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TEXAS CHRISTIAN ADVOCATE

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The Modern Mind and the Mystery of the Incarnation

THE approach of another Christmas season brings us face to face with the theme of all themes—the Incarnation, or the doctrine of God manifest in the flesh.

The Incarnation is Christianity's great mystery. The judgment of the apostle nearly 1900 years ago is still the judgment of men today. God manifest in the flesh was the superlative mystery to Paul and it is still the superlative mystery today (see 1 Tim. 3:16).

The doctrine of the Incarnation, however, ought not to find inhospitable minds in modern men. For, what other man in all history so often has been halted upon the frontiers of solemn mysteries as the modern man?

Was life ever fuller of mysteries than today? Is not Borden B. Bowne right when he says that all progress in philosophy and science has made the problems of fundamental existence more and more mysterious?

Surely there never was a day in human history when the sane scientist was more willing to confess the limitations of scientific knowledge. Let the reader ask himself this question: Of what have we ultimate knowledge?

What is life? Where is the scientist who can tell us? The manifestations of life we know; the conditions of life we perhaps know better than any who have lived before us. That life is a strange, subtle something which resists death we know. But no scientist has yet appeared who can define the fundamental essence of life.

The task is no whit easier for the scientist when he undertakes to define the fundamental essence of things commonplace in the lives of men. Light, electricity, ether, gravity and a hundred other things lead straight to boundary lines of inexplicable mysteries.

But, is the modern mind inhospitable to these mysteries? Do any of us wish to be done with life because we cannot understand its mystery? Do any of us refuse the service of electricity because we cannot understand its mystery? Do we not rejoice in that inexplicable something which makes existence on the earth possible even though we cannot understand the mystery of gravity? Has any one of us refused bread because he cannot understand the processes by which the grain of corn has become translated into poems and songs? Our plea at this Christmastide is that modern men shall give to Christianity's supreme mystery the same hospitality of mind which they give to life's other mysteries. Let men test the incarnate Christ as they test electricity. Let men give themselves to the incarnate Christ as they give themselves to gravity. Let men feed upon the incarnate Christ as they feed upon the mysterious power of the grain of wheat.

The result of such hospitality of mind admits of no more doubt: in the realm of religion than it does in any other realm. The incarnate Christ will repeat and reproduce Himself as truly in the life of the surrendered man as the mysterious grain of wheat transforms itself into the tissue and muscle of him who appropriates it. Each is susceptible of indubitable test. Try it.

"Behold, I bring you good tidings of great joy, which shall be to all people"

CHRISTMAS



The Incarnation A Divine Necessity

CAN an argument be made for the Incarnation which will establish it in the mind as a fact? The author of "The Fact of Christ," the Rev. Dr. Simpson, of Glasgow, says not.

"There is but one thing," says he, "that will meet this, only one thing that enables us to say not merely 'I cannot deny it,' or 'I admit it,' but—what is a great deal more—I believe it.' That one thing is to perceive the need of it." The Incarnation "appeals to us as a truth only when it appeals to us as a divinely necessary truth."

The great author we believe to be very happy in his statement. It may be doubted if more can be done for modern men in the matter than to show them the divine necessity for the Incarnation.

How else could God have given us the last word about Himself and his love? His power is revealed in the universe about us; his wisdom is seen in the marvelous adaption of faculties to things; his beneficence is witnessed in his provision for our creaturely comforts; his interest is revealed in the teachers which He has sent; but his love?

How else could He have revealed his love, his deepest, divinest love, except by entering our flesh? Is not the very essence of love self-giving, burden-bearing, unselfish service?

The mother-love we know only as we watch the pale face from day to day at the bedside of the sick child. The quality of self-giving now appears. And likewise it is only as we see the weary Christ giving the last ounce of his sympathy at the grave of his friend that we get any adequate picture of God's love. Only as we see Him going about and doing good do we get a glimpse of the daily life of God. Only as we see Him enduring the contradiction of sinners do we get a view of the inexhaustible patience of God. Only as we see Him smitten and reviled and at last hanging on the tree do we know, to its last limit, the love of God.

How else, we ask, could God get us rightly to appraise ourselves except by entering our flesh?

The Incarnation is a revelation of the nature of man quite as much as it is a revelation of the nature of God. So known are God and man that God finds it possible to express his life through human life. So noble is the human intellect that God can make himself intelligible in terms of human thought. So capacious is the human heart that the mighty God can love in terms of human love.

The worth and value of human life are felt for the first time when it is realized that the everlasting Father, without a denial of his nature, can live his life in terms of human life. Our nature may be garrisoned temporarily by devils, but in the beginning it was after the likeness and in the image of God. And concerning its nobility the Incarnation is the last word.

The method of our work in the world must be the method of self-giving, self-emptying, self-effacing, and how else could God have taught us such save by the self-effacing of the Godhead in the incarnate Christ?

The Song Of The Angels---"Peace On Earth!"

THE FIRST CHRISTMAS TREE IN AMERICA.

It may be of some interest to the young people to know who originated the Christmas tree in this country. The credit and honor of introducing this beautiful custom in America belonged to Mr. August Ingard, Mr. Ingard brought the idea of the Christmas tree from his home in Wetzlar, Germany, where he was born. He came to this country over seventy years ago, as a young man, locating at Wooster, Ohio, where he lived until his death. After Mr. Ingard had crossed the waters to the new world and located in Wooster, and the first Christmas came, he became very homesick when he thought of the festivities which at that very time were in progress in his fatherland. Desiring to present the Christmas scenes of his old home to his friends here, he secured a spruce bough and with some bright colored paper and candles and a few simple ornaments cut out of tin, he made what is believed to be the first American Christmas tree. The people of Wooster, which was then but a mere village, came in large numbers to see the tree, and this new feature of the holiday season created wide interest and enthusiasm. At that period the importance of the Christmas season was growing more rapidly than it had ever done before, and the introduction of the Christmas tree therefore at this time could scarcely be styled premature. The next year many of the people of the town brought branches of spruce trees into their homes, and the popularity of the Christmas tree increased after this rapidly and soon spread to other towns and cities. About ten years afterwards, in 1851, the Christmas tree was introduced into the Church. This was done by Rev. H. C. Schwam, a German Lutheran minister of Cleveland, who was president of the German Evangelical Lutheran Synod of Missouri and Ohio for twenty year. Rev. Schwam was born in Germany also, and came to Cleveland seventy year ago. Cleveland, which is now the sixth city of the United States, was at that time the center of a great deal of religious intolerance, and anything in the nature of an innovation was looked upon with horror. Remembering the Christmas tree in Germany, Rev. Schwam arranged for a Christmas celebration in his church in Cleveland. He secured a spruce tree and decorated it with tinsel, candles, popcorn, apples and candy. This tree caused considerable excitement among the other denominations. People said such celebration was sacrilegious and idolatrous, and they prophesied that it would bring down the wrath of God upon those participating in such a celebration. Members of Rev. Schwam's Church were even boycotted for a time in their business, their accusers claiming they had engaged in an idolatrous worship before the tree; and it is said that a few members of the Church were threatened with discharge by their employers if they ever again participated in such a Christmas celebration. The next year, however, this Church had another Christmas tree, and kept it up year after year; and as time went on feeling against the custom subsided until it has become a universal custom. The children of the Sabbath Schools of all denomination now look forward eagerly for the time-honored Christmas celebration with its well decorated tree, and no doubt many of our Churches are planning for such a celebration this Christmas. At the time of Mr. Ingard's death many of the city papers throughout the country published his picture and the story of his first Christmas tree, referring to him as the "father of the Christmas tree."—Rev. W. H. Hubbell.

THE CHRIST AND CHRISTMAS.

The time draws near the birth of Christ. Christmas fastens our minds upon the Christ. The years come and go only to make dearer to the hearts of men the marvelous wonder of Galilee. The Christmas tide is a time of joy because the Christ lives anew in the lives of men. Our hearts are strangely warmed at this blessed season because he enters into them in fuller fashion and supps with us. Well may we, his followers, celebrate this world event, because all of liberty and light and peace that we enjoy is ours through his gracious influence and his vasty dreams for the children of men. If Christmas means anything, it should mean joy and peace and the consciousness of liberty. As we draw near the birth of Christ, an awareness of his greater power in the twentieth than in the first century dawns upon us, for in the power of his resurrection he is infinitely greater than he was walking in the flesh under the Galilean sky. It is a bless-

THE WISE MEN

By FRANCIS M'KINNON MORTON

Away in the desert in days of old
The wise men dreamed of the Christmas star;
And laden with spices and gifts of gold,
They followed its promise afar.

And seeking their King from an unknown land,
They walked apart from the courtly feast
And prayed for the sign of the King's command
And followed his star from the East.

They followed it close till it stood above
The manger low, where the Christ child lay,
And hallowed the poor with his smile of love,
That long ago first Christmas Day.

And ye who are wise in the world today,
And seeking yet for the Christmas star,
Remember it takes its radiant way
Wherever his lowly ones are.

If still ye would hearken the King's command,
And still the signs of his message read,
Then gather your gold with ministr'ring hand
And seek for the children of need.

Wherever you gladden a young child's heart,
Or soothe the tears of another's pain,
In the Christmastide ye have found your part.
The Christ in your heart is born again.

San Antonio, Texas.

ed Christmas thought to realize that he can mean more to us now than he meant to his followers in the long ago. We shall do well this Christmastide if we become possessed of such a divine discontent that we shall not rest easy unless the Christ enters our hearts as guest and dwells with us in peculiar fashion throughout the whole season and fills our lives with all his fulness. If the season fails to bring to us a finer conception of his goodness, a larger vision of his power and a deeper longing to be like him, so far as we are concerned it will be a failure; for he is the central fact and the abiding reality of the Christmas time. O Christ, thou who didst so graciously and so wondrously give thyself to us that we might enjoy larger liberty and sweeter peace and fuller life, help us at this time that we may see thee more clearly and follow thee more nearly and love thee more dearly than ever before in our Christian experience.—Rev. R. O. Lawton.

WHAT THINK YE OF CHRIST?

Really, now, what do you think of Christ? About as you are to celebrate his natal day, what do you think of him, of his character, his spirit, his truth, his word and his work in the world?

What does your life testify as to your thoughts of Christ? Does it honor him, emulate his example, prove that you are his true follower?

Does it, now? Be honest with yourself and with God and tell the truth. Do you feel Christ near you? Are you trusting in him? Is it your fixed purpose and sweetest thought to lay your head upon his bosom and rely upon him when you die? Is it?

Years ago, when Miss Frances E. Willard was in life's full strength, she gave a Bible talk in Nashville, Tennessee, on the topic, "What Think Ye of Christ?"

Unostentatiously, but with great energy, she got right down to her subject and pressed the issue home.

Ably, persuasively, tenderly and womanlike, she urged the question upon her hearers until moistened eyes throughout the great audience witnessed to the deep impression made as she closed her remarks with these words:

"I pray we may all die with the name of Jesus on our lips. When my eyes are sifted full of the dry dust of death, when my ear has grown too heavy to know my mother's voice, then shall I look to see a Vision tender and benignant bending over me through the gloom. Then I long to feel the clasp of a hand that is as strong as it is tender. So will you. Those who have spoken of conscience as a vagary, the religion of Jesus Christ as a cunningly devised fable, and the love of the Savior as a myth and feverish dream, will sigh over the departure from their father's creed and mother's prayer. I pray that we may all be able to answer this question which I have asked you with that response which will proclaim your eternal safety when you shall be brought before the final Judge."—Selected.

THE MESSAGE OF THE DAY.

By Hoyt M. Dobbs, D. D.

Nineteen hundred and fifteen years ago a man called Jesus was sent and came into the world with the message that God is the Father of all men and that all men may become the sons of God. He delivered that message, and was crucified, dead and buried. Now after the lapse of twenty centuries we have met in another hemisphere to commemorate his birth and to profess our faith in the truth which he revealed and for which he laid down his life. We are not compelled to do this. The truth has made us free. The eyes of five hundred million people are turned today toward the birthplace of a man whom they never saw. This is not without cause. The acts of his apostles, the philosophy of history, and the trend of modern times seem to indicate that his work is to be imperishable.

The men who have most closely identified themselves with his plans have been the world uplifting men. Under his leadership the moral velocity of the world has been accelerated. The momentum of millenniums appears to be behind his purposes. It remains, therefore, for us to enter the secret place of the most High and to learn anew the meaning of the high destiny to which he has called us and to bend our wills into conformity with his will, that the kingdom of heaven may come upon the earth. To be the sons of God, to be brothers to the race, to toil patiently upon the slopes of service, to fear no more the meaning of death, to forgive as he forgave, to have eternity in our hearts, to love with a love everlasting—this is the message of this day to all mankind. Fort Worth, Texas.

CHRISTMAS BRIEFS.

Merry Christmas!
Will the Christmas spirit penetrate the slums?

Will there be any empty stocking where you live?

Yes, of course there is a Santa Claus. That is one of his names. He has another name; it is Love.

At Christmas we remember, with poignant feeling, the dear departed dead. Today we catch again the light of their eyes and hear their voices, sweeter than any music. Today is holy. Today is Memory's day. Today the impossible is again our own.

Yes, it was while the "good" man slept—the "good" citizen, the "good" Church member, the "good" parent—that the enemy got in his work sowing tares. It is because of the sleeping sickness where there ought to be vigilance, that things are so bad, so weak, so slow, so defeated.

Yes, we are all children when Christmas comes; or, being no more young, our children grown and gone, our partner in life long years in heaven, we drop a tear at recollecting the dear, dead days when Christmas meant so much in children's glad surprises. Children again. Yes, Christmas of all days is full of meaning to all of us children. We are all children in God's kindergarten, when Christmas comes.—Selected.

OUR GLAD FESTIVAL DAY.

Christmas is generally accepted as the anniversary of the birth of Christ. The date may be arbitrary, as the gospel does not state exactly when Jesus was born, except that he was born in the night.

During all the Christian centuries, however, the whole Western Church, and since the fourth century the whole Eastern Church, have unanimously agreed upon December 25 as the true anniversary of our Savior's birth. It must therefore have some authority to support it.

Certain it is that no better date is ever likely to be found for celebrating so auspicious an event, and it is likewise certain that as long as Christians live they will celebrate some day in commemoration of One whose birth was hailed with so much joy, whose word was law, whose life was a matchless example to all mankind, whose death meant life to the world and whose influence has gone on increasing with unparalleled rapidity since he ascended up on high.

From time immemorial the giving of presents on Christmas has been a general custom. In the middle ages the festival degenerated in revelry. During the Reformation it took a more religious cast. Throughout its history it has been regarded as specifically a children's feast.

In the Roman Church it has always been celebrated with accompaniments not pleasing to the Protestant world.

When our forefathers came to New England they therefore resolved to abolish everything that savored of popery, and hence abolished every holiday and saints' day in the calendar, Christmas with the rest.

In 1659 the general court of Massachusetts issued a special order against observing Christmas, attaching a penalty of five shillings fine for each offense, and this law was enforced to some extent for over thirty years.

But the people did not forget Christmas, and in due time the custom of observing it rendered the law non-effect and it was repealed. This was well. Suitably observed, the festival has a good influence. With the young especially it is a glad occasion, and most people are made to feel young on Christmas day.

Let it be a day of rejoicing. Remember the poor. Honor Christ in thought and deed. But for God's great gift of his Son, the world would have known no such day for either gifts or worship.—Michigan Christian Advocate.

"Remembrances of benefits conferred upon others is the greatest joy of Christmas, and the most abiding comfort of advancing years."

When Whitefield was once asked whether a certain person were a Christian or not, he answered: "I do not know. I have never seen him at home."

"Do you find in yourself a tendency to feel depressed? Rise above it, friend. Shake it off. Being a Christian, melancholy is hardly becoming to you. Were you a sinner, you might well feel blue. The wicked are never happy however prosperous, and the good are never wholly miserable however unfortunate. Isn't that true of you?"

A CHRISTMAS PRAYER.

By W. G. Rabe, San Antonio, Texas.

At this glad season of the year when all our hearts are attuned to high endeavor and pulse in unison with the fond desire to bring the sunshine of happiness into the homes and hearts of those less fortunate than we, gently remind us in the course of our ministrations that what Christ said concerning the poor is as true today as it was when he dwelt and labored upon earth. May we understand more fully that while it is good and laudable to spread cheer and extend a helping hand to the deserving poor and needy during the Yuletide season, it is perhaps better and of more enduring benefit to do a little of it at all times and seasons of the year.

Give us the wisdom and the insight to realize that we, who are able, minister best to the wants of our fellowman by not withholding from him the opportunities that may enable him through earnest effort to help himself.

Bring home to us the truth that much, if not all, of the misery in this world is due in large measure to man's inhumanity to man, and to his insatiate greed for pelf and power.

Guide our every thought and action, lest in some moment of forgetfulness we stray from out the path of probity, and thereby increase rather than diminish the sum-total of human misery.

Awaken within us a profound desire to understand in all its fullness the true significance of the religious sentiment implanted within us, and help us, we pray, to pattern all our daily actions in accordance with its noblest promptings.

If, in a moment of anger, as sparks fly upward, we are sorely tempted to return evil for evil, whether by word or deed, whisper in our ear that two wrongs will never make a right.

Last, but not least, instill in our hearts a true sense of gratitude for the manifold blessings showered upon us; and on the other hand teach us to bear in a spirit of resignation and patience the tempests of adversity and affliction that may at times sweep full upon us!

CHRISTMAS LOVE.

Love is the keynote of the Christmas season. The greatest mystery of life is love. Who has not sought to sound its unspeakable depths? Who has not felt its all-compelling power? Who has not surrendered to its irresistible force?

Romances are built about it. Wars have been fought for it and religions based upon it.

Love is the dream of the poet, the puzzle of the philosopher, the theme of the novelist and the song of the minstrel.

Love links all the human race. Its note of victory is heard in the royal court and in the peasant's cottage. The song of love is on the lips of the proudest queen and of her humblest subject.

It is the stimulus of parental affection in the home and of patriotism in the nation. Brave men die for it and noble women perish that they may bear its sweet incense with them to the grave.

How sweet and tender is this splendid attribute of mankind. In its smiling presence, anger, bitterness and strife melt away. How much more has the world to hope for from love than from envy, malice and hatred!

In this period of worldwide distrust, of resentment against economic conditions, of protest against authority, human and divine, and widespread defiance of law, can we not turn aside at this Christmas season for a moment and learn anew the lesson of love?

When we shall have learned that lesson, we shall also know the better and fuller meaning of obedience, contentment and peace.—John A. Sleichner, in Leslie's.

"The light of Christmas is Christ."

"The glory of Christmas is Christ exalted."

"Peace on Earth," the Christmas song, does not sound so very well when howitzers are belching hate.

"Do you feel poor? Have you met with losses? Well, he who loses a valuable commodity and gains wisdom, probably gains more than he loses. So rejoice with us."

God save you, merry gentlemen! It's Christmas day today; God grant you peace; God grant you health; God grant you love's sweet song. God save you, men and brothers! God grant a glad New Year; God bless the world, each war flag furled, and stop the war cloud fear.

"Quit sinning, my brother. Now is a good time to swear off. Christ made no allowance for sin, but forgave the sinner. This is the beauty of his gospel—it cleanses away sin. Grace does not tolerate sin, but roots it out, destroys it. Had there been no sin in the world Jesus would not have died. His view of sin is written in blood. His hatred of sin is shown by death. His love for the sinner and his desire to see the soul made free from sin are exhibited by the cross. "While we were yet sinners Christ died for us." God would if he could remove every trace of sin out of this world, and the announcement of such a result would make a perpetual Christmas and awaken an eternal jubilee before his throne."

The Almost Christian

By REV. W. H. HUGHES, Dallas, Texas.

There are two distinct classes of people in the world. One is hopelessly vicious; the other is composed of people who are more or less inclined to serve God and get to heaven. The first is represented by Ephraim, of whom it is said, "He is joined to his idols; let him alone." They have doomed themselves. They are so given over to reprobacy of mind that they may believe a lie and be damned. They are in a sad and hopeless condition. The other class have a desire to do right and get to heaven, but, in their ignorance and depravity, need line upon line and precept upon precept; and, hence, the teaching of the Bible is especially directed to them in the way of reproof, instruction and warning.

The teaching of Christ was a warning against the Pharisees and other formal religions, not that the Pharisees were worse than others, but the very reverse. They were the most moral and, externally, the most religious. But many of that day, as in this, were trying to live religious without religion. We mean without the new birth, or regeneration, which was then and is now an utter impossibility.

In the parable of the ten virgins the Master has divided this second class, who are trying to get to heaven, into two separate classes. Half of them were wise and half were foolish. (See Matt. 25:1-13). The Master is here discussing the general judgment, but in this parable he gives us a description of the lives of his professed followers and the results thereof. He says: "Then in the day of judgment the kingdom of heaven (the Church) shall be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. Five of them were wise and five foolish. They that were foolish took their lamps and took no oil with them; but the wise ones took oil in their vessels with their lamps." They all went forth, or started, upon an equal footing. They were all virgins or members of the Church. They all started out for the same purpose, to meet the bridegroom, or the judge of all the earth. The wisdom of the wise is found in the fact that they sought the new birth, or the oil of salvation, in their hearts, while the others did not take this precaution without which, Christ tells us, no man can see the kingdom of heaven. They failed not because they were hypocrites, but because they foolishly failed to comply with God's law. Hence Paul tells us: "If a man strive for the mastery, yet is he not crowned except he strive lawfully." (2 Tim. 2:5). After the wise virgins were admitted into heaven the door was shut, but so sincere were the foolish virgins that they came and said: "Lord, Lord, open to us." But he said: "Verily, verily, I say unto you, I know you not." In the parable we have a clear case of five out of ten members of the Church who were almost but lost. In the two men who went up into the temple to pray, one a Pharisee and the other a publican, we have the same ratio of failure and success. They were both worshippers of the true God, but one told of his own righteousness, while the other acknowledged his sins and sought divine pardon. Christ tells us the latter "went down to his house justified."

When I see the lightness and indifference with which the importance of the new birth is treated by the Church I am alarmed. When I read the above texts with others of the same import I am ready to ask, with the disciple, "Lord, are there few that be saved?" His answer is: "Strive to enter in at the strait gate, for I say unto you, many shall seek to enter in and shall not be able." Again Christ tells us: "Strait is the gate and narrow is the way that leads to life and few there be that find it; but wide is the gate and broad is the way that leads to death and many go in thereat."

All this may be called pessimism. Better let godly sorrow lead us to repentance that needeth not to be repented of than to let optimism ruin us.

Christ said to Nicodemus: "Except a man be born again he cannot see the kingdom of heaven." The most successful strategy of the devil and that which misleads more well-meaning people than all else is found right here. If the devil can persuade a man to join the Church and go through all its formulae is sufficient, he has that man precisely where every Pharisee was in the day of Christ; hence the many warnings of Christ against this fatal error. Christ placed the righteousness of the scribes and Pharisees side by side

with true religion and said: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no case see the kingdom of heaven."

In applying this solemn declaration to ourselves let us inquire how far did the righteousness of the scribes and Pharisees go and thereby learn whether our righteousness exceeds theirs or not. They were brought into covenant relations with God at eight days old by circumcision. The rich young man who came to inquire what good thing he must do to inherit eternal life was a Pharisee and Jesus loved him. So exemplary was his life that he said he had kept the commandments from his youth up. Christ did not dispute the truth of his statement. He then asked the Master: "What lack I yet?" "Go, sell all thou hast and give to the poor and come, follow me." Our good work can never save us. We must follow Christ in regeneration. The thing in which our righteousness must exceed that of the Pharisees is in the new birth or regeneration.

With this example before us and Christ's statement, how any man can believe that a child can be raised up so that he will not need regeneration or the new birth, I cannot understand. He may be able to say, "All these things have I kept from my youth up" and yet, if he follow not Christ in regeneration, Christ will reply: "One thing lackest thou yet, and that is the new birth without which no man can see the kingdom of heaven."

And the young man went away sorrowful, as every unregenerate sinner will in the judgment. When we set our heart upon any great enterprise and almost succeed, and yet fail, it brings the most poignant and realistic sorrow known in this world. But how indescribably sad will it be in the judgment to the man who only had the form of godliness and denied the power thereof when he knocks at the door and repeats: "Lord, Lord, have we not eaten and drunk in thy name and in thy name done many wonderful works?" When God shall answer from within, saying: "Depart from me, I never knew you." Acquaint now thyself with him and be at peace; thereby good shall come unto thee."

As much of the teaching of Christ was directed to the scribes and Pharisees, both in warning and reproof, many people conclude they were the worst of men. The very reverse of this is the truth. They were the most orthodox and, externally, the nearest true religion, but, alas, they stopped short and lacked the one thing needful! That was regeneration or the new birth, without which Christ told Nicodemus no man can see the kingdom of heaven. Hence Christ says: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no wise enter into the kingdom of heaven."

With these facts before us let us briefly inquire how far their righteousness went, and then decide whether our righteousness exceed theirs. They believed in the true God. They had the Old Testament Scriptures. They were circumcised and brought into covenant relations with God at eight days old. The young man said he had kept all the commandments from his youth up. They fasted twice a week. They paid a tithe of one-tenth of all they had. They kept the Sabbath. They believed in the resurrection and future rewards and punishment. They were strictly moral and went through an elaborate ceremony morning and evening. But, alas, the thought of regeneration or the new birth was impossible and they were ready to ask: "How can these things be? Can a man enter the second time into his mother's womb and be born?" Right there his righteousness fell fatally short and Jesus told him without the new birth no man could get to heaven.

Reader, is your righteousness equal to theirs in the non-essentials, and have you exceeded them in the experience of regeneration or the new birth and witness of the Spirit without which it is impossible to live a Christian life? No training in the Sunday School is a sufficient qualification for a happy and successful Christian life. Religion is not training, but a new creation or spiritual birth, which John Wesley tells us is always instantaneous. Almost is but to fail. I would to God that all our people were not only almost, but altogether such as St. Paul, who was instantaneously converted and was not only almost, but altogether a Christian.

It would be just as easy to train a

bird to fly without wings as it is to train a man to live and die a successful Christian without the new birth. Either is an utter impossibility. Renewal by the Holy Spirit is the only thing which can enable us to soar above the carnal mind and realize, at last, the promise of the Master: "Ye that have followed me, in the regeneration, when the Son of Man shall come into his glory, shall sit upon twelve thrones, judging the twelve tribes of Israel." Almost is to lose all, but all is well that ends well.

As we close this article we repeat one episode between the Master and his disciples which every reader can interpret for himself and which fully settles the question as to duty here and the results in the judgment, both as to the almost and altogether Christian: "Lord are there few that be saved?" His answer was: "Strive to enter in at the strait gate. I say unto you, many shall seek to enter in and shall not be able."

In the judgment will not God hold the preacher responsible for the death of the almost Christian who fails to emphasize the importance of the doctrine of the new birth?

Dallas, Texas.

SHULER IN TROUBLE AND PICKET OUT OF ORDER.

H. G. H.

R. P. Shuler is one of the healthiest Methodist preachers, physically and spiritually, I know. He is a captain on any field and a hero in any fight. Did you ever hear his voice and see him in action on the floor or preaching on the streets? Men with dull ears and stupid brain become as lively as crickets when once they catch his eye and feel the power of his lungs. And yet, young, popular and with a great work in his hands, he writes in the Advocate of December 9 and says: "I am writing these words with a sad heart." It's about \$800. What's \$800 to the Empire of Texas? Why, H. D. Knickerbocker will hand over to B. O. Shuler that \$800 and never miss it. I know the man. It takes me, in my old age, a long time to write his name, but he has filled my pocket when it was empty. The idea of being scared at \$800? Is it Knickerbocker's when he snapped in that ungracious motion? Come now, Knicker, no more of this. If you would keep up your reputation of getting money where no other man could get it, look into Shuler's plea and you will see that he says, "Let fly your pen and tongue—plank down the cash—or forever after hold your peace."

But another and a harder case comes up. L. L. Pickett, in Nashville Advocate of December 10, on our "Order of Worship." Pickett has wandered about too much. He has lost the unity of harmonies. He would swing too loosely in the act of public worship. He fails to see that young preachers greatly need our beautiful form of public service and that old men make a botch of things without it. His eye is dim and he cannot see the botch. Who expects such men as D. L. Moody, Charles G. Finney, Sam Jones or Abe Mulkey to use it at every service? Order is nature's first law and Methodism is the highest formal expression of spiritual nature. "Romanism gone to seed!" Bosh! The old Puritan preachers in Connecticut and Massachusetts used to pray two hours and then preach three hours on the assurance of being sent to hell—and the Church without a stove—until the people felt almost like hell was their first choice out of the two conditions. I am willing for L. L. Pickett to try to keep the Baptists out of mudholes, but I don't want him to muddle a form of worship as beautiful and splendid as ever made the old Jews shout: "Glory to God in the highest!"

There is a growing tendency among thoughtful people to read the Bible in connection with one of the meals when the entire family is together. This, too, in homes where each individual is accustomed to read some passage prayerfully each day in the quiet of his own room. Somehow, those who enjoy this family hearing of the Word go forth to their appointed task for the day brighter and more encouraged for the problems which they are bound to meet. For throughout the hours of toils they know that the other members of the home circle have the same thought in mind and are being cheered by the same glorious message. The day goes far more easy as a result. Is your home giving this strength to its members? —Rev. Ralph Welles Keeler.

THE BIBLE IN THE HOME.

Every religious movement has its ups and downs, but if one perishes utterly another arises in its stead as regularly as the stars of heaven.

What Will the Church Have to Give?---Christ

By REV. A. S. CAMERON, Idabel, Oklahoma.

That the United States of America is a child of destiny has for years been freely predicted. Prophecies have been made on every hand as to what we were destined to be, and the place we, as a nation, shall have to take as a world power. What we are to be is no longer a matter of prophecy, but a great, stern reality. Within the last thirty days the United States has become the creditor of the world. We are the banking nation of the earth. The gold stock in this country now is one billion eight hundred and sixteen million.

The religion of Europe as a national force has failed. In the very face of the noblest interpretation of the Christ that Europe has been able to give, the countries are in the midst of a whirlpool of slaughter.

The universities of Germany are closed, no doubt. If they are not they might as well be. The world wants no more of a civilization represented in a university life that will breed such strife as is now on. England and France are bound to suffer likewise. They can no more be held up as the light of the world for men to seek wisdom in them.

There is possibly little doubt but that the United States will be the arbiter when the war comes to a close. Mr. Eucken, in his book, "The Problem of Human Life," has this to say about our country: "When we consider them the opinion might be justified that never, at any one time, upon any one people were such difficult problems imposed. But there need be no doubt that American life will be successful in their effective solution. This life has a grand style; it overcomes opposition with perfect clearness, and moves along simple lines; it has much energy, freshness and warmth; it is rich in possibilities which are still slumbering but which will be awakened; it has a very great abundance of personalities—men and women—who are self-supporting, who have a strong consciousness of moral responsibility, and who work with supreme fervor and unwearied zeal for high ends."

However true these statements may be to our condition of course we cannot say, but they do certainly indicate we are coming into a place of responsibility in shaping world ideas, and moulding world civilization which strikes some of us with awe, and makes us feel like we have been caused to stand before the Christ, the chief ambassador, ready to be sent forth to all men.

To the mind of the writer the last thing the United States should do is to feel that we have become very rich and very popular, therefore we will enter into our glory and feast on our blessings. No, this condition only calls for a more rigid censorship of our lives, more fervent self-denial, more friendliness, and a clearer and more controlling interpretation of spirituality.

When the war is over the influx to our country will no longer be confined to the illiterate and poor, but we are destined to have that finer class constituted of professors, students and preachers. These are to be imbued with American ideas, and returned to their home land to become leaders in all the avocations of life. What have we to give them?

The question of National Government must receive close survey. We are no longer to rule the North and South, but we are, with our influence, to rule the world. Mr. Bryce, that noted Englishman, when he was returning from his American ambassadorship, said in substance, "You have a great country here; don't you make a mess of it." The people at the head of our great Government must be a type of the noblest and best American citizenship.

The question of the type of our universities must pass the examination. What will we have to give the European student here when he comes? A weak solution in the future is not going to satisfy. When men come to our shores seeking learning it will be in pursuit of truth. A university truckling at the feet of benefactors will not satisfy them. They will be seeking the deeper and more substantial things of a noble ethics and pure spirituality.

I truly believe it is time, at least that Methodism were asking herself the question, What has our Church to give the world? The answer we give will be typed by the interpretation we are going to give the world of the Christ. The world has not yet found a solution of the Christ. When they

listen to us as religious teachers they will be listening to hear what we have to say about the Christ. I believe Germany has egregiously failed in interpreting Him. They have given themselves over to the field of criticism and testing of sources, and have failed to discover his Deity. There is today a large element of suspended judgments in regard to Christ's Deity within ministerial ranks of our and other orthodox Churches. A vicious Church cannot be built around such an undefined attitude.

The New Testament is a unit on the Deity of the Christ. If any writer fails at apprehending all that that means, and does not set forth his Deity in clear terms the works which such a writer records as having been done by him tell the tale just as conclusively. If the Churches of our great country are to propagate a religion that will save the world and satisfy the deepest spiritual needs of the human soul, and at the same time harmonize with the best there is in the age in which we live, we have got to give a larger interpretation to the Christ. The miracles have never been harmonized with the body of truth; the deistic elements of Christ's character have never been appreciated, and the age in which we live has produced men, whom, if our Christ surpasses in greatness, he must be interpreted upon another basis. If Christ was God he was omniscient. What does this mean? He knew all things. He at once encompasses all, and far beyond the greatest discoveries of the age. All that is true in the universe was perfectly acquainted with it. All the realm of physics, chemistry, biology, sociology (?), astronomy, geology, philosophy, all were perfectly known to him. Mr. Edison has discovered nothing in regard to electricity in the presence of our Christ. The medical world has made no discoveries where he is. No disease was incurable to him, and he did all with the slightest effort.

Only upon the basis of the omniscience of the Christ are the miracles at all reasonable. The day of magic is passed. We no longer believe in enchanted men and women. If a man is to be looked up to, today, he must make good. If Christ did the miracles attributed to him (and I believe he did them all, and many, many others), he knew what he was doing, and his works were based upon the clearest understanding of all things involved in the things he did. Lazarus was dead, he raised him from the dead. How? By being perfectly acquainted with all things connected with life and death. Some few small instances seem to indicate he was limited in knowledge. It is more likely that the author of the written document was mistaken.

John, in the prologue to his gospel, takes pains to set forth the Deity of Christ in measured terms. He had been the most closely associated with him, and had understood the language of Christ and appreciated that he was God.

The other eternal attributes of him may be enlarged upon in the same way, and they all fit him perfectly.

Furthermore, the Deity of Christ is the only basis for a complete system of philosophy. In the Christ religion and philosophy will some day grasp hands. The universe has never yet found a center. It will be found in the future in the Christ. He made the universe. The entire cosmos has passed out into existence moulded by his wonderful intellect. How impressive and clear are John's words, "By him were all things, and without him was not one single thing made that exists." The philosopher of the future is to learn philosophy sitting at the feet of the Christ.

When the world then comes to our door to ask of us the mystery of the universe, we should have but one tale to tell them, "Look to the Christ." When they come and ask us to interpret the Bible to them, we ought to have but one story to tell, "Look to the Christ; he will explain it." When the world comes and asks us about the validity of the works of this century, we must point them to the Christ, and tell them we have not yet to any degree approximated his acquaintance and control over the natural world. When they come asking us about the sin problem, we will refer them to our God Christ, whose grace saves—grace, that all abounding, all enduring, all sacrificing love that the Christ revealed on the cross—will save any soul that will look.

Service is the stuff out of which characters are made. We should always be rescuing somebody.

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NOTES FROM THE FIELD

VICTORIA.

The year has opened well with us at Victoria. Several new members have already been received. The pastor has made about a hundred calls to date. The people have been most kind and cordial. Salary fixed for the year at \$1500 and paid to date. Prospects good for a great year.—Wallace M. Crutchfield, P. C.

DUNCANVILLE-WHEATLAND.

We have been very cordially received in the beginning of our third year's work on this charge. On Wednesday night a crowd several times the usual size gathered at the church for prayer meeting. I don't remember when we ever received such a pounding. Just an item or two: One sack of "country sausage" that weighed eighteen pounds, a bunch of frying-size chickens. We hope to show our appreciation of the kindness of this people by doing work that will count for the Master during the year. There is promise of substantial growth in every department if we will only give ourselves to prayer and work as we should.—C. P. Combs.

ROBERTS AVENUE, BEAUMONT.

We have been returned for our second year's labor with the Roberts Avenue Church. No minister ever served a better class of people. They have received us whole-hearted. Last year was one of growth for our Church. We had 110 accessions, sixty-one on profession. Over two hundred added to the Sunday School. Our success was due in a great measure to the efficient work done by Brother Powers' four years. At the first meeting of the Board of Stewards they took an increased assessment of \$100 over last year for the pastor's salary, fixing it this year at \$1500. The appropriation has been taken off. Every department of the Church is in fine condition. We are expecting, by the help of God, to have a good year.—H. T. Perritte.

BLOSSOM.

We had a fine message given us today by our beloved pastor as an introduction of his fourth year's service with us. And we all rejoice that we will have his pleasant smiles and Christian example to lead us through another year; and not only is the Church rejoicing, but our whole town, regardless of Church affiliations, and the Church is earnestly praying that this, his fourth year, may far excel the past three in awakening those in darkness to accept the light given them through the death of a crucified Savior. Sylvan, however, will get one-fourth of his time, which we regret. But the Word says, "Go preach my Gospel to every creature." Therefore we quietly submit.—J. N. Daniel, Dec. 12.

BARDWELL.

While reading the Advocate this afternoon, there was a knock at the parsonage door, when two of my Oak Grove stewards, I. B. Gaultney and Robt. Fowler, announced they had something for the preacher's family, also for his horse and cows, two wagonloads of hay, corn, meat, flour, meal, lard, potatoes, turnips, etc. We soon discovered this was not any paper sack pounding, but one that counts for something. Have had many poundings during my ministry, but this one surpasses anything in all my experience. Such evidences of appreciation on the part of my good people at Oak Grove stir a preacher to do his best for them in all the work of the Church; but the language is not adequate to express our appreciation. May God's richest blessings be upon them and their children and may this year be a great one in their history.—G. W. Kinchloe.

FROST STATION.

Just want to say that we are so glad to have our preacher, Rev. J. Eugene Matlock, his good wife and son, Ray, with us for another year. I feel that God had a hand in sending him back, for he has done for us what no one else has. We did a great work last year, both financially and spiritually, and we are starting out on one of the greatest years in the Church's history of Frost, and by the help of God we will reach the goal. Our Sunday School is growing every Sunday. We have a wide-awake superintendent, W. T. Stevenson. We are using the graded literature and find it much better than the old. At our midweek prayer meeting we

study the lessons in the "Legion of Honor Training Course," our pastor being the teacher, and we have great crowds both old and young. We are glad that we can truthfully say we have one of the best and most spiritual preachers in the conference. That is saying a good deal, since we attended conference at Corsicana and heard those great sermons. He gets letters from all over the State wanting him to hold meetings. We miss him very much, but are glad to know we have a man that has God for his leader and wherever he goes he wins many souls for Christ and we are praying that this will be the greatest year of his ministry, and we wish and pray this may be a great year for the Advocate.—Mrs. Ella Johnson.

DAWSON.

We arrived at Dawson, our new charge, last Saturday. We received many kindnesses from the good people here from the time we arrived till the present. Last Sunday we had good and appreciative congregations. We start out hopeful of a great year's work. Last night we had a splendid prayer meeting with an attendance of about thirty. Tonight the good people of the town, representing three Churches, came to the parsonage and gave us a liberal pounding. The thoughtful stewards also handed us \$65 cash. We rejoice that we are to labor with such a fine people and trust we may be able to minister to them in spiritual things. We left many good friends on the Red Oak charge who had been exceedingly kind to us. We find many new friends that we have already learned to love.—I. E. Hightower, Dec. 9.

CANEY, OKLA.

I thought I would step in and tell you how well we are pleased with our work in Oklahoma. This is our first regular work in the ministry, and you don't know how much we are enjoying it. Wife and I are just as happy as can be in our little parsonage. I think it would be impossible for people to enjoy themselves any more than we. The people are so kind and royal, and besides, they know what a Methodist preacher likes to eat. When wife and I arrived they had the pantry filled up with good things to eat. Such a pounding you never saw as they gave us. They pounded us with all kinds of goodies too numerous to mention. I have a nice work here with as good people on it as ever lived in any country. I am praying that God's richest blessings will rest on this people and their labors. Pray for us, brethren, that we may accomplish much good and that we may spread the kingdom of God mightily in these parts of the earth this year.—C. B. Davis, P. C.

MART.

We are pleased to report that our former pastor has been returned to this charge and it is putting it mildly to say to the great delight of our people, both in and out of the Church. We can adopt the language of a correspondent of the Mart Herald concerning his return and say, "It is no surprise to his congregation that he was returned to us; in fact, it was confidently expected to be so, because both his pastoral work and pulpit ministrations have been such throughout the past year as to bring him into high favor with the people, while his report to the Annual Conference was such as to recommend him to that body for a return to the same field of operation." His people showed their appreciation by giving him a large audience—in fact a "full house"—on the first preaching occasion after his return. Now let them keep it up after the same fashion through the year if they would have the very best results. Brother Lindsey is a preacher who could fill acceptably any pulpit in the conference and is the sort to wear well. He is a clear thinker, a logical reasoner, a forceful expounder, an earnest exhorter, and, withal, a notably upright character and—I had a most said—conspicuously product in his intercourse with the people and yet, it must be said, without the appearance of such constraint as might militate against a proper degree of congeniality. A happy combination truly! As every department of the Church is well organized for service, and as the preacher and people are both pleased with their relations to each other, we may confidently expect, and should faithfully work for, a pleasant time and a profitable outcome as a result of the present year's work.—J. I. Campbell.

MART.

We have had a most cordial reception on our return to Mart for the second year. On Thursday evening the members of the Church gave a reception to the pastor's family such as I have scarcely seen in life. A hundred or more came, and when they left we discovered that Santa Claus had been in the kitchen, leaving an abundance of good things to eat. Our Church work is very encouraging in its outlook for the new year. Two hundred and fifty-eight in Sunday School last Sunday. Splendid congregations at both hours for preaching. We set as our goal this year, first, to pay all indebtedness and have a gracious revival with at least one hundred additions to the Church and to raise the conference collections. My splendid Board of Stewards look well after the support of the pastor. They raised the salary \$200 and collect it monthly. Woman's Missionary Society and children's work are doing well. Pastor and family delighted at our return and hope for great year with these good people.—C. E. Lindsey.

NEWARK, ARK.

Dr. W. H. Evans, of Dallas (better known as "Wild Bill"), has been with us for thirteen days and will remain with us for another week. Brother Evans has labored incessantly, achieving by God's help such results as to amaze even the most sanguine among us. He is truly the "children's" evangelist. They crowd to the front to hear him expound the good old story of Jesus and his love. Henceforth to the Christian people of Newark "Wild Bill" will be the synonym for paternal gentleness and Christian bravery. He is one of the few preachers to whom I can turn over my Church, people and pulpit with perfect confidence. His experience, piety and faith in God thoroughly qualify him for his great work. He knows how and God knows that he knows how. What dynamite is to the rock, Brother Evans is to sin. Brother Evans stands at the head of the rank as a trainer of children. They all love him and beg him to hold more children's services. He has done untold good here. I love him because I believe him to be a pure-minded Christian gentleman. I verily believe that I am a better man and a better preacher for having been associated with him in this meeting. I hope that the neighboring towns and adjacent communities will avail themselves of the opportunity of hearing him. No words of mine can adequately express my appreciation of him. The old, the young, the wise, the unwise alike tremble under the message of this godly man. He has done wonderful things for Newark, where we are glad, of the people who thronged to hear him not more than half were able to get into the church. We have received forty additions to the Church, twenty-seven joining in one night.—L. B. Hankins, Pastor.

SAN MARCOS.

We are endeavoring to make this a year of sane evangelism in this place. The Church membership, we believe, will see its great opportunity for personal evangelism before many moons. We have moved up a few notches with the "Coale-Huston" Campaign which closed last night. These men need no fulsome eulogiums, and desire none. The labor speaks for itself and all over Texas their work abides. All the pastors of the town, in a building holding 2000, gave royal support to the services. Room was needed many times. "Christ" was the preacher's theme—the singing was of Him, and the "Christ-consciousness" is alive in many who had not given Him room before. Many Church members were revived; an hundred and more gave their names for Church membership on profession of faith. Thirty-four gave themselves to the work of the ministry and the missionary field; this in a most impressive consecration service. A good Presbyterian lady shouted when her boy, a noble boy, went forward, publicly acknowledging his call to preach. The great audience was not only moved during this service, it felt itself in God's immediate presence while laborers were answering His call, in many cases unanswered for years. Fine young men and women these! Bro. Coale knows how to preach to great audiences without employing methods. A "Spirit-filled and Spirit-led" life, one "born from above" and kindred New Testament truths are his hobbies. Bro. Huston sings the Gospel persuasively and is a leader of a chorus to the manor born. His "Win-One" club of young people had a maximum attendance of 240 and the work done there will show itself in the future

activity of the Church, I am most confident.

The meeting did not take the Churches out of the pastor's hands as many meetings have done. We are ready for a year of harvesting I verily believe.

Every second man in San Marcos is an unbeliever; yes, in "good" San Marcos! A much greater proportion in many towns of South Texas, I dare to believe.

How we need sane evangelists; evangelistic pastors and Church members hastening, as did Andrew, to bring another to our Lord! Three hundred and sixty-five days are not too many in a year.

If the Holy Spirit leads, let us have a campaign about Easter time. Holy season, that, but many dangers lurk around the observance of "seasons" and "days." Then, too, no campaign unaided by the Spirit, whose office work it is to convince of sin, righteousness and judgment, can build the Kingdom.

The habit we have fallen into of announcing "1000 additions" to the Church, when more than three-fourths of them only moved across the city or in from the country, is pitiable. Six or eight moving households, such as we all know, could make that sort of thing possible.

I rejoice that the note of old-time Methodist evangelism is being sounded over and over in some of our Texas Conferences.

United prayer and constant labor, not on the housetops, but in the dusty highways where the Master walked will give us a Church of power, in the travail of whose soul thousands, not won born from above, shall come to know the joys of the life hid with Christ in God. D. EMORY HAWK.

RAMBLINGS BY C. A. TOWER.

Reading the minutes of the North Texas Conference in the Christian Advocate of December 9 set me to rambling. Thirty-nine years ago I landed a few miles west of Cooper, Texas, from top deck of a Texas mustang, and among the rubbish I carried was a Methodist Church certificate. Rev. L. P. Smith, then a young man, now on the retired list, was pastor on the Cooper Circuit. He received me into the Church early in the year 1877 at Prairie Dell on Long Prairie. The next year Rev. L. F. Palmer was sent to our work and received my young bride into the Church. Dr. J. H. McLean was presiding elder, and what a great man I thought he was, and I still think the same way. And there on the superannuate list I find the names of many more of my old friends in my boyhood days—H. M. Pirtle, the polemic, and J. C. Weaver no less so; J. A. Stafford, the eloquent; James McDougal, the Nimrod; J. N. Hunter, wise in council; B. T. Hayes, under whose ministry I was licensed to preach, and W. A. Edwards, Chairman of the Committee on Admissions, who ground me to powder and helped me much to find that I was a fool; John R. Allen, who taught my admission into the conference, (on good grounds, however), and a host of others of whom the world was not worthy. I suppose these have all forgotten me, as I have been down in the big woods so long. Transferred to this conference by the General Conference of 1894. On the firing line all the while, receiving better appointments than I deserve, and now still in my strong young manhood, serving Athens Station, one of the very best in the Texas Conference, and rejoicing with my more recent friends of the North Texas Conference, W. A. Stuckey, R. C. Hicks, J. M. Sweeton, J. T. and W. J. Bludworth and others too numerous mention, who are still alive and making good in the Master's service. Well, I just wanted to write these lines and breathe a prayer for the final triumph and Christian victory of all of these and to express my heartfelt thanks that my life has been touched and made better by having known these good and great men of God. C. A. TOWER.

Athens, Texas.

KENNARD CHARGE.

At the recent session of the Texas Annual Conference, held at Longview, Texas, November 19, 1915, the good Bishop read out this scribe's name for Kennard charge, for which we were well pleased indeed. This is our second year for this charge, and we sincerely hope that we may have a great year and much good be accomplished. We are glad indeed that we are able to say that, in many respects, last year was a good year, but on account of the storms and short crops we were not able to make as good showing at conference financially as we hoped to be able to do. We can say sincerely that we did the best we could. In regard to our last year's work, from a spiritual point of view, we had a good year. During

the year we had something like eighty conversions and reclamations, with fifty-odd accessions to the Church. Thirty-two of the above number were received into the Church on profession of faith and baptism. So we wish to say for all these things which were accomplished we give God all the glory. We were not able to send in as many new subscribers for the dear old Texas Christian Advocate as we hoped for, but by no means did we neglect to speak of this great Church paper. We are well pleased, Doctor, with the great paper you are putting out for us. Now, may we say in conclusion for this write-up, that we have resolved to make this the best year of our life that we have yet experienced in the ministry? We want to be a better Christian and live a more devoted life as a preacher of the blessed Gospel of Jesus Christ. We want to live the Christ life, a life that God can put his divine approval upon from day to day. We also desire to see more souls brought to Jesus this year than in the old year, which is now past and gone. Brethren, pray for me and my work. Pray that our good, loving Heavenly Father's blessings may be with us this year. Blessings upon you, Doctor, and all the readers of the Advocate family.—R. C. Callaway, P. C.

THANKSGIVING SERVICE AT ASHERTON, TEXAS.

On Friday evening of last week a union service of Thanksgiving was held in the M. E. Church. Immediately upon entering the church the attention was claimed by the unique decorations. The railing and the top of the organ were covered with branches from orange trees, bearing ripe oranges, which were grown here. The front of the desk was also trimmed, the center being a large bouquet of bogavillae blossoms. The music was by twenty-four of the members of the Mozart Club, one of Asherton's musical organizations, under the direction of Mrs. Joel Dean, with Mrs. Robert Conley as organist. The program opened with a processional, "Onward, Christian Soldiers," followed with prayer by Rev. Wm. Knight. Between the first and second Scripture lesson by Rev. Warlick, the new pastor, the choir sang the Anthem, "The Earth is the Lord's." Rev. Warlick began his sermon by giving special reasons for thankfulness as expressed by many persons prominent in Church and mission work and in business life as published in the Sunday School Times. No other nation on the globe has such good reasons, or so many of them, as have Americans. One special thing mentioned was the wonderful progress of prohibition of the liquor traffic in foreign countries, notably those now engaged in war. In our own country on January 1 next there will be twenty States without open saloons. Another special cause of thanksgiving for Americans, the speaker declared, is the fact we are the only great nation in the world not engaged in the present awful war. Mr. Warlick made a very favorable impression on his audience and his address was received with strong evidence of approval. He gave hearty thanks to Mrs. Dean and the Mozart Club for arranging this enjoyable service, a sentiment which the whole congregation heartily applauded by giving the Chautauqua salute during the closing song.—Mrs. W. T. Smith.

THE OKLAHOMA CITY DISTRICT MEETING.

Rev. W. M. Wilson, presiding elder of the Oklahoma City District, called the pastors of the district to meet in Epworth Church on Tuesday morning, December 7, the district stewards to meet with the pastors at 2:30 p. m. of the same day. A fine attendance of the pastors resulted and there was held one of the most enjoyable conferences in the history of the district. Following an inspiring address by the presiding elder, in which he outlined in general certain plans for the year, the morning was devoted to an informal discussion of the vital issues that face the preachers of the district. "A revival in every Church in the district," and "every charge a 100 per cent charge" were two slogans which the pastors enthusiastically adopted at the suggestion of Brother Wilson. The need of a great revival campaign and some of the means to its promotion received much attention, with the result that a Committee on Evangelism was appointed and vigorous resolutions adopted looking toward an earnest revival effort throughout the district. At the noon hour the hospitable home of the presiding elder was thrown open to the pastors and District Stewards and all present had the happy privilege of joining in the

celebration of the nineteenth anniversary of the marriage of Brother and Sister Wilson. An elegant luncheon was served to the thirty guests, felicitous speeches were made by Judge Ed. Vaught, Dr. Frank Barrett and Brother Wilson, and a most delightful social hour spent in the district parsonage. In token of their appreciation of Mr. and Mrs. Wilson their guests presented them with a beautiful silver casserole, and with it was the sincere wish that they may celebrate many other anniversaries with as much joy and happiness.

In the afternoon the District Stewards met for their usual duties, but their meeting was far from formal or uninteresting. Live discussions marked the proceedings as the financial issues were threshed out, but with complete harmony and a feeling of optimism regarding the outcome of the year just beginning. No more vigorous or faithful servants of the Master may be found anywhere than among the official laymen of the Oklahoma City District.

Brother Wilson begins his second year with a strong hold upon the people of the district, and with a situation that promises an unusually fine year in all the charges. The district is well organized, the pastors are hard at work, and there is a spirit of enthusiasm among both preachers and laymen that augurs well for work. The presiding elder is to be especially congratulated that he begins the new conference year under such auspicious circumstances.

R. L. OWNBEY,
St. John's, Oklahoma City, Okla.

CLIFTON METHODISM.

Sunday, December 11, was a big day for Methodism and Methodist people in the beautiful and picturesque little city of Clifton.

Stated succinctly, the morning and evening sermons by our new pastors, Rev. H. Lee Vincent and presiding elder, S. J. Rucker, respectively, were marked by unusual power and peculiar adaptation to the personal needs of two large and responsive congregations; and this incident reminds us that strong, practical sermons, applicable to a given situation, are mighty factors in the development of Christian character, and its first fruits—potential service. Both sermons were drawn from texts of Scripture susceptible of practical interpretation of the simplified ethics of Christianity as exemplified in the life of Christ who "went about doing good."

"Let this mind be in you which was also in Christ Jesus," Brother Rucker used the above text at the night service as the basis for a strong and impressive plea for willing workers, saying that God and conscience and duty and glaring poverty and distress of suffering humanity were calling upon men everywhere, in every walk of life, to bring their money and their influence and powers of whatsoever kind to the relief of outstretched hands of men, women and children crying for help. "Character," he said, "is seen to be great only in the Christlike service of lifting men up."

Brother Rucker dwelt at length along the line of social service and made a profound impression upon his hearers.

Brother Vincent preached his first sermon here at 11 a. m., and, truly, it struck "fire." The discourse was based on the life and character of the "Good Samaritan," as reflected by the brotherly deed done to the man who "fell among thieves." He eloquently portrayed the benevolent character of the Good Samaritan as a prototype of Him who came to serve others, and whose character shines in Holy Writ as the very antithesis of those selfish or indifferent men who are concerned only about their own welfare.

But few Methodist preachers, I dare say, will assume their new pastoral duties this conference year under more favorable auspices than Vincent.

For reasons, accountable and unaccountable, Methodism has been tediously slow in the process of development at this place; but evidently a new era inspiring with renewed activities in the membership has dawned upon us, and, under the divine guidance, the entire congregation has resolved to move forward. Without solicitation, threat or argument from one toward another, the Church, as a unit, has consciously recognized its duty to itself and the Church at large to pay its own way in the future. And the reflex of this conviction is fittingly expressed in increased attendance upon divine worship and liberality toward the various enterprises of the Church. "Better late than never" is a pertinent aphorism in (our) case.

The word has gone forth; the self-gratulating, yet, withal, good-natured "old-timer," obsessed with vaunted stories of frontier privations, hard-

ship and danger, rewarded, nevertheless, for all that, with large land holdings, secured under "headright," or "pre-emption" laws, equivalent to the mere asking, but who, notwithstanding, tenaciously holds to the innocent, although hurtful primitive conceit that, that the preacher ought to "plow and preach, too," will either have to "come across" or "head-in"—and that soon.

As an executive, Brother Rucker is making substantial progress in this part of the Gatesville District. Happily he possesses the tact or faculty of calm and unaffected reverence in handling the pecuniary interests of the Church in a Quarterly Conference.

Brother Rucker held his first Quarterly Conference for the new conference year at Clifton last night (Monday).

We are pleased with the two conference appointees—Brothers Vincent and Rucker—and will go our best to make their stay amongst us the ensuing year both pleasant and profitable to them, the Church and community.

JOEL S. GRAVES.

Dec. 11.

WEST OKLAHOMA NEWS.

By Rev. E. R. Welch.

The conferences in this section of the Church are over and space in the Texas Advocate is not so much at a premium as for several weeks past. Besides this, many of our preachers have been on the move, the writer included, and it has been hard to get data as well as time for writing. We will resume our correspondence now and will urge that all the preachers send in any items of interest pertaining to themselves, their charges, or their laymen. Send the bare facts. The correspondent will spread the gravy on. Fortunately he is fond of gravy and the parsonage is generally well supplied. Don't allow a false modesty to prevent your doing this. The people want it and the Advocate wants it. We desire to make this column the best ever this year. Will you help? Words of appreciation from all over the conference, even way down in Texas, have come to us. A good woman we've never met sent us a loving message recently about our column from way out west of Guymon. Blessings on her. We repeat, as in a former article, that this does not mean that we are to do your correspondence for the Advocate. The columns of the paper are yours. Use them freely.

Bishop Murrah is to be congratulated on the general satisfaction of his appointments. The writer rarely ever saw such general pleasure on the part of the preachers or Churches. It seems that all the pastors reached the field early and buckled down to hard work. The "goose honks high" over this way and the best year in our history seems just ahead. God grant that it may be so. We all love Bishop Murrah and pray that he may be returned to us another year.

Rev. W. M. Wilson entertained at 6 o'clock dinner recently the preachers and District Stewards of the Oklahoma City District. He has his district well manned and everything well in hand for a forward movement.

The Oklahoma City District Missionary meeting convened December 2 at Epworth Church. It was well attended. Reports show the work in fine condition. Rev. W. L. Anderson preached the opening sermon at the above meeting. Brother Anderson has joined the ranks of the automobilists and rides his parish in a new one. He is our efficient Teller. Has spent two fine years at Sayre and will make himself to be seen and felt at El Reno. Anderson always stands high wherever he goes.

Dr. Frank Barrett has captured St. Lukes lock, stock and barrel, and, as was freely predicted, brings down the game at every shot. He drives a new auto. A great preacher, an efficient organizer, a strong and sympathetic pastor, he seems in every way qualified for this great and responsible task. Oklahoma City is the hub of Methodism in this State. St. Luke's occupies therefore a strategic position. Especially is this true in view of the location there of our Epworth University and Oklahoma Wesleyan College and the coming educational campaign.

Rev. C. C. Barnhardt recently preached a strong sermon on "The Centrality of Christ" to the people at Epworth. It appeared in full in the Daily Oklahoman and was well thought out and doubtless well delivered. Great plans are in view for Epworth this year. It is located in a choice residential section and Barnhardt is the right man in the right place. He has the hearts of his people and we predict that this, his third year, will be the best in his history.

Rev. Moss Weaver rides the Mangum District in a new automobile. He has started off well on the district. He has been well received by all. Two rooms are being added to the district parsonage, making it modern and comfortable. Brother Weaver has developed into a surprisingly strong executive. Prior to five years ago he was but a modest, painstaking pastor when he was appointed to the Clinton District. He has made good at every point. He does not believe in antiquated plans and methods for this modern twentieth century and keeps his district right up to now. Weaver is a safe leader and we predict the best year in the history of the district.

The class at Spring Creek Church, Elk City charge, recently suffered the loss of their church building by fire. Some insurance. They will rebuild.

Rev. H. A. Stroud has been most cordially received at Olustee and the preacher and the charge are mutually in love. Brother Stroud can be depended upon every hour of the day or night. No truer heart beats in itinerant breast. His friends, which are legion, especially at Martha, his last charge, are loyal and appreciative to the fullest extent. Olustee is to be congratulated.

Rev. B. F. Taylor is making an enthusiastic beginning on Elmore Circuit. The charge has made a nice advance over last year for salaries.

Rev. J. B. McCombs is getting the work on Carter charge well in hand for the new conference year.

Rev. C. H. Armstrong, affectionately known as Charlie, has walked right in and taken full possession of all hearts at Vinita Avenue, Sulphur. A good fire and warm dinner awaited their arrival at the parsonage, followed later by a big pounding. The same evening the Chairman of the Board entertained the pastor and whole Official Board at a turkey dinner, which was a most happy get-together occasion. Charlie is a true Irishman, full of wit, a heart full of sunshine, radiating good cheer everywhere, never seeing the dark side, and above all has a strong case of religion. His good wife, the product of a parsonage, is a worthy helpmeet in every good word and work.

Rev. B. T. Lannom has everything his own way at Wynnewood. He, too, has been pounded; the interior of the parsonage has been repainted, the floors carpeted, the salary has been placed at a gratifying figure. The pastor is delighting those good folks with his preaching and everything looks good for Wynnewood. Wynnewood will be the host of the next conference and will do it well. The city is not so large as some that have had the conference, but it is a city of good homes, in which reside some of the finest Methodist saints on the globe. The writer has occasion to know. This has been a strong Methodist community since the early days and always, prior to last year, had nothing but the very strongest preachers to serve it. The sainted Worley, Dr. Gross, Dunkle, French Moore and a number of others. After next conference the brethren will have an exalted opinion of Wynnewood. Plans are already on foot for extensive improvements on the church and premises. The parsonage there is one of the best in the State and modern every way, built under the pastorate of Rev. J. G. Blackwood at a cost of \$2100.

The State-wide Educational Commission met at the call of the Vice-President, Rev. Moss Weaver, on the evening of December 2 in the parlor of St. Luke's Church. A goodly representation was present. The matter for which the call was issued, the arranging for the coming campaign for our schools, was canvassed thoroughly and it was ordered that Dr. M. L. Butler start immediately. Ample salary was arranged for and it was decided that for the general good of the work that it was expedient that the Commissioner reside at Oklahoma City. The time is ripe, the pastors and people will co-operate and we must succeed and we will.

District Sunday School Institutes will be held early and a district organization perfected after the disciplinary plan ordered by the General Conference. We want to get ready for the coming Win-One Evangelistic Campaign and also for a general forward movement in all Sunday School interests. We shall federate the Wesley Bible classes, looking to a rally at some point this summer.

Dr. W. J. Moore writes that he has been royally received by the brethren of the Memphis Conference and the prospect is inviting for a great forward movement. As a Sunday School expert and detail man, Brother Moore is second to none. He retains his conference membership with us and also his Board membership.

The return of Rev. J. D. Salter another year to the Ardmore District gives universal satisfaction. No man

works harder or gives himself more unreservedly to his district. His preachers all love him and will follow him with absolute trust and loyalty. A more beautiful and harmonious spirit could not possibly pre-

vail in any district. Salter's great speech at Altus revealed the strong platform man that some of us have known was in him for some time. It was a pivotal argument. Ardmore, Okla.

"Who Will Prevent Defeat?"

Bro. R. P. Shuler, the liveliest wire in the West Texas Conference, whom we all know, even though we may never have been in 'phone distance of him, as a man of conviction and courage, is down "with a sad heart." Why? Because his scheme for a "Bible Chair" in the State University got a nay vote. The Central Texas Conference did not agree. The object of this paper is not to comfort Brother Shuler, but to put myself on record against the proposed Bible Chair, and give some of the reasons why. In doing this I am not overlooking the statement made for the past several years that we have 700 Methodist students in the State University, and that we must have this Bible Chair to take care of them.

Texas Methodism is now bending all its energy to build S. M. U. and equip it, and to continue to build Southwestern, and to enlarge our equipment there, and all for the purpose of giving our children, not only the advantage of college and university education, but Christian Education. What we want to do now, and must do now and on, and on, is to turn our Methodist boys and girls to these schools. If we set our hearts to it bravely, and steadfastly refuse to relinquish the task to anybody else, or join hands with anybody else to do any part of it for us we will accomplish our task. If we preach faithfully the sermon required by the Discipline on Christian Education, and follow this up by carefully looking out the boys and girls of our congregations who are prepared for and expecting to enter college, and not stop at that, but see their parents or guardians, and show them that we can do all for them in our own colleges and universities that can be done at the State University of Texas, or any other State, we will succeed. Then we can go still further, and by showing them the added advantage of an endowed "Bible Chair," where they will have trained men to give regular courses in Bible History, Bible Prophecy, Bible Prophecy, Bible Evangelism, Bible Regeneration, Bible Holiness, Bible Piety, and where the things taught there will stand no possible chance of being contradicted by some other teacher in some other class, we will make success doubly sure. We must teach our people to believe in our Church Schools so firmly, that they will look to them for the highest types and best grade of college education. We must show them that in spite of the fact that the State University gives free tuition that the total expense there for one or four years is as great or greater than the same time at our schools. We must educate them to loyalty to our Church Schools and educational work just as we do to loyalty to our Sunday Schools. To do it is the task of local preacher and Bishop, circuit rider, station preacher and presiding elder. We should use platform, pulpit and press. This work followed up for a very few years will turn our people who now think it to their interest to patronize the State University to our own institutions. And even if it failed it would not be to our interest to found this Bible Chair at the State University. We have our live presiding elder in that city. We have the picked men of our entire Methodism in our numerous pulpits there. We have our splendid church buildings and organizations in that thriving Capital City. And why all this? Manifestly to take care of the religious and denominational welfare of our people, young and old, abiding there whether temporarily or permanently. If this poetical vision, this beautiful day dream of good Bro. Shuler should materialize into the thing he seeks, it may do some good, but it will do another thing too. It will take away the biggest half of our plea for our Church Colleges and Universities.

What come-back will a pastor or any one else soliciting students for Southern Methodist University, or Southwestern, have when he has portrayed to a Methodist layman already prepossessed in favor of the State University, the advantages of his school with its moral discipline, where the best religious influences are exerted, where loyalty to the traditions and glories of Methodism are inculcated, and where an endowed Bible Chair with regular Bible courses are given, to have his layman reply, we have all this at the State University? And when that layman specifies by saying, "We have our University Church, we have our inimitable Bob Shuler for our pastor, we have our Bible Chair, filled by Dr. —, a very able man, and supported by the five

Texas Conferences." I ask again what come-back will he have? What his layman says is true, and we put it there. Your solicitor's mouth is shut. Bro. Shuler says, "The Board of Trustees appointed by the several Annual Conferences have positively decided to elect a man and begin work next fall. Who is at the head of this affair anyway? Who authorized it? Was it done by our Texas Commission created some four or five years ago, or was it done by the Educational Commission created by the last General Conference? Our Conference Board of Education a year ago at Bay City brought in its report on Monday morning, when things were in a whirl to get through and get the appointments, and here is what it said on the subject: "Your Board indorses the proposition looking to the establishment of a Bible Chair in the State University, which has in its student body more than 700 Methodist students, and this is to be done by the co-operation of all the Texas Conferences. This conference is asked to elect R. W. Adams as Trustee of said Bible Chair, and to place upon him the task of raising the \$500 necessary."

This does not tell us one word about where the proposition is from or who made it. It does not tell us who asked to have R. W. Adams appointed as Trustee. The above quoted report says, "this is to be done by the co-operation of all the Texas Conferences. But one has failed to co-operate. That looks as if the thing was gone, especially so if the co-operation of all was a condition of founding and maintaining the Chair. Even if this move originated in the most legitimate way, the manner in which it got to our conference and passed is no real test of the mind of the conference on it. As I have stated it was brought in as part of the report of the Board of Education just before time to adjourn, when everything was in a whirl, reports were being rushed through with haste, and with little thought and no debate to get to the records of the appointments. It got absolutely no notice. Had attention been called to it with the almost certainty that inside of two or three years it would come as an assessment, I have no sort of idea that it would have passed. If it is founded it is sure to come back to us as an assessment. There is no other settled way to support it.

According to the printed reports of the North Texas Conference it got by up there in much the same way. According to a standing rule in that conference any report carrying an assessment has to lie on the table for one day. When this report was taken from the table a hot debate ensued over another item in the report which lasted right up to the time of adjournment. I believe we have all we can do to take care of our own.

J. T. SMITH.

Tyler, Texas, Dec. 13.

THE VALUE OF PRAYER.

There is a ministry by prayer as well as by the preached Word. A subtle spiritual influence emanates from a prayer offered by an Elijah which even the enemies of the truth cannot but feel. Once Dr. Joseph Parker accompanied a cultured layman to a little mission house, where the layman held forth ably and to the edification of his hearers. After the sermon Dr. Parker was asked to pray. An elderly lady (who did not know who he was) remarked afterward to a friend that she wished "that the old gentleman who prayed had been asked to preach." Mere didactic prayers are not desirable, where the speaker tells the Lord (for the benefit of the audience) all manner of things which the Lord already knows far better than does the speaker; but in a genuinely humble and earnest prayer there is often a homiletic quality which both evaluates and enforces Gospel truth. Such power in prayer can rarely be directly attained, but must be indirectly developed through intimate communion with God, much sacrifice for His cause, deep brooding on His Word, and intense sympathy for bruised and bleeding humanity. Such prayers will move people as much as do sermons, or even more.—Selected.

Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality, and proclaiming the omnipotence of God.—Willis George Emerson.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

A PARTING WORD.

With this article my relation as co-editor of this department of the Advocate will cease. Having been assigned work in another field it will be impracticable and unprofitable for me to continue in this capacity.

I must record here, also, that the relations between the chief editor, Rev. E. Hightower, and this writer have been most cordial and happy. He has a great field, is doing a great work, and deserves the cordial and loyal support of every Methodist in the Southwestern Division.

Finally, I thank all who have given me encouragement and co-operation in my task, or have offered a prayer for me. W. J. MOORE.

Memphis, Tenn. DO WE NEED CONFERENCE SUNDAY SCHOOL FIELD SECRETARIES?

The General Conference has answered the above question in the affirmative, and has authorized Conference Sunday School Boards to employ such workers and provide for their support.

The General Sunday School Board at its last meeting declared that we need such workers and that Conference Boards should be encouraged to employ them wherever practicable.

ern Division has granted the need of such officers, and has made provision for their employment.

But several difficulties have been encountered in conducting such work. The first has been the finding and securing the right sort of men. Conditions in the Sunday School field not only call for specialists, but for trained specialists. We once heard of an old negro who sold his dog for a coon dog, and when the purchaser returned with the complaint that the dog ran from every coon he met, the negro replied that every dog was supposed to be good for something, and that he had tried that dog for everything else he could think of without success; hence, he thought he surely must be good at catching coons. The point in the story is manifest. When any new work in the Church is proposed brethren who have not been an unqualified success at what they have been doing are apt to feel called to the new task.

A second difficulty is the lack of an efficient plan of support. The Sunday School is the only great interest of our Church which is not backed by a large assessment. If a Conference Board of Missions feels the need of a paid secretary it has a guaranteed source of income with which to finance the plan. The same thing is true of Boards of Education and Church Extension. But when a Sunday School Board would employ a field worker it is shut up to the necessity of placing a subscription blank in the hands of the secretary, or at least of impugning its conference for small assessment with fair prospect of having that little boon denied. Its only other source of revenue is the small offerings derived from Children's Day. And we grieve to add that in not a few instances



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that offering has never reached the hands of the Sunday School Boards. Hence if the field work of Conference Sunday School Boards is supported it must be done largely through the generosity of the Sunday Schools themselves, and of private individuals.

We have written the above words for a purpose. At this time three of our conferences have Field Secretaries employed to give all their time to this work. Not one of these conferences is carrying any sort of assessment for its Field Secretary. If the work is kept up money for its maintenance must come from some source. In each case the plan is to take free-will offerings where these brethren work. But we have been informed that in more than one instance they have been invited into a charge, and then were not allowed to even pass the hat. Surely the laborer is worthy of his hire. The men now in the Sunday School field in Texas were draughted into this work because of their habit of success with anything they undertake, and not because they needed employment. They will be a blessing to any Sunday School they visit. We know that the brethren in their several conferences esteem them very highly in love for their works' sake. All are getting more calls for service than they can answer. We beg our brethren who avail themselves of the labor of these brethren to at least give their congregations a chance to show their appreciation by a free-will offering. If there is in Texas a congregation of Methodists whose members need help to take care of their pocketbooks we have not seen nor heard of it.

Nothing contributed by the Texas Methodists for Sunday Schools accrues to the benefit of this editor, unless it be a collection for traveling expenses where he works. But in building up the Sunday School interests the Conference Field Secretaries are his right arm; hence this plea for their support.

The burden of assessments has pressed so heavily on pastors these last few years that they have hesitated about voting any sort of new assessment, and after a quarter of a century in the pastorate this editor can sympathize with their attitude. But if first things should come first, then by every token the Sunday School cause is entitled to a considerable part of what the Church contributes to connecational work. When a majority of the members of our Annual Conferences becomes fully aware of the value of the work that is being done by Sunday School field workers there will be no difficulty in securing assessments to carry on the work.

TEACHER TRAINING NOTES.

All the First Course Teacher Training Diplomas issued by our Church in November except one were to persons living in Texas and Oklahoma. They were distributed as follows: Flatomia, Texas, Mesdames B. W. Allen, R. A. Wheeler, D. A. Jennings, Geo. Menefee, Donald McKay and Miss Jewell Sullivan. Fort Davis, Texas, Mesdames J. P. Weatherby and E. H. Carlton; Duncan, Okla., Misses Lady and Pearl Harrison. During the same month eight advanced course diplomas were issued, and four of those

were for Texas as follows: Mesdames D. C. Burke, E. C. Baker, W. E. Bedford and W. C. Berg, all of Matagorda, Texas. By comparison this is a good showing for Texas; but, it does not mean that much is being done in the field of Teacher Training, even in this State. The significant fact is that others are doing so little, not that we are doing anything whereof to boast.

Very little was done anywhere in the Church last conference year in the field of teacher training. A report just furnished by Rev. John W. Shackford, Superintendent of Teacher Training, shows that prior to November 1, 1915, only a hundred and sixty-four Lesson of Honor Classes, forty-four advanced classes, and sixty-eight new first standard course classes, a grand total of only two hundred and seventy-six classes, were enrolled in the entire Church. And the total enrollment for November was only fifty-eight classes with seven hundred and forty-four students. In view of the pressing need for trained teachers and leaders in our Sunday Schools, these figures are a sad comment on our lack of interest in this most important work.

PASTORAL VISITING THAT COUNTS.

The old leisurely method of making pastoral calls has fallen into disuse. There was a time when the parson or dominie would spend a day or two in the house of a parishioner, perhaps some well-to-do farmer, he fed meanwhile on the fat of the land, and discussed all the affairs of the village (or township) with a kindly particularity, and more or less humorous comment. Down in Jersey there lived a good Dutch dominie who was ever fond of a certain farmer's griddle-cakes which, however, were generally served after morning prayers. In

order that the cakes might be hotter, the dominie finally arranged, after a few visits, that the prayers, in which the whole family, including the servants, joined (and which he did not wish to abbreviate), should follow, and not precede, breakfast. It is to be feared that many pastors today do not offer prayer at all when they visit their parishioners. A mere gossip call, even if made by a minister, is of little moral value. What is absolutely essential in all pastoral visits is by some means, and in some measure, to impart to those visited a "spiritual gift." This may be done preferably by prayer and Scripture reading conjoined, by either one alone by a word of timely counsel (perhaps warning), by a book, or by a kindly pressure of the hand. We say then to every minister, by all means visit your people, provided you can make your visits count for spiritual results. —Zion's Herald.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 167, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Extension Courses in the School of Theology SOUTHERN METHODIST UNIVERSITY

Special arrangements have been made for offering a list of very attractive extension courses during the Winter and Spring terms in the School of Theology. These courses are arranged especially for the benefit of active pastors who cannot leave their charges for any continuous length of time but who desire to do some real university work in the line of their calling. These studies should appeal to a large number of men who are situated within a moderate area from the city of Dallas. There are no customary restrictions regarding those prepared to enter the work, but these courses are arranged to meet the need of the earnest man in the ministry who desires fuller preparation.

THE PLAN

On Tuesday of each week four courses will be offered by members of the Theological Faculty. Each class will meet only once a week and will last one hour. The student will begin recitations at 10:15 a. m., and conclude the morning work at 12:15. After lunch, work will be resumed at 1:15 and close for the day at 3:15. Lunch can be secured at a moderate price at the University Dormitory. The above schedule is arranged so as to provide ample time for students to go to and fro from their homes. Another advantage of the plan is in the fact that it concentrates the schedule so that but one day out of the week is demanded. This will be of great advantage to busy pastors and there are few who cannot thus adjust their time in view of the great benefit to be gained from these studies.

THE COURSES

- The following courses are offered for the Winter and Spring terms: RELIGIOUS EDUCATION. A psychological study of the child with special reference to religious education. A discussion of the best materials, methods and agencies for the development of religion in childhood. PROF. KILGORE. OLD TESTAMENT BACKGROUNDS. This course will set forth the life, thought and religion of the peoples who influenced most strongly the Hebrew race in its life, history and religion. The Egyptians, the Babylonians, the Assyrians and the Pre-Semitic inhabitants of Palestine will be studied. PROF. HOLT. THE BOOK OF JOB. A critical study of this masterpiece of Hebrew literature. Special attention will be paid to the literary quality of Job, to the Hebrew conception of the divine order and suffering which it reflects and to its teaching on the modern problem of evil. PROF. KERN. THE APOCRYPHA. Studies in Jewish literature written between the close of the Old Testament and the beginning of the New, or that part of the Catholic Bible omitted from the Protestant Bible. This literature furnished the background of the New Testament and throws abundant light upon the study of the entire Bible. PROF. SEAY.

UNIVERSITY CREDIT

For these courses regular university credit will be given toward a degree from Southern Methodist University. Each course must be followed for the two term, beginning on the fourth of January and ending with the close of the university session, if credit on that course is desired. Each separate course thus pursued will give one minor credit and the full schedule offered above will bring the student who successfully completes them two majors of university credit. Students not desiring credits for their work can enroll for as much or as little as they desire and continue the courses as long as they wish.

COST

The University charges no tuition to preachers for these courses. A library fee of two dollars and a matriculation fee of five dollars for both terms, making the total cost seven dollars, is all that is charged the student. Those living near Dallas can secure reduced tickets on railway and interurban lines into Dallas and the total cost thus becomes a comparatively small one. The value of such systematic study to the preacher cannot be overestimated.

All those who contemplate taking up such work or desire further information on the subject of extension courses in the School of Theology should write to Prof. Paul E. Kern, Chairman University Extension Committee, Southern Methodist University, Dallas, Texas.

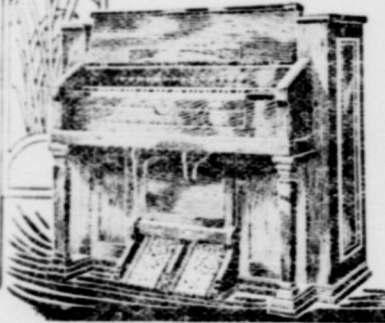
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CYCLONIC CAMPAIGN—THE DAY APPOINTED, DEC. 26, 1915.

We have lived in whirlwind campaigns for universities, colleges, State honors and charities through old departing 1915. Bishops, great ministers and leading laymen have marched to the sound of the bugle. Marvelous results, almost miracles, have been wrought, while fabulous amounts have been raised; but God's House of Mercy, the Virginia K. Johnson Home and School, has had no campaign. Only one lone woman sends the message of the King once a month, so only a few crumbs from your royal banquet have been gathered.

By the providence of God we were present at Central Texas Conference at Corsicana. Bishop J. H. McCoy kindly and graciously introduced us to the conference, and in a few brief moments we plead co-operation and an equal responsibility in our Master's work. We received a unanimous pledge that every minister would preach this year (1915) a Purity Sermon and take an old-fashioned Methodist collection. Unable to attend the North Texas Conference, we wrote our good Bishop and requested our missionary, Miss Lelia Roberts, to make our appeal. Now, through our great Church paper, the Advocate, we send another message.

Dear fathers and brethren of Texas, Louisiana, Arkansas, Oklahoma and New Mexico, won't you, for Jesus' sake, with a birthday gift help us cancel the indebtedness of \$8000 on our building, \$2000 on repairs and so on, which rest like a pall on our burdened hearts?

"One Day's Work for Jesus!" One Purity Sermon and one collection will land us in the mountain-top, where we can hear the angels shout, "Glory to God in the highest." Please make your plans now. Preach your Spirit-filled sermons and God will give the recompense.

And one offering from each Sunday School before we say farewell to old 1915.

With perfect faith that God will prosper his cause, your co-worker in our Master's service,

MRS. VIRGINIA K. JOHNSON.

TEXAS CLUB NOTES.

The friends in Texas know, no doubt, of the late misfortune that has befallen the Scarritt Bible Training School in the loss of our endowment fund. In all probability a complete statement of the financial standing of the institution will be published soon. At present we realize this is a testing time for us, yet we are strong in faith. We cannot think that anything that means so much to the Kingdom of God can be cut down, at this time particularly when the world is crying out for trained Christian workers and looking toward the United States for the answer to its cry.

The student body has learned many beautiful lessons of self-control and faith in the lives of our teachers during these trying times of the school; and they feel a strong desire to do everything they can to help lift the burden. The household management has instituted every economy possible under the circumstances, which the students gladly concur in. But as Thanksgiving Day is always so beautifully observed at the Training School, we felt the usual festivity ought not to be entirely omitted. So, our Missouri Club decided to ask their friends to help them furnish the turkeys and the dessert. This request was met with a most generous and cordial response, thus making our Thanksgiving Day as beautiful as usual.

With this example before us, our Texas Club, the largest in school, decided to do likewise for the Christmas dinner. We are noting this fact that our friends may take cognizance and be prepared for letters that will follow. Since there are so many fine turkeys raised in Texas we thought there would be a number of voluntary offerings. Parcel post is very convenient in this day; however, a better plan might be to send the proper equivalent with which purchase can be made here in Kansas City. "A hint to the wise is sufficient."

SUE B. MANN,
Press Reporter.

"Be good, my friend; be real good; not goody-goody, but genuinely good. It is just as possible in these days to be downrightly fair, square, noble, upright and pious as ever before. God is just as good to his creatures as ever. Believers now have as much time and as favorable opportunity to emulate Christ and to do his will as the saintly fathers had. Get about it. Get out of self and away from sin. Yield up all to God. Prove to your own generation that earnest Christianity has not died out of the world."

ORPHANAGE.

There are just three men who have authority to raise money for the Orphanage, and they are: Rev. Abe Mulkey, of Corsicana; Rev. W. T. Gray, of Fort Worth, and Rev. Josephus Lee, of Dallas. My reason for this announcement is this: I have heard of some who are asking the people for money for the Home, and I want to let the people know that all the men who go out to raise money for our Orphanage will go out with the seal of approval from the Manager of the Home or from one of the above named men.

Just one more word about the request Rev. Gray is making to the Sunday Schools: Think what it would mean to the Home if each Sunday School would raise as much as \$5.00 each. That would finish our new building. Can your Sunday School do a better thing?

R. A. BURROUGHS.

CHILDREN OF MINISTERS LEADERS IN LIFE.

It is the children of ministers more than any other class who in England and America have been the leaders in art, science and literature. More than any others are they the authors, teachers, college professors, journalists and professional men of note. Nor are their names wanting among successful men in business and politics.

We have lately seen inaugurated into the highest position in the land a minister's son—Woodrow Wilson—which office had also been held by other minister's sons—Grover Cleveland and Chester A. Arthur.

A few months ago an article appeared in the Popular Science Monthly containing the following statements: "The English Dictionary of National Biography gives these figures: A comparison of eminent men (of England) shows 1,270 to be the sons of clergymen, 510 the sons of lawyers, 350 the sons of doctors; one and a half times as many of the former as of both the latter." Names of some of these were Ben Jonson, Cowper, Goldsmith, Tennyson, Coleridge, Addison, Keats, Kingsley and Matthew Arnold. Daughters of clergymen were represented by Jane Austen, the Dronts sisters, Mrs. Gaskell and Lucretia Mallet (the daughter of Charles Kingsley).

In America, our "Who's Who" in a list of something less than 12,000 showed 898 to be the sons of clergymen. If the proportion had been the

same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number. These included Justice Brewer, Senator Dolliver, Justice Hughes, Levi P. Morton, and Presidents Faunce of Brown University, James of Illinois, Wright of Clark and Taylor of Vassar. Among famous professors are Lounsbury of Yale, James of Harvard and Sloane of Columbia. Others were the railroad king, Edward H. Harriman; W. H. Maxwell, superintendent of schools in New York City; Bishop Potter, Henry James, Governors Bates of Massachusetts, and Kellogg of Louisiana, David J. Hill of the Department of State, Richard Watson Gilder, Lyman Abbott, William Hayes Ward; among the daughters are Catherine and Harriet Beecher, Elizabeth Stuart Phelps, Jeannette Gilder and Marshall Saunders.

Our hall of fame has fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan, Edwards, Emerson,

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Pure cows' milk so prepared that it comes to your baby a safe, easily digested food—that is "Eagle Brand." Just dissolve in freshly boiled water and it's ready.

Lowell, Morse, Bancroft and Holmes. These are the true aristocracy, the only kind which America cares to claim, and its mothers were the pitied, censured—but to be envied—mistresses of the mansion.—Pittsburg Christian Advocate.

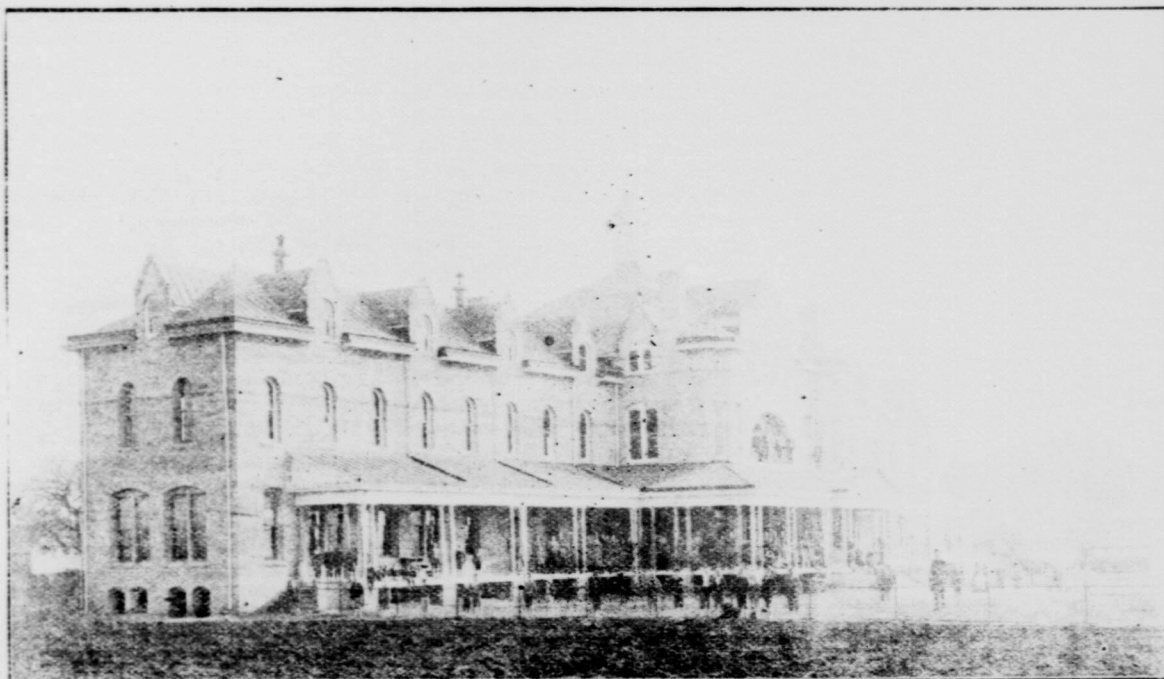
Do You Know?

PASTORS, SUPERINTENDENTS, TEACHERS, MISSIONARY COMMITTEES, AND EVERYBODY INTERESTED IN THE SUNDAY SCHOOL.

Attention!

1. Do you know that Methodist Sunday schools are working for China this year?
2. Do you know that special courses on China have been prepared for the Sunday school—for Intermediates, "Heroes of Faith in China"; and for Seniors and organized classes, "A New Light in an Old Land"—and that these courses can be taken by both Uniform and Graded schools?
3. Do you know that this is the year of China's opportunity and that every Methodist Sunday school should help with a good "special" for China?
4. Do you know that hereafter the "Missionary Messenger," with its monthly missionary program, will not be a leaflet periodical, but a department in the "Workers' Council," and that the monthly program can be gotten only by subscribing to the "Council"?
5. Do you know that you can get two booklets of programs on China, "About Little Folks in China" for Primaries and "Boys and Girls of Two Great Countries" for Juniors?
6. Do you know that you can find out all about the special courses and books by addressing a post card to the Department of Sunday School Supplies, Smith & Lamar, Nashville, Tenn., and that you can find out all about the special program for China by writing to

REV. E. H. RAWLINGS, 810 BROADWAY, NASHVILLE, TENN.?



Main Building of Orphanage, Waco, Texas.

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

MAKE ALL REMITTANCES TO REV. R. A. BURROUGHS, Waco, Texas

A WORD OF EXPLANATION ABOUT THE COLLECTIONS THAT ARE ASKED FOR THE ORPHAN-AGE ON CHRISTMAS SUNDAY.

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

CANDY

MADE TODAY—
To YOU TOMORROW

Via
PARCEL POST—PREPAID.

Our factory is as Sanitary as Sanitation can make it. Our candy is as pure as purity can make it and our prices are as low as the quality will justify. You can buy higher priced candy, but you can not buy better candy. Let us supply your candy wants. Send us your Christmas order and save money.

- 1 lb. box Assorted Chocolates 65c
- 1 lb. box Assorted Buttercups 40c
- 1 lb. box Butterscotch Waters 40c
- 1 lb. box Assorted Nuts, Cherries and Pineapple, in Chocolate 75c
- 1 lb. box Fresh Made Nut Candy—Pecan, Brazil Nut, Walnut and Peanut 40c
- 1 lb. box Fine Fudge, assorted 30c
- 1 lb. Salted Almonds \$1.00
- 1 lb. Cream Mint Wafers 40c
- 1 lb. box Crystallized Cherries, Pineapple, Pears and Apricots, mixed 75c

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ORDER OR STAMPS.

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BLAYLOCK PUB. CO., Dallas, Texas.

CHANGE OF ADDRESS.

Prompt notice should be sent us by subscribers 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.

CONFERENCE ON CHURCH AND COUNTRY LIFE.

An inspiring note from Dr. John M. Moore, Secretary of the Home Department of the Board of Missions, tells us of the successful conference held in Columbus, Ohio, December 8-10.

In the afternoon of the 10th Dr. Moore addressed the conference on "Co-operation and Federation."

More than 700 delegates attended the conference and among these were the foremost leaders in the entire Nation. Gifford Pinchot, of Milford, Pennsylvania; President Kenyon L. Butterfield, of Amherst, Massachusetts; Bishop Joseph F. Berry, of Philadelphia; Fred B. Smith, of New York City; President Shailer Matthews, of Chicago, and President Wilson were among those who addressed the conference.

Our own Church was represented by Dr. E. G. B. Mann, Rev. J. A. J. Brock, Rev. R. M. Archibald, Rev. S. W. Walker, Rev. J. E. McCullough, Dr. F. M. Thomas, Dr. C. D. Bulla and others.

"The Present Condition of the Rural Churches," "The Church as a Community Center," "The New Country Church," "The Allies of the Country Church and Civic Life," "The Training of the Rural Ministry" and "Financing the Country Church" were among the themes discussed.

The hope of America is not in its cities. We can hardly hope to stop the age-long and world-wide movement to the centers, but we can save our country youth before they move to these centers. And if we shall do this we must give such attention to the country Church and the country community as has not been given to these in the past.

THE EDUCATIONAL COMMISSION AND THE ANNUAL CONFERENCES

The Educational Commission was created by the General Conference, May, 1914, at its session in Oklahoma City. Broadly speaking, the work intrusted to the Commission was threefold: (1) The reconveyance of Vanderbilt University to the original patronizing conferences; (2) the establishment of an institution or institutions of university grade; (3) the taking over of institutions of university grade which already had been established.

All of the Annual Conferences have met once and most of these conferences have met twice since the Commission began its work. It is possible, therefore, for us to review the manner in which the work of the Commission has been received by the Annual Conferences of the Church.

First, the findings of the Commission with reference to its legal inability to reconvey Vanderbilt University to the original patronizing conferences and its decision not to embarrass the Church with further needless litigation and hurtful controversy have been accepted by these conferences with practical unanimity.

The only conference in which it appears there was any serious objection to the Commission's action with reference to Vanderbilt University was the North Arkansas Conference, the successor to the White River and the old Arkansas Conferences, both of which were original patronizing conferences of Vanderbilt University.

The representative of the White River Conference, Rev. J. K. Farris, reported favorably on the action of the Commission and his report was adopted. The representative of the old Arkansas Conference, Rev. James A. Anderson, it appears, was on the point of reporting unfavorably on the Commission's work when his paper was ruled out of order by the presiding Bishop. The action of the conference in adopting the Farris paper was reconsidered, and both his paper and that of Rev. James A. Anderson were filed in the archives of the conference without action.

Whatever dissatisfaction with the Commission's action there may be among our brethren in the North Arkansas Conference, we are sure the Church at large will increasingly indorse the Commission because of its great constructive work and its declaration to commit the Church to another period of destructive agitation. The Church, we think, may be permitted to indulge the hope that all agitation in the matter of Vanderbilt University may sweetly sleep with the papers which have been stored away snugly in the archives of the great North Arkansas Conference.

Second, the action of the Commission in establishing Emory University has received the unanimous indorsement of the entire Church. Every conference in the Connection has hailed with joy the remarkable achievements at Atlanta. Our great benefactor, Mr. Asa Candler, everywhere has been given the most unstated praise. The address of the President of the Commission, describing the charter of the University and recounting the pains taken to secure the property of the University forever to the Methodist Episcopal Church, South, has been unqualifiedly approved.

Third, the reception given the action of the Commission in taking over Southern Methodist University will require a little fuller discussion.

The recommendations of the Commission to the Annual Conferences of Texas concerning the transfer of the title to the physical property of the University were heartily complied with. The title to the ground upon which the University buildings stand was originally vested in the Annual Conferences which established the institution. The Commission felt that

compliance with the spirit of the General Conference required that this title should be formally transferred to the General Conference before the University could become connectional. Such request, accordingly, was made and was complied with by an almost unanimous vote upon the part of each Annual Conference in Texas.

The conferences of Texas consented to this transfer, not for the purpose of getting somebody else to bear the burdens of the University, but consented, knowing full well that upon Texas the heaviest end of the burdens must continue to rest. At the very sessions at which the transfer was made the conferences voted upon themselves assessments for the University aggregating some twenty or thirty thousand dollars.

We hold that such unselfishness has few parallels in the entire history of the Church. So far, then, as the recommendations of the Commission relate to the property of the University, held by the original founders of the University, they have been unqualifiedly indorsed.

A second set of recommendations concerning a proposed amendment to the charter of the University and the election of trustees was sent by the Commission to fifteen conferences west of the Mississippi, and of the fifteen twelve conferences unqualifiedly complied with the recommendations of the Commission. The conferences giving such compliance are the North Texas, the Northwest Texas, the Central Texas, the Texas, the West Texas, the German Mission, the East Oklahoma, the West Oklahoma, the New Mexico, the Southwest Missouri, the St. Louis and the Louisiana.

The Missouri Conference indorsed the taking over of Southern Methodist University by the Commission, in principle, but desired further information before formally naming a trustee. Such, at least, is our understanding of the action of the Missouri.

The North Arkansas Conference indorsed the taking over of Southern Methodist University by the Commission, in principle, but raised specific objections to the charter of the University and therefore refrained from naming a trustee.

Rev. J. D. Hammons is President of the Board of Education of the North Arkansas and his report concerning Southern Methodist University, which was adopted, is as follows (quoting from the Western Methodist):

SOUTHERN METHODIST UNIVERSITY.

Your Board of Education has heard with pleasure Dr. Caspar S. Wright, representing Southern Methodist University. To the proposition brought by him that this conference ratify a proposed charter of Southern Methodist University and elect one trustee of said institution, we have given careful and prayerful consideration. We here present our recommendations thereon:

a. That we are in hearty sympathy with the policy of the General Conference and the Commission to maintain two co-ordinate Connectional Universities, one east and the other west of the Mississippi River.

b. That we endorse the action of the Commission in selecting Southern Methodist University for the Connectional Institution and to serve the territory west of the Mississippi River, and that we shall gladly direct all genuine university patronage within our bounds to that institution.

c. That we do not see our way clear to ratify the proposed charter of Southern Methodist University, nor to elect one trustee of said institution, because:

First. The proposed charter seems to us to be an attempt to make the Southern Methodist University a local conference institution and a Connectional University at one and the same time. Some trustees represent only conferences, three trustees alone the general Church. Whereas, in a truly Connectional Institution every trustee represents the whole Church. Such a plan promises to breed confusion. Our Methodist institutions are either local or connectional; they cannot be both. There is no safe middle ground. We note with pleasure that the charter of Emory University relates that institution alike to all the conferences, so that it is owned and controlled entirely and directly by the General Conference. Such

in our judgment, should be the case with Southern Methodist University.

Second. The proposed charter introduces a dangerous principle. By it our conference would be compelled to become a patronizing conference, independent of what it may wish in the premises.

The Little Rock Conference likewise indorsed the taking over the Southern Methodist University by the Educational Commission, in principle, but seemed to have doubts concerning the charter and refrained from electing a trustee.

Dr. Stonewall Anderson is President of the Board of Education of the Little Rock Conference and the report of his Board, which was adopted, is as follows (quoting from the Western):

SOUTHERN METHODIST UNIVERSITY.

All the papers concerning Southern Methodist University referred to us have been given prayerful and careful consideration, and we recommend the following for your adoption:

First, that we hereby commend the action of the Educational Commission in selecting Southern Methodist University as the Connectional Institution for the territory west of the Mississippi River.

Second, that we greatly rejoice in the splendid beginning which the University has made, and believe profoundly in the success of its future; and we do hereby pledge to the Commission our sincere and hearty support of the University as a Connectional Institution.

Third, that we gladly direct to Southern Methodist University all genuine university patronage within our bounds, and especially do we direct our young ministers to pursue their distinctively theological studies at Southern Methodist University, and all our undergraduates, and others, to take their work in the Correspondence School at the University as soon as facilities for doing so have been provided.

THE EDUCATIONAL COMMISSION.

We have examined the report of the Educational Commission referred to us, and the conference heard with pleasure an account of the work of the Commission during the past year, as presented by Dr. A. J. Lamar, a member of the Commission. We recommend the adoption of the following:

First, that we desire to express our appreciation of the work of the Educational Commission, as made known to us in the report of the Commission sent us by the chairman, Bishop W. A. Candler. We share in the feeling of responsibility voiced in that report, which results from the great world situation as it affects the educational work of the colleges and universities of Europe and America, and would pledge ourselves and our people to the loyal effort to discharge the obligations which are imposed upon us, and shall be increasingly ours in the coming years.

Second, that we rejoice in the great success of the Commission as made known to us by Dr. A. J. Lamar, in securing funds with which to launch our two great educational enterprises at Dallas and at Atlanta.

Third, that we note with satisfaction and approval the information conveyed to us in the report of the Commission; namely, that the charter of Emory University is such that that "institution has been placed perfectly in the ownership and control of the Church," and that while "the charter of Southern Methodist University has not been brought to its final form, the Church may be well assured that this institution will be owned and controlled by the Church in perpetuity."

Fourth, that with respect to the recommendation to consider the adoption of "the preamble and resolution of a paper presented to the conference by representatives of the Commission, and to elect a trustee, we find ourselves confronted by certain difficulties, as follows:

First, the adoption of the resolution referred to involves the adoption of a charter.

Second, we are informed that the charter is in process of making. Its ultimate form may be quite different from that presented to us.

Third, while no copy of the proposed charter was left with the conference nor with the Board of Education, upon the examination of an unofficial copy, certain important questions were raised as to the relations which would be established between this conference and Southern Methodist University by adopting the charter and electing a trustee.

Fourth, we sought to secure the services of both Dr. C. S. Wright, Vice-President of the University, and of Dr. A. J. Lamar, to make clear to us the meaning of certain provisions of the charter, but were not able to do so.

Fifth, we were informed that it is not within the power of this conference to either hinder or further the work of the Commission in making the university Connectional and placing the ownership and control of it in the General Conference; that the Commission and the participating conferences are clothed with all authority to accomplish these results.

Sixth. Confronted by the situation herein mentioned, we deem it inadvisable, at this time, to take any action which might be construed as establishing a definite conference relationship between this conference and Southern Methodist University.

From this review of the situation it will be seen that our great Church, with a unanimity scarcely hoped for two years ago, has settled upon a

great constructive educational policy. Within less than two years we have gathered together two well-organized institutions of higher learning. Already more than 1200 students are pursuing their studies in these great schools, and the grounds, buildings and endowment of these schools exceed in value five millions of dollars. Such an achievement in so short a period is without a parallel in the history of our Church or of any other Church in the South. The Commission has every reason to press forward with its work and devout gratitude to God should fill the heart of every Southern Methodist.

We are not discouraged by the action of our brethren in Arkansas. Both the Little Rock and the North Arkansas Conferences have misapprehended the nature of our charter. The objections set forth by their Boards of Education are not new. They were announced, in substance, by Dr. Stonewall Anderson in the very beginning of our great enterprise. Both in word at the Missouri Conference and repeatedly in print our Corresponding Secretary of Education has voiced the objections now repeated by the Arkansas Conferences. The best friends of Dr. Stonewall Anderson who, in many respects, has made us an efficient Secretary of Education, are bound to say that he has been the head and front of the opposition to our charter. That he is sincere in his views we will not question, but that his position as our great Connectional officer in matters of education should have dictated a different course for his pursuit we cannot doubt.

If the charter of Southern Methodist University—let us say in closing—does not make the institution connectional, and only connectional, then nothing can make it connectional:

(1) The property is vested securely and forever, not in Annual Conferences, but in the Methodist Episcopal Church, South.

(2) The trustees are representatives of the Methodist Episcopal Church, South, and not of local conferences. No trustee can enter upon his duties as a trustee until approved by the General Conference or its appointed agent.

(3) The trustees are distributed territorially and not by Annual Conferences. Eleven shall be residents of Texas, four of Oklahoma, three of Missouri, two of Arkansas, one of Louisiana, and one in the territory occupied by the New Mexico Conference.

(4) The charter asks that conferences name or elect the trustees to act for the General Conference within the territory occupied by them. The Annual Conferences ought to be better judges of the fitness of the men within their territories than any committee which the General Conference might appoint. However, the General Conference distinctly reserves to itself the duty of passing upon such fitness, and until it has given its approval no trustee selected by the conferences can exercise his function as trustee.

The three trustees elected direct by the General Conference are no more representative of the General Conference than those elected through the agency of the Annual Conferences. The Southern Methodist University belongs (or will when the Commission has finished its work) to the Church at large and its trustees, through whatever agencies elected, are representatives of the Church at large.

THE KELLY MEMORIAL SUNDAY SCHOOL AND THE ORPHAN AGE.

We met that fine layman from Longview, R. M. Kelly, at the presiding elders' luncheon Tuesday in Dallas.

Brother Kelly is Superintendent of the Kelly Memorial Sunday School in his city. He said it was proposed that his Sunday School should make

its Christmas offering to the Orphanage in Waco. The goal was set at \$100, but when he presented the matter a single class took the full amount for its own offering. The goal now for the offering has been fixed at \$200.

This is fine. Rev. R. A. Burroughs, our efficient manager, has had to stop work on the new building because of the lack of funds. Last year two hundred applications for admission into the Orphanage were denied for want of room.

The Kelly Memorial Sunday School proposes an example that should be followed by hundreds of Sunday Schools in Texas.

THIRD CONFERENCE OF THE METHODIST EVANGELISTS' ASSOCIATION.

The third conference of the Methodist Evangelists' Association will be held in Nashville, Tennessee, December 28-30, Dr. John M. Moore presiding.

Vital themes will be discussed at the conference by the most successful leaders in Southern Methodism. Among the themes to be discussed are "The Evangelistic Passion," "The Evangelistic Message," "Arousing the Church to Its Evangelistic Responsibility," "What a Revival of Religion Is," "Outstanding Features of Great Revivals," "The Revival We Need," etc.

Among our leaders announced to take part in the discussions are Rev. George R. Stuart, Rev. John B. Andrews, Rev. Thurston B. Price, Rev. Bob Jones, Rev. H. C. Morrison, Bishop James Atkins, Rev. W. M. McIntosh, Rev. James W. Moore, Rev. O. E. Goddard and many others.

No more important meeting has been announced during this year of our Lord. It is especially fitting that such a meeting should be held in view of the fact that many of our Annual Conferences have planned evangelistic campaigns for the year 1916.

Presiding elders and pastors of the entire Connection could do no better thing than to attend the great meeting in Nashville December 28-30.

MRS. MARY F. BARCUS.

Mrs. Mary F. Barcus recently celebrated her eighty-third birthday. Last week a family reunion was held in Waco where Sister Barcus has lived 41 years, according to information given in the Dallas News of December 12. Her children, consisting of eleven sons and daughters, were present. Four of her sons are ministers in our Church. Rev. John M. Barcus is presiding elder of the Hillsboro District, Rev. J. Sam Barcus is presiding elder of the Wichita Falls District, Rev. T. S. Barcus is pastor of our Boulevard Church in Fort Worth and Rev. E. R. Barcus is pastor of Marvin Church, Tyler.

No Methodist mother of our generation has given to the world a nobler family than Mrs. Mary F. Barcus. Her devoted husband went to the better world nearly a score of years ago. Though dead he yet speaks through the lives of his noble sons and daughters.

We congratulate Sister Barcus as she enters upon the 84th year of her pilgrimage and pray that her path may grow brighter and brighter even unto the perfect day.

A CHRISTMAS CONFERENCE OF LEAGUE WORKERS.

A State Conference of Epworth League Workers will be held in Fort Worth December 31-January 2. The program of the meeting has not been furnished us, but we make the announcement upon the authority of Miss Eula P. Turner, editor of the Advocate Epworth League Department.

We trust that this League Christmas conference may be as memorable in its way as the Christmas conference of 1784 when our American Methodism was organized. Christmas is a good time to project any kind of work for the extension of the kingdom.

DR. EUGEN KUEHNEMANN.

"The Significance of the European War" was the subject of an address by Dr. Eugen Kuehnemann at the City Hall in Dallas Friday evening, December 10.

Dr. Kuehnemann came to the United States September, 1914, to lecture on the position of Germany in the great European war. He is a cultured man, having been a professor in Germany and having taught also at Harvard and in the University of Michigan in this country.

His lecture last Friday evening was certainly a violation of President Wilson's advice to his countrymen that they should be neutral even in their thinking upon the great European war. Such neutrality as our President has urged will be impossible as long as this country allows addresses of the character of Dr. Kuehnemann's last Friday evening.

The address of the distinguished speaker was a bitter arraignment of England, France and Russia. The burning ambition of these countries, the speaker said, is to destroy Germany because Germany is in the way of their political and commercial supremacy. These nations were represented as having chosen the moment of the breaking out of the European war, believing that they could destroy Germany. Germany was represented as a peace-loving nation asking only to be allowed to pursue the arts of peace. She was unprepared for war, and only fights to preserve her existence.

The City Hall was well filled with people of German extraction and of German sympathy, who liberally applauded the speaker as he poured argument and sarcasm upon the foes of Germany.

We think such addresses highly improper. We object to Dr. Kuehnemann's address, not because he is a German, but because we do not believe the representative of any of the belligerents should be allowed thus to disturb the minds of our people. Neutrality in thought and speech is impossible if the propagandists of either side be allowed to indulge in such fiery harangues.

We seriously object to another part of Dr. Kuehnemann's speech which more directly concerns our own country. Dr. Kuehnemann defended the sinking of the Lusitania. He justified it on the ground of military necessity. He said Germany had no reason to yield to the United States in the Lusitania matter except as constrained by friendship for this country. The speaker did not refer to the President and his argument against the sinking of the Lusitania directly, but impliedly the speech set at naught the President's appeal to international law and the instinct of humanity. No German sympathizer Friday evening could have gone away from the Dallas City Hall with an enhanced respect for President Wilson and the United States of America.

Thoughtful German-American citizens would not, perhaps, be seriously harmed by such an address, but there are minds in every nationality which would be incited to unjustifiable deeds by the sentiments uttered by Dr. Kuehnemann. The effect of the address was to arraign this Government for munition shipments, and many a poor, misguided sympathizer with Germany could easily be incited to murder, arson and conspiracy by such utterances.

Dr. Kuehnemann, in our judgment, has abused the hospitality of America, and such abuse should not much longer be tolerated.

Our long-time friend, Rev. P. C. Archer, was appointed Agent for the Superannuated Homes by Bishop McCoy at the recent session of the North Texas Conference. He was not superannuated as our last issue says. No purer life has been lived among us than that of P. C. Archer. We wish him great success in the worthy work to which he has been appointed.

THE PROPOSED EVANGELISTIC CAMPAIGN.

The Annual Conferences of Texas each appointed managers for a proposed evangelistic campaign in Texas in the spring of 1916. These managers met at the Publishing House Tuesday morning, December 14.

Representing the Texas Conference were Rev. Glenn Flinn and H. B. Goodman; Rev. R. P. Shuler represented the West Texas Conference; Rev. H. M. Long and G. W. Bachus represented the Northwest Texas Conference; Rev. J. W. Fort represented the Central Texas Conference, and Rev. C. A. Spragins and R. C. Dial represented the North Texas Conference.

Among visiting brethren present were Rev. E. Hightower, W. E. Hawkins, W. C. Everett, Rev. John R. Nelson and the editor of the Advocate. After a morning session, lasting nearly two hours, the committee adjourned to lunch with the presiding elders, who also were in session in Dallas. Earnest talks were made at the luncheon by both the presiding elders and the committeemen concerning the proposed campaign.

The following recommendations were made by the committee at the close of its afternoon session:

First: That the presiding elders in their preachers' meeting during this and next month be asked to make special plans for their respective districts.

Second: That the preachers make January a month of special personal preparation and the preparation of their people in spiritual equipment for this great soul-winning campaign, preaching upon those subjects and stressing those truths that have ever produced spiritual power within and a great conviction without the Church.

Third: That February be devoted to organizing and planning out the details of the campaign, and that during the month an attendance campaign be conducted for the Sunday School and Epworth League and that some simple and workable plan be adopted for securing in these two institutions the presence of all the membership and constituency of our Church.

Fourth: That a religious census be taken where practicable to furnish material for the campaign. Where this cannot be done, urge Churches to make a survey of all the material within their sphere of influence. The family survey will form an important feature.

Fifth: That we insist upon and persist in calling upon members to place their letters in the Church. Church certificates were never issued to be placed in trunks.

Sixth: That as far as practicable the literature and blank forms to be used should be selected and standardized and that a committee be appointed for this purpose.

Seventh: That as far as possible these campaigns shall be conducted within the limit of March 12 to April 25, Decision Day in all Sunday Schools being observed on April 18; but wherever it is found impossible to hold such a campaign at this time the campaign be conducted as early as practicable thereafter.

Eighth: It is recommended that where assistants are called upon that our pastors use our regularly appointed evangelists as far as possible. (See Discipline, paragraph 412).

Ninth: That throughout this Win-One Campaign the old-time revival note should be sounded and, so far as it is possible, revival campaigns of the Methodist type should be held in our Churches, stressing the necessity of repentance and regeneration, as well as the ingathering of new members.

Tenth: We feel that the success of this campaign will rest very largely with the Committee on Evangelism of the respective Annual Conferences and we, therefore, respectfully urge that they heartily co-operate in the above suggested plans.

On motion, the chair was author-

ized to appoint committees on: (1) Publicity and Literature; and (2) Finance and Program for the great inspirational meeting to be held in March.

Rev. R. P. Shuler was elected Evangelistic Editor for the campaign. All reports from the field to pass through him to the columns of the Advocate.

The presiding elders are asked to see that one layman from each Church be elected and his expenses be provided for, by the local Church, to attend the great inspirational meeting to be held in Dallas, March 1 and 2, 1916.

The Advocate again earnestly commends the campaign to its readers. Each pastor, in our judgment, should make his reading and his study during the winter largely preparatory for the coming campaign. Until the pastor himself gets the evangelistic passion and delivers the evangelistic message we cannot hope for large blessings to the Church from the campaign. The first work for the campaign is the preacher's own preparation.

Dr. O. E. Goddard is preparing an extended bibliography of revivals which will appear in the Advocate. Let us feed upon the great books of revivals.

NEW DALLAS PASTORS.

The Dallas News, in its issue of Monday, December 13, gives liberal extracts from the sermons of our three new Dallas pastors.

Rev. A. Frank Smith is the new pastor at our Forest Avenue Church. He came to Forest Avenue from Detroit in the Paris District. His sermon, as given in our great daily, reveals thought and has the ring of an evangelical Methodist preacher. We wish for Forest Avenue and its pastor the largest success.

Dr. G. M. Gibson is the new pastor at Oak Cliff. He came to Oak Cliff from Marvin Church, Tyler. Dr. Gibson is well known in Dallas, having served four years as pastor of First Church. He is a man of fine intellectual training and culture. He will admirably fill the place of his predecessor who has wrought so well during his three years. The great new church building will doubtless be filled from Sunday to Sunday with hundreds who will joyfully sit under the ministry of this cultured preacher.

Rev. W. J. Johnson was given a royal reception at Grace. The Church edifice was filled morning and evening with delighted congregations. Brother Johnson has just finished a remarkable pastorate of four years at First Church, Beaumont. He is a great organizer and a most effective preacher. We predict for Grace one of the best pastorates in its history.

The Advocate welcomes these strong men to Dallas and congratulates the presiding elder, Dr. O. F. Sensabaugh, upon having brought to the Churches of Dallas as strong preachers and as successful administrators as the district has ever known.

THAT PURITY SERMON.

Mrs. Virginia K. Johnson is making in this issue an impelling plea for an offering for the Virginia K. Johnson Home and School for unfortunate girls. During the years this institution has been in operation hundreds of girls have been befriended in the most desolate hours of their lives. These girls and their babies have been cared for and nurtured by this good woman and her school.

The Home and School has a remaining debt of some \$8000. The property is valued at about \$150,000. It consists of a splendid new brick building and several acres of land in the edge of Oak Cliff.

Will our preachers not remember Sister Johnson and her great enterprise at the coming Christmas? If it is found inconvenient to preach the sermon asked, will not the offering be taken nevertheless?

Did the Master ever turn an unfortunate woman away empty?

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes serofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

THE PRESIDING ELDERS.

The presiding elders of the North Texas Conference were in session in Dallas last Tuesday. The new members in this Cabinet are already adjusting themselves to their great work.

EDITOR'S SUNDAY.

Through the kindness of Dr. S. H. C. Burgin, pastor, we enjoyed the privilege of preaching to friends in our former pastorate at Trinity Church, Dallas, last Sunday morning at 11 o'clock.

Dr. Burgin entered upon the work of his second year at Trinity last Sunday. The first year of his pastorate, as already noted in the Advocate, was a brilliant success. Nearly 400 new members were added during his first twelve months at this noble Church. Nearly \$18,000 were raised for the support of the enterprises of the Church. Dr. Burgin is having magnificent congregations and already his is one of the best known faces on the streets of Dallas. He has brought to his task a trained mind and remarkable social gifts. Trinity Church, under his leadership, is already one of the molding influences upon the life of the city. Former pastors have wrought well at Trinity, but Dr. Burgin is extending their work to proportions which no one of these was able to reach. The Church is well organized and the new year opens with great promise.

Sunday morning the auditorium of the Church was filled with as choice a congregation as can be found in Southern Methodism. The editor preached on "Immortality Brought to Light Through the Gospel." To him it was a gracious hour and the privilege of greeting hundreds of former parishioners at the close of the service made the occasion one of great delight.

Preceding the sermon Dr. Burgin presented the claims of the Advocate and passed cards through the congregation for new subscriptions. Twenty new subscribers were secured.

So tactfully did Dr. Burgin present the Advocate claims that no one was embarrassed, not even the editor. May our pastors not follow the worthy example of Dr. Burgin upon the visits of the editor to their congregations?

In the evening we sat with our family—a rare experience in these twenty-three years—under the preaching of our boyhood friend, Dr. Sam R. Hay, at First Church. This noble pastor is entering upon the second year of his pastorate at First Church. Like Dr. Burgin he closed his first year with a great report. First Church in years has not reported so many additions nor so large an amount raised in the support of the work of the Church. The work of this great congregation is greatly handicapped because of the lack of adequate material facilities, and the entire Church indulges the hope that Brother Hay may be able to construct a representative church building before the close of his pastorate.

Receptions already have been tendered both Drs. Burgin and Hay upon their return for the second year's work. A splendid Brotherhood was organized at First Church last Friday evening. Both of these pastors twelve months hence, we predict, will be able to give an account of noble achievements in their respective charges.

Southwestern University

Georgetown, Texas.

The first term of the session 1915-16 is just closing. A large and enthusiastic student body in the college department has completed a most successful term's work. The college has received marked recognition in that it has been admitted to the Southern Association of Schools and Colleges and is one of only four institutions in the State to obtain membership in this Association.

Southwestern is a Class A college exclusively owned and controlled by the Methodist Church of Texas. Its equipment is modern and complete and its faculty one of the strongest in the South. It is noted for the physical and moral healthfulness of its location. It has thousands of successful and loyal ex-students, an honorable history of splendid achievements and a future of bright promise. Southwestern is a school of religious traditions and influences.

The second term of the session begins January 4, 1916. Each term of work is a complete unit in itself and the student may enter at the beginning of any term without delay or loss of time on account of absence the previous term. The prospective patron or student is invited to investigate. Watch for the advertisement of next week for further announcements.

For catalog, illustrated booklet and literature of any department, address

Registrar
Southwestern University,
Georgetown, Texas.

Great forward moments require great faith, else they don't move.

We believe that God still has an oversight in early affairs, and that the tokens of it will appear to a majority of the race ere long.

THEY CALL HIM "DOCTOR."

"I wish to attest my appreciation of your wonderful Gray's Ointment for the cure of boils, sores, cuts, etc. I have used it in my family for ten years and it has cured in every instance. I have recommended it so much that my friends all call me doctor."—W. Evans, Danville, Va. For 33 years Gray's Ointment has proved the most wonderful remedy ever discovered for cuts, boils, bruises, burns, old sores, blood poison, felons, etc. Its experimental stage has long since past. If it can benefit you in any way, write Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for a Free Sample, postage, or get a 25c box at your druggists.

Make December Advocate Month

THERE will never be a better time through the year to get new subscribers to the Advocate than right now. As you make your pastoral rounds talk about the Advocate. How many pastors will send us twenty new subscribers during December? Is not every pastor interested in having a larger number of Advocate readers among his members? The only way to get them interested is to talk to them about it. **DON'T DELAY!**

AMONG THE TENNESSEANS.

If this Texan-Oklahoman had had any misgivings as to the cordiality and welcome with which he would be received by these Tennesseans, said misgivings would have all been dissipated in less than twenty-four hours after his arrival at the Memphis Conference. I can scarcely imagine a more generous welcome than was given me by these brethren. At my own conference, the West Oklahoma, I was assigned to special work in the Sunday School field by Bishop Murrah. That field, by arrangement, happens to be within the bounds of the Memphis Conference. After attending both the West and the East Oklahoma Conferences, I reached Trenton, Tennessee, on October 17, in time for the opening of the seventy-sixth session of that historic conference. Our own Bishop Murrah, with his usual grace and kindness, was president of the conference. This Westerner was made to feel that much more at home and at ease.

The first evening of the conference was given to the Sunday School anniversary. That prince of laymen among us, Mr. Jno. R. Pepper, presided over the meeting, being the Chairman of the Board. He never lets things drag or grow dull when he directs the program. The evening was given to two addresses, one by Mr. C. J. Nugent, Field Secretary of the Middle Division, and one by this Field Secretary. Mr. Nugent is a layman, has an intelligent vision of his great task, expresses himself in a pointed, business-like way and is done. No mistake has been made, so I think, in his selection to preside over the destinies, in a Sunday School way, in the States of Tennessee, Kentucky, Missouri and Illinois. He made a fine impression upon the great audience that heard him.

This scribe was introduced and invited to "the luxury of labor" among the brethren, and made his "initial bow," as the chairman expressed it. If that attentive and sympathetic hearing given to the two "strangers in a strange land" is a prophecy of the welcome and co-operation for the future, we need to have but little fear. We proclaimed ourselves full-fledged Tennesseans on the spot.

Of this great conference I need not write. Its blood has gone out into all the Church. Its historic past is full of interest; its future full of hope. The Western Conference (of which the Memphis is a part) was organized in 1802. That was divided into the Ohio and the Tennessee in 1912. This Territory was in the Tennessee. The Memphis was organized in 1840, with Bishop Andrew as president. It has had twenty-five Bishops and nine secretaries since that date. It has now about 185 pastoral charges, 615 societies, 600 Sunday Schools and four educational institutions.

Several things impressed me. One was, that while there is a long list of supernumeraries, we find such a large number of vigorous young men, and men in the prime of life. Another thing that pleased me much was the kindly, brotherly spirit that prevailed among the brethren. Of course, these old warriors, and the younger ones too, crossed swords, but they were brethren still. Did not hear a harsh criticism one of another; nor an expression of dissatisfaction at the appointments. Another thing, we find here so many circuits, good strong ones. These are sought after. The pastors do not consider it a "let down" to be sent to a circuit.

Must not write more now, only to say that the entertainment by that fine old well-to-do town, Trenton, came fully up to the measure of Methodist hospitality. It was the fifth time; and

I rather think that the brethren would have voted it there permanently but for the fact that there were so many other cordial invitations.

We send greetings to our friends in Texas and Oklahoma. We are comfortably domiciled in this good city, and have our head, heart and hands full of big plans and great tasks.

W. J. MOORE.
2151 Madison Ave., Memphis, Tenn.

Paris District—First Round.

- Blossom Sta., Dec. 18, 19.
- Centenary, 11 a. m., Dec. 26.
- Lamar Ave., 7:30 p. m., Dec. 26.
- Emerson, at Bethel, Jan. 1, 2.
- Bonham Street, Jan. 2, 3.
- Ammons, at A., Jan. 8, 9.
- White Rock, at W. C., Jan. 9, 10.
- Pattonville at Shady G., Jan. 15, 16.
- Deport Sta., Jan. 16, 17.
- Howland Miss., at H., Jan. 22, 23.
- Roston, at Roston, Jan. 29, 30.
- Clarksville Cir. at Liberty, Feb. 5, 6.
- Clarksville Sta., Feb. 4, 6.
- Woodland, at W., Feb. 12, 13.
- Detroit, Feb. 13, 14.
- Paris Cir. at Hopewell, Feb. 19, 20.
- Bogata, at Bogata, Feb. 26, 27.
- Avery Miss., at Avery, March 4, 5.

L. MORRIS, P. E.

Dallas District—First Round.

- Cedar Hill, Dec. 15, 16.
- Duncanville, Dec. 22, 23.
- Cochran and Maple, Dec. 29, 30.
- Forest Avenue, Jan. 6, 7.
- St. John's, Jan. 6-8.
- Ervas Street, Jan. 9.
- Tyler Street, Jan. 10.
- First Church, Jan. 13, 14.
- Oak Lawn, Jan. 13-16.
- Cole Avenue, Jan. 15.
- Munger, Jan. 17.
- Grand Prairie, Jan. 18.
- Oak Cliff, Jan. 20-23.
- Brooklyn Avenue, Jan. 20-22.
- Irving, Jan. 26, 27.
- Grace, Jan. 27, 28.
- Trinity, Feb. 5-8.

O. F. SENSABAUGH, P. E.

Georgetown District—First Round.

- Granger, Dec. 18, 19.
- Troy and Pendleton, at Troy, Dec. 19, 20.
- Salado and Holland, at Bell Plains, Jan. 1, 2.
- Bartlett, Jan. 2, 3.
- Florence, at Florence, Jan. 8, 9.
- Jarrell, at Jarrell, Jan. 9, 10.
- Georgetown, Jan. 10.
- Midway, at Midway, Jan. 15, 16.
- Temple, South Street, Jan. 16, 17.
- Temple, First Church, Jan. 23, 24.
- Rogers, Jan. 23, 24.
- Hutto, at Hutto, Jan. 29, 30.
- Thrall, at Thrall, Jan. 30, 31.
- Belton, Feb. 6, 7.
- Taylor, Feb. 13, 14.
- Orenville, at Orenville, Feb. 19, 20.

I call attention of the Boards of Stewards to the fact that but few conferences can be held before Christmas. I trust that you will see to it that some quarters is handled the pastor before the Christmas time, so that his family will not be embarrassed by having no funds for the holidays. The pastors work is a hard and delicate work, let us care for them tenderly. God will not forget the kind and tender remembrance. May the great Head of the Church lead us to great victory this year.

T. S. ARMSTRONG, P. E.

Bonham District—First Round.

- Bonham, Dec. 11, 12.
- Dodd City, at D., Dec. 12, 13.
- Honey Grove, Dec. 18, 19.
- Ladonia, Dec. 19, 20.
- Petty, at P., Jan. 1, 2.
- Brookston and High, at B., Jan. 2, 3.
- Trenton, at T., Jan. 8, 9.
- Leonard, Jan. 9, 10.
- Ravenna, at R., Jan. 15, 16.
- Bonham Mis., at S. B., Jan. 16, 17.
- Telephone, at T., Jan. 22, 23.
- Tector, at E., Jan. 29, 30.
- Windom and Rock Point, at W., Jan. 30, 31.
- White Rock, at W. R., Feb. 5, 6.
- Bailey, at B., Feb. 12, 13.

The District Stewards will meet at the First Methodist Church, Bonham, Texas, December 21, 2 p. m., 1915. Full attendance desired and pastors invited to be present.

E. W. ALDERSON, P. E.

Gainesville District—First Round.

- Whaley Memorial (O. C. later), Dec. 19.
- Woodbine Cir., Dec. 26, 27.
- Spanish Fort Cir. at Spanish Fort, Jan. 1, 2.
- Bonita Mis., at Bonita, Jan. 2, 3.
- Roston Mis., at Hardy, Jan. 6, 7.
- St. Jo Sta., Jan. 9, 10.
- St. Jo Mis., at J., Jan. 9, 10.
- Adley Cir., at Adley, Jan. 15, 16.
- Lewisville Sta., Jan. 16, 17.
- Denton Sta., Jan. 22, 23.
- Marysville Cir., at Marysville, Jan. 29, 30.
- Myra and Hood, at Myra, Jan. 30, 31.
- Era Cir., at Era, Feb. 5, 6.
- Sanger Sta., Feb. 12, 13.
- Valley View, Feb. 13, 14.
- Dexter Mis., at Dexter, Feb. 19, 20.
- Pilot Point Cir., at Bethel, Feb. 26, 27.
- Denton Street Sta., Feb. 27, 28.
- Montague, at Montague, March 4, 5.

District Stewards will meet at Gainesville, Denton Street, December 31, 1 p. m.

D. K. PORTER, P. E.

Wichita Falls District—First Round.

- Electra Mis., County Line, Dec. 18, 19.
- Electra Sta., Dec. 19, 20.
- Wichita Falls Sta., Dec. 26, 27.
- Wichita Falls Mis., Midway, Jan. 1, 2.
- Iowa Park Sta., Jan. 2, 3.
- Burkhardt Sta., Jan. 8, 9.
- Petrolia Cir., Petrolia, Jan. 15, 16.
- Byers Cir., Byers, Jan. 16, 17.
- Blue Grove Cir., New London, Jan. 22, 23.
- Henrietta Sta., Jan. 23, 24.
- Vashti Mis., Vashti, Jan. 29, 30.
- Bellevue Sta., Jan. 30, 31.
- Bowie Sta., Feb. 6, 7.
- Ringgold Cir., Belcherville, Feb. 12, 13.
- Nocena Sta., Feb. 13, 14.
- Megargal Mis., Megargal, Feb. 19, 20.
- Archer City, Archer City, Feb. 26, 27.
- Dundee Mis., Dundee, March 4, 5.

J. S. BARCUS, P. E.

Decatur District—First Round.

- Krum and Stidell, at K., Dec. 18, 19.
- Greenwood Mis., at Rush Branch, Dec. 25, 26.
- Alvord St., Dec. 26, 27.
- Arzyle and Ponder, at A., Jan. 1, 2.
- Ranoke and Justin, at R., Jan. 2, 3.
- Paradise Mis., at Bethel, Jan. 8, 9.
- Bridgeport, Jan. 9, 10.
- Bryson and Jermy, at J., Jan. 15, 16.
- Post Oak Mis., at Prospect, Jan. 16, 17.
- Chico, at Pleasant Grove, Jan. 22, 23.
- Crafton Mis., at Red Bud, Jan. 23, 24.
- Sunset Cir., at Dry Valley, Jan. 29, 30.
- Perrin and Barton, at B., Feb. 5, 6.
- Fockshoro, Feb. 6, 7.
- Vineyard Mis., at Wesley, Feb. 12, 13.
- Decatur Cir., at Oak Grove, Feb. 19, 20.
- Decatur Sta., Feb. 20, 21.
- Boyd Cir., at Boyd, Feb. 26, 27.

W. A. STUCKEY, P. E.

For Christmas The Best of Candy

Christmas and Candy

are inseparable, and your Christmas would not be complete without it. Of course, you will want the PUREST and BEST—

Texas Girl Chocolates

"SWEETEST IN 48 STATES"

are put up in all size packages; 15 different assortments; 86 distinct varieties; Fruits and Nuts of all kinds, comprising the most delightful surprises and unexpected flavor combinations you can imagine. They are different. Five of the most popular assortments are:

Aristocracy Connoisseur Creme de la Creme Alumni Trio

The most appropriate gift for sister or sweetheart. Your druggist will supply you, if he can't—we will. **OUR GUARANTEE WITH EVERY BOX.**

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THE LIGHT OF HOPE.

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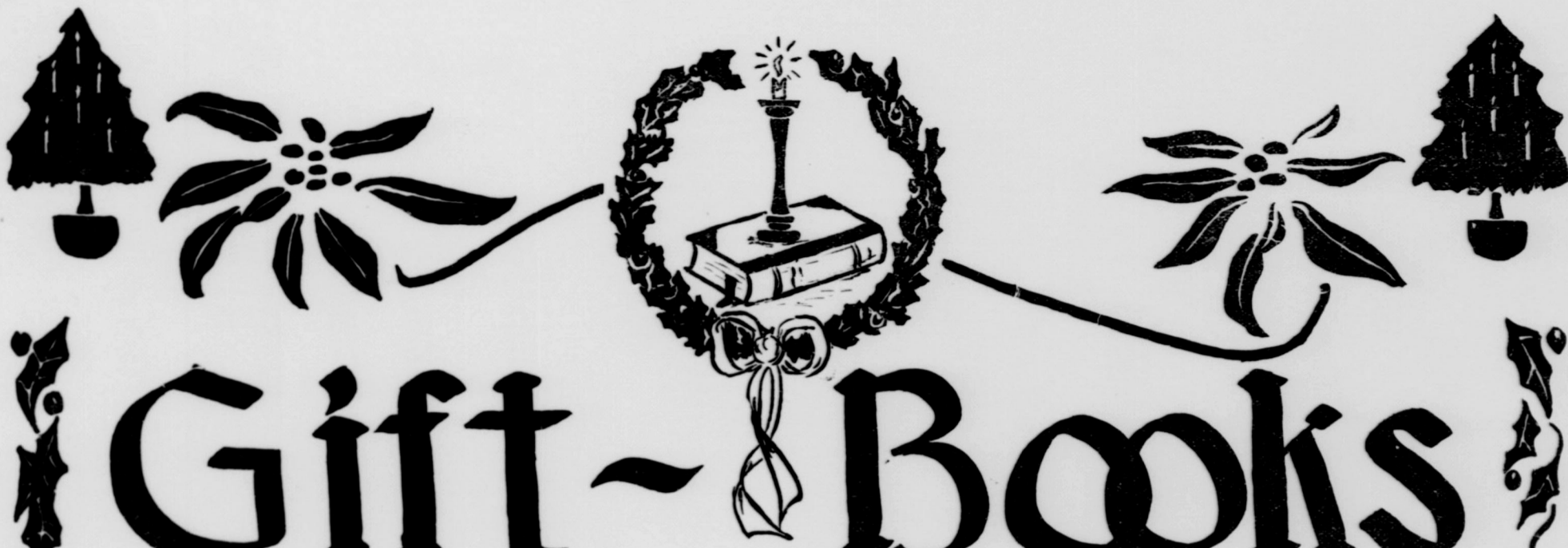
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PASSING DAY

THE WARS.

Events the past week in Serbia have been decidedly Teutonic. There has occurred nothing that is comforting to the Allies except, perhaps, they have been fortunate in making good their retreat, though closely followed by the enemy.

This news, coupled with the announcement that the allies will continue the Balkan campaign and send reinforcements to Saloniki, has evoked enthusiastic comment from the Italian press. Some fear was expressed when the allied retreat began that Austria would send her armies in pursuit, help drive the expeditionary forces into the sea and then seize Saloniki and an outlet on the Aegean.

The Rome newspapers now print Athens dispatches expressing every confidence that the allies will have no difficulty in maintaining themselves in their positions at Saloniki.

While Greece has made some concessions to the allies, the full demands have not been met, but whether the allies will insist upon other concessions or whether Greece will further yield, is a matter at the time fraught with speculation. It is certain that Germany is as much concerned in the matter as were the allies and the Imperial Government is demanding to know from Greece whether the new facilities afforded the allies in any way compromise Greek neutrality.

Between Great Britain's seizure and embargo and the German and Austrian submarine attacks and now the French activities at sea and interference and search of American vessels President Wilson has many and varied problems to deal with. These worries, together with the recent exposure of German and Austrian relations of neutrality in the United States and the probable recall of others of the tribe of Boy-Ed and Von Papen is really enough to justify the President in taking unto himself a wife to relieve the monotony and vary the worries. President Wilson has not capitulated wholly to Cupid. His note to Austria-Hungary on the sinking of the Ancona indicates this. The text of the note is a formal demand for prompt denouncement of the "illegal and indefensible" act, for punishment of the submarine commander and for indemnity for the killing and injury of innocent American citizens. These demands follow a statement informing Austria-Hungary that the "good relations of the two countries must rest upon common regard for law and humanity." The note arraigns the shelling or torpedoing of the liner as "inhuman, barbarous and as a wanton slaughter of helpless men, women and children."

The note has been delivered to the Austrian Foreign Office by Ambassador Penfield and on its reply will determine to what extent the United States will go to force its demands. It is certain, though, that no unnecessary delay in a full compliance will be permitted by this Government. A failure to respect the demands of the United States will mean a severance of diplomatic relations.

Matters appear to be assuming some semblance of peace in Mexico. The actual peace is yet to come, but Carranza believes it's on the way, and, with Villa on the wane, there is some tangible reason to hope for its early coming. Confidence in the ability of Carranza to bring about a reorganization of the Government is much stronger than it was a short time ago and really the clouds which have hung low over Mexico appear to be lifting.

Ten alleged members of the I. W. W. were put on bread and water after arrest at Shawnee, Okla., because of their refusal to work on the streets. They finally gave in and decided to work and were put on regular rations.

A New York syndicate has purchased the St. Louis, Brownsville and Mexico and the New Orleans, Texas and Mexican Railways. The two lines will be operated under the name of the Louisiana, Texas and Mexico Railroad.

Ex-United States Senator Francis Marion Cockrell, of Missouri, died at Washington Monday. Mr. Cockrell served Missouri in the Senate for thirty years. In 1911 he was appointed United States Commissioner to adjust the boundary between Texas and New Mexico. Senator Cockrell was born in Johnson County, Missouri, October 1, 1824; was admitted to the bar in 1855, and opened a law office in

Warrensburg. When the war between the States broke out he enlisted in the Confederate army and rose from the rank of Captain to Brigadier General.

The Texas Division of the Daughters of the Confederacy, in session at Austin last week, expressed disapproval of the President's approaching marriage by defeating a proposal that a congratulatory telegram be sent him.

S. W. English, State Fire Marshal at Austin, is sending out bulletins and letters to chiefs of police, fire chiefs, school superintendents and commercial and civic organizations urging a campaign of publicity against needless risks of life and property during the Christmas holidays.

The poor of St. Paul, Minnesota, are the chief beneficiaries of a \$2,000,000 estate of Mrs. Martha A. Miller, according to the terms of the wills filled there. Real estate valued at approximately \$1,000,000 and \$400,000 in cash comprise a trust fund for the erection, equipment and maintenance of a free hospital. Charles T. Miller of San Antonio, Texas, a son, is given \$25,000.

A strong indorsement of continued governmental aid for the improvement of rivers and harbors, not only in Texas, but those of all States, was given by Colonel Thomas H. Ball, of Houston, in an address before the National River and Harbor Congress, and it was a sentiment that was well applauded by the several hundred delegates who listened to the Texas speaker.

Ernest Thompson Seton has tendered his resignation as Chief Scout of the Boy Scouts of America. In a statement Mr. Seton said he resigned because of a gradual change to policies to which he is opposed. Militarism now comes first and woodcraft, the original purpose of the movement, second, according to Mr. Seton, who announced the formation of the "Woodcrafts League," inviting members of the Boy Scouts to join it.

Dr. W. F. McCaleb, Deputy Federal Reserve Agent of the Regional Bank at Dallas and Vice-Chairman of the Board of that institution, has tendered his resignation to the Federal Reserve Board at Washington. Dr. McCaleb will accept the position of the head of the Science Department of the Bureau of Municipal Research of New York City and also become a member of the faculty of one of the leading universities of that city.

The Treasury Department at Austin will on December 20, issue a fifth call for warrants since the State went on a deficiency basis. The call will cover warrants aggregating about \$100,000 and will leave outstanding warrants to the amount of about \$400,000. With receipts from tax collections growing heavier and the possibility, according to rumor of the payment of several heavy fines in settlement of suits instituted by the Attorney General, it is expected that the State will be on a cash basis by January 31.

Earl of Rosebery, formerly Prime Minister, at an address in Edinburgh, referring to the Ford party, said: "At this moment there is coming over a vessel fraught with peace propelled, apparently by a gentleman named Ford, who makes, I think, perambulators. He is coming over to pour oil on troubled waters at the inspiration of a Dr. Aked, of whom we know something here, and who by voice more potent than that of any mortal heard of in this world, is going to call the soldiers from the trenches and bid the waves be still."

The Western Union Telegraph Company has announced that effective with the year 1916 its employes will receive annual vacations with pay, allowing to each employe in the service of the company continuously for two years or more two weeks' vacation and those who have been in the service continuously for more than one year and less than two years one week's vacation. The privilege granted will effect approximately 2500 employes in the Gulf division of the Western Union Telegraph Company. This division comprises the States of Texas, Oklahoma, Louisiana and Arkansas.

The Sidney Smith memorial, "The Fountain of the Gulf Cloud," which is to be placed in Fair Park, Dallas, is ready to be cast in bronze. It will be ready to unveil as a feature of the State Fair in 1916. Miss Clyde G. Chandler, of Chicago, the sculptress, is a Texan, a native of Dallas, and the spirit of the Lone Star State is displayed in all the details of the piece. The carvings about the base are of the various products of the State, in

the exhibition of which at the Fair Mr. Smith was intensely interested. The erection of the memorial was provided for in a public appropriation of \$20,000.

The total valuation of assessable property of the State of Texas, as shown by the tax rolls of the various counties for 1915, is \$2,757,960,973, compared with \$2,744,265,347 for 1914, an increase of \$13,695,626. Dallas County leads with a valuation of \$142,135,639, Harris County second with \$133,204,807, Bexar County third with \$110,114,714 and Tarrant County fourth with \$100,257,445.

E. P. Ripley, president of the Santa Fe Railroad, declared at Amarillo Monday, "Unless the people force their law-making bodies to give the railroads a square deal every transportation line in the United States will be forced into the hands of receivers." He declared that, despite the fact that the Santa Fe has just had the best year in its history, it did not add a dollar to its surplus.

OUR CHURCH NEWS

The Methodist Episcopal Church reports a total membership of 4,943,122, an increase of 194,989 as compared with the figures of a year ago. The membership increase during the past four years was 506,920.

Christian organizations for men in the United States and Canada report membership figures as follows: Gideons, 45,000; Brotherhoods, 200,000; Young Men's Christian Associations, 597,245; Men's Bible Classes, 5,000,000.

Of the twenty-two "episcopal areas" of the Methodist Episcopal Church, only three reported membership decreases during 1915—New Orleans (nine Annual Conferences), a decrease of 2465; Kansas City (twelve Annual Conferences), a decrease of 1956; Boston (six Annual Conferences), a decrease of 1475.

The following missionary statistics of China are taken from the China Mission Year Book: Roman Catholics, 1,500,000; Protestants, a Christian community of 324,890; ordained pastors (native), 502; evangelists (native), 7281; Bible women (native), 1789; congregations (native), 2955; amount contributed by the Churches for one year for Church work, \$150,000; Protestant foreign missionaries, 5144; Roman Catholic foreign missionaries, 1475. There is one Protestant missionary to every 78,000 inhabitants.

The following shows how the different Churches are facing the matter of caring for worn-out preachers, and what they propose to do about it: Presbyterians, \$10,000,000; Methodist Episcopal, will take \$15,000,000; Baptists, must have \$10,000,000; Disciples, will take \$5,000,000; Episcopalians, fund and parish payments, \$10,000,000; Lutherans, will need at least \$5,000,000; Methodist Episcopal, South, \$5,000,000; Congregational, \$2,000,000; other Churches will need about \$2,000,000; total, \$67,000,000. Billy Sunday says: "It is radically wrong when a prize fighter in fifteen minutes can earn more than a country parson does in fifteen years." In which statement Billy Sunday is very correct.

We quote the following from the Wesleyan Christian Advocate: "If there be at this time any among us Southern Methodists who hold in doubt the wisdom of our denominational institutions of learning, the following fact which one of our exchanges reported some days ago should remove the doubt for all time to come: 'Harvard University has established a chair of Confucianism and brought over a man from Japan to occupy it.' What a departure from the purposes of that institution when it was founded by John Harvard! If the Church doesn't save our type of education in this country it is certain that the disestablished institutions of learning will not do it. Patriots as well as religionists have interest—or should have—in such facts as that concerning Harvard."

The following official statement has been given out by the Executive Committee of the Woman's Missionary Council concerning the loss of certain funds of the Scarritt Bible and Training School, the statement being signed by Miss Belle H. Bennett, President, and Mrs. F. S. Parker, Recording Secretary: "The endowment fund, amounting to \$146,584.20, has become involved because of the unfortunate speculation of the Treasurer of the Board of Managers in Kansas City. At the request of other creditors the court appointed a receiver for the investment company of which he was head. The Training School has retained one of the best law firms in the

city to look after its interests. The definite loss will not be known until a careful investigation of the assets and liabilities, which has been begun, shall have been completed. Every effort will be made to recover the fund and to safeguard the interests of the school. The school plant is not involved in the loss. A maintenance fund to sustain the school is being raised by the Board of Managers."

The World Outlook recently published an interview with Count O'Kuma, one of the greatest among the Japanese who spoke about Christian missions on this wise: "We in Japan have developed a new consciousness, conviction, energy. China must have this. The way to give it is not to oppress the Chinese with power, but to develop them with education and religion." When asked if he thought the work of the American missionaries was helping China, he said: "Certainly, it is! The missionaries in China are, naturally, one of the strongest forces in developing a newer and better civilization. That is their work. And of course there are more missionaries from America than from all the European countries put together. I do not believe Americans realize how much influence their country is averting through these representatives who are establishing strong schools and Churches throughout the length and breadth of China. The missionaries here in Japan are most welcome and are doing a wonderful work. Japan would not be so far advanced as she is today if it had not been for the missionaries."

The North Mississippi Conference at its recent session adopted the following resolutions on the Vanderbilt University matter:

"Resolved: 1. That we, the members of the North Mississippi Conference, hereby express our approval of the action of the Educational Commission of the Methodist Episcopal Church, South, in its session at Memphis, Tennessee, February 19 and 20, 1915, in declining to go through the vain formality of executing an instrument to transfer back to the eight original patronizing conference claims upon Vanderbilt University which the Supreme Court of Tennessee, the highest judicial tribunal having jurisdiction, and the most eminent counsel had declared to have no basis in law, and which, in consequence, would have operated to convey to them nothing whatever of any value.

"2. That we accept the action of the Educational Commission in this respect as finally determinative of the relation between Vanderbilt University and the Methodist Episcopal Church, South, including this conference, which relation is one of complete severance and entire independence.

"3. That, while we accept this adjudication of the matters at issue as a final settlement of the present and future relation of Vanderbilt Univer-

Sunshine Special advertisement featuring a woman's face and text: 'Sunshine Special', 'from the Land of Sunshine', 'furnishes passenger service unequaled in the southwest', 'Schedule', '4:15 P.M. Lv. Worth, Arr. 1:15 P.M.', '5:10 P.M. Lv. Dallas, Arr. 1:30 P.M.', '7:35 A.M. Arr. Memphis, 9:45 P.M.', '11:15 A.M. Arr. Louisville, 8:35 P.M.', 'Chicago reached 7:45 P.M.', 'New York secondary points', 'Foster Line', 'ask any T&P agent'.

sity to our Church, we desire emphatically to reaffirm our unwavering conviction that the Southern Methodist Church established that institution, fostered it for decades with her patronage and support, and that, though it has been legally wrested from her ownership and control, it is today morally and equitably hers.

"4. That none of the foregoing statements are to be construed as in any sense a waiving of our claims, either legal or moral, upon the funds contributed by Methodist people for the education of Methodist ministers that the Vanderbilt trustees now have in their possession—sacred funds, which obligations to the generous dead and every consideration of honor and justice demand should be turned over to the Church to be applied to the use for which they were intended."

Father, I have sinned in that I have been unhappy today. How could I be so miserable when all through the day thou didst uphold me with thy love and care? Forgive me, Lord, for thus dishonoring thee, and give me such a sense of what thou art to me that henceforth when I am unhappy for lack of anything, I may remember that I have thee and be satisfied. Amen.—Rev. Edward Leith Peil, D. D.

Another Year of Success advertisement for The Security National Bank of Dallas. Text includes: 'The Security National Bank will soon enter upon another year, which we confidently believe will mark a notable advancement in every line of business over the year just closing.', 'We expect to reflect the prosperity of this section with bigger bank deposits than we have ever yet shown. We expect to constantly add to the long list of prosperous, substantial customers.', 'Every Depositor on our books is a part and parcel of this big, successful institution, which is paralleling the rapid expansion of this great Southwest country with one of the most remarkable records in the annals of banking.', 'Your business will be welcomed. It will be given the same careful attention and liberal treatment which have made the name of this bank synonymous with Good Service.', 'THE SECURITY NATIONAL BANK OF DALLAS', 'CAPITAL AND SURPLUS, \$2,000,000.', 'RESOURCES OVER \$13,000,000.', 'The Bank of Personal Service.'

SKELETON PROGRAM EPWORTH LEAGUE WORKERS' COUNCIL TO BE HELD IN FORT WORTH DECEMBER 31 TO JANUARY 2.

The following is a rough outline of what will be brought before the Epworth Leaguers at our Workers' Council. It seems to me we should divide our discussions into the following heads:

- 1. Our State Work; 2. Our Conference and District Work; 3. Our Chapter Work; 4. Miscellaneous and Related Work.

Our State Work.

1. What has the State work accomplished? Leader, Gus W. Thomason.

2. Is there now a need for the State work? What? Leader, Glenn Flinn.

3. Should we have a Field Secretary? Leader, A. K. Ragsdale.

4. Our Encampment. (a) Its Past, leader, Miss Ella Nash; (b) Its Future, leader, Miss Eula Turner; (c) What, Where, When Our Next?

5. The relations of the Sunday School? Layman's and Women's Work to the Epworth League Encampment Work.

The Conference and District Work.

1. The benefits of Conference and District Organization, led by the President of North Texas Conference League.

2. What are we to seek through conference and district organization? led by Mr. Lions, of the West Texas League Conference.

The Local Chapter Work.

What can be done to help and make efficient the work of our local chapters?

Miscellaneous and Related Work.

1. The new setting of our League Work and the New Methods, by Dr. F. S. Parker.

2. Our Financial Plan. Should It be Revised? led by Mr. Rufus Chapman.

3. Our League Helps. The Era, and Other Publications.

4. Should Our Texas Leagues Have a Weekly Publication Other Than the Column in the Texas Advocate to Come to Them?

5. The Advisability of More Field and Institute Work.

In order to effect and conserve the best findings of our Council there will be appointed the following committees. Committee on State Work, Committee on Conference and District Work, Committee on Finance and Publication. T. F. SESSIONS.

JOURNAL NORTHWEST TEXAS CONFERENCE.

Three of the brethren have written about errors in their reports:

1. Brother Dunn, of Matador:

"In table 2 under report of Sunday Schools, there is nothing for 'Missions Special,' but in column for amount raised on assessment there is \$46, where there should be nothing, and the \$46 put to 'Missions Special.'"

"In table 3, there is nothing for 'Missions Special' where there should be \$80. In report on Home and Conference Missions, there is paid \$80, when it should be \$100."

"In report on Church Extension, there is marked paid \$100 when it should be \$44, and the grand total is \$3092, when it should be \$3192."

I have carefully checked these errors and find that the Journal has the figures just as they appear in the statistical tables.

2. Brother Pipkin, of Vera:

"Conference Claimants shows nothing; we paid \$40. Home and Conference Mission \$45, we paid \$75."

These items I find are published just as they appear in the statistical tables.

3. Brother Mayne, of Canyon.

"Canyon City paid all the conference collections in full, whereas the journal shows a deficit under Conference Claimants and Superannuate Endowment Fund."

I find that in the statistical sheets the \$16 deficit on Superannuate Endowment Fund was put in the column of Conference Claimants just under the amount and in small figures with lead pencil and was crossed out in the column for Superannuate Endowment Fund. O. P. KIKER, Editor Journal.

There is an intimate and vital connection of the grateful and the trusting spirit. The thankful becomes the trustful spirit in view of what seem privations, losses, and adversities. The plains of sand seem to be in more need of rain than the cultivated fields and gardens. Yet when the rains fall on the sandy plain, there are no signs of refreshing there; but when they fall on the grass or grain of flowers, all these things, as if responsive, revive and rejoice in the blessing—which is an emblem of human life.—Edwin Pond Parker.

ONE'S MOTHER.

By Mrs. Theron Bell.

Perhaps the nearest approach to heaven that we may enjoy during life is in our infancy when mother is the supreme, all-powerful figure of our universe; watchful, tender, loving—the most faithful example of God's love that we have. We can never rise too high, or sink too low to get beyond the bounds of her affection; its heights and depths and deathlessness cannot be proved.

"God thought to give the sweetest thing In his almighty power To earth; and deeply pondering What it should be—one hour In fondest joy and love of heart Outweighing every other He moved the gates of heaven apart. And gave to earth—a mother!"

And the influence of a good mother is never lost; though children may go astray and sink into the deepest depths of depravity, the memory of a godly mother, her precepts and prayers will have strength to pull them into final paths of righteousness. All of our great men, from ages immemorial, have laid their successes at the feet of their mothers, and it is their due. For she it is who has charge of the young mind when it is open to the sowing of seeds of character. She it is who says the words and sings the songs and does the deeds that either mar or glorify the soul. Listen to the words of Abraham Lincoln: "All that I am I owe my mother;" and to those of one of our famous Southern lawyers when, after a particularly brilliant speech, a woman said to him: "I should like to congratulate the mother of such a son." Like lightning came his reply: "Rather congratulate the son of such a mother." Do you not know that those women felt the full joy of achievement of work well done when words of praise such as these fell from the lips of their stalwart sons? And we have it recorded that the mother of our own great leader, John Wesley, was ever the greatest inspiration and assistance to him. When in college, and even in later life, he would go to her for the solution of problems confronting his spiritual and material welfare.

Then the mothers of our grand old Bible heroes! How the light of their influence has shone through all the ages, lighting the way for so many countless numbers of weary feet! When Samuel was given to Hannah in answer to her prayers she said: "I have lent him to the Lord. As long as he liveth he shall be lent to the Lord." And Elkanah answered, "Do what seemeth thee good." So she proved her words not idle ones, for she sacrificed the mother inclination which bade her keep this longed-for gift to herself, and "when she had weaned him" gave him into the service of the Lord. But each year, before her visit to him, she "made him a little coat." What a world of significance lies in those words! We can picture the mother as she spun and wove and fashioned into shape the little garment, what prayers were whispered over it, how mingled was her pride and joy and pain as in her loneliness for her firstborn she thus served her Lord. And so do all women weave for their children garments of righteousness and nobility or of degradation and shame; their words are the warp, their deeds the woof of the child's character, their shuttle either love and wisdom and Christianity or ignorance and neglect.

In contrast with the story of Hannah we can read of Athaliah, the wicked daughter of a wicked mother, whose hands were dyed repeatedly in the blood of her offspring, that she might reach the summit of earthly power. That was in olden times. Today we seldom hear of a mother killing her children, but that the Athaliahs still live and flourish we have abundant proof in the records of our prisons and asylums. They show that the greater crime of the modern Athaliah is to let perish through neglect or evil example and teaching the morals and principles of her children.

How thrice blessed then are we who have good mothers, and how glad we are to set aside Mother's Day to do them honor! Kate Douglas Wiggin says: "Other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world." Some of us have only a hallowed memory to take with us through the years, and oh, what a lonesome place this world does seem when mother dies! But we know that somewhere near the nearby gate, with outstretched arms and loving eyes, she awaits us; and over and anon, when weary and worn by life's buffeting trials, there seems to hover above us her sheltering angel wings. And we who have our

mothers with us, how happy we should be for the privilege of caring for them, watching over them as they did over us in our childhood.

Dear old mothers, with snowy hair and kindly eyes, And lips grown softly sweet with lullabies;

There's something in their soft and gentle ways That makes one think of peaceful Sabbath days;

A knowledge writ by deep experience Upon their brows has left its tragic prints, So guard them tenderly.

Dear old mothers, with the lilt of old-time love songs in their speech. They are passing, with slow marching feet, from 'yond our yearning reach.

As our wee hands once clung to them, their's trembling now cling to us, And yet they strength and comfort give, they are so near to Jesus.

So, while they're there, by word and deed, we'll do them homage all, For but too soon we'll be bereft, they'll be beyond recall, So guard them tenderly.

During the tragedy of the cross our Savior looked down in tenderness; love and pity upon his mother, and sought to comfort and provide for her, and as we seek to follow his example in all things let this not pass unnoticed.

"Your mother had time to listen to your stories of fun and frolic and triumph. She had time to say the words to spur your ambition on. She never forgot to cook the little dishes that you liked. She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs. She was on duty, not the eight or ten-hour day of the union, but the twenty-four-hour day of the poor wife and mother." She sacrificed her own hopes and pleasures and ambitions that you might drink of the cup of joy. "She did without the dress she needed that you might not be ashamed to appear before your fellows," and she did it all with a song on her lips and a prayer in her heart—for you. "Remember this now while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her. You can never pay it all, but pay down something on account this very night. Groveton, Texas.

Take pains to respect the conscientious views of your fellow men. The moment you match your opinion against another man's conscience, that moment you clash with him, and if you are intolerant you will place him out of the range of your persuasion.—Michigan Christian Advocate.

TO THE CONFERENCE CLAIMANTS OF THE TEXAS CONFERENCE.

On account of sickness, Bro. T. S. Garrison left the conference before the funds were distributed, taking the funds with him. It is therefore, necessary that he should send out the remainder of the checks to prevent confusion. He advises me that he made a mistake and drew more money out of the bank at Longview than he should have, but has sent money to cover checks that have been turned down.

Claimants who have had checks returned may now cash them with the bank on which they are drawn.

There are several mistakes in the report as given in the Advocate and so you can not go by that report altogether.

If you have not received your appropriation, write to T. S. Garrison, Timpson, Texas. I hope this will answer the many inquiries that are coming to me.

JOHN W. GOODWIN, Secretary Joint Board of Finance.

RESOLUTIONS—REV. J. L. DAWSON.

Whereas, Our Heavenly Father has seen fit in his divine providence to remove from this earth our beloved brother and former pastor, Rev. J. L. Dawson, thereby transplanting into eternal glory one of the purest Christian spirits we have ever known; therefore be it

Resolved, By the Methodist Church at Garrison, and the citizens assembled, that in the death of Brother Dawson we have sustained the loss of a friend whose fellowship it was an honor and a pleasure to enjoy and whose daily walk in life was a living sermon to mankind.

2. That we bear willing testimony to his many virtues, and that we record our high appreciation of his saintly life and faithful service while living in our midst.

3. That we will endeavor to imitate

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 36 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 trade.

AGENTS WANTED.

AGENTS—Here's the best line of food flavors, perfumes, soaps, toilet preparations, etc., ever offered. No capital needed. Complete outfits furnished free to workers. Write today for full particulars. AMERICAN PRODUCTS CO., 3467 Third St., Cincinnati, O.

ATTORNEYS

A. E. FIRMIN ATTORNEY AT LAW Notary Public 607 S. W. Life Building Dallas, Texas

BARBER TRADE

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

BOOK LOST.

Some one has borrowed one of my books, which I value very highly and I have forgotten who it is. The book is, "The Philosophy of Revelation," by Herrman Bavnick. Please send to me at Marshall, Texas. Yours sincerely, E. W. SOLOMON.

BOOKS WANTED.

WANTED—A set of pulpit commentary. Will pay according to the condition of books. Address REV. W. E. FRENCH, Box 127, Goodwell, Oklahoma.

CONFERENCE EVANGELIST.

I have been appointed Conference Evangelist. Address, W. M. BOWDEN, 1715 N. 7th St., Waco, Texas.

EVANGELIST.

Six years' experience in eight Southern States. University training, both literary and theological. Conference Evangelist for the Memphis Conference and endorsed by the Committee on Evangelism of the West Texas Conference. Open for dates anywhere. Address DOW B. BEENE, San Antonio, Texas.

GOSPEL SINGER.

I am now ready to make dates for spring and summer meetings. Endorsed by some of our leading pastors. MARVIN W. BOWDEN, 1420 Coggis Ave., Brownwood, Texas.

HEAD-EASE.

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

his many virtues and strive to follow him as he followed Christ.

4. That we extend to his heart-broken wife and children our sincere sympathy, and will remember them in our devotion to Almighty God.

5. That we bow with submission to the will of our Heavenly Father, whom we believe to be too wise to err and too good to do wrong.

H. C. WILEY, J. T. ROSS, C. R. LANGSTON.

MARRIED.

NICHOLS-WILLSON—At Bridgeport, Texas, December 4, 1915, by Rev. C. M. Dellinger, Mr. Thomas Manning Nichols and Miss Geneva Willson.

ERWIN-ARNOLD—Sunday, 8 o'clock p. m., November 28, 1915, at the Methodist Church in Gause, Texas, Mr. J. P. Erwin and Mrs. Stella May Arnold, Rev. John W. Wardlow officiating.

PARKER-TAYLOR—At the home of Mr. Tom Nolen, in Ozona, Texas, Sunday afternoon, November 21, 1915, Mr. W. R. Parker and Miss Frances Taylor, Rev. A. T. White officiating.

COX—PERNER—At the Methodist Church in Ozona on Wednesday, December 1, 1915, Mr. Boyd Cox and Miss Lillian Perner, Rev. A. T. White officiating.

CAMPBELL-McCOLLUM — At the residence of Mr. T. C. Calvert, in Karnes City, Tex., Nov. 2, 1915, Mr. James Campbell and Miss Nina McCollum, Rev. C. Williamson officiating.

MARTIN-CONROD—At the home of the bride, near Kenedy, Texas, Mr. Seal Martin and Miss Ellen Conrod, November 3, 1915, Rev. C. Williamson officiating.

EZELL-COLEMAN—At the home of the bride, in Karnes City, Tex., Nov. 7, 1915, Mr. Camp Ezell and Miss Carrie Ethel Coleman, Rev. C. Williamson officiating.

MANAHAN-PEYTON—At the parsonage in Fairfield, Texas, Wednesday, December 1, 1915, at 6:30 p. m., Mr. T. F. Manahan and Miss De Etta Peyton, all of Fairfield, Rev. Robt. O. Wier officiating.

POSTOFFICE ADDRESS.

Rev. W. W. Horner, Wharton, Tex.

MISCELLANEOUS.

Nasal Catarrh Treatment guaranteed. IRVIN HARRIS, Waxahachie, Texas.

DRINK AND DRUG HABIT CURED in ten to fifteen days, without pain or suffering. You take no chances—pay when cured. HILL, SANFORD M., Ardmore, Okla.

LEARN TELEGRAPHY—Easily and quickly learned. Railroad wire practice. Position secured or tuition refunded. Write, DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

THOUSANDS MEN AND WOMEN WANT-ED. Get U. S. Government positions, \$75.00 MONTH. Steady work. Common education sufficient. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. E174, Rochester, N. Y.

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

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

NORTH TEXAS CONFERENCE EVANGELIST.

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

PREACHER WANTED.

WANTED a good preacher for a circuit with six appointments. All on railroad; good parsonage; salary \$650. Send reference from former charge and presiding elder, J. A. BIGGS, P. O. Texarkana, Ark.

NOTICE, NORTH TEXAS CONFERENCE.

I have sent a certified copy of the appointments of the North Texas Conference, together with a list of supernumeraries and superannuates, to Mr. Hannegan, St. Louis, Missouri. In making application for clergy permits it will only be necessary to refer to that certified list in your application. R. G. MOOD, Sec.

EPWORTH LEAGUE.

The State Conference of Workers will meet at Fort Worth December 31-January 1 and 2. This is the meeting that was originally planned to meet at Waco. The place of meeting having just been changed to Fort Worth.

Terrell District—First Round.

(Revised) Mesquite and Pleasant Mound, at Mesquite, Dec. 18, 19. Forney Station, Dec. 19, 20. Terrell Station, Dec. 26. Kemp and Becker, at Kemp, Jan. 1, 2. Mabank Miss., at Mabank, Jan. 8, 9. Chisholm Circuit, at Chisholm, Jan. 15, 16. Scurry Circuit, at Scurry, Jan. 22, 23. Kaufman Station, Jan. 25, 24. Hunchins and Wilmer, at Wilmer, Jan. 29, 30. Lancaster Station, Jan. 30, 31. College Mound Circuit, at C. M., Feb. 5, 6. Elmo Miss., at Elmo, Feb. 12, 13. Fate Cir., at Fate, Feb. 19, 20. Rayse Station, Feb. 20, 21. Grandall Circuit, at Grandall, Feb. 26, 27. Garland Station, March 4, 5. Rockswall Station, March 5, 6. Please note changes in dates. The District Stewards will meet at the Methodist Publishing House in Dallas, Tuesday, Jan. 4, 1916, 10:30 a. m. This change is made so you will be able to return same day. Let every District Steward who will attend notify me at once. E. L. EGGER, P. E.

Waxahachie District—First Round.

Bethel Station, held at Bethel, Dec. 13. Maypearl Circuit, at Maypearl, Dec. 18, 19. Waxahachie Cir., at Waxahachie, Jan. 22, 23. Waxahachie Cir., at Scotts, Jan. 8, 9. Red Oak Cir., at Red Oak, Jan. 15, 16. Forrester Cir., at Nash, Jan. 22, 23. Waxahachie Sta., at W., Jan. 24, 7 p. m. Palmer Cir., at Palmer, Jan. 29, 30. Ferris Sta., at Ferris, Jan. 29, 30. Britton Cir., at Britton, Feb. 5, 6, a. m. Milbourn Sta., at M., Feb. 5, 6, 7 p. m. Milford Cir., at Milford, Feb. 12, 13. Daily Sta., at D., Feb. 12, 13 p. m. Bristol Cir., at Carroll, Feb. 19, 20. Ferris Sta., at Ferris, Feb. 23, 7 p. m. Mansfield Sta., at Mansfield, Feb. 26, 27. The District Stewards will meet at the Methodist Church in Waxahachie, Jan. 7, at 11 a. m. The following committee is appointed to prepare a scale of appointment and submit to the stewards—W. W. Majors, of Milbourn; Z. T. Bundy, of Milford and H. N. Peters of Waxahachie. HORACE BISHOP, P. E.

Are You Feeding a Landlord? Why Not Own a Farm? Read This Offer.

Are you renting land? Are you working a farm that yields just enough to pay the rent with a very small balance left on which to buy bread and meat for your family? Has it been your hope and ambition to own your farm? Have you planned, worked and saved so that you could possess a home only to find after looking at a number of places, that either the price was too high, or the first cash payment too much, or the terms unreasonable? Anyway you did not buy and today you are furnishing the living of a landlord from your labor. But, it is now possible for you to own your farm; we have solved the question, overcoming all the difficulties you have met in the past.

We will sell you an improved farm of 160 acres of the finest land in Texas, with new and modern improvements for \$35 per acre, only \$800 cash; the balance in ten years arranged as follows: \$200 yearly for four years (no payment on the principal until end of second year); \$400 yearly for next four years, \$200 end of ten years. The first eight notes have the "on or before" privilege. All notes bear the very low interest of six per cent, payable annually. Now, it is an offer worth your time to look into.

These improved farms are located in Lubbock County, the center of the shallow water belt, a section of Texas where you can grow anything. The farms are situated 10 miles northeast of the City of Lubbock, one and one-half miles from Idalou, a station on the Crosbyton and South Plains Railroad. They are midway between two schools about a mile from each. Every farm is a quarter section facing upon two good wagon roads.

The improvements placed upon each farm are new, modern, and up-to-date, thus relieving you of the cost of upkeep for the near future. The home is a modern 5-room cottage, with large front porch and screened back porch, painted white with red roof. All windows are fully screened. An inexhaustible supply of pure water is piped into the house from a well equipped with a large tank and good windmill. A 24x30 barn with large hay loft, grain bins, horse and cattle stalls, painted white with red roof. The entire farm is fenced. A separate hog pasture, from seven to ten acres, under hog-proof wire fencing. These improvements are far better than the average houses and barns found on farms elsewhere in Texas.

Every farmer in Lubbock County has made money from the start. Many have paid for their farms in two crop yields. They and their families are healthy, happy and contented. They have fine neighbors who will extend a hearty welcome to you. The regular seasons, together with the high altitude, insure health for all members of your family. The water is the best and purest found in the State, obtained at a depth from 35 to 70 feet. It is a section where you will not be tied down to the raising of just one or two crops. Cotton, Corn, Wheat and Oats are dependable crops every year. The forage crops like Milo Maize, Kaffir Corn, Feterita, Sorghum and Sudan Grass will pay out your farm in two or three years. Then, too, these forage crops will fatten a bunch of hogs or fine cattle at a very small cost, and you well know what the raising of hogs and cattle will do for your bank account; they are just the same as real money. Hog Cholera, Fever Ticks and Boll Weevil are unknown in Lubbock County.

We want you to see these Improved Farms. They will be a revelation to you. We want you to meet the people who have made a success with no more capital than you will have, and working under difficulties which they encountered at the start, which we have worked out for you. We want you to see the fine farms adjoining our places. Remember the first cash payment is small, the terms very easy, no payment on the principal until end of second year. That the improvements are ready for you to move into. The land is ready for the plow, no clearing or grubbing necessary. Just move in and go to work raising your crops.

Now is the time to see these farms. Write us. We will arrange a date for you to look at the farms. Drop us a postal card saying you are interested. We cannot take any trade.

SEAY, GRANFILL COMPANY, Dallas.
or COLBY THOMAS, Lubbock, Texas

The hoary centuries are full of most passionate love, for whom millions would die this very hour. Em-pires have fallen, thrones have crum-bled; but Jesus lives, His empire ex-tends, and He lives today, as the Head of His Church; He lives today, the object of the warmest admiration, the

THE NEED OF THE HOUR.

By W. W. Pinson.

If there is one great lesson more than another being taught in this terrible hour it is the lesson of human helplessness. God has called the world to its knees. Those props on which man in their pride and self-sufficiency have leaned have crumbled into dust, and men are stretching lame and empty hands toward God. Atheists have renounced their negations. Formalists have found the great reality. Papists and patriarchs have gone beyond their images and ikons and have let their hearts speak right out. From the trenches, from blood-soaked battlefields, from lands where the crepe hangs thick and homes offer up their best, the voice of prayer rises. Millions who never really prayed are praying now.

This is the first need. Nothing can supersede it. The Church is called on to learn anew the lesson of prayer. It is the one sure and availing resource left us. This is God's hour. It is the hour of man's bewilderment and humiliation. There is only one hope, only one way out. That is the way of the throne of God. The Church must find it or confess her failure. Men are asking as of old, "Where is thy God?" Unbelief is challenging the omnipotence of God. God alone can answer, and He answers through His people's prayers. We must form a channel through which His power can flow.

The call of the Mission Board for a Week of Prayer beginning January 2 and ending January 9, is no idle call. It fits the mood and need of the hour. It is only repeating and making definite as to time the appeal of our Bishops, the call to prayer issued by the Bishops of the Methodist Episcopal Church, and the note that rings out from all the Churches. Our own Churches on which rest such a measureless responsibility; our own land, the last civilized stronghold of peace and human brotherhood; the warring nations bathed in blood and tears; the heathen lands wondering and bewildered; missionaries who stand where the storm beats hard—all need intercession as they need nothing else. If many feared the prayers of John Knox more than an army, what shall we say of the prayers of a whole people. Two million Methodists, on their knees! Who can measure its meaning? Armies, diplomacy, war-locks, dreadnoughts—these all pale into insignificance beside the power of prayer, rightly used.

May we not reasonably call on our people everywhere to give themselves to an entire week of intercession. Let us turn aside for the time from our tinkering with the machinery, and our routine of trivialities and devote one entire week to prayer. Thus let us lay the foundation for the year's work in the power and love and wisdom of God. I cannot help thinking this is the supreme need. All have grown proud of our human achievements and confident in our human capabilities. The Church has lent its ear to the hum of the machines and has caught the spirit of this practical age. But ours is a spiritual and superhuman task, and the most practical—the only practical thing for us is to seek spiritual and superhuman help.

This is the lesson we have to teach. The world knows the others. What we need to witness to is the supernatural. If we do not deal with that we have no place in the earth. This is the one thing that the world cannot withstand. Shall we fail of our duty, and deny ourselves the joy and honor of pointing a bewildered and hopeless world to the sources of its strength and of mediating to it the power of Christ through our united intercessions?

We have prepared with some care a suggestive program for the use of those who may desire it. This program suggests a topic for each day, with appropriate Scriptures, and can be used by any leader with a little thought. We have also prepared some leaflets for distribution. These will be furnished free in such quantities as may be needed.

Let those who read this begin now to pray that a great burden of prayer may be put upon the Church, and that the first week in 1916 may be one of great heart-searching, earnest intercession and unusual power.

"Growth in grace means thankful acceptance of whatever comes to us in the order of divine providence and increasing adaption to the duties that belong to all our relations with our Lord and one another. This definition points the way for that growth which is gracious and endless."

Facts for Catarrhal Sufferers.

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

THE COMING REVIVAL.

No worldly occupations or pleasures should be allowed to interfere with the religious intensity of these days and weeks and months of special preaching, prayer, and work for revival. First comes the Kingdom of God and his righteousness; then other things come in due order. This is a potent organic law which asserts and demonstrates itself in human affairs, secular or spiritual. Our religious meetings and services, usual or special, should command the first place in our engagements. No ordinary social or public call should interrupt our devotion to this purpose—the conversion of men, the revival of the work of God among us. Let this be one thing we do, and let us do it with all the heart. Pastors and people may well consult as to the wisest and most effective measures and modes of work and combine to put them into operation. All Church boards, committees, and agencies may well be quickened, as with electric currents, by the blessed baptisms from on high when the times of refreshing come from the presence of the Lord. Every congregation, every choir, every society and Church organization in all its membership should be sensitive and responsive to the heavenly influence and obedient to the call of God. How shall we escape if we neglect so great a salvation, so pressed upon our personal acceptance, and so offered with its unspeakable benefits purchased at so great a price at our very door.—Dr. Carman.



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

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

Bro. Huston is a consecrated, efficient organizer and leader of chorus choirs, as well as a valuable personal worker. Those who heard him at Epworth-by-the-Sea, at Travis Park Church, San Antonio, and elsewhere throughout the State bear testimony to his beautiful voice, power of organization and general effectiveness. Pastors will make no mistake in securing his services.
S. H. C. BURGIN.

PIANOS

from
Factory-to-Home

What is the use of paying the middleman's agents' profit when you can buy direct from the manufacturer? We are offering special inducements on our Special Holiday sale. New Pianos, \$200 and up. New Player Pianos, \$400 and up (easy payments). Write for catalogue and full information.

**Bush & Gerts
Piano Co.**

of Texas.
Dept. C, Bush Temple of Music,
DALLAS, TEXAS.

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

BY THE UNITED STATES GOVERNMENT.

There will be sold at public auction to the highest bidder at different railroad points in the Choctaw and Chickasaw Nations in Eastern Oklahoma, from January 3, 1916, to January 31, 1916, inclusive, 31,700 acres of unallotted lands and 184,800 acres of the surface of the segregated coal and asphalt lands belonging to the Choctaw and Chickasaw tribes of Indians, at not less than the appraised value. No person can purchase more than 160 acres of agricultural land, nor more than 640 acres of grazing land. Residence on land not required. Bids can be submitted in person or by mail, accompanied by a certified check or bank draft for 25% of the amount of the bid. Terms on sale of surface of coal and asphalt lands 25% cash, 25% within one year, and balance within two years from date of sale; and terms of sale of unallotted lands, 25% in cash at time of sale and balance in three equal annual installments of 25% each, payable in one, two and three years from date of sale; interest per annum from date of sale. Only the surface of the segregated coal and asphalt land area will be sold, the coal and asphalt underlying being reserved, except where the descriptive circular states that the coal and asphalt underlying will be sold with the surface. The entire estate in the unallotted lands will be sold without reservation. Where houses or other valuable improvements, not including fencing and tillage are located on the surface of the coal and asphalt lands, the same will be sold with the land at not less than the combined appraised value, improvements to be paid for in full at time of sale. The right is reserved to reject any and all bids. For maps and full printed information, communicate with the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. CATO SELLS, Commissioner of Indian Affairs.

The Silent Wonder

Will solve your Christmas anxieties. That greatest of all days is near at hand. You have worried over the problem. The Advocate Machine is the solution. Give Wife, mother or sister a New Model Drop Head Automatic Lift Sewing Machine. It looks like the \$75.00 machine sold by most dealers and is in every respect equal to them. The Advocate Machine is shipped direct from the factory to your station, freight prepaid. Your labor is getting it home and uncrating—then the pleasure comes. It is a real pleasure to sew on one of these machines. It is sold on a guarantee—ours and the factory's. You can't lose. Order now to insure delivery by Christmas. Our price \$25.50, together with the Texas Christian Advocate one year. We pay the freight.

Address
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A Christmas Gift

for that friend of yours or boy or girl could not please them more if you send them a copy of

THE STORY OF MY LIFE

By DR. G. C. RANKIN



A book full of human interest and throbbing with the life-blood of the writer. Not only is there a picture of him, but many illustrations. Send your order now and be sure to get a copy. \$1.00 postpaid.

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The Katy Flyer The Katy Limited

8:40 A. M. 8:40 P. M.

The Texas Special

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KATY ALL THE WAY

For Information, Tickets, Sleeper Reservations,
See any Katy Agent, or Write

W. G. CRUSH,
General Passenger Agent,  Dallas, Texas.

January 2-9, 1916

January 2-9, 1916

A WEEK

The first of the 52, should be spent in undergirding the whole year. Eight days is not too much to spend in adjusting lives and Churches and policies to the hour, the world, the Kingdom, and to God. Can ye not watch with him one little week?

OF PRAYER

BY the whole Church, from sea to sea.

WITH every pastor leading every congregation in intercession.

FOR the Nation, the Church, the fields, the missionaries, the revival, the laymen, the young people, and always for peace.

AND SELF-DENIAL

Without which prayer is fruitless.

That the prayers already answered may be turned into thanksgiving.

That obedience may prove our sincerity.

That the cause we pray for may be furthered.

That we may have fellowship with Him who, though He was rich, yet for our sakes became poor.

THE CALL OF THE HOUR--

the most cruel and tragic hour of history. "Interest in prayer is world-wide. It is manifest in battle trenches; in awakened nations; in full cathedrals and churches in European countries; in repeated calls and appeals by Churches and leaders throughout the world. Never has there been such a widespread need of superhuman help; such challenges to Christians to undertake deeds requiring divine co-operation; such a manifest desire to discover the secret of God's power."

VOICED BY THE BOARD OF MISSIONS

Facing the superhuman task of the Church and the tragic needs of the world, the Board of Missions asks for a week of intercession, January 2-9, 1916. The work of the Board cannot be done by human power. "Ask me," "pray ye the Lord of the harvest," "tarry ye at Jerusalem till ye be endued with power" are the freshest and latest voices of experience at home, abroad, everywhere. "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the opportunity and responsibility of our generation." (Mott.)

EMERGENCY OFFERING

The free-will offering of self-denial is to be given to swell the Emergency Fund. This fund was ordered by the Board in view of the unusual emergency the war brought on. We have already had nearly five hundred gifts to this fund, varying from \$1 to \$2,000 each. Many of these represent real self-denial. They are still coming. The offerings of the week will go to swell this fund.

PURPOSE

1. To meet immediate needs that have had to wait. To fill up the gaps made by the war decrease last year in both the Home and Foreign Departments.
2. To maintain the work and prevent hurtful retrenchment when there are such unprecedented calls for advance.
3. To prevent delay in the work and to save interest by the furnishing of cash in the beginning of the year.
4. To clear the decks, remove the limitations on income, and make ready for the big advance just ahead of us. We were compelled to cut appropriations fifty thousand dollars. There it must remain until we increase the income and clear the way.

ONE UNANIMOUS, CHURCH-WIDE, SELF-DENIAL OFFERING WILL LIFT US OVER THE BAR

- Three Ways to Do It**
1. Give one day. Consecrate the labor and income of one day to this cause. Let those not regularly employed find some task for one day and earn their offering. Thus each will pray not only with the lips and heart, but with the hands also.
 2. Envelopes may be circulated and every one allowed to deposit the results of self-denial during the week and hand in the envelopes at the close.
 3. A free-will offering may be taken at one or more services where the other methods are not used, or in connection with them.

At all events the people should be given an opportunity to contribute a free-will offering

If the warring nations can discard luxuries and practice gladly the most rigid economies, even to the saving of the crusts, for the love of the flag, what should we not do for the love of Christ?

Would it require serious self-denial for 2,000,000 Methodists to give \$50,000 as a Victory Fund?

CLIP AND MAIL THIS COUPON TODAY

BOARD OF MISSIONS, 810 Broadway, Nashville, Tenn.

Dear Brethren: I desire to observe the Week of Prayer and Self-Denial. Please send leaflets and envelopes for _____ members.

Name.....

Address.....

Conference.....

THE CHURCH WILL DO IT IF GIVEN THE FACTS AND A CHANCE

Order envelopes, leaflets, and programs from

Board of Missions

810 Broadway, Nashville, Tenn.



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THE OLD RELIABLE

ROYAL BAKING POWDER

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Editorial

THE NOTE TO AUSTRIA-HUNGARY.

The sinking of the Italian steamer Ancona on November 17 by a submarine flying the Austro-Hungarian flag, resulting in the loss of American lives, has called forth the strongest note from Washington which has yet gone to any foreign government.

The American note was made public on December 12 and contains this language:

As the good relations of the two countries must rest upon a common regard for law and humanity, the Government of the United States cannot be expected to do otherwise than to demand that the imperial and royal Government denounce the sinking of the Ancona as an illegal and indefensible act; that the officer who perpetrated the deed be punished, and that reparation by the payment of an indemnity be made for the citizens of the United States who were killed or injured by the attack on the vessel.

The Government of the United States expects that the Austro-Hungarian Government, appreciating the gravity of the case, will accede to its demand promptly; and it rests this expectation on the belief that the Austro-Hungarian Government will not sanction or defend an act which is condemned by the world as inhuman and barbarous, which is abhorrent to all civilized nations, and which has caused the death of innocent American citizens.

The world will witness that the American Government has been exceedingly tolerant and longsuffering, but the time has now come when offenders at home and abroad against the dignity of our nation must call a halt.

THE McLEAN HOME.

We gladly give space for the following appeal to our readers. The appeal is signed by C. M. Harless, chairman of the committee; J. J. Morgan, secretary-treasurer; J. W. Bergin, A. M. Mood, Wilbur Allen and John M. Barcus.

The appeal follows: At the recent session of the North Texas Conference, Dr. John H. McLean, after a continuous service of forty-five years, retired from the active duties of the ministry, and was given a superannuate relation.

During this long service, Dr. McLean missed but two appointments—one from personal ailment and one from family affliction. He served in the days that tried the spirit of the itinerant, when hard service and poor pay was his lot. At the time he entered the ministry and for six years thereafter, the pastor's salary was fixed by the Church at \$150 per annum, and without a parsonage. He never once considered the pay to be received, but responded to the call of duty and will of the Church.

A small patrimony enabled him to supplement meager salaries for many years of his ministerial life. In one instance his receipts were \$33 for the year, and his family expenses not less than \$800.

On his first district—there being no district parsonages in those days—his nearest appointment to his home was seventy-five miles, and the remoter ones one hundred and fifty miles. These were days of saddlebags and horseback travel—no railroads or other public conveyances. His first round on this district took him from his

family eleven consecutive weeks, and after moving within the bounds of the district, his absence from home varied from two to four weeks.

Having never engaged in secular employment, Dr. McLean has but little of this world's goods that he can call his own, and while his children vie with each other in proffering their homes to their parents, yet there is nothing like one's own vine and fig tree, and his former students and friends, whose lives have been touched by his, have inaugurated a movement to present him and Mrs. McLean with a home of their own, the location to be determined by them. This circular is meant to call attention to this movement and give any one an opportunity to contribute to this worthy object and gladden the hearts of these faithful servants of Church and State in their declining years. As Dr. McLean served for twenty-one years in a Connectional capacity in the State and was thereby the servant of all Texas Methodism, we believe his many friends throughout the State will gladly contribute to this cause.

Rev. J. J. Morgan has been made Secretary-Treasurer for this movement and all contributions may be sent direct to him, 1304 Commerce Street, Dallas, Texas, and he will promptly receipt for same.

As the date of Dr. and Mrs. McLean's golden wedding occurs on the 22nd of next March, it is earnestly desired that the occasion may be celebrated in their own home. It is hoped, therefore, that contributions will be forwarded promptly; if practicable, by the first of January, or not later than the 15th.

Dr. McLean's address for the present will be 901 Haines Avenue, Station A, Dallas, Texas. Gladden the hearts of these honored servants not only with a home, but with messages of love and congratulations on their well earned rest from the toils and cares of a long and laborious ministry.

PERSONALS

Rev. Glenn Flinn, of Beaumont, called on us this week. He is delighted with his new charge and has been given a cordial reception.

The Advocate of December 9 an article appeared under the caption, "Personal Preparedness." It was attributed to Rev. W. J. Wilson. The name should have been W. P. Wilson.

Rev. W. T. Whiteside, of Lamar Avenue, was a pleasant caller at our office. He reports the new year opening well. Last year he received 135 additions to his Church.

Rev. C. W. Irvin, of Midlothian, called to see us the past week. He begins his second year at that place, and is anticipating a successful year and will no doubt have it. He serves a fine charge and is an excellent pastor.

From the Weekly Messenger of Travis Park, San Antonio, Rev. C. Wesley Webdell, pastor, we take the following: "No Church ever boasted of a finer lot of men than those composing the Board of Travis Park. They are business men and are going about the work of the Church in a business-like way. The very excellent reports at the Quarterly Conference were made possible by the prompt and enthusiastic co-operation of a large per-

cent of the members of the Church. Be faithful, business-like, do it now, and success will perch upon our banner." This is true, but please do not send us any more Messengers. They make us homesick.

Rev. S. C. Riddle sends us the following notice: "Am ill. Don't know when I shall be able to go to Farmersville. A few hours after my goods had been hauled to railroad depot the district parsonage was destroyed by fire. Most all of contents were saved. Insured \$1350. Will rebuild at once."

Rev. D. L. Coale and his singer, R. E. Huston, have just closed a fine meeting with Rev. D. E. Hawk, of San Marcos. One hundred and ten applications for Church membership are reported by Brother Huston. This is fine and puts Rev. D. E. Hawk and San Marcos at the head of the list in the new year's work.

Rev. H. M. Long, of Vernon, says he had never experienced such a reception as was accorded him upon his recent move to that city. He says his section is passing through a wonderful prosperity; barns are actually too small to hold the bounteous yields of the various crops. Those are great people living in the Northwest and they have a great country. Brother Long was certainly looking well and we were glad to see him. He has commenced to put new readers of the Advocate on the Vernon list.

One of the faces that is usually found at the North Texas Conference is that of Rev. J. M. Binkley, of Sherman. For years he was a familiar figure in Bonham. He was the presiding elder of this district a long time, and when it was announced that Brother Binkley was going to preach on Sunday, extra seats were always arranged, for there were those of other faiths and no faiths at all who wanted to hear him. Now the news comes that he is too feeble to make the trip; that most of the time he lies upon his couch resting, after a life spent in the ministry of his Lord and Master, waiting the summons to come, like Moses, to sweet fields of Elysian beauty across the chilly waters of the stream that divides that heavenly land from this. May the evening hours of his life be filled with tranquility and peace of mind, is the wish of more than one heart that regrets his inability to be present.—Bonham Favorite.

The Bonham Favorite has the following concerning the removal of Rev. J. S. Barcus and family: "Naturally many members of his congregation will feel deeply disappointed in losing this splendid man, for he has done a great work for the Church during his two years' stay here and has grown in strength and in the love and estimation of the membership of his Church. It is hardly necessary to enumerate the many good things he has accomplished for his people here, as most all of our readers are familiar with the results of his efforts. No less, however, will Mrs. Barcus be missed. She has taken an active part in Church work from the start, and is a bright and capable woman, and has entwined herself in the affections and esteem of all with whom she has been associated. The Barcus family will go to their new home with the best wishes of the people of Bonham and it is safe to predict that they will soon be happily located and will be received as cordially at Wichita Falls as they were in Bonham."

The Advocate is in receipt of the announcement of the golden wedding of Mr. and Mrs. A. N. Edwards at Gordon, Texas, Sunday, December 5, 1915. It was a happy occasion. In writing to the Gordon Climax, Bro. Edwards says: "All these pleasant things done for us on this occasion have given us a new inspiration and a new resolution to continue on in life's duties buoyantly, cheerfully and patiently, trying to make ourselves useful and helpful and always grateful that God who gives us all blessings, a part of which are the good deeds done for us on this our fiftieth anniversary. When we married fifty years ago we married for life. We have had our portion of life's joys and life's sorrows, but we have shared them jointly. We have had burdens to bear, but they are lighter when borne by two than by one. We have cloudy days and sunshine days, but the bright ones outnumber the others, and we are not yet tired of the compact we entered into fifty years ago. We still look toward the rising sun, and are traveling toward the New Jerusalem. This world would not be a bad one if we were to love God and one another as we should; then let us do justly, love, have mercy and walk humbly with God."

STATEMENT OF THE CONDITION OF THE AMERICAN EXCHANGE NATIONAL BANK

OF DALLAS, TEXAS

Made to the Comptroller of the Currency at the Close of Business November 10th, 1915.

RESOURCES.

Loans and Discounts	\$ 9,835,605.55
United States Bonds, par	1,100,000.00
Stock in Federal Reserve Bank	75,000.00
Bonds, County of Dallas	\$727,000.00
Other Bonds	19,500.00
Furniture and Fixtures	1.00
Other Real Estate	282,000.00

CASH—

On Hand	\$1,206,684.57
With Federal Reserve Bank	315,669.64
With Other Banks	2,997,966.63
With United States Treasurer	50,000.00

Total \$16,609,427.39

LIABILITIES.

Capital Stock, Paid in	\$ 1,500,000.00
Surplus Fund	1,000,000.00
Undivided Profits, Net	358,034.91
Reserved for Taxes	40,921.88
Circulation	1,000,000.00

DEPOSITS—

Individual	\$10,103,295.63
Banks and Bankers	2,435,275.45
United States Government	171,899.52

Total \$16,609,427.39

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| | NATHAN ADAMS,
Cashier. |

THE RIGHT START.

Rev. Leo Hopkins, of Overton, is a new pastor who appreciates the help the Advocate will give him. He sends a new subscriber and says: "This is my first subscription to the Advocate. I have been drumming and have the promise of several others soon."

OKLAHOMA AGAIN.

These eight subscribers are all new subscribers, paid in advance. I also send money for two renewals.
J. C. MORRIS,
Louis, Oklahoma.

Rev. C. M. Kennedy, now of Malakoff, but formerly of Bullard, is another promise keeper. He writes: "On my return to Bullard, before morning, according to a promise I made at Corsicana, I went to see a list of subscribers and collected the following." Then follows a good list with check for amount. Let us hear from some other pastors who did not have to move.

The year of visible plenty may be the ox's ground of thanksgiving, but there is no religion in that. Religion is the love of the unseen and faith in the unseen and obedience of the unseen. Too long we have given thanks for what is visible, and withheld our gratitude unless God fed us like an ox. Let us rise to the true life of faith in the unseen, and accept the promises of God as the title deeds to all manner of good, the very substance of things hoped for. Then for us to live is Christ, and so shall men know that we are His disciples.—Bishop E. R. Hendrix.

THAT "LONG MOVE" PRIZE.

At the last session of the Central Texas Conference I offered a prize of five dollars to the preacher who made the longest move. Bro. W. B. Vaughn won the prize as may be seen by his letter herewith appended. I sent him the prize today with the expressed hope that he'd make a figurative journey equally long toward the top of the hill of success this year.
HUBERT D. KNICKERBOCKER.

Bangs, Texas, December 2, 1915.
Rev. H. D. Knickerbocker. Dear Brother—I am entering the contest on long moves. I go from Bangs to Olney I have car loaded and am waiting for the train to pick me up. The distance is 393 miles. Bangs to Temple 140, Temple to Fort Worth 127, Fort Worth to Olney 126, making a total of 393. Now, isn't that going some? If you are going to give that \$5 to some one I hope I may be successful.
I am as ever yours,
W. B. VAUGHN.

MURCHISON MISSION SUPPLIED.

This is to say to all who have written concerning Murchison Mission, which according to the printed list was left to be supplied, that that was a mistake. In the appointments of Bishop McCoy, as read to the conference, Brother Brawner was read out as supply.
J. T. SMITH, P. E.
Tyler, Tex., Dec. 13.

When you count your blessings, do not forget to reckon in a lot of things you have not got.—The Youth's Companion.