississippi. Dallas people have confidence in him and his careful attention, systematic methods and his unflinching business judgment will guarantee to the Church and friends everywhere an administration that from every direction spells efficiency.

**A LETTER FROM TEXAS CONFERENCE.**

Mr. Frank Reedy, Dallas, Texas.  
Dear Sir: Am enclosing you check for \$400, part of the one thousand I subscribed in 1913, at which time I paid \$200, making \$600 paid up to date. Kindly give me credit for same and send me receipt of this amount.  
Wishing you success in your great undertaking.