

# TEXAS CHRISTIAN ADVOCATE

TEXAS

OKLAHOMA

NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXIII

DALLAS, TEXAS, THURSDAY, DECEMBER 7, 1916

Number 18

## PRACTICAL EFFICIENCY AND SPIRITUAL SHALLOWNESS.

"The Meaning of Prayer," by Harry Emerson Fosdick, has gripped us as no other book on that subject. We carry this priceless little treatise in our pocket. It is so written that it may be read in snatches. We could write editorials for a month hand running on the suggestions which we have received from the reading of this remarkable book. Here, for example, is a statement that simply will not let go of us:

"Our generation is marked by practical efficiency and spiritual shallowness." Equally startling are the words of John R. Mott, in his introduction to Professor Fosdick's little book: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith."

Our age undoubtedly has an enthusiasm for work. Efficiency, too, is the motto in our devotion to work. The Church was never so well organized. Her departments were never so practically efficient. Every thing is judged by what it can do.

The activities of the Church were never so manifold and so varied. The laymen are organized, the women are organized, the young people are organized, the little children are organized. And as in the industrial world, so in Church activities, there is emphasis on the principle of the division of labor. We have our "departments"—of Church Extension, of Missions, of Education and the rest.

The results of our varied Christian activities attest the thoroughness of our material organization and our practical efficiency. The gifts to missions were never so large, the support of the ministry was never so liberal, the contributions to education were never so generous, our church buildings were never so commanding and costly.

Palsied be the tongue that would decry the practical efficiency of the Church in our day. Let such efficiency grow from more to more. Let our material gifts be many times enlarged, let our buildings continue to lift their spires toward the bending skies, let our institutions be enlarged and endowed.

We plead, however, for a larger production of Christian experience and Christian faith. We plead for spiritual depth as well as practical efficiency. The very continuation of our practical efficiency depends upon spiritual depth in our lives. The motive power of Christian activities is Christian experience. We may run for a time because of the very momentum gained in our Christian activities, but steady, dependable, undiscourageable activities are grounded in Christian faith and Christian experience.

The manifest call of the hour, as we begin the work of the new conference year, is a call to prayer and to the devotional

study of the Word. We are called upon to regain that divinest of arts—meditation. We must daily wait upon God for the replenishing of our spiritual strength. "Our generation is marked by practical efficiency and spiritual shallowness." Is this true—of you and your Church?

## THE RECORD OF THE YEAR.

The Advocate, as is known to most of our readers, is the Official Organ of eight Annual Conferences—the New Mexico, the West Texas, the West Oklahoma, the North Texas, the Northwest Texas, the Texas, the Central Texas and the East Oklahoma. These conferences held their 1916 sessions in the order here given save when two conferences on two separate occasions met on the same date. The editor personally visited six of the number and full proceedings of the entire eight have appeared in the columns of the Advocate.

The General Minutes of 1915, together with the Condensed Minutes of each conference for 1916, enable us to form a fairly accurate record of the work accomplished, even in advance of the publication of the 1916 Conference Journals.

The work of the past year in these eight conferences is not in all respects as the noble pastors would have it. For that matter, however, the work of no year has ever been entirely satisfactory.

However, a study of the achievements of our patronizing conferences convinces us that Methodism in Texas, Oklahoma and New Mexico has many of the marks of a growing and virile Church.

### Membership.

The total membership of the eight conferences is now 377,785 as against 373,624 in 1915. We failed to secure the Condensed Minutes of the New Mexico Conference, but five of the other seven show a gain in membership—the West Texas, the West Oklahoma, the Northwest Texas, the Central Texas and the East Oklahoma. Both the North Texas and the Texas show a loss of approximately a thousand each. We cannot quite understand the figures for the Texas Conference, for the report on the spiritual state of the Church showed 8000 conversions in that conference during the past year. We should like to be corrected as to both conferences and sincerely hope that their Secretaries may be able to revise our figures.

### Licensed to Preach.

We greatly regret that no report can here be given as to four of the eight conferences. The Condensed Minutes of the West Oklahoma, the Texas and the Central Texas contain no report on this very important item. Perhaps full reports will appear in the Journals of these conferences. The discovery and enlistment of men to preach the gospel, we fear, rests too lightly upon the conscience of the average preacher. The hurry for adjournment, at the hour when the statistical questions

are called, is also responsible for the incomplete reports on this matter.

However, even the fragmentary report leads us to believe that Methodism in our three great States has power to raise up its own ministry, and is able thereby to propagate itself in the world. The North Texas reports 36 men licensed to preach, the Northwest 7, the West Texas 9 and the East Oklahoma 16.

### Infant Baptisms.

That our preachers in Texas, Oklahoma and New Mexico are magnifying home religion and the household baptisms of the New Testament the reports clearly show. There were 5074 infant baptisms in 1916 as against 5631 in 1915.

### Adult Baptisms.

Sixteen thousand five hundred forty-two adults were baptized in 1916 as against 19,874 in 1915. Bishop Hargrove once said to an Annual Conference in our hearing that the test of one's ministry is the number of adult baptisms. Our experience as a pastor does not entirely confirm this statement, but the fact that the number baptized in 1916 is smaller than the number baptized in 1915 should give us concern. The West Texas, the West Oklahoma and the Northwest Texas show an increase in adult baptisms in 1916, the other conferences show a falling off.

### Missions.

The amount contributed to missions in 1916 (exclusive of the New Mexico Conference whose 1916 report is not at hand), is \$172,829 as against \$150,609 in 1915. Each of the conferences increased its contribution to missions in 1916. The North Texas Conference showed the largest increase, going from \$21,673 in 1915 to \$28,534 in 1916. The Central Texas makes the largest contribution of all the eight conferences, having increased its contribution from \$34,802 in 1915 to \$39,075 in 1916.

### Support of the Ministry.

The eight conferences contributed for the support of Bishops, presiding elders and pastors \$1,205,340 in 1915; in 1916 the amount contributed is \$1,253,076.

### Education.

The report of our educational work is indeed encouraging. In 1915 the eight conferences paid, through the assessment plan, \$61,069; in 1916 the sum of \$68,080.

### Sunday School Enrollment.

The Sunday School enrollment in 1915 (the New Mexico Conference reporting), was 314,986; in 1916 (New Mexico not reported), it was 312,649. It is perfectly safe to say that we have 6000 more pupils in our Sunday Schools than we had one year ago.

### Epworth Leagues.

The League membership in our eight conferences is practically what it was a year ago. Without New Mexico's report, we have 28,203 in our Leagues. The

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the Jews, but it is very much worse among the Romanists. The article "Casuistry" in the *Encyclopaedia Britannica* is interesting. Liguori is a true exponent of the method. Gury is very fine. Priests' Manuals set it forth clearly. One can get these Priests' Manuals in Spanish. I have not found them in English. Liguori and Gury are so rank and so true to the genius of Rome that they are carefully kept out of the English language and even in Latin they are not exposed for sale.

"Practical Guide of the Confessor," by Ciolli, published by Juan Gill, Barcelona, 1901, and having the approval of the Vicar General, Ricardo Cortes, says, page 690: "Is it allowable to return a prohibited book? When easily or by some pretext one can refuse to return it, he should not return it, that he may give no occasion to transgress the law with hurt to one's neighbor. When to not restore it one prudently fears grave inconvenience; for example, serious dissensions, blasphemies, etc., on the part of the owner, it may be restored." On page 681: "There is grave obligation to denounce heretics and whoever may be suspected of heresy, to the Inquisitors or to the Ordinaries, and in the Missions, to the Vicar or Apostolic Prefect; the which denunciation should be made without previous fraternal correction; although the heresy should be known under natural secret or under oath to not manifest it \* \* \* because the oath is for private good and the denunciation is for public good." On page 467 the same author explains, "Those are considered as heretics who receive heretics as though they should not be punished; those who give heretics help, support, favor, protection, with their authority and influence, where it may facilitate the diffusion of error." In these passages you have lying, perjury, boycott, stealing and hypocrisy all combined. If you think a devout Catholic will not steal a prohibited book from you and then give you some pretext you just try him.

(4) Immoral practice comes out of casuistry, for it must be both practiced and covered up. The miserable efforts of Rome theologians to keep the Syllabus, Ripalda, Gury, Liguori, Priests' Manuals with the genuine stuff in them out of the English language and out of the hands of the American people show to what lengths a false religion will go in order to keep from being entirely repudiated.

(5) Sacerdotal caste is very much the same with Rome as it is with any other well-developed non-Christian faith. Buddhism is notably like Rome in this regard. The robes, celibacy, shaving the head, a dead language are all common property between Buddhism and Romanism. The power of the priest as a magician and his protection because of taboo are about the same the world over.

(6) Superstition as to the other world and the occult world are about the same in all pagan religions, including Romanism. Guardian angels, ghosts, purgatory, devils who do bodily harm. The reader may consult Catholic Encyclopedia articles, "Sacramentals." The Manuals which contain the formulas for exorcisms against hail, fires, noxious insects, and the blessings of sick animals, stables, telegraphs, etc., etc., are to be found in Spanish, I know, but they are not displayed for sale in the English, and I doubt if they are to be found in the English language.

(7) Persecution grows out of all the things I have mentioned above. This is heathen to the core. The Catholic Encyclopedia is modern. The article on the "Inquisition" states clearly that Rome is intolerant.

(8) Sensitiveness is common to all pagan religions. Roman Catholics become frantic the moment you undertake to analyze their religion. That is natural, because it is built up artificially out of magic. Private judgment is denied. The higher clergy know of the rottenness of the confessional, with the questions which must be asked. The membership are forbidden on pain of mortal sin to attend Protestant services. Think of it! Rome teaches that it is a mortal sin to read the Bible as translated by Protestants and that it is a venial sin to swear. That means that it is infinitely worse to read a so-called Protestant Bible than it is to take God's name in vain.

(9) To hold this false system together there must be a few capable men at the top with lifetime jobs and well paid and protected. This you have in Rome. The Bishops, Archbishops, etc., are not likely to be convinced. So you have a well-perfected organism—a thoroughly developed

false, pagan religion, with no hope or likelihood that it shall ever be reformed.  
J. A. PHILLIPS.



MRS. SUSAN RICHARDSON MOOD.

"When anything is done, people see not the patient doing of it," and so there live among us heroines, unnoticed by the busy, tawdry world, more worthy of fame than any that the gory fields of Napoleon can disclose. Ministers are in the public eye, borne on by a wave of publicity, the observed of all observers, while oftentimes in the parsonage the little wife in her endless round of homely cares is really making him the success that others accord him. We are prone to forget the sweet and beautiful service of the wife in the splendor of the golden deeds of the husband. Frequently the larger meed of merit for the prominence of the preacher is due the modest helpmeet left at home.

Mrs. S. R. Mood, who died in Georgetown November 13, 1916, was to her distinguished husband, Dr. F. A. Mood, founder of that oldest and most honored school of the Church in the Southwest, the Southwestern University, a veritable pillar of strength in the dark days of the beginnings of that institution. To this little woman the Church owes a debt more precious than any earthly substance. Her sacrifices and struggles along with the first president entitle her to a place among the great.

In the Advocate there has been announced already her departure from the sorrows and toils of earth to the rest that remaineth for the people of God. Allow one of her sons to add a tribute, and to testify that he has never ceased to wonder at her ability as a manager of financial affairs, her adaptability in changing from the elegant life of the Carolinas to face what were then new and untried conditions in frontier Texas, and her never-ending solicitude and success in rearing a large and dependent family.

She had been a resident of Texas for forty-seven years, and at the time of her death was aged seventy-three years. The union with Dr. Mood resulted in the birth of twelve children, six of whom she leaves scattered over the State as follows: Mrs. M. M. McKennon, Librarian of S. U.; Rev. J. R. Mood, ten years on the foreign field, Channing; Rev. R. G. Mood, pastor of Methodist Church, Denton; W. R. Mood, merchant, Georgetown; Mrs. Minnie B. Cross, Austin, and A. M. Mood, lawyer, Amarillo. Besides these she is survived by twenty-one grandchildren and great-grandchildren.

Her maiden name of Logan points at once to the long and honored list of physicians and lawyers by that proud title who were her ancestors in the Carolinas. Her father, Dr. Thomas Muldrup Logan, after studying in the Old World and practicing medicine in Charleston and New Orleans, rose to great distinction as an author and scientist in his chosen field, dying at last in Sacramento, California, still holding the position as President of the American Medical Association. Should the family care to indulge in such vain and fast-passing customs, they could describe the coats of arms of the original McFarlanes, Logans and Richardsons from whom they are descended. They are content to know, however, that for all the generations past as far as they can trace them, their ancestors lived in honorable marriage, were pure and contented in their domestic relations, serving their country in times of need, and died believers in the Christian faith.

When the South Carolina Confer-

ence met in Sumter, in 1852, there sprang up the friendship between Miss Sue Logan and the young Methodist preacher that ripened into love and marriage in 1858. The young woman had been converted at the altars of Methodism, and, although reared in the Episcopal Church, at once united with the Methodists. In this communion she remained until the end. She was rather below medium stature and solidly built. In her girlhood she was looked upon as a real beauty. Brought up amid all the delights, romance, comforts and elegance of the plantation life of Bloomhill Plantation, South Carolina, she never lacked a moment anything that wealth and position could afford. Numbers of black servants attended the family with all the faithfulness of those chivalrous ante-bellum days. Upon these comforts she turned her back to become the wife of a traveling Methodist preacher. What a wealth of tenderness and affection there was in the woman's heart to sustain her in this choice! Even her beautiful home in the Capital City was sacrificed to the vicissitudes of the itinerant system and the sad ravages of war. On the night when Sherman's raiders put a torch under its portals, she walked the dreary hours, clinging to her precious children, the babe Asbury in her arms, while the second child, Kittie, toddled by her side.

These were not greater hardships than those afterward experienced in Chappel Hill and Georgetown when she was known as the wife of President Mood. But she lived only for her husband and her children and the Church. It took a brave heart, and at times indomitable courage, to work on and on in the face of seemingly unsurmountable difficulties when college opened in Georgetown. She believed in her husband's great plans. She proved her nerve, energy, and wonderful resources, ever equal to the perplexing problems that poverty threw in their wake. As strong in days of adversity as she was radiant in days of sunshine, she saw at last the University on its own feet, no longer depending upon the life, fortunes, or counsels of any one man. The whole institution, its student body and its instructors, were as dear to her as the apple of her eye. Dr. Mood looked through the coming years and knew down in his heart that her hopes would have their full fruition. He looked again back over the rugged road up which they had struggled together, and he knew that large credit for the final triumph was due the blue-eyed woman by his side. He could not resist the impulse to pen the following for the enlightenment of the children and generations to come:

"Should the University grow hereafter to the dimensions and attain the importance that some of its friends predict, and should you live to see your mamma and papa laid away in the grave, I wish you to say to the then directors of this great interest that I here put on record the opinion that the Alumni and friends of Southwestern University should erect a monument over your dear mamma as the real founder of the institution. It is she who has borne the burden and heat of the day, who has had to plan day and night to make our limited means make us appear before the public with proper respectability, and who by a thousand little methods known only to a devoted wife and a loving mother has sustained and encouraged papa while she has ministered to your pleasure and comfort. How little did I anticipate in wedding my little blue-eyed Sue how much of heroism, of patient toil, of wise administration and of pious devotion would in her be thrown around my home."

It is not strange that the stress of these strenuous years of care and labor resulted in a final breakdown of her nervous system. Then followed several years of battle with disease for that priceless boon to man—health. During this trying period, when mind as well as body was more or less involved, her chief care-taker was "Little Mom," as the children affectionately call Mrs. McKennon. The chariots of fire suddenly came one day and she passed through the gates into the city.

Her philosophy of life was simple, but it was sane. She claimed that the average American woman is never so great or happy as when bringing up and turning over to society well-trained sons and daughters. To aspire to the modern rights demanded by the modern woman was to her distasteful in the extreme. The Christian family is the smallest, but the most fundamental institution, in the social order. To exchange the old-fashioned

love that builds homes and rears large families and allows man and wife to work together for a competence for the new, down-to-date, ideas about such things was to her mind a poor bargain indeed. It would in the end make shipwreck of wedded life. She clung with tenacity to the sanctity of the American home; this was the holy atmosphere her own life and presence always radiated.

J. R. MOOD.  
Channing, Texas.

COMMUNION.  
(Number One.)

"Yes, I have belonged to the Methodist Church for \_\_\_\_\_ years, and have not taken the Sacrament of the Lord's Supper during these years, because I have not had the opportunity to do so. It seems so strange to me. I was brought up to take the communion every Lord's Day Sabbath. 'I have been in this country fifteen years and have never had an opportunity to take the Sacrament of the Lord's Supper in our Church.' These and other similar statements have been made to me this year. I think it is a sad fact and is to be regretted that many of our people are indifferent about taking communion. A number of our pastors do not use the proper care in seeing that necessary preparations are made for the administration of this holy, sacred sacrament of the Church of God.

On some of our charges in the rural districts some of our people have gone for years without the opportunity to take communion. This ought not to be so. No wonder we have a rural Church problem. This would not be so if our (a) pastors and (b) people would know and obey the law of our Church. See Book of Discipline, paragraph 16: "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them." Also paragraph 226: "The Lord's Supper shall be administered monthly, in every congregation, wherever it is practicable; and where it is not, at every quarterly meeting." Also paragraph 196: "It shall be the duty of the stewards \* \* \* to provide elements for the Lord's Supper." If the requirements of our Book of Discipline were carried out no Methodist would need go very long at any one time without partaking of the Sacrament of the Lord's Supper. I am afraid that the lack of spiritual vitality among us is due in part at least to the fact that this means of grace has been and is being neglected and esteemed so lightly by both preacher and people in so many places.

In Oklahoma on many of our weaker charges where young men, who are not elders, serve as pastors the Sacrament of the Lord's Supper has not been administered for years in some of our congregations and seldom in some others. This state of affairs ought not to exist. By some means the pastor should be brought to urge upon the people the importance and necessity of the sacrament and the importance of making due preparation by prayer and abstinence for the partaking of the communion.

This means of grace should be magnified and our people led to commune to their spiritual upbuilding. And in administering this sacrament no minister should presume to substitute his own words for or instead of the prescribed ritual in our Book of Discipline. The ritual of our Church has come down to us through the years and is incomparably solemn and significant. Too often we rush through the communion service and therefore fail to receive and appropriate its helpful elements. In this service there should be time for prayer and heart-searchings. No one should dare come to the Lord's table without these and they should be to such an extent that men and women would come away from the communion with serious and tear-wet faces. The communion service should be a quiet, solemn hour. During this service no voice should be heard unless it be the cry of a penitent soul for forgiveness or the voice of praise and thanksgiving, except that of the minister in saying, "The body of our Lord Jesus Christ which was broken for thee," etc., as he presents the emblems of the broken broken body and shed blood of the Lord Jesus Christ to each communicant. Each communicant should meditate and pray throughout the entire service. Let me plead for a fresh appreciation of this holy rite. Let us not again do it dishonor by negligence, indifference, haste or cold formality, etc., but let us rather make it a service in which the children of God by faith in Jesus Christ shall be led heavenward.

MOSS WEAVER.

NOTES FROM THE FIELD

STAMFORD DISTRICT.

My work starts off in fine shape.—J. G. Miller.

BARNESVILLE CIRCUIT.

I am on my new circuit. Have been over the circuit. I like it. Have preached at two points. Took collection for Orphanage; received \$5.86. Got one subscriber for the Advocate.—Ben Crow.

CLARENDON DISTRICT.

We had a very great year last year on this district from every viewpoint, but indications are pointing to a very much better one coming. Already a splendid district parsonage is projected and a good church building on the Lakeview charge. Best wishes for the Advocate and its most able editor.—A. W. Hall.

BRISTOL CIRCUIT.

When the appointments of the Central Texas Conference were read I was not disappointed when I was read out for Bristol. I really thought I would be returned to Bristol and to Bristol I was returned. We find ourselves already started upon another conference year, which we pray will be filled with Divine blessings. The Lord has blessed us as a people in many ways, for all of which we are truly thankful. Yet our souls are never satisfied as long as there is work to do in our Master's vineyard. May the Lord give us a great year, and bless the Church with the conversion of many souls. Yes, the pounding came in "big" style Friday night, which made our hearts to rejoice to find such a warm welcome on our return for another year. May God bless each of them with a heart of peace and love. The prayers of all are welcomed.—Elmer Crabtree, P. C.

COPPERAS COVE.

We arrived here November 28 and found a good supper spread by the good women of the Church in the dining room of the parsonage, which was one of the most enjoyable things to find at the end of a long journey. The pounding came before the preacher and family arrived. It was unique, in that it consisted of just the things we so much needed. We are so glad the good boys that moved us (Henry Hamilton and Grady Cook), were privileged to share with us this sumptuous supper. We find about 700 people in Copperas Cove. This place is indeed beautiful for situation on the Santa Fe Railroad, and on all sides we can "look ye unto the hills." The preacher was favored with a place on the Thanksgiving program and preached the sermon to an intelligent and responsive audience. The special music rendered by some of the young people was inspiring and uplifting. Another fact so prominent we must give it mention and that is that all the religious denominations co-operate in their religious work. Copperas Cove has nice church buildings that speak well for the village. We enter the new conference year with a steady faith and much hope, that we may have another good year in the work of the Lord.—Mac M. Smith, P. C.

SHERMAN CIRCUIT.

I am well pleased with my return to Sherman Circuit for the third year. I have visited all but one appointment and that is where we live—Pecan—and they have visited us twice, once with a barbecue on the parsonage ground where they barbecued one pig, two kids and one calf, all of which was well cooked. Talk about good eating, we had good eating sure enough, and one of the best social meetings you ever saw. Some said it was a token of our appreciation for the reelection of Wilson, and some said it was a token of the gratitude for the return of the preacher, but the preacher said the most fitting thing was a token of the love, friendship and good will of the neighborhood in general. It is true of Pecan neighborhood that they love each other, and I don't hear any one talk about their neighbor except in the highest terms. The other visit was a pounding and another great social gathering—four rooms and hall of the parsonage full of people—all in a glee and good humor, and the dining table laden with good things to eat, of which we enjoyed a part of that night and the rest we are still enjoying and will for some time yet. The social was Friday night, November 24. There have been many kind and encouraging things said to us about our return. Nearly all the

congregations all round the work gave us a very cordial reception with many kind words. I want to say again with emphasis, I am well pleased with my work. May the Lord bless both preacher and congregation with the best year's work of the three.—J. L. Johnson, P. C.

BARRY AND EMHOUSE.

I was notified to present myself at the Church last Monday night and found quite a crowd from the two Churches present to celebrate my return for the fourth year. They passed by way of the parsonage and left two sacks of flour, several dollars worth of sugar and all other kinds of good things to eat. After a song and prayer service, several of the members expressed themselves in regard to the pastor's return, to which he made suitable reply. Needless to say we are delighted to be here for the home stretch and trust this will be the best year of all. Most of the members are religious and loyal, and this makes the pastor's work very pleasant. We are delighted to have Brother Matthews on the Corsicana District again this year, and are confident that we will have a great report at Georgetown next year.—J. U. McAfee.

BRIDGEPORT.

Well, we are here in the coal mining hills in the west part of Wise County. We find fine people here. They have received wife and I very kindly indeed. I do not think we have ever had a more cordial reception than has been given us here. We were met at the depot and motored to a good warm dinner, and then to another good home and kept until our household goods arrived. They have given us good congregations at every appointment so far and they are increasing each Sunday. Then, on Wednesday evening before Thanksgiving, came the pounding. The parsonage was filled with Church members and friends and they left the kitchen full with good things. Fine! This helps this preacher and wife to reduce the high cost of living. May the Lord richly bless all the good folks who are trying to make us feel at home, and may he help us to show ourselves worthy of their interest.—J. R. Atchley.

CUTHAND.

Last year the Clarksville Circuit paid every cent of all the assessments with an offering of \$40 for the Orphanage, \$10.94 for the Armenian Relief Fund and \$50 more than the assessment for the preacher. During the year we had some 75 conversions, about 60 additions with a net increase of 43 members. Those who know the conditions on the Clarksville Circuit know that two of the Churches have been losing ground for several years, due to so many people dying and moving away and other causes. I am told by the present charge Lay Leader that the circuit hasn't made such a report in the ten years that he has been connected with the Church. I am told by others that never before in its history has the Clarksville Circuit paid all of the assessments. I am not writing this in any boastful spirit, but some of my people, as well as myself, thought that it wouldn't hurt anything to give this report a little more publicity than it received at conference. I am pastor of the Clarksville Circuit for another year. We want it distinctly understood that we regard the assessments as the minimum amount to be raised by the Church and not the maximum amount. I have failed to get as many subscriptions to the Advocate as I wanted to, but if the editor will come and preach for us and let some of our folks see him, I feel sure that we can get some new subscribers. Pray for us that we may do our best. If we do our best we needn't bother about results.—F. Wilkinson, P. C.

BUTLER, OKLAHOMA.

We were assigned to Butler for the Annual Conference at Wynnewood, and reached there two weeks after the assignment, as we stopped in Oklahoma City for an operation on our little girl. We were met at the depot by our good people of Butler and royally entertained in their homes until our household goods came. Well, the pounding came in due season and the good things to eat I can't begin to mention now, but I promise you there was nothing left out, and what a jolly band. They came to the parsonage singing, "Bringing in the Sheaves," and they brought them in, and before leaving they sang, "Help Somebody Today." One lady brought a bucket of lard to shorten the pas-

tor's sermons. The good women on Thanksgiving Day came in with a hen shower, which filled the chicken house. I tell you these people here do things. We only preach at Butler three Sundays in each month now, but the stewards with their new pastor are looking to the next conference year as marking her history as a station. A fine Sunday School with a business men's class double what it was two weeks ago. Fine Epworth League with a president who is so missionary in spirit that he collects the conference claims, and he gets them, too. Have also installed a nice piano since conference, which is very fine. A class of boys, twenty-four in number, which will take the pastor out for an opossum hunt next week. More religious automobiles ready to serve the Church, and stewards attend prayer meeting and Sunday School and all the services of the Church. We are expecting and praying for a great year in the Master's service this year.—F. M. Miller, P. C.

GRACE CHURCH, PALESTINE.

"He was a faithful man, and feared God above many." Neh. 7:2. Nehemiah had built the wall, and wanted some one to take charge of divers civic matters. He appointed a man to that office, and this was the reason of Hanani's appointment: He was a faithful man, and feared God above many. Many persons can take charge of a wall after it is built who never could have built it. Many persons are fit for appointments which they never could have created. All of this is brought out in the appointment Nehemiah made to Hanani. We are fitted for our places. Why should we complain if some of us are in the foundation, and some of us are in the middle of the building, and some are at the very summit of the edifice? Who put us there? This is the all-prevailing question. I believe in the great Methodist Church, therefore I believe in the men who are truly in the lead. Hanani never made his place—he only got in possession of it by appointment. We have plenty of men in our Church filling places they did not make. Nehemiah may be made presiding elder after a while, so let the boy out in the squirrel-eaten row remember that he may yet get an appointment when Nehemiah comes into his own. The difficulty is for many Hananis to remember they did not create the place which they fill. There is a curious disposition in man along this line of thinking and speculation. Having had a great place built for him, the devil tells him that he could have built it for himself; in fact, the enemy may suggest that in some curious and unknown way he did build it, and may then go on to set fire to his ambitions by telling him that if he did not build it he could have built a much better place if he had tried. I happened to be in company the other night with a couple of presiding elders, and I heard each of them express their regrets for not being able to do better for some of their men. I said, after hearing their conversation, I am going home and write a letter and if the thing looks good I will send it to the Advocate for publication—so here it is. Now let's one and all settle down to our work easily, thankfully, enthusiastically, saying: "This is the work God has given me to do. Nehemiah was a hustler. He had two hands and used both of them. Nearly all men have two hands, but the most of us only use one, and we only use that one a part of the time. Boys, let's go to work, and do more this year than we did last, and let's say to the fellow who has his place only by appointment that we are coming on up the line, and that we are building on every inch of the ground as we come. Settle down to your work; be faithful at Jerusalem, and thou shalt see Rome also. I am truly glad to be back in Palestine, and pastor of Grace Church. I am going to do my best this year to make good. I am glad that Brother Hotchkiss was returned to the other Church. He is a good man and will help me in many ways this year as he did last. We are all glad that Brother Betts was returned to the district. He is a good man and a good presiding officer. We had a great Thanksgiving service in my Church yesterday, it being a union service and all the preachers took part. I think all the people in Palestine are delighted to know that we are to have the Annual Conference here another year. Now let the preachers do just like they have been doing ever since they joined the conference, bring their best sermons to conference with them, for we are going to have some big preaching. O yes, I must tell about Sheriff Guinn and the Annual Con-

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ference. He left Lufkin just as soon as the vote was taken. He came home, caught every chicken on the place and says he will be sure to have them fat for conference. Guinn is a great fellow and the Church will hear from him in other days.—L. B. Saxon.

HOLDENVILLE, OKLA.

Brother D. H. Aston made a fine start at Holdenville, Sunday, December 4. There seems to be a new spirit in the Church and larger things are confidently expected.—E. Thurston Campbell, P. E.

CARBON.

I cannot resist writing and telling you of my just "charge" here in Carbon. This is a fine little city and the people are the best on earth. Every one has been very kind and gracious to us. I believe with the help of God we are going to have a great year. We are still feeling the effects of a very vigorous pounding, one that the people say is the largest pounding that they ever participated in. We received enough flour, meal and lard to last through the whole winter, besides potatoes, canned goods and the finest lot of canned fruit in our storm cellar that you ever looked at. In all, there was an abundance of everything for several weeks or months to come. Hoping for a very spiritual year and a good year to our people.—J. Throop Watkins, P. C.

BRECKENRIDGE.

We arrived here last Friday evening. We found a big load of wood that one of our members had bought. It certainly was appreciated. We have found Breckenridge to be a pretty little town and a good place to live. The people are some of the best I think I have ever met. We have one of the best parsonages in the district. Saturday night we were invited out for supper. Just as we finished supper the phone rang and some one said there was a couple who wanted to see me at the parsonage. We hurried home. To our utter astonishment the dining room was filled with people and the table was filled with everything nice to eat. It was an old-time pounding that will be long remembered. We are well pleased with our work. We had a good prayer meeting Thursday night. Three young people came up for prayer. We are praying for a great year on the Breckenridge charge and a great outpouring of the Holy Spirit. Pray for us.—M. L. Boon, P. C.

CHICO.

This has been a great day for Methodism in Chico. Rev. E. F. Brown, the pastor, preached two truly great sermons. This morning he preached on "The Atonement," which was appreciated by the large crowd that had come together to hear this gospel preacher. At the evening hour he preached on the subject, "What it Takes to Constitute a Methodist," and many went away saying, "That was the greatest thing of its kind ever delivered in this Church." There were four additions to the Church this morning and more will join soon. It is an inspiration to hear such preaching as we are hearing from Brother Brown every Sunday and the Church, as well as other people, are appreciating his strong sermons. No man ever heard E. F. Brown get into the pulpit poorly prepared for the great task which God has called him to perform, and he is one of the most

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popular preachers in the Decatur District and the membership will be very much disappointed if we don't have great revivals on the Chico Circuit this year. We are here with our friends of other days and are very happy in their fellowship. At present I am clerking in the leading dry goods store in this country and like the work very much. Will have some appointments in a short time which I hope to fill on Sundays through the winter months. It is really refreshing to be located among those you love and at the same time feel that they love you. We have been shown so many kindnesses since coming here that we feel like looking up into the face of God and giving humble thanks to him for his manifold blessings. When we got ready to move here from Bridgeport some of our old friends came with wagons and moved us and would not take one dime for their services. We shall always be glad we fell into the hand of Brother Brown, who has shown us every courtesy possible. "The Lord reward him accordingly."—H. B. Johnson.

**LIBERTY.**

When Bishop McCoy read us out to Liberty our hearts were made glad, for we knew what kind of people we had to serve there. For we had served them one year, and we have never served a people that was any more loyal to the Church than they are on Liberty charge. They paid every cent that was assessed against them last year. The first night after we got home from conference the parsonage was stormed by a crowd of people loaded down with things good to eat, and of course that made the preacher and his family feel like they were glad that they were sent back. May God bless every one of them. We are praying that this year may be the best year in the history of this place and that there may be more souls saved and united with the Church, and that God may bless us in the finances of the Church also.—W. C. Hughes.

**ALVIN.**

After three years service with the Somerville people we were read out for Alvin. This is one of the cleanest little cities we have ever seen. Has a population of about 2500. We have been cordially received. Everything starts off well. Congregations are large and the prospect for a good year is very much in evidence. Orphanage day has already been set and we expect to pay the assessment for missions in full before Christmas. The day before Thanksgiving we received the largest pouncing that we ever received in our entire ministry. Everything in the way of groceries was given, and every one contributed to the needs of the preacher and family. May God bless every one who so generously contributed to our needs. The Board of Stewards has already met and organized. The Board has planned to go forward, and the pastor's support is to be paid monthly. This is a fine climate. The Advocate shall have our attention in our work.—C. M. Meyers.

**MALONE AND BYNUM CHARGE.**

We are now comfortably established in the parsonage at Malone and ready for the year's work on our new charge. We had a very hearty reception indeed, and the people have simply overwhelmed us with their kindness and generosity. A car stopped at the parsonage the first night we were in town, loaded with a various assortment of substantial supplies for the pastor and family. This was from the good people of Malone. Then when we made the first trip to Bynum we experienced "pounding No. 2." Just before the close of the service on Sunday morning, two of the brethren were seen bearing a heavy goods box down the aisle toward the rostrum, and it was filled with good things for the preacher. It was presented in a few well-chosen words by the superintendent, but the words of our response were not so well chosen, because we were surprised, overcome and delighted all at the same time. We shall not worry about the high cost of living for some days to come. The Board of Stewards, both at Malone and Bynum, have organized for the new year. The Woman's Missionary Society at Malone had the parsonage all ready for us upon our arrival. It was swept and garnished, with new linoleum on the kitchen, congoleum on the dining room floor, fine new chairs and dining table, etc. We will have more to write about later on, because we are moving forward, trusting in God for guidance and help, and thanking him for the

great blessings which are ours.—J. M. Bond.

**ENLOE.**

We are in a great revival at Enloe. Brother Conkin and his helpers, R. E. Huston and Miss McGuire, are leading the forces. The whole town and community are stirred, numbers of them being saved.—J. T. Bludworth, P. C.

**DR. PAUL B. KERN SPEAKS BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION.**

Dr. Paul B. Kern of the Theological faculty of Southern Methodist University addressed the Y. M. C. A. of Southern Methodist University Sunday night. He spoke upon the meeting of Christ with the Samaritan woman at the well. A large number of the resident men of the University were present. Dr. Kern showed that in this incident in the life of Christ our Master showed three traits which every boy and man in the world should strive to attain. First of all, Christ proved himself to be a gentleman in the presence of a woman. Though he was a Jew and though his race hated the race to which the woman belonged, Jesus respected her as a woman and treated her as such. In the second place Jesus did not show the hatred and the deep racial antipathy which existed between the Jews and the Samaritans. The narrowest of all things is to hate or to scorn another race or people. They are all the children of God and joint heirs with Christ. Finally, Christ showed the master passion of his life in that he tried to save the soul of the woman. The woman endeavored to switch the talk of Christ to the customary squabble of those times concerning the place at which a man should worship. But Jesus brushed aside the squabble and struck at the very fountain of the life of the woman.

**S. M. U. Sunday School Plans Christmas Celebration.**

Plans are almost completed for the second annual Christmas celebration to be held at Southern Methodist University beginning before the students have gone home for the holidays. The Highland Park Sunday School, of which Frank Reedy is superintendent, has supervision of the plans and of the celebration. A giant Christmas tree, similar to the one last year, will be erected in the rotunda of Dallas Hall and the tree will bear a present for every member of the Sunday School. Christmas music will be a feature of the celebration. Professor Harold Hart Todd will direct the music and will use the men's glee club and the woman's choral club for the carols. The tree will be erected one week before the holidays for the students but the tree will stand until Christmas day. On the Sunday before Christmas a service will be held especially for the people of Dallas. A special sermon will be preached in the morning and in the evening a vesper service will be held under the tree.

**ELEVENTH AVE., CORSICANA.**

To my utter astonishment I was read out to Eleventh Avenue Church. It took my breath; but according to the habit of years, I proceeded to pack my little belongings and came to this charge as soon as I could get here, showing up on the first Sunday after conference, and as I entered the Church during the session of the Sunday School and beheld the enthusiasm and life of the Sunday School with its efficient officers and teachers my

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heart was strangely warmed and drawn to this people, and when the hour arrived for the preaching service and as this warm-hearted people filed into the church and gave me two splendid audiences on this first Sunday and seemed to say to a man we are glad you have come, and when the Board of Stewards met the following Monday evening and seemed to be so united and brotherly and so ready to do the work assigned to them, and as I have with the people, no one seems to be singing a discouraging note, when the family came and settled into this splendid parsonage, perhaps the best in the city. It is great to have a good home to put the wife and children. It is precious to see the people want to have their pastor's family in a good house with all the necessary conveniences, even better than the majority of their own homes. And again, when last Sunday and the second Sunday of my coming, as the people came flocking into the church, filling the house, and so responsive to the words of the pastor, how it thrilled our heart and made us want to be a real undershepherd, it was a happy day, and the communion service seemed specially sweet. We sat at the table and the Lord fed us. And last night, December 4, as we sat in the home with the children with books and study, they came and stormed us and filled the house with things to eat and with words of love and good cheer. And then followed a social hour—laughter and joyous words rang out amid the fellowship of those who love each other. Then came speeches of welcome from officials and members to pastor and family, responded to by the pastor and wife. There was wit and even eloquence coming from these plain men and women who love God, Church and pastor. It was great, and as they one by one bid us good night and offered their co-operation, sympathies, prayers and love, they left us with hearts and home filled with perfumes of friendship and love that

give a fragrance beyond the sweetness of the oil of roses. And the memory of this occasion shall linger in mind and heart through the future deserts as an oasis, the memory of which shall be refreshing and set the heart singing even when gloom shall gather and the battle grow fierce. And there has been born in our heart a great desire that we may indeed be a blessing to this good people, and we face the year's work with high hopes and a faith that God will give us a great victory.—W. J. Hearon, P. C.



Rev. W. T. Tardy, of Marshall, Texas, whose picture appears above, one of the most brilliant and forceful of our Southern Baptists writers, has written to Dr. J. B. Cranfill, author of "Dr. J. B. Cranfill's Chronicle," as follows:

"Please allow this desultory scribbler to thank you for that compendium of humor, pathos, character sketches and veracious Texas and Baptist history which you are pleased to denominate your autobiography.

"Last week I was in bed finishing out a month's confinement from an operation that came near finishing me, when Rev. Leland Malone came in my room and asked if I would like to scan 'Dr. Cranfill's new book.' Wearily I reached out my poor, stiff, weak hands for the volume. That was in the afternoon. I lay on my bed and read until dark, then after supper I again seized the book and read to the very last page before I thought of sleep or rest.

"Mrs. Tardy says she hopes Dr. Cranfill will write another book immediately, since for the first day and night in three years she was not called again and again to administer to my wants, either real or imaginary.

"I think the richest animadversion in the book is your recital of Uncle Tom Winters' account of the impression made on the citizens of the western part of Coryell County by the death of Lee, the Gatesville saloon-keeper, when Winters said he 'had never known a killin' to give sich general satisfaction.'

"The volume ought to have a tremendous sale. It is the unique and vilest production I have seen."

This great book can be had by enclosing \$2 to the author, Dr. J. B. Cranfill, 720 Wilson Building, Dallas, Texas. He wants agents in every neighborhood and it will be entirely respectable to be the agent of such a splendid book. Write him for terms.



**OUR PARSONAGE, CHECOTAH, OKLAHOMA.**

The above is a picture of our elegant new parsonage at Checotah, Oklahoma. It is thoroughly modern and has every convenience. W. Lyles Blackburn, the pastor, says it is a "delight to live in it." Geo. S. Chenault, W. I. Cook and L. B. Griffing were the building committee, and behind them were the faithful and consecrated efforts of the pastor and the good people of Checotah.

# For Old and Young

## THE SABBATH REST.

One day and two full nights of rest in seven has been shown by scientific test to be the proper period for the restoration of waste from weariness needed for steady continuance of normal health. Nine medical students were selected by Professor E. G. Martin, of Cambridge, Massachusetts, as subjects for the tests. It was found that in continuous work from Monday morning to Saturday night there was each day a decreasing vitality of the nervous system, sensitiveness of electrical shocks, indicating a decreasing vitality of the nervous system.

Each night of rest restored something of the strength of the nerve system, but one night of rest was not sufficient to enable the system to regain all the power it had lost by a day of labor. The sensitiveness decreased each day through the week of toil. But it was found that complete rest from Saturday night until Monday morning restored the nervous system to the point of power it had on the preceding Monday morning. By this conclusive test it was proved that the Fourth Commandment is in exact accord with the provision of nature for the recovery and continuance of strength for labor.—Watchman Examiner.

## THE BIBLE THE GREAT PREACHER.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary" day by day, on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution."

Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure and sweet, and freshly gathered. It never clogs. God's Word is deep, and he who studies it will never be dull, for the words of the Bible are strong, living words, and its wages and descriptions are flowers of elegance. Apt citations clinch the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject, like windows in houses.—Christian Guardian.

## CHRIST IN THE EVENING.

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

## THE OLD-TIME DEVOTION.

We do not desire to seek faults with the age of the time; but when a fact presses itself upon the mind as so patently true, one will but stultify himself to deny it, or refuse to see it, or act as if he saw it not. One of the saddest losses of the present times is the old habit of devotion which used to be practiced by Christians. They had a time and place to pray, and daily made it a habit to use the appointed place and time. They thus fed and developed their Christian experience, and became strong and stalwart Christian warriors. It seemed to develop a sturdy type of believer, such as could stand and withstand. There is a woeful lack of such devotion these days. The

false religionists sometimes put us to the blush in comparison. The Mohammedans are a very devout people, who pray much. This, too, with a false religion. An exchange calls attention to this in the following:

"A few evenings ago we had occasion to go to the shop of a Mohammedan merchant in Khamgoan to buy a few articles for our household. We found the shop open and brilliantly lighted, but the merchant was not to be seen. A young Hindu was keeping watch, but he was not a salesman, and could not wait upon us.

"Where is the shopkeeper?" we inquired.

"He has gone to pray," was the reply.

"But is there no one who can give me what I want?"

"No, sahib. There is no one here, but you may wait till the shopkeeper comes, if you like."

"This was all the satisfaction I could get, and wait I did, though it was late and I would have been glad to get home at once. As I waited I thought of the devotion of this man, who would leave his big shop and go to say his prayers."—Herald of Holiness.

## BOB TAYLOR'S DREAM OF HEAVEN.

What heaven is, I know not; but I long have dreamed of its purple hills and its field of light blossoming with immortal beauty; of its brooks of laughter and its river of songs, and its palace of eternal love. I have long dreamed that every bird which sings its life here may sing forever there in the tree of life, and every consecrated soul that suffers here may rest among its flowers and live forever. I have long dreamed of opal towers and burnished domes; but what care I for gates of pearl or streets of gold, if I can meet the loved ones who have blessed me here, and see the glorified faces of father and mother, and the boy brother who died among the bursting buds of hope, and take into my arms again my baby who fell asleep ere her little tongue had learned to lip our Father who art in Heaven? What care I for a crown of stars or for a harp of gold, if I can love and laugh and sing with them forever in the smile of my Savior and my God?

## THE HOUR MOMENTOUS.

Surely there never was in all the history of the world such a clear and ringing call to the high and heroic and helpful living as that which sounds today in the ears of every man. There never was a time when so many good deeds were right at hand to be done. The world never needed more the steady influence of the man who has faith in God and in goodness, and who looks upon the human life in that spirit of abounding hopefulness that marked the Man of Nazareth. There never was as big and as necessary a place in the world for that climax and consummation of all the virtues—human sympathy that sees suffering and sorrow and sin with the eyes of a Christ. He who came to redeem life from destruction and to lift men up into fellowship with, and likeness to, God never needed your help and my help and the help of every man as he does in this present hour.—Christian Guardian, Toronto.

## OUTSIDE OF TRUTH THERE IS NO SOVEREIGNTY.

The truth is this: All sovereignty is in God, in the moral law, in the providential design which governs the world—and which is gradually revealed by the inspiration of men of virtuous genius, and by the natural tendency of humanity in the different epochs of its existence—in the purpose which we have to attain, and the mission which we have to fulfill. There is no sovereignty in the individual, there is none in society except in so far as the one and the other conform to that design, to that law, and direct themselves toward the attainment of that purpose. An individual who rules is either the best interpreter of the moral law and governs in its name, or a usurper to be overthrown. The mere vote of a majority does not constitute sovereignty, if it is evidently adverse to the supreme moral law, or deliberately closes the way to future progress. Social good, liberty, progress; outside these three terms there can be no sovereignty.—Mazzini.



## What would he give for the coffee you serve?

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Today there are whole towns where Arbuckles' is practically the only coffee used. In one State, alone, in a year, four pounds of Arbuckles' Coffee was used for every man, woman and child in the State—four times as many pounds of coffee as the population of the State! Arbuckle Bros., New York.

## THE CROSS SQUIRREL.

Once there was a squirrel that did not like his home, and he used to scold and find fault with everything. His papa squirrel had long, gray whiskers, and so was wise—besides which he could shake his whiskers quickly.

"My dear, as you do not like your home there are three sensible things you can do:

"Leave it, or change it, or suit yourself to it. Any one of these would help you in your trouble."

But the squirrel said: "Oh, I do not want to do any of these. I had rather sit on a branch of a tree and scold."

"Well," said the papa squirrel, "if you must do that, whenever you want to scold, just go out on a branch and scold away at some one you do not know."

The little squirrel blushed so much that he became a red squirrel, and you will notice to this day red squirrels do just that thing.—Selected.

## BENT NAILS.

"Draw the nail out carefully my boy. Be careful not to bend it."

"I could straighten it, if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teachings.

"You might get it quite straight, but it would never be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot—the nail which has been bent once will bend easier next time. It never is as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent it will bend easier next time. Yield to temptation today, and tomorrow you will have less strength to hold fast.

Just as long as you stand up bravely, and say: "I do not think this is right; I can not do it!" just so long the metal is strong and pure in your heart. It is easier the next time to say the same thing. But, as surely as you say: "I'll do it for this one time!" the steel is weakened and your life-work endangered.—Exchange.

## CAMELS OF THE DESERT.

The camel thrives only in desert regions. And herein lies its usefulness to man, for by this means alone is he enabled to cross barren tracts otherwise impassable. This ability to live without water and with little food for long periods is due to two natural reservoirs. Water is stored in special pockets in the lining of the stomach, while a large mass of fat is stored on the back, forming the characteristic hump, though, according to popular belief, it is here that the water is held.

Though it will manage to subsist for long periods on the thorny scrub such as form the only vegetation of desert areas and with very little water, its complacency in these matters may be overtaxed, as was disastrously shown during the first expedition to Khartoum.

Two other factors in the adaptability of the camel to a desert life have to be taken into account. There are the feet and nostrils. The first named have but two toes, protected by very thick, horny pads to resist the burning sand, while the nostrils are long and slitlike and can be closed at will, thereby enabling the animal to survive the awful sandstorms which so frequently endanger the lives of travelers in these inhospitable regions.—Pioneer Press.

## WILLIE'S TRADE.

Willie had a yellow dog that was so attached to the boy and the boy to him that he could not be persuaded to have him killed. One day when his father had been unusually annoyed by the antics of the dog, he called Willie in from play and said: "My boy, I'll give you ten dollars if you'll get rid of that dog."

Willie's face expressed great amazement at the thought of so much money belonging to him. He looked long at the dog, and finally told his father he would give him his decision the next day.

The following morning Willie sought his father, and said:

"I've got rid of Mex, father."

"I'm more than glad, Willie," said the father. "Here's your money; you earned it. How did you get rid of him?"

"Why," answered Willie, as he put the money in his pocket, "I traded him to Bill Morgan for two yellow pups."—Selected.

THE WITNESS OF THE SPIRIT.

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Romans 8:16.

The peace-giving value of the doctrine of assurance was vividly brought to me recently while talking to a stranger on the streets of a large Northern city. I had handed the young man a card with such words as "Jesus Saves" printed thereon so as to catch the eye. He had no more than glanced at the card, when he looked me squarely in the eye and bluntly asked: "Do you know you are saved?" There was a cry for help in this question. It was a distress signal of his own dying soul, for with the question went the unconscious confession of his own utter uncertainty. With the assurance which the Holy Spirit gave me through the Word of God as He taught my own spirit to look into the Father's face and cry, "Abba Father," with this soul-satisfying knowledge that I had surely been saved by the "washing of regeneration and the renewing of the Holy Ghost," I could, as a friend, answer, "Young man, not because of my merits, but because of my trust in the shed blood of the Son of God, I know I am saved."

Yes, I know I am, because the Holy Spirit gives me this assurance in more than one way.

The blessed Spirit of God testifies to salvation through the Word of God. He takes such promises of salvation as (Acts 16:31), "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," or (John 1:12), "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," or the wonderful promise found in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved." With His God-power of persuasion He teaches the unsaved soul to "believe on the Lord Jesus Christ," to open-heartedly "receive Him" and to publicly "confess" Him. When the condition of any of the many salvation promises of God's Word are fulfilled, the man's salvation no longer rests in the land of "hope so," but it rests on the Word of God, which abides as truly as God Himself.

The Holy Spirit gives assurance of salvation by bringing the unmistakable peace of Jesus to the heart of the saved. While the soul is in rebellion against God, this unnatural, unhappy condition is intensified by the convicting power of the Spirit, for to war against God in these days of grace means even a greater war against the Holy Spirit who is the Dread Third Member of the Trinity. This produces nothing short of hell in the benighted soul. "And when He is come, He will reprove the world of sin, of righteousness and of judgment," or this passage might be rendered, when the unhappy soul in sin is visited by the Holy Spirit, the unhappy state is made more miserable, because the Spirit makes the soul more conscious of the awfulness of his sin. No peace is left, but the undone soul cries out, "Lost! Lost! Lost!" When the voice of the Holy Spirit is obeyed, the change from the lost condition to the saved, from war with God to peace, is no delusion. All is certainty. Just so truly as the blind man knew that he was once blind, but now could see, so the once lost soul knows beyond a shadow of doubt that a glorious change has taken place. The promise is no longer guessed about, but is firmly stood upon, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1.)

The Holy Spirit gives assurance of salvation to those who trust in Jesus by His companionship in the work of witnessing. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." (Acts 1:8.) "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." (John 16:13.) This comforting guiding Presence of the Holy Spirit comes only to those who are the Lord's disciples. Thus when He comes to direct and give power, the very fact of His presence gives assurance to the new-born soul.

Friends, this great fundamental doctrine of Methodism should be sounded out from one end of our Church to the other. The one business of the Devil is to mystify the plan of salvation and to cast doubts in the minds of those who have already accepted the simple blood-made plan. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Timothy 3:13.) The Devil in these last days has assumed the form of "an angel of light," and in such religions as "Eddy-



CAN YOU TELL WHAT THIS PICTURE MEANS?

Earn a Reward by answering this



THE illustration represents a verse in the Old Testament. Even at first glance it is almost impossible to look at it without calling to mind the scene it represents in the Bible—and yet we believe that there truly are few people who can quote from memory a verse (or verses) from the Bible which describes or applies to it.

Thousands of people are in the same position that you are. Indeed, this is so characteristic of prevailing conditions that the Christian Herald is making a special effort to diffuse greater knowledge of the Bible. For this reason we offer you a souvenir for correctly applying a Bible verse to the above illustration.

Once we have ascertained your interest in the Bible, we will offer a larger opportunity, in which real cash rewards are offered.

So open your Bible to the chapter which you consider describes the scene. Select one or more verses—as many as five if you wish—that you think are descriptive of or described by the picture. Copy these verses on a piece of paper and mail to us, with the Coupon printed below.

You'll find it fascinating and enjoyable to hunt out the verses for this one picture. It will give you only the smallest idea of the pleasure, fun and educational importance of the new Christian Herald Bible Picture Study which is being conducted by the Christian Herald. We will gladly send you information about the Bible Picture Study, a most stimulating and absorbing contest.

One Thousand persons are to receive cash rewards for their success in selecting Bible verses. See if you can be a winner, too! Not simply a smaller winner. No! You may earn \$600.00 or \$800.00, yes, even \$1,000.00 in cash by applying good judgment and plain common sense in selecting the verses.



ITH the small souvenir and information about our Bible Study, we shall send a copy of the Christian Herald itself—bringing to you a wealth of entertainment—bubbling over with chatty information about here and abroad, with a story or two so vividly told that its characters fairly live and breathe, pictures that hold the attention, and broad-gauged articles by keen-sighted writers. The Bible, the homes, Sunday School work, missionaries—all these topics are treated in a wonderfully interesting manner in each issue.

During the past year the Christian Herald conducted a similar study; there were over three thousand dollars in cash rewards.

In the new Bible Picture Study there are rewards amounting to \$5,628.00 in cash.

This liberal offer is an inducement in itself. Aside from this, however, comes the keen pleasure and the valuable religious information you will obtain by joining in the Bible Study.

Read what some of the participants in last year's contest wrote:

Mrs. W. T. Crawford said, "I cannot begin to tell you how I enjoyed the Bible Picture Contest."

Mary M. Lyon wrote, "I was interested, yes, wonderfully interested, and got not only pleasure but I profited from the contest."

John F. Ruth wrote, "Working out the answers has been a treat of a most fascinating kind—it is the greatest plan of the kind I have ever met."

Only three, these, of hundreds of similar letters. You'll enjoy the Bible Picture Study, too.

It's easy to find out about the interesting details, just answer this advertisement and fill out the Coupon. We want to surprise and delight you.

CUT THIS COUPON OUT OR COPY IT

To THE CHRISTIAN HERALD, 820 Bible House, New York City.

Herewith, on a sheet of paper, (are) the verse(s) from the Old Testament that I consider suitable to the picture printed in your announcement. This will show you that I am interested in knowing about your second Bible Picture Study. So please send me full particulars; also the souvenir reward and a specimen copy of Christian Herald.

NAME \_\_\_\_\_ Full Postal Address \_\_\_\_\_

We want to make you happy. You will give us just the opportunity that we are seeking if you take advantage of this offer. Let your acquaintances participate, too!

If some of your friends would also like to answer this advertisement, they may do so by copying the coupon and sending to The Christian Herald with their selected verse or verses which apply to the picture printed above.

ism" and "Russellism" and other false religions this arch-fiend of hell is sowing this world with doubt as to the assurance of salvation.

Another method of attack upon this certain knowledge of salvation is the so-called "New Thought" or "New Education," which applies destructive criticism to the Bible. Brethren, take from the Christian's life the Bible as the sure Word of God and you have taken out of his life a sure foundation. He can then no longer say, "Thy Word is a lamp unto my feet and a light unto my pathway."

Between the saved soul and Christ Jesus his Savior there is no place for doubt—not even so-called "honest doubt," for we "are kept by the power of God through faith unto salvation." Thank God, our Father, for the blessed assurance that we, who put our trust in the blood of Jesus, are His children in deed and in truth.

W. E. HAWKINS, JR. Lexington, Ky.

"There is one passion to which you may make a complete surrender—the passion of a lofty ideal."

RURAL SOCIETY.

The tree appeared in its bare limbs To every one's surprise; The cabbage turned away its head, Potato shut its eyes. The talk was such corn stopped its ears And blood-red blushed the beet; And celery turned pale with shame, While shocked was all the wheat.

The evergreen began to pine, The turnip settled down; Upon the face of four-o'clock Appeared an awful frown. The face of all the field around Was furrowed, o'er with care. Poor tree! It couldn't do a thing— For it had nought to wear.

—Exchange.

"There is no greater luxury than the possession of a friend that really understands you."

WORRIES OF A DUKE.

The grand duke paced restlessly up and down the hall of his palace. "The Germans must not get to Riga!" he cried over and over again. "The Germans must not get to Riga! They must not. In no circumstances must they. It would be my ruin. I'd never be able to survive it!"

"But why so?" murmured a discreet secretary, seeking to calm the great man's agitation. "Why so? Here we are safe in Petrograd, quite out of range of the biggest German guns."

"Suppose we are," retorted the grand duke peevishly. "Suppose we are. What's the use? Two ancient aunts of mine live in Riga. And if the Germans get Riga, those two old persons will surely come and camp on me here."—New York Evening Post.

A smooth sea never makes a skillful mariner.



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D.D. Editor

Office of Publication—1804-1806 Jackson St.

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

SUBSCRIPTION—IN ADVANCE.

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SIX MONTHS 1.00
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Published Every Thursday at Dallas, Texas

For Advertising rates address the Publishers.

All ministers in active work in the Methodist Episcopal Church, South, in Texas, Oklahoma and New Mexico are agents, and will receive and receipt for subscriptions.

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BACK NUMBERS—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card.

All remittances should be made by draft, postal money order, or express money order, or by registered letter.

BLAYLOCK PUB. CO., Dallas, Texas

THE RECORD OF THE YEAR.

(Continued from page 1)

Leagues of North Texas show a gain from 5696 in 1915 to 5719 in 1916. The Northwest Texas shows the largest gain—from 2875 in 1915 to 3390 in 1916.

Church Extension. The receipts for Church Extension show an increase of more than \$6000 for 1916 over 1915. The amount contributed in 1915 was \$40,918; in 1916 it was \$47,161.

Value Houses of Worship. The eight conferences have \$10,038,609 invested in houses of worship.

The Superannuates. For the superannuates and their families the eight conferences paid \$56,330 in 1916 as against \$50,271 in 1915.

The Advocates. The General Organ and the Conference Organ have sustained losses in some of the conferences and had gains in others. The ratio of loss and gain is about the same with each organ.

Some are like the ship that moves by the outward impulse of wind operating upon the sails; others, like the magnificent steamer, moved by its own interior power, sets at defiance the wide, wide sea.

THE FUNCTION OF THE CHURCH PAPER.

We are sure that our readers will not resent our reference again to the Publishers' Jubilee Campaign for the Advocate. By formal resolutions our patronizing conferences have set a goal of some twenty thousand new subscribers for the Advocate.

The campaign will appear to be abundantly justified if we reflect upon the function of the Church paper.

Has the Church paper a distinct function? Has it a place all its own? Will any legitimate interest really suffer if there is no Church paper?

These questions, undoubtedly, may all be answered in the affirmative.

The editor of the Western Christian Advocate (Cincinnati) thus sums up the functions of the Methodist Church paper:

- 1. It is edited from the point of view of the Church.
2. Its goal is the family, not its origin.
3. It is set not to promote a doctrine, but to exploit the activities of the Church.
4. Its function is to inspire, to enervate, and to produce a certain type of Christian discipleship.
5. It is expected to teach the spiritual life as expressed through the doctrines of the Church.
6. Its purpose is to produce better Methodists, knowing that the type is more to be desired than the excellence of the variety.
7. Its burden is the life of the Church.
8. Its interest is the presentation of her charities, her philanthropies, her great missionary boards, her social service and educational program, indeed every activity into which the membership of the Church is placing money with the confidence and faith that they are thereby assisting in bringing in the Kingdom of God.
9. Its responsibility is the constant survey of the spiritual life of the Church, ascertaining the swing away from fundamentals as stated in the articles of religion, and seeking to emphasize their own particular tenets and the form and type of Christian life developed by them.

The attitude of the distinctive Church paper toward the family and biblical doctrine may be more clearly stated. It is not one of disinterestedness. Indeed, the editor studies the family, that he may understand how to carry his truth about the Church into the home, that the members thereof may become thoroughly assimilated into loyal and typical Methodists.

Without the Church paper a connectional Church will suffer from low vitality, the heart will fail in its function, and the arterial system that furnishes power, virility, and indomitable courage will cease to act.

For more than sixty years the Texas Christian Advocate has sought to exercise this lofty function in the Methodist organization in our great Southwest. It has stood unflinchingly by every movement in the Church.

The cause of education, of missions, and of evangelism has found in the Advocate a stalwart champion. The Advocate has seen our Church in this section grow from a few thousand to nearly four hundred thousand mem-

bers. It has witnessed the birth and growth of our entire educational system. Could one of our vital enterprises have been carried forward without the ministry of our great denominational paper?

The bounding vitality of Methodism in Texas, Oklahoma and New Mexico is due, in unappreciated measure, to the arterial system afforded by the Advocate.

The Publishers' Jubilee Campaign for the Texas Christian Advocate—goal 20,000 new subscribers—beginning November 30. Brethren, push it!

THE CONFERENCES AND UNIFICATION.

In advance of the meeting of the Annual Conferences we said that the Church, North and South, expects its Joint Commission to exhaust itself in an effort to find a way for the reorganization of American Methodism. In this judgment we were not mistaken.

Particularly is this true of our own constituency in Texas, Oklahoma and New Mexico. With only one exception, as we now recall, all the conferences in these States went on record as favoring the reorganization. In the conference which failed to pass such resolutions the matter was not mentioned at all.

What is the meaning of these resolutions? Do they mean that our conferences desire reorganization at any price? Do they mean that Southern Methodism is ready to accept any conditions which our Northern brethren may prescribe? Not at all!

What, then, do these resolutions mean? Simply this—an emphatic disapproval of the effort of some of our leaders to approach the question of unification in terms of the past differences of our two Methodisms. Some of our editors—a small minority—have felt called upon to parade the unpleasant incidents of our past history. They have approached the whole question of unification in terms of the past.

The significance of the conference resolutions on unification, we think, is seen the moment we consider the situation as here outlined.

It would not be entirely fair, however, to rest the matter here. For it must be confessed that the utterances of one or two of our leaders at Evansville, in which criticism of the Oklahoma plan of reorganization found a place, gave occasion for some of the reactionary utterances of some of our editors. Especially was such criticism untimely and inappropriate when it is considered that the authors are now members of our Joint Commission.

One thing now stands out perfectly clear—our Methodism stands by its utterance at Oklahoma City, namely, that the reorganization of American

Methodism, on certain prescribed basal principles, is "desirable." Southern Methodism overwhelmingly "desires" unification. This fact can not, and shall not, be obscured. Henceforth let us pray more and talk less. Let each see to it that no unfortunate utterance from his lips shall arrest the realization of the real unification which all should devoutly desire.

WISE WORDS.

Bishop Quayle, of the Methodist Episcopal Church, thus delivers himself through the columns of the Central Christian Advocate:

We cannot disintegrate as Churches who are parties to the coming compact. We must not, in either Methodism, evaporate. If the union is to come speedily, there is no haste on the part of individual Churches; and if it is not to come speedily, there is no haste.

We recently saw in Oklahoma need for these very words. The Board of Church Extension of the West Oklahoma Conference had just made its report. An amendment was offered providing that the conference should raise \$2500 toward the erection of a new church at Stillwater.

The amendment was vigorously opposed on the ground of the possible union of our two Methodisms. Indeed the amendment actually suffered defeat by a considerable majority of the conference.

On the following Monday morning a reconsideration of the matter was proposed and debated. Bishop Morrison threw his influence on the side of the proponents. The action of the Saturday afternoon's session was reversed and the movement should now be under way for an adequate new church at Stillwater.

We think the West Oklahoma Conference was wise in revising its judgment. Individual Churches should not be allowed to outrun the action of the Joint Commission. This means disintegration and neither Church desires union by disintegration.

We should be willing to trust our Joint Commission and, after the Commission, our General Conferences. In due time these bodies will refer the matter to our individual conferences and the sentiment of these individual conferences will reflect that of our individual Churches and individual members.

THE CAMPAIGN FOR THE BAPTIST SANITARIUM.

The Baptist Sanitarium, of Dallas, has inaugurated a campaign for a half million of dollars. A school for nurses is to be built and the plant generally enlarged.

Few people realize the invaluable work which this noble institution is doing for the city of Dallas and the State of Texas. Last year 8000 indoor cases and 10,000 outdoor cases were treated at the sanitarium. The free clinic of this institution is doing thousands of dollars worth of work each year.

The city of Dallas, therefore, will not be indifferent to the claims of this institution upon its citizenship. Indeed, the great and growing metropolis of the Southwest is never indiffer-

ent to the institutions, at tion of h of Dallas instituti Out of ple of t the grea More th through recent e Dallas Methodis Universi there an Dallas h of one o tutions a sity. Now i Sanitariu Baptist of \$200, shall be the prop by the er las? The M particula to Bapti of their tist men ially w ern Met Love fo tude fo lift liber odist poe enlargin rium. We co their sel as their and his c ess in th INAUGU PRE V In the semblage natives D rated as of Texas Represent and univ the instit vard, Yale versity o sity of M tute and sity. Dr admirabl the founde manded t speech w demic in education handmaid of religio tions he The p public fr cure the gion alon building character while st freedom t and contr be solved of civilis stone of f ing God. This on abounding ideals, is tion of D people's u this utter in the he sity's fac find adm life and president. This co Christiani law of o repeatedly people, th institution tian. The shall be and ethic No fra which elec and ethic



ent to the needs of any of its worthy institutions. There may be differences, at times as to the administration of her institutions, but the people of Dallas are never indifferent to the institutions themselves.

Out of unstinted liberality the people of the city of Dallas have built the greatest State Fair in the Nation. More than a million people passed through the gates of that fair at its recent exhibit. With a like liberality Dallas responded to the call of the Methodists for Southern Methodist University and in Dallas Hall today there are more than 700 students. Dallas has made possible the building of one of the Nation's greatest institutions at Southern Methodist University.

Now it is the turn of the Baptist Sanitarium. A liberal member of the Baptist denomination proposes a gift of \$200,000 if an additional \$300,000 shall be raised. And who doubts that the proposition will be promptly met by the enthusiastic citizenship of Dallas?

The Methodists of the State, and particularly of Dallas, are indebted to Baptist liberality for the building of their own Dallas institution. Baptist men wrought nobly and gave liberally when the campaign for Southern Methodist University was on. Love for their sister Church and gratitude for such co-operation should lift liberal contributions out of Methodist pockets in the campaign for the enlarging of the great Baptist Sanitarium.

We congratulate the Baptists in their selection of the peerless Truett as their leader and we wish for him and his denomination the largest success in their worthy campaign.

**INAUGURATION OF THE NEW PRESIDENT OF THE UNIVERSITY OF TEXAS.**

In the presence of a brilliant assemblage in the House of Representatives Dr. R. E. Vinson was inaugurated as President of the University of Texas, at Austin, November 30. Representatives from leading colleges and universities were present. Among the institutions represented were Harvard, Yale, Columbia, Dartmouth, University of Virginia, Amherst, University of Michigan, Southwestern University, Baylor University, Rice Institute and Southern Methodist University. Dr. Vinson's address was most admirable. He discussed the ideal of the founders of the university, he demanded the freedom of thought and speech which is accorded to all academic institutions and declared that education and religion are inseparable handmaids. Concerning the problem of religious education in State institutions he said:

The problem of all problems of public free education today is to secure the spiritual forces which religion alone can furnish for the upbuilding and strengthening of the characters of our sons and daughters, while still maintaining educational freedom from sectarian interpretation and control. And this problem must be solved, for character is the citadel of civilization and the foundation stone of character is faith in the living God.

This one statement, in an address abounding in common sense and lofty ideals, is sufficient to justify the selection of Dr. Vinson as president of the people's university. The sentiment of this utterance long has had residence in the hearts of most of the university's faculty. These professors will find admirable re-enforcement in the life and administration of the new president.

This country is a Christian country. Christianity is a part of the common law of our land. Our great judges repeatedly have so declared. The people, therefore, demand that their institutions of learning shall be Christian. They demand institutions which shall be permeated with the ideals and ethics of Christianity.

No fraction of our citizenship, which elects to reject these ideals and ethics, shall be allowed to deprive

our public institutions of the great Christian boon.

To be sure, we do not expect our State University to be sectarian. Its purpose is not to make Baptists or Methodists or Presbyterians or Roman Catholics. The fundamental aim, however, is to enrich the citizenship of the State with broadly and deeply Christian men and Christian women.

We wish for President Vinson and the University of Texas increasing happiness and enlarging usefulness.

**IMPERTINENT GENERAL FUNSTON.**

General Funston denies the statement which he is alleged to have made to Dr. Gambrell, to the effect that the soldiers should not be preached to as lost men.

"I did not tell the Rev. Mr. Gambrell," a San Antonio dispatch reports the General as having said, "that he could not tell the militiamen they had lost their souls. I told him that a soldier's soul was no more lost than those of other people, and I expected them to be treated like others." The dispatch further quoted the General as saying: "You can tell the Baptists for me that if they intend to continue misrepresenting me, they had better place their property in their wives' name, for I shall sue them in the Federal Courts for libel."

The General, we believe, did not do Dr. Gambrell the courtesy of a personal reception, but sent his reply through a subordinate officer. The General may be excusable for having not greeted Dr. Gambrell in person. As to this, we do not know.

Accepting the General's own version of what he said, however, we are compelled to say that his answer to the representative of a great Christian denomination was an impertinence. It is always possible, of course, that irresponsible persons may unduly annoy a camp of soldiers with vagaries of many kinds in their preaching. Possibly the soldiers under General Funston have been so annoyed.

However, the General was not justified in assuming that accredited Baptist missionaries needed the caution which he proceeded to give. The ministers of the Baptist Church—nor the ministers of any other great Church, for that matter—do not need to be told how they shall preach.

We recently saw a statement from Dr. S. Parkes Cadman, of New York City, who recently went to the border as a chaplain, that no gentleman of his standing would care to go to the border as a chaplain.

What are the conditions on the border which would induce Dr. Cadman to say such a thing? We express the hope that Congress will find out. Drs. Gambrell and Cadman are men of National reputation; they are men whose names are synonyms for integrity and uprightness; they are men who are incapable of magnifying trivial matters, and we sincerely hope that the Federal Congress, rather than Federal Courts, will look into the moral and religious condition of our army on the border.

**GROWING FIGURE OF MR. BRYAN.**

William Jennings Bryan was honored at a dinner given by the Democratic members of the House, in Washington, last Monday evening.

The West gave President Wilson his victory on November 7, and it was in the West that Mr. Bryan made his most vigorous campaign in behalf of the administration.

Mr. Bryan has been a chief figure in the public life of this Nation for more than twenty years. He has survived defeat after defeat. But his defeats have not consigned him to oblivion. His ideas, despite personal defeats, have managed to get incorporated into our laws and political system. And, after all, is not ours a government of ideas and by ideas? Mr. Bryan's advocacy of a dry Na-

tion, his relentless fight on the liquor traffic, distinguish him from the politician who follows. These things attest the courage of his leadership and the strength of his wisdom.

It is as the sworn foe of the liquor traffic that Mr. Bryan is to be known for the next four years. His voice in ringing denunciation will be heard from ocean to ocean and from the Great Lakes to the Gulf. His appeal, as always, will be to the consciences of his fellows. Peerless in the past, the glory of Mr. Bryan is to wax more and more in the days that are to come.

**MARRIAGE OF BISHOP MCCOY.**

Bishop James Henry McCoy and Miss Mary Norman Moore will be married next Saturday, December 9. This happy union will be solemnized in Gadsden, Alabama, at the home of Dr. and Mrs. Frank W. Brandon, sister of the bride. For some time Miss Moore has been the President of Athens College—a female college of commanding influence in Alabama. To speak the name of Bishop McCoy in Texas is but to mention a household word, for Bishop McCoy is loved throughout our borders. We congratulate him on his winning of Miss Moore—a gem of the old South. We gladly take to our hearts the bride of the man whom all Texas loves.

**DR. W. F. PACKARD.**

The Advocate is requested by Dr. Packard, who remains a very sick man at Marlin, to say that he deeply appreciates the many tokens of love of which he has been the recipient.

In saying this, we desire to express our sympathy to our brother in his affliction. From an attack of ptomaine poison this long illness has resulted. Dr. Packard is a truly great preacher and numbers his friends by the thousands. The Advocate extends to him its sympathy in this hour of his affliction and prays for his speedy recovery. May the religion which he has preached to others sustain his own soul now!

**DEATH OF BROTHER NAUGLE.**

Leonidas La Fayette Naugle, son of B. J. and Arvezena Naugle, was born near Rockhill, Collin County, Texas, March 8, 1859. He was converted under the ministry of that genuine pastor-evangelist, Geo. S. Gatewood, at old Reccor's Crossing on Little Elm, in Denton County, Texas, in September, 1871, and at once joined the Methodist Episcopal Church, South, at Bethel, Collin County, Texas. In February, 1879, he was licensed to preach by Rev. W. H. Hughes, whose recent death the Church greatly deplored. Admitted on trial into the North Texas Conference held at Honey Grove in 1887, Bishop Wilson presiding. Ordained deacon at Austin, in 1884, by Bishop McTyeire; elder at Greenville, in 1889, by Bishop Key.

Brother Naugle answered roll call at Greenville, the session of 1916 so recently held, and seemed to be in fine spirits. And so soon has he answered the roll call of the sainted dead. He passed away in peace at the sanitarium in Greenville, November 26, after a serious operation.

Brother Naugle was a Texas product, having spent his entire life in this State, and was never a transfer from the North Texas Conference. He never was sent to what some call the prominent charges, but there are some things Brother Naugle never failed to do—he never failed to report a large number of conversions, a church or a parsonage built. All over the territory of North Texas are to be found the footprints of L. L. Naugle, and in heaven literally hundreds were awaiting him at the Beautiful Gate.

Even before he joined the North Texas Conference, in 1887, he had supplied, as a local preacher, McKinney Mission, Fannin Circuit, Allen Circuit and Lebanon Circuit. In these early days of his ministry, even then, he had large numbers of conversions and built the church at old Pleasant Valley in Dallas County.

After becoming a member of the North Texas Conference, in 1887, he has served the following charges: Merit Circuit, 1887-9; Bellevue Circuit, 1889-90; Iowa Park, 1890-1; Al-

**PURE RICH BLOOD PREVENTS DISEASE**

Bad blood,—that is, blood that is impure or impoverished, thin and pale,—is responsible for more ailments than anything else.

It affects every organ and function. In some cases it causes catarrh; in others, dyspepsia; in others, rheumatism; and in still others, weak, tired, languid feelings and worse troubles.

It is responsible for run-down conditions, and is the most common cause of disease.

Hood's Sarsaparilla is the greatest purifier and enricher of the blood the world has ever known. It has been wonderfully successful in removing scrofula and other humors, increasing the red-blood corpuscles, and building up the whole system. Get it today.

vord Circuit, 1891-2; South Bonham Mission, 1892-4; Lannius Circuit, 1894-6; Ben Franklin and Pecan Gap, 1896-8; Mesquite Circuit, 1898-9; Randolph Circuit, 1899-1900; Dodd and Windom, 1900-1; Bethel Circuit, 1901-2; Southmayd Circuit, 1902-3; Fate Circuit, 1903-4; Mabank Mission, 1904-5; Commerce Mission, 1905-8; Trinity and Preston, 1908-9; Howe Circuit, 1909-10; Bells Circuit, 1910-11; Wylie Circuit, 1911-12; Clarksville Mission, 1912-13; Floyd and Salem, 1913-14; Josephine and Copeville, 1914-15; Fairlie Mission, 1915-16. At the last session of the conference he was again appointed to Fairlie Mission—but has been called to the land beyond.

October 1, 1889, he was married to Miss Emma Parker. To them were born three children, one—a baby girl—dying in 1902; the others, Arva, now Mrs. V. A. Ford, and Key McTyeire Naugle, of Oak Cliff.

Brother Naugle's father came to Collin County about 1844, and his grandfather built the first weaving loom and taught the first school in that county—away back in 1846. Our sainted brother, humble in his ministry and a builder of our Zion, of pioneer stock in the days when men were heroes, has gone to his reward. To the bereaved the Advocate extends its consolations in memory of a man who fought in the trenches and won trophies for his King. His name stands high in Heaven.

**PERSONALS.**

Rev. M. C. Dobbs, of Cedar Hill, is on his second year at that place and expects a good year. We were glad to see him in our office.

Bro. J. W. Ogburn called this week. He is one of the foremost laymen of East Texas. He has come to Dallas to make his home for awhile.

Rev. W. E. Hawkins, of Fort Worth, the Sunday School man and lay preacher, called the past week. He is going about doing good and is happy on the way.

Rev. W. T. Singley, of Smithfield, and W. T., Jr., called on us the past week. Bro. Singley is starting well on his new charge and promises us a big list for the Advocate soon.

Rev. W. A. Pounds, of Chandler and Brownsboro, called on the Advocate this week. He speaks well of his new charge, is busy at work and is looking after the Advocate also.

Rev. R. F. Bryant, of the Sulphur Springs District, wearing the dignity of his second year gracefully, called this week when attending the Elders' Meeting. We were glad to see him.

Rev. C. A. Lehmborg, of Cherokee, called on us en route to St. Louis to attend the meeting of Federal Council of Churches. He is one of the strong preachers of our German Mission Conference.

The editor of the Advocate is in St. Louis this week in attendance upon the meeting of Federal Council of Churches. He still craves the indulgence of many unanswered correspondents.

Rev. M. L. Hamilton, of Greenville District, called on us while attending the Presiding Elders' Meeting. He would not trade his district for any other in the State. It has sixteen fine appointments, eleven of them stations.

Rev. W. Frazier Smith is very much pleased over his return to Grand Saline, and his people are giving evidence of their satisfaction. He is looking forward to a great year and promises that the Advocate will not be neglected.

Rev. E. B. Hawk, for three years pastor at Groesbeck, is starting off well at Polytechnic. Last Sunday he received twelve into the Church, some on profession of faith. Plans are be-

(Continued on page 16)

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER Editor
Georgetown, Texas.

FORWARD—MARCH!

Now that the Annual Conferences for the Southwestern Division have all met and adjourned, it is a good time to take stock of our resources and progress and plan carefully for future work.

satisfied with any but tools best tempered and keenest edged. The Sunday School teacher who sees in the class only an aggregation of human animals to be endured and perhaps petted may be content with a kind of work that costs little in the way of study or interest, but the teacher who sees in each scholar a potential son of the most high God will desire to work in a manner that is not unworthy of such precious material.

We shall enlarge our work this year because the material for enlargement is at hand and we see as never before the value of this human material. We shall do better work this year than we did last year because the means of self-improvement are at hand in our magnificent Sunday School literature and Teacher Training courses, and because our desire to do work that is not unworthy of our divine Master grows more intense.

Best of all, we shall go to our tasks conscious that the Divine One whose presence is promised to every faithful worker "always, even unto the end of the world," is at our side, not to criticize and hinder, but to encourage and help us.

EPWORTH LEAGUE DEPT.

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

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

December 10 is Africa Day in the Epworth League. A special and effective program has been prepared. Individual subscriptions will be made that night for the work in the Congo. Every Chapter is urged to make this the greatest night in the year.

Think of it! An entirely new program December 10.

Make a house to house campaign telling about the League service Africa night.

Plan early for Africa night. Why not have a rehearsal before the meeting?

Your League can do new things. Prove it December 10 by carrying out the program in the Era.

All together: Let's raise that \$15,000 for Africa. What you do on December 10th will play a large part in the movement.

Dear Epworth Leaguers Africa calls— One hundred and thirty million people.

Forty million Mohammedans. Eighty million without an alphabet. Less than one million Christians.

The Church is counting on her Epworth Leagues to take care of her Congo Mission.

Last year the Leagues raised \$10,682 for Africa.

Shall we make it \$15,000 this year? We need that much.

Will your Chapter help? Pledge now!

Faithfully, W. R. LAMBETH, Bishop in Charge of Congo Mission.

Gonzales, Texas, Nov. 21, 1916. My dear Miss Turner:

The Gonzales League has doubled in enthusiasm and attendance this winter. Every department is doing its best.

We have given two public programs at the Church hour, and find great good coming from them. In this way we have put the work of the League before the Church and feel sure of its helpful co-operation.

We are looking forward, each Sunday it is mentioned, to the meeting of the West Texas Conference with us in June.

Our social superintendent, Miss Lenore Mueske, is seeing that the Leaguers have much pleasure these fall months—such interesting things as parties and chicken barbecues.

We have pledged \$100 for the Africa Special this year. We expect to have

the splendid picture and Miss Woolsey here in a few weeks.

We are working and praying for a greater League.

Very cordially, MOSELLE AINSWORTH, President.

"RUBY KENDRICK COUNCIL BULLETIN."

The months just passed have been prosperous ones in the missionary work of the Leagues of North Texas Conference. The Commissioners and officers of the Council have been very busy and the results are gratifying indeed. Of the seventy Leagues pledging at Gainesville fifty have paid the first quarter in full. Decatur District has paid more than two-thirds of their first quarterly payment.

Thirty-one Leagues have paid in full and on time and are, therefore, in line for Model Degree. They are: Bonham, Honey Grove, Cooper, Sulphur Springs, of Bonham and Sulphur Springs Districts; Grace, First, Munger Place, Sr., Oak Cliff, Jr., and Grand Prairie, Dallas District; Denton Street, Sr., Whaley Memorial and Denton, Gainesville District; Wesley, Jr., Greenville District; Farmers' Branch, Carrollton, Jr., Allen, Jr., McKinney District; Jacksboro, Decatur District; Lamar Avenue, Clarksville, Paris District; Travis Street, Sherman; Waples Memorial, Trinity, Denison, Whitesboro, Sherman District; Garland, Sr., Terrell District; Wichita Falls, Bowie, Henrietta, Sr., Henrietta, Jr., Burkburnette, Iowa Park, Sr., Iowa Park, Jr., Wichita Falls District.

With such a marvelous beginning our prospects for the year are brighter than ever before in the history of our work.

Miss Wynn writes of her great work among the Mexicans: "O, if you could have been with me on this trip and could have seen the need as I have seen it! Hungry people begging me to stay longer and teach them more about the Bible. I spent several days on a ranch, where there are about twenty Mexicans at work. They did not miss a meeting nor lose a word I said. Several of them are really under conviction. They and the American manager of the ranch are going to pay a preacher's expenses to go out there as soon as we can send one to hold a meeting and organize a Sunday School."

We should be very thankful that we have so capable and faithful workers in our homeland.

Mrs. Barton, of Clarksville, who gave so liberally to the Mexican work last year, has agreed to pay \$25 this year to the support of a girl in the Laredo Seminary.

The Juniors will be glad to know that real work is now being done on the Ruby Kendrick Memorial Church in Korea. Rev. Collyer writes that on August 2 he turned the first sod. The work of digging the foundation was started at once. Rev. Collyer sent an order for the bell and stoves to be used. The Juniors may well be proud of their work.

The live League is always the Missionary League. That we may become thoroughly familiar with our missionary activities and the work of the Council, the following program is suggested for Sunday, December 10, and we hope that it will be carried out in every League in the conference:

Song—"The Kingdom is Coming." Scripture Lesson—Rom. 10:13, 14. Prayer—For Council and Missionaries.

Solo—"Nobody Told Me of Jesus." "The Abiding Influence of a Consecrated Life" (The Memorial to Ruby Kendrick).

"The African Special and Our Share."

"Consecration of Self and Substitution"—By the Pastor. Benediction.

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Watch the label on your paper. It will prevent the loss of an issue.

December 7, 1916 WEST OKLAHOMA... The new year... iously in the... ence. Never... homa Methodi... prospects gild... Morrison spent... the session of... eling over the... our field, lea... and studying... where he met... both to the... who might w... about personal... and he thus g... iarity with t... work. Perhaps... administration... sal satisfactio... discontent fro... tor has reach... since the read... at Wynnewoo... the station in... waited for ut... unalloyed ch... Such a begi... unprecedented... expects to fin... narrating th... through these... week. Dr. R. E. J... corded a nota... way, Ardmore... of that com... they have l... of the mos... men in our... Board has a... \$2600, and a... said to the w... so sure that... just the man... gan's remark... her faculty f... people have l... themselves, a... precativie con... Brother J... siding elder... entered upon... the holding o... fference on th... J. W. Trev... that "the bel... the people, at... qualified for... mitted to his... other sources... has had a r... second year... of an automo... appreciation f... say, amen... has proved h... umph over s... out sight he... A. from the... lahoma, and... of the Word... Tecumseh S... homa Confer... morning, and... characterized... the ablest ser... After eight... W. M. Wils... pastorate at... people have... from the fir... been filled... diences. The... at not less t... never failed... every task a... furtherance... homa, and i... quent preach... eutive work... possessed of... fulness that... Methodist it... This corre... session of t... fference at P... last week. I... Oklahoma C... U. Witt, of... Matthews, S... Charities and... there to assu... ren that We... the map of... had been fo... mother at... came by Mu... Many of us... homa know... sweetest and... the world, a... Wesley in or... ality. It was... her through... Dr. Lawre... turned to C... most royal... any preache... wonder? In... writer has n... salary has l... and he will... dim in Ch... The good

WEST OKLAHOMA CONFERENCE NEWS ITEMS.

The new year has begun auspiciously in the West Oklahoma Conference. Never in the history of Oklahoma Methodism have such bright prospects gilded the horizon.

Such a beginning augurs a year of unprecedented victory, and the writer expects to find unbounded pleasure in narrating the triumphant story through these columns from week to week.

Dr. R. E. L. Morgan has been accorded a notable reception at Broadway, Ardmore. The fortunate people of that congregation realize that they have for their pastor one of the most gifted and capable men in our ranks.

Brother J. W. Sims, the new presiding elder of the Mangum District, entered upon his official duties with the holding of the first Quarterly Conference on the Gotebo charge.

After eight years of absence, Bro. W. M. Wilson returns for a second pastorate at Duncan Station. The people have not forgotten him, and from the first service his church has been filled with enthusiastic audiences.

This correspondent attended the session of the East Oklahoma Conference at First Church, Muskogee, last week. Dr. M. L. Butler, of the Oklahoma City District; Brother W. U. Witt, of Altus, and Brother W. D. Matthews, State Commissioner of Charities and Corrections, were also there to assure our East Side brethren that West Oklahoma is still on the map of Methodism.

Dr. Lawrence L. Cohen, Jr., returned to Chickasha to receive the most royal whole-hearted welcome any preacher could desire. What wonder? In gifts and labors this writer has never known his peer.

The good people of Maysville

proved themselves the same warm-hearted, thoughtful and liberal folk they have always been by giving their new pastor, Brother E. H. Driskill, a ponderous and almost insupportable pounding on the night of his arrival in their little city.

Brother W. L. Anderson, our presiding elder on the Clinton District, inaugurated the work of his district by a Preachers' Institute and District Stewards' meeting held at Clinton, November 23 and 24.

Rev. Edgar L. Young, readmitted at the recent session of the conference, and stationed at Foss, received a telegram last week, advising him that his little boy was at the point of death with typhoid back in Tennessee.

Brother R. L. Ownbey has been cordially received by the people of the Chickasha District. His family are comfortably domiciled in the district parsonage, and he is beginning the work of his office with enthusiastic purpose to make this a great year in every charge under his supervision.

The presiding elders will remember that, by order of the Annual Conference, they are to name reporters in their respective districts to supply the Conference Correspondent with items of interest for his column in the Texas Christian Advocate.

The wife of Brother O. W. Stewart, Superintendent of the School for the Blind at Muskogee, was attacked by a serious illness at the close of the Wynnewood Conference, and was very sick for several days.

Weatherford, Okla.

"There never was a heart strong enough to suffer alone. Love creates its own shroud if left to solitary gloom. Its evidence is when it instinctively shares the sorrow of its very own. To refuse is to deny its very existence. Like the eidelweiss it takes on strength and beauty when nursed by the mountain tempests."

UNIMPEACHABLE.

If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective alterative and tonic medicine for that blood disease from which you are suffering.

Take Hood's.

WOMAN'S DEPARTMENT

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

At the last session of the Woman's Missionary Council an appropriation was made for another teacher at Vashti Industrial School. The Council gave a teacher, but a model house was needed for close personal instruction in the mysteries and economics of making a home.

A good Christian gentleman and his wife are giving the building—a new bungalow.

Many friends come to the assistance of our workers when the need is great. Thanks to our Father who influences our hearts for many good deeds.

At Bishopville, South Carolina, the Woman's Missionary Society held a meeting in honor of the grandmothers.

My heart has gone out in sympathy for the

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aged mothers and I have felt that if we could do something to brighten their lives and make them feel that they are still needed and appreciated how much they would enjoy it. Try it, sisters, and see if you don't feel better for having tried it.

HOW WE STAND IN REGARD TO OUR PLEDGES.

Table with columns: Conference, Am't pledged for 1916, Am't paid First 3 quarters, Am't due. Rows include Central Tex., North Tex., N. W. Tex., Texas, West Texas, E. Okla., W. Okla.

We were asked for an increase of \$50,000 in 1916, so you see we have about three-fourths of the amount; with the campaign for new members and diligence on the part of the Treasurers we should more than reach the amount needed.

The Annual Meeting of the Council of Women for Home Missions will be held at the Broadway Tabernacle, Broadway and 56th Street, New York City, on January 9 and 10, 1917, the opening session being at 2 p. m. on Tuesday.

EULLA ROSSMAN, Recording Secretary.

VOTE OF APPRECIATION.

We, the ladies of the Woman's Missionary Society of Prosper, in regular session, took action as follows:

Whereas, Sister R. L. Ely has been a faithful and efficient member of our Society for the last four years,

Whereas, By reason of the time limit of her husband, our pastor, she will be removed to another field of labor, therefore be it

Resolved, That we very much regret her loss to the Society, that we will ever cherish in loving memory her labor of love and wise leadership and pray heaven's richest blessings upon her in her new field of labor.

MRS. L. V. HARPER, MRS. W. B. SMITH, MRS. I. A. GREENWOOD, Committee.

TO THE AUXILIARIES OF THE NORTHWEST TEXAS CONFERENCE.

The time is at hand for our annual election of officers for our next year's work. Our constitution says that each Auxiliary shall elect a Superintendent of Supplies. As yet only about one-half of the Auxiliaries have done so.

MRS. E. E. ADAMS, Supt. of Supplies N. W. Tex. Conf.

PISGAH AUXILIARY.

The Woman's Missionary Society of Pisgah Church, Scranton charge, has six active members, as we are situated in the country. We do not meet as often as we would like. But as our

knowledge of Church work grows, so does our love and zeal grow for Christ's cause. Our report at fourth Quarterly Conference was as follows: Distributed 312 copies of literature; made 97 visits to sick and strangers; paid Council Pledge, \$5; to Virginia K. Johnson Home, \$5; to Bible woman, \$5; paid dues, \$5; local work, \$11.30; valued box to Orphanage, \$15; have in treasury for Church organ \$33.05, making total of \$79.35.

MRS. EFFIE BROWN, President. Nimrod, Texas.

WEST OKLAHOMA CONFERENCE. Mrs. C. L. Canter, Martha, Superintendent Study-Publicity.

Auxiliaries of West Oklahoma Conference:

The pledge cards will be sent direct from the office in Nashville to the auxiliaries upon application. So please remember and order from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tennessee, in time to secure them for your pledge meeting in January. December is our "Harvest Month." Let every auxiliary see that all their finances are up in full.

MRS. C. S. BOBO, Conference Corresponding Secretary.

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

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JUST ONE THING AFTER ANOTHER  
Gulliver.

I am personally bereaved in the death of Mrs. Lucy Kidd-Key, late President of the North Texas Female College. She was my firm and unflinching friend when I needed a friend; and from the time when I first met her until the day of her lamented death, she never let an opportunity pass to show her kindly feeling for me. The last year I was at Wichita Falls, she sent me a check to cover my expenses to and from Sherman, that I might enjoy a splendid entertainment she was putting on at the College. The day we launched the campaign for the chair in the S. M. U., in honor of Bishop Key, after the banquet, and I had concluded my speech, she whispered me, saying: "I am proud of you today. That speech was a splendid deliverance, and did you and the occasion credit."

I mention these things (and much else after the same pattern might be mentioned) to show how greatly indebted I am to her blessed memory. When I learned of her death, I wired Bishop Key that I regarded her as one of the greatest women I ever knew, and one of the best friends I ever had. Peace to her honored ashes, and rest to her sainted soul, is the sincere sentiment of my heart!

Although we knew Sister Key was of a ripe age, and could not go in and out among us much longer, nevertheless, everybody was shocked when the news of her passing got abroad. And the question on every lip was, "Where shall we find her successor?" It is truly a very, very difficult question to answer. But it will be answered. "God buries his workmen, but carries on his work." All matters pertaining to that College will, in due time and in the proper way, be satisfactorily settled. The North Texas Conference appointed a select and wise commission in whose hands the matter can safely be trusted.

Reading one of Frederick W. Robertson's great sermons recently, I was struck with this passage: "We are told that that which chivalry and honor could not do—which an ecclesiastical system could not do—personal interest will do. Trade is to bind men together into one family. When they feel it their interest to be one they will be brothers. Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore, we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until he shall confound this system as he has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen. While men are talking of peace, and of the great progress of civilization, there is heard in the distance the noise of armies gathering rank on rank; east and west, north and south, are rolling towards us the crushing thunders of universal war! Therefore there is but one other system to be tried, and that is the cross of Christ—a system that is not to be built on selfishness, nor upon blood, nor upon personal interest, but upon love." Now this language was used back in 1852. Was it not prophetic? Has not history abundantly justified it—yea, is not history now in the making, justifying those words? And is not the sentiment of the preacher one and the same with that which our great President has been proclaiming ever since he took his seat in his honored office? The prophetic spirit is dominant in both. God grant that the system built upon love may be established in this war-ridden old world at an early day!

In this connection one is reminded of that most ingenious poem of Kipling entitled, "The Peace of Dives" In that wonderful production the poet fancies a ruined world hopeless of recovery by the means of Gospel truth; and as a last resort the Almighty sends a message to Dives in hell, commanding him to come back to earth, and to so interlap the financial interests of nations and individuals that war shall be—must be—impossible. And as the poem has it, O! Dives leaps up out of the fire—glad enough, one would think—and proceeds to bring about such international alliances and crisscross financial interests that, though the nations hate each other as before, self-interest keeps the sword in the sheath, and they "learn war no more." Plausible? Yea, verily. It seemed safe and sane, if not in keeping with the promises of God, that "love to God and love to

man" should finally bring about the same end—the peace of money interest.

And Dives seems to have done his best, at any rate. When the great world war which is now raging broke out, of all times in its history, it seemed that the peace of the world was assured by its international interests—secured by the fullest and best application of international law. But, alas! in the absence of that sentiment of the common brotherhood of man—the spirit of Christ—treaties were contemptuously denominated "mere scraps of paper," and the dogs of universal war were let loose! The veneer of pretended Christianity was soon removed, and the educated, scientific barbarian stood disclosed!

And yet, it did not, to some of the wisest and best men, seem possible! I read a lecture not long ago, delivered a few years since by one of our best preachers, before the student body of one of our most noted and popular institutions of learning, in which the speaker proved to his own and to the satisfaction of others, that the time had come when the "sword should be beaten into the plowshare, and the spears into the pruninghook!" Alas! in the language of the late Josh Billings, "If our foresights were as good as our hindsight, we should be less liable to the fluctuations of Fortune!" Selah!

I have already mentioned in "Just One Thing After Another" an old book in my possession which, unless I am much mistaken, is a literary treasure worthy of special note. It is entitled, "Lucerna Mystica," and is the work of Dr. Josepho Lopez, a Jesuit prelate of Cantabria, Spain, and bears the date of 1690. It is a Theological Digest, setting forth the esoteric doctrines of the Roman Catholic Mystics, and is intended primarily, to check the advance of Protestantism. It contains also, a practical Manual for the instruction of priests; and, taken altogether, it mirrors the teachings and practices of Jesuitism—that great counter-attack of Romanism in Reformation times, known in Church History as "The Catholic Reaction." The book is dedicated to Loyola and Xavier, and is indorsed by the Censors of the Romish Church. I am translating it with the hope that our Publishing House may see proper to give it general circulation among our people. It deserves the widest circulation, especially among preachers; for in these days of Roman aggression, when the "Knights of Columbus" openly declare their purpose to capture America for Rome; and when the Paulist Fathers are out "missionating" among Protestants with a modified and sugar-coated Romanism, our preachers and people ought to know what Rome really and truly holds and teaches wherever and whenever she is free to do so. I mean right soon to give some excerpts from this book for publication—paralleling the Latin and the translation at the same time. I may remark in this connection that the author of this old book was not only a well-read and deeply pious man, but that as a writer—and especially as a Medieval theologian—he is worthy of the highest praise. As is well known, to those who know anything at all about it, the average Medieval writer was not only a "mess" as a composer, but a bungler in the use of that great language of which Ovid, Virgil, Juvenal, Tacitus and Cicero were ornaments and masters. But this book is written in a style and in language that would do credit to the best Latin writers of the Augustan Age. I know this is high praise; but I challenge the "objector," as Dr. Lopez would call him, to a comparison. I have not found more than a dozen words in "Lucerna Mystica" that cannot be found in the average Latin lexicon. No; this great writer presents the teachings of Augustine, Gregorius, Bernardus, Ambrosius, Joannis a Cruce and Benaventura in the language of Horace and Seneca. When I get to it, I mean to give the readers of the Advocate some specimens from this great book by which they may be able to judge for themselves as to its merits as a compendium of Medieval theology. One paragraph, truly Jesuitical, I cannot refrain from quoting here. It is taken from Tractus I, Cap. VII. "Nescit Imperare Qui Nescit Dissimulare. Quod si hoc verum est in temporalibus, longe verius est in spiritualibus, et praecipue cum incipientibus introire viam perfectionis, qui quasi parvuli sunt fluctuantes, et omni tentationum vento circumferuntur; ideo Dominus cum apparisset Discipulis suis juxta Mare Tyberiadus, vocavit illos pueros. non obstante quod inter illos erant Petrus, Andreas et Philippus, aetate senili confecti; 'Pueri, numquid pul-

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EXCLUSIVE AGENTS

H. D. ARDREY, Vice-President and Real Estate Officer.

mentarium habetis? Nondum quippe Spiritum Sanctum, eiusque Donum fortitudinis acceperant. Et alibi eisdem dixit: 'Adhuc et vos sine intellectu estis?' Quia nimirum incipientes, et interdum proficientes ita perturbati, et parvuli ostenduntur, quod videantur ratione et intellectu carere: unde Magistro magna dissimulatione, et prudentia cum illis uti necessarium est."

Translation: "He knows not how to command who knows not how to dissemble. And if this is true in temporal, it is far truer in spiritual things, and especially with those who are beginning to go in the way of perfection, who are like little waves tossed about by every wind of temptation; therefore the Lord, when he appeared to his disciples by the sea of Tiberias, called them boys, notwithstanding that among them were Peter, Andrew and Phillip, men of mature age. 'Boys, have you anything to eat?' For they had not yet received the Holy Spirit and his gift of power. And in another place to those same he said: 'And are you still without understanding?' For certainly beginners, and sometimes the more proficient, are so confused and show so little reason and understanding that they seem to be without those; wherefore it is necessary that the teacher use great dissimulation and prudence with them."

Then Dr. Lopez proceeds to show how to do this. But I must close. Commerce, Texas.

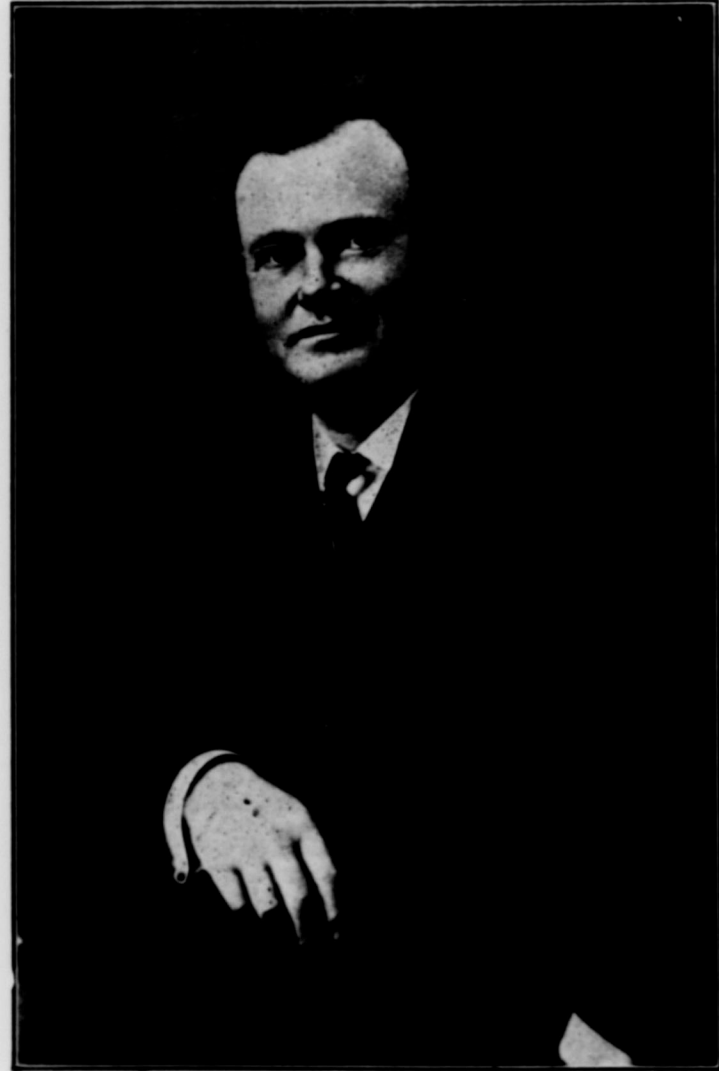
When you put yourself on the block to be sold to the highest bidder you cannot put too high a price on yourself.

"The horse running behind is not the loser ever time. One of the high tests in the racer is his ability to stay in. There are some who never know how to reserve their powers for the home stretch. The man that learns it may be behind now but he will pass under the wire a full length ahead."

It is confidence in God, confidence in the message, that is the secret of power. There is a story told of William Taylor that some preachers went to hear him. They were given seats near the pulpit. They did not think the sermon particularly remarkable. While the congregation was singing the hymn after the sermon, William Taylor observed to them: "There is no room for you here brethren." "Why?" they asked. "Because there will be so many seeking Christ directly." They smiled. But it turned out they had to vacate the seats. The penitents needed the seats.

Perhaps, when you stop to think of it, those dear brother ministers ought to have stayed in those seats themselves, because of their unbelief.

Is not God today on the giving hand? May we not expect that even today, if we are burdened and constrained enough with passion for souls, that God will do his part, too, in smiting sinners with conviction for sin.—Central Christian Advocate.



EVANGELIST MIKE CASSIDY.

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CHURCH EXTENSION AND THE TWO METHODISMS.

A comparative statement of the work of Church Extension by the Methodist Episcopal Church, South, and her big sister, the Methodist Episcopal Church, may interest our people, and particularly at this time when no little is being thought, said and done upon the subject of the unification of American Methodisms.

The figures given below, so far as they refer to the Methodist Episcopal Church, South, are taken from the Church Extension Hand Book of 1916, and the item of "Special Contributions" mentioned does not include receipts on refunding bonds and some miscellaneous sundries.

The facts and figures concerning the Methodist Episcopal Church are taken from the official report of the meeting of the Board of Home Missions and Church Extension held in Philadelphia, November 16-18, 1916, and published in the Christian Advocate, New York, November 23, 1916.

The figures from both Churches cover the period of their last fiscal years, that of the Methodist Episcopal Church, South, ending March 31, 1916, and that of the Methodist Episcopal Church, October 31, 1916.

Table with financial data for M. E. Church, South, including receipts from conference collections, special contributions, and loan fund capital.

our big sister, we will do business that will cause the saints to "sit up and take notice." Respectfully submitted, W. F. McMURRY, Corresponding Secretary.

REPORT ON FURNISHINGS FOR METHODIST ORPHANAGE.

Table listing items and costs for the Methodist Orphanage, including Mrs. M. Tye Overall, Coleman, Mrs. L. V. Medley, Coleman, etc.

Several more have promised to take a bed later. We are grateful to these friends for their help. We need about sixty-five beds. Who will send the next little bed for a homeless child? They are looking to you.

If you will help furnish the building either by giving a bed, which costs only fifteen dollars, or sixteen with your name put on it, or to equip the domestic science department, send me your check and I will report same to the Advocate. W. T. GRAY, Field Secretary Methodist Orphanage, Station A., Fort Worth.

A fugitive paragraph whose author is not named tells how a woman, longing for a holy life, asked the Lord to teach her if it were possible. Going to a convention, she saw a face which had upon it the joy and peace of heaven. Day after day she watched the minister, but she saw always the same serenity and glory. She went home praising God that he had answered her prayer and shown her a living example of holiness, and she soon entered into the joy of the radiant life.

TO THE PREACHERS OF THE NEW MEXICO CONFERENCE.

Brethren: By the time this appears in print I hope that you will have received your supply of the Conference Annual. You will all understand that the delay in issuing them is owing to the fact that I had to move and the condition arising out of the accident from which Mrs. Huggett is still suffering prevented me giving that early attention to the editing and printing that I could desire and you expect.

I have forwarded to the Transcontinental Bureau, Chicago, and to the Southwestern Clergy Bureau a copy for each with a memo, pointing out the pages on which your names appear, namely, pages 5 and 6, so that you can refer to them in your applications for permits. W. S. HUGGETT, Sierra Blanca, Texas.

CHANGE IN APPOINTMENTS. Bishop McCoy authorizes the following changes in appointments in Central Texas Conference: Rev. Sterling Richardson, District Evangelist for Cleburne District. Rev. W. A. Clark, preacher in charge Walnut Springs Station. W. L. NELMS, Presiding Elder Cleburne District.

TEXAS CONFERENCE BROTHERHOOD.

On the 27th day of November came the death of Rev. J. B. Luker. All members of Brotherhood please make remittance at once. Ten cents extra will be necessary this time in order to defray expenses. Please remit by personal check so that a receipt will be necessary. H. T. PERRITTE, Sec.-Treas. 933 Roberts Ave., Beaumont, Texas.

HAMLIN DISTRICT STEWARDS. The District Stewards of the Hamlin District will meet at Hamlin, Thursday, December 21, at 2 p. m. Let every steward be present, if possible. B. W. DODSON, P. E.

POSTOFFICE ADDRESS. Rev. A. G. White, Mannsville, Oklahoma.

General debility—failure of the strength to do the power to endure—is cured by the great tonic—Hood's Sarsaparilla.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print 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.

BARBER TRADE.

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

BEEF HIDES, WOOL AND FURS.

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

CHILDREN FOR ADOPTION.

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

COTTON SEED.

BEAT THE BOLL WEEVIL—Oklahoma grown, high grade Triumph and Acala cotton seed. Early maturing, clean, sound seed. Write for price. Lynde Bowman & Darby Seed Farm, Porter, Okla.

MANLEY'S Heavy Fruiter cotton. Early, prolific, resists drought and winds. Record three bales per acre, 40 bolls per pound, 42 per cent lint. Staple 11-8 inch. E. S. MANLEY, Carnesville, Ga.

EAT HONEY.

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

ATTENTION, FIRST YEAR MEN.

The subject for the Thesis for the First Year in Wesley's Journal is "The Development in Detail of John Wesley's Religious Experience, indicating the Various Stages through which he Passed." The Thesis must contain not less than 2000 words. This Thesis is assigned by the Correspondence School. It is announced now that those who are to attend the Summer School at Georgetown may prepare same and present it to me there for passage. W. Y. SWITZER, Instructor Class of First Year, Summer School of Theology.

A PREACHER WANTED.

We have need for a first-class young married man for a \$700 circuit. Splendid opportunity for the right man. O. F. SENSABAUGH, P. E. Abilene, Texas.

Creek District—First Round.

Okmulgee Cir., at New Town, Dec. 30. Sculpin Cir., at Concharly, Jan. 6. Broken Arrow Cir., at Hailey Chapel, Jan. 13. Euchee Cir., at Pickett's Chapel, Jan. 20. Wewoka Cir., at Tuckabatchee, Jan. 27. Honey Creek Cir., at Little Cusseta, Feb. 3. Seminole Cir., at Salt Creek, Feb. 10. Pastors and District Stewards' meeting December 28-30, at New Town. J. E. TIGER, P. E.

Hugo District—Sunday School Institutes and First Round.

The following Sunday School Institutes will be held by Rev. E. Hightower, Divisional Secretary for Texas, Oklahoma, New Mexico and Colorado, and Miss Nelle M. Peterman, of Dallas, Texas. The First Quarterly Conference will be held at each place on the same dates. Pastors and stewards please take notice. Dec. 9, 10, Ft. Towson. Dec. 11, Soper. Dec. 12, Bennington. Dec. 13, Antlers. Dec. 14, Talhina. Dec. 15, Red Oak. Dec. 16, a. m., Red Oak. Dec. 16, 17, Poteau. Dec. 18, 19, Heavener. Dec. 20, 21, Harold's Chapel. Quarterly Conference only. Dec. 7, Idabel. Dec. 8, Valliant. Dec. 23, 24, Grant Circuit. Dec. 31, a. m., Hugo Circuit. Dec. 31, p. m., Hugo Station. Jan. 6, 7, Tuskahoma Circuit. Jan. 13, 14, Howe Circuit. Jan. 20, 21, Broken Bow. Jan. 27, 28, Garvin Circuit.

Pastors and District Stewards meet at Hugo, Jan. 2, 3, 1917. Opening sermon on Tuesday evening, Jan. 2, by W. C. House, Heavener. District Stewards and Institute all day Wednesday, Jan. 3. Sermon Wednesday evening, A. N. Goforth, Poteau. Pastors please notify District Stewards and urge their attendance. R. T. BLACKBURN, P. E.

Fort Worth District—First Round.

(In Part.) McKinley Ave., Sunday, 11 a. m., Dec. 10. Handley, Sunday, 7 p. m., Dec. 10 and Monday, p. m., Dec. 11. Hemphill Heights, Sunday, 11 a. m., Dec. 17. Greenwood, Sunday, 7 p. m., Dec. 17. Grapevine and Minter's Chapel, at M., Monday, 11 a. m., Dec. 18. Kennedale Cir., at Forest Hill, Tuesday, 11 a. m., Dec. 19. Brooklyn Heights and Harwell's Chapel, at Brooklyn Heights, Wednesday, 7 p. m., Dec. 20.

EVANGELISTIC.

REV. M. A. CASSIDY, of Ada, Oklahoma, Conference and General Evangelist, has had fifteen years' experience, held meetings in 32 States and in three Provinces of Canada. Has the endorsement of all the International Secretaries of Y. M. C. A. and all the Protestant Churches. His methods of conducting revivals advance all departments of the Church. If contemplating Church or co-operative revivals, secure his services.

HELP WANTED.

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

KODAK FILMS DEVELOPED.

KODAK FILMS developed free. Prints, any size, 3c each. Best finish and permanent work. Send trial order. HINSDALE STUDIO, Fort Worth, Texas.

MISCELLANEOUS.

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

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

MASTODON PANSIES.

THE PANSY WONDERLAND. Mastodon pansies ready to bloom, mixed, large, lovely colors, bloom all winter; 15 for \$1.00 delivered. PANSY CLUB GARDENS, Tioga, Texas.

ONION PLANTS.

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

REAL ESTATE.

FOR SALE at a great bargain a nice 12-room residence, modern conveniences, near Southern Methodist University. Address OAWKER, Route 10, Box 246-B, Dallas, Texas. Phone, Preston, 1957.

Smithfield and Eules, at Smithfield, Thursday, 11 a. m., Dec. 21. Diamond Hill, at Diamond Hill, Friday, 11 a. m., Dec. 22. Thomas Chapel and Saginaw, at Thomas Chapel, Saturday, 11 a. m., and Sunday, 11 a. m., Dec. 23, 24. Wannett and Asher, Feb. 11, at McCloud. Arlington, Sunday, 7 p. m., Dec. 24. JOHN R. NELSON, P. E.

Holdenville District—First Round.

Tecumseh, Dec. 10, 11 a. m. Shawnee, Dec. 10, 7:30 p. m. Wewoka, Dec. 17, 11 a. m. Seminole, Dec. 17, 7:30 p. m. Wewoka Cir., Dec. 20, 7:30 p. m., at Tate. Holdenville Cir., Dec. 24, 11 a. m. Holdenville Sta., Dec. 24, 7:30 p. m. Okemah Cir., Dec. 31, 11 a. m. Okemah Sta., Dec. 31, 7:30 p. m. Sparks and Paden, Jan. 7, at Paden. Bearden Cir., Jan. 14, at Bearden. Bethel Cir., Jan. 21, at Bethel. Union Chapel Cir., Jan. 28, at Union Chapel. Weleetka, Feb. 4, 11 a. m. Wetumka, Feb. 4, 7:30 p. m. Wannett and Asher, Feb. 11, at Wannett. McCloud and Earlsboro, Feb. 18, at McCloud. Maud, Feb. 25. The District Stewards and pastors will please meet in Holdenville, Dec. 12, at 1:30 p. m. E. THURSTON CAMPBELL, P. E.

Stamford District—First Round.

Avoca Sta., Dec. 15. Munday Cir., at Thorp, Dec. 16, 17. Munday Sta., Dec. 17, 18. Weinert, at Weinert, Dec. 19. Bomarton and Shady, at B., Dec. 20. Goree Sta., Dec. 21. Ward Memorial and Bethel, at Ward Memorial, Dec. 22. Stamford Miss., at Plainview, Dec. 23, 24. Throckmorton Sta., Dec. 29. Woodson Miss., at Elbert, Dec. 30, 31. Lueders and Nugent, at Lueders, Jan. 6, 7. Haskell Sta., Jan. 13, 14. Albany Sta., Jan. 20, 21. Stamford, St. John's, Jan. 27, 28. Westover Cir., at Rendom, Feb. 3. Seymour Sta., Feb. 4, 5. Seymour Miss., Feb. 10, 11. The District Stewards will meet at St. John's Church, in Stamford, Dec. 14, at 8 o'clock p. m. All are urged to be present and any of the pastors will be quite welcome. J. G. MILLER, P. E.

MUSIC TEACHER WANTED.

WANTED—Music Teacher. In an Oklahoma town of about 4000 there is an M. E. Church, South, of 400 members. The musical talent in the Church has not been developed, and there is no person available for choir leader. There is a splendid music teacher in the town but she belongs to another Church, yet Methodist children are under her instruction. We need a thoroughly competent and efficient lady who can take charge of the choir; in fact, of all Church music, and organize a private music class. We prefer a widow or married lady and want one who will move here. In case a lady qualified for such place is married and she could persuade her husband to move, will try to offer business inducements. While we are of the opinion that we would prefer a married lady or widow, yet we shall be glad to hear from young ladies or men. The Board of Stewards are willing to guarantee an attractive salary. MUSIC COMMITTEE. Care Texas Christian Advocate, 1804 Jackson Street, Dallas, Texas.

Dear Reader advertisement featuring a portrait of a man and text about ordering 'Story of My Life' by Dr. G. C. Rankin.

FIRST MISSION IN TEXAS.

H. G. H.

Homer S. Thrall says by correspondence with the New York Mission Board of the Methodist Episcopal Church, Miss Lydia A. McHenry induced the Board to send first missionaries to Texas.

Miss McHenry was daughter of Barnabas McHenry, a noted Methodist preacher of Kentucky. She came to Texas with her brother-in-law, John Wesley Kenney, in 1833, crossing the Brazos and entering the town of Washington on Christmas Eve. She was a school teacher, beautiful in person and of unusual mental gifts and graces. She taught a school—one of the first in Texas—near Washington, riding horseback to it and armed with rifle and pistol swung to her saddle.

She was a friend and correspondent of Henry B. Bascom and had been influential in Church work in Kentucky. With keen vision she took in the great field of Texas for mission work. And see what a great field has opened up!

As soon as she entered upon correspondence with the Mission Board it began to cast about for a superintendent and men for the new mission field.

While the Stevensons and John W. Kenny were the first self-appointed missionaries to Texas, Martin Ruter, Robert Alexander and Lytleton Fowler were soon sent out by the Mission Board following correspondence with Miss McHenry; then came on DeVilbiss, Poe, Thrall, Hord and many others historian will name.

But the special purpose of this sketch is to locate the burial places of John W. Kenny, his wife and sister-in-law, Lydia A. McHenry.

In endeavoring to locate the burial spot of a brother of Bishop William Capers, a local Methodist preacher, who died in early days—probably in Fayette County, Texas—I was surprised and pleased to receive a letter or two from Mrs. J. R. Crockett, a very old and intelligent lady of Flatonia, Texas, who, in early days of Austin's Colony, was a near neighbor of Mrs. Kenney and family and was personally and well acquainted with Miss Lydia A. McHenry.

Mrs. Crockett writes me as follows: "I yesterday received a letter from John Wesley Kenny's oldest daughter, Mrs. A. J. Lee, 2015 Fifth Avenue, Fort Worth, Texas, now eighty-six years old. I knew her well; lived on her farm near Travis, in Austin County, in 1860. I here enclose her letter to me. Some of Austin's Colony are buried in the same graveyard. Before Mrs. Lee moved away from Travis, Austin County, she had the graves fixed up. But here is Mrs. Lee's letter: 'Rev. John Wesley Kenny died January 9, 1865, and was buried in an old graveyard, one of the first in that part of Texas, three miles west of the station on the Santa Fe Railroad named Kenny, in Austin County. He has a tombstone. Miss Lydia A. McHenry, his sister-in-law, is also buried in the same graveyard and also has a tombstone. She died August 27, 1864.'

Mrs. Crockett's letter to me is dated June 3, 1916. I made an effort to communicate with some Methodist preachers in Austin County some time after my first letter from Mrs. Crockett, addressing my letter to the postmaster at Kenny, and through him to any preacher, but failed, by which I judged the Bishop had overlooked that section in making appointments. Were I in Fort Worth I should hunt up Mrs. Lee. I heard John Wesley Kenny preach first and only time at Goliad session, West Texas Conference, in 1859. He spoke with unusual power. His daughter, Sue, was present. Yes, and were I in Flatonia I should hunt up Mrs. J. R. Crockett. She knew scores of the early preachers, many of whom are unknown to the present generation—men who were the founders of Methodism in Texas.

A FOOLISH SON IS THE HEAVINESS OF HIS MOTHER.

(Proverbs 10:1.) (Number One)

W. R. Love.

All parents want their children to turn out well. However poorly father and mother may have done themselves, they want their sons and their daughters to do splendidly. Up to forty years of age parents may have ambitions for themselves, after that their chief ambitions are for their children. Some of the old-time names indicate this. The name of Abner means his father's lamb. The name of Abigail means his father's joy. And what a parental delight was Solomon to David and Samuel to Hannah and

Joseph to Jacob. The best earthly staff that a father has to lean on is a good son and the strongest arm that a mother has to help her down the steep of time is that of a grateful child.

It is not a rare thing to find people filial and often the parents are themselves to blame. Aged persons sometimes become querulous and snappy and the children have their hands full with the old folks. Because people are old they have no right to be either ungentlemanly or unkind. There are old people so disagreeable they have nearly broken up some homes. The young married man with whom the aged one lives stands it because he has been used to it, but the young wife coming in from another household can hardly endure it and sometimes almost cries her eyes out. And when little ones gather in the house they are afraid of the venerable patriarch, who has forgotten he ever was a child himself and cannot understand why children should want to play "hide and seek" or roll hoop or fly kite, and he becomes impatient at the sound from the nursery and shouts with an expenditure of voice that keeps him coughing for fifteen minutes afterward. "Boys, stop that racket," as though any boy that ever amounted to anything in the world did not begin life by making a racket.

Indeed, there are children who are nothing to their parents, for their parents have been profligates. Henry Wilson, once Vice-President of the United States, in early life changed his name. He dropped his father's name because that father was a drunkard and a disgrace and the boy did not feel called upon to carry such a carcass all his life. While children must always be dutiful, I sympathize with all young people who have disagreeable or unprincipled old folks around the house. Some of us, drawing out of our memories, know that it is possible after sixty or seventy years of age for the old to be kind and genial and the grandest adornment of a home is an aged father or an aged mother if the process of years has mellowed them.

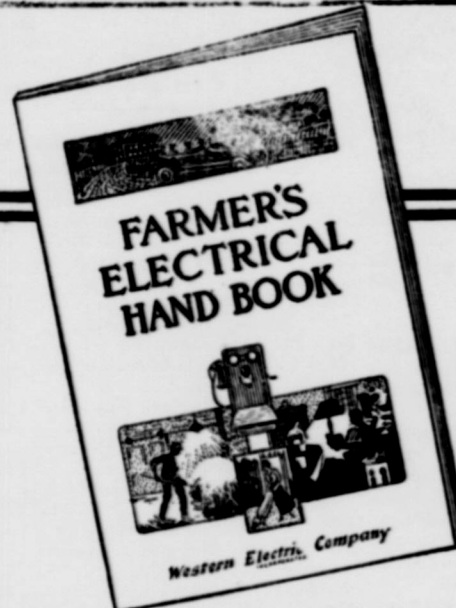
Besides that, if your old parents are hard to get along with now, you must remember there was a time when they had hard work to get along with you. When you were about five, seven or ten years old what a time they had with you! If they had kept a written account of all your early pranks it would have made a whole volume. That time you gave your little sister a slap; that time you explored the depths of a jar of sweet things for which you had no permission; that time you one day made with your jack-knife; that plucking from the orchard of unripe fruit; the day instead of being at school, as your parent supposed, you went fishing and many a time did you imperil your young life in places where you had no business to climb or swim or venture. To get you through your first fifteen years with your life and your good morals was a fearful draft on parental fidelity and endurance. Indeed, it may be that much of this present physical and mental weakness in your parents is a result of your early waywardness. You made such large and sudden drafts upon the bank of their patience that you broke the bank. It is a matter of common honesty that you pay back to them some of the long suffering which they paid to you. A father once said to his son, "Surely no father ever had as bad a son as I have." "Yes," said the son, "my grandfather had." It is about the same from generation to generation, and parents need to be patient with their children and children dutiful to their parents.

A WONDERFUL MEETING.

My year's work in the office of Sunday School Field Secretary closed with a revival meeting at Franklin in the Marlin District. Just how to tell about that meeting has been a problem; but one thing is certain, since the meeting Franklin is no longer a problem.

Some one at conference asked a rather ungracious question: "Do you or does Tom Morehead deserve the credit for that meeting?" If there is any credit to be bestowed it belongs to God. But at the same time I could not ask space enough of this Advocate to give to the pastor all the praise he deserves for the wisdom and firmness and Christian courage with which he planned and put through a work in which I had the small part of laying the capstone.

But there is some credit due back of the present pastor. Franklin has one of the most beautiful pastor's homes in the State of Texas, and whatever one may believe as to the wisdom of some of the details, the finished plan concentered a strong-



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hearted ideal of a beautiful home, fit to house a man of tender soul and lofty culture. After the parsonage was built, Gordon and Thomas wrought well. Morehead found his work cut out for him when he got on the ground in May, and he went at it with the enthusiasm that has always characterized him.

The plans were well outlined when I got on the ground. The General Board of Church Extension had agreed to loan the Church a sum of money at small interest and on easy terms. To secure this refunding of a heavy and pressing debt it was necessary to raise \$2000. We concluded a two-weeks' meeting with a collection that netted over two thousand dollars cash and further canvassing, the succeeding day, brought the amount of cash up to nearly \$2500. Besides this, the pastor's salary was raised \$400 and, of course, all the present year's obligations were paid out in full.

The financial problem was so aggravated that the most religious and spiritual thing to do was to lift that burden. But the meeting was not barren of other spiritual results. I have not the figures of the number received into the Church, as the pastor received the class after I left, but there were something like twenty who presented themselves for membership.

There is no finer body of Methodists in Texas than those who compose our Church at Franklin, and under the leadership of their active and resourceful young pastor, whose wise plans I was used of God to help carry out, we can expect great things of them for the coming year.

WALTER G. HARBIN.

"Be ye perfect." It is evident that this is a counsel of perfection, and we are far from perfect. We do not live as if Christ were in us and we were in him all the time. Christian lands are far from being perfectly Christian. And this is because Christianity is a growth. The end set before us is that we attain at last "unto the measure of the stature of the fulness of Christ." The art student

does not at once produce his perfect masterpiece, but only at last, after many years of faithful labor and unceasing progress. Christ's word is a promise and a prophecy to his patient steadfast followers, "Ye shall be perfect, even as your Father in heaven is perfect." The great question is, Which way are we facing? We must not be content with things as they are, either in ourselves, in our society, in our town, in our nation, in the world. That is the deadly sin, the hostile foe of the kingdom of God. But, knowing our errors, and knowing also the perfect ideal, let us "press forward toward the goal unto the prize of the high calling of God in Christ Jesus."—The Congregationalist.

"We live or die as we perpetuate ourselves in the oncoming generation. A county is no greater than her sons. The tide of civilization ebbs and flows with the rise and fall of newborn hearts. Ancient Tyre was so busy with her commerce of the seas that she raised no sons to give eternal setting in poetry or history or tomb or art or religion to her now dark, unsounded life."

SICK HEADACHES

People who have attacks every so often usually suffer from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. E-92, 219 S. Dearborn St., Chicago, Ill.

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# CATARRH TRUTH

### TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

### Heals Day and Night

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer, or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house.



Nothing of that kind at all. Something new and different, something delightful and beautiful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it over night—and I will gladly tell you how—FREE. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your suffering will stop at once like magic.

### I AM FREE--YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

### RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say. I will understand, and I will write to you with complete information, FREE, at once. Do not delay. Send postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can do for you what it has done for me.

SAM KATZ, Room A. N. 198, 2909 Indiana Ave., Chicago, Ill.

### A LESSON IN CHRISTIAN UNITY.

R. B. Eleazer.

While the two great Methodisms of the United States are discussing the basis of union, it is interesting to know that three Protestant denominations of Canada have taken similar steps, and that their union within a short time is said to be assured. Canadian Methodists, Presbyterians, and Congregationalists, after twelve years of negotiations, have agreed on a basis of union and are ready for the final legal steps that shall merge them into one great Protestant body. Calvinism and Arminianism as extremes of theology, and episcopacy and congregationalism as extreme of polity, are to be harmonized in the spirit of Christian unity and mutual concession. The Christian Guardian, the official organ of Canadian Methodism, says of the proposed union:

"The die is cast, and Canada faces a union such as the world never saw before, a union which our fathers would have declared to be impossible, a union which speaks volumes in regard to the broadening of Christian sympathy and the passing of ancient prejudices, and which is eloquent also of a yet wider union which shall come to pass when the Church of Jesus Christ shall have grown big enough to be brotherly and strong enough to discard its century-old prejudices."

Certainly here is a lesson for the Methodisms of the United States, whose differences are insignificant as compared to those that our Canadian neighbors are about to subordinate to the essential unity of all true believers in Christ.

Nashville, Tenn.

### TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 89, St. Louis, Mo., for FREE Booklet, "TOBACCO RE-DEEMER" and positive proof.

### THE COUNTRY CHURCH.

Rev. S. B. Sawyers.

Good-by "Old Country Church!" Good-by! I have loved you long. I have served you faithfully. Some "ancient history" would read that I have turned from good stations and the eldership with a transfer thrown in for a four Church circuit, being dehorned when I joined the conference. I have butted no brother for place or position. What a work you have done! Your sons and daughters have filled our schools and have "made good." You have supplied the Church with solid laymen and her pulpits with a Holy Spirit called ministry, while sons and daughters have gone to foreign lands because the love of God sent them. But times have changed and "Old Country Church," if you live, the Church will have to change some of her policies. Provision will have to be made for a local ministry, and these men must be called by the Holy Spirit. An un-called layman will not do. Our districts will have to be enlarged, also our circuits. Every charge should have lay representation in the Annual Conference. The salaries of our ministry are too unequal. With lay representation will come a "Board of Adjustment" to equalize these salaries. A great deal of the work should be done by laymen. Let them be elected District Superintendents, and let them hold the business sessions of our Quarterly Conference. Let them be placed at the head of all our schools and all literary work in our schools be done by them. Let Holy Spirit called men forsake all secular work and give themselves wholly to the preaching of the "Word of God." "Old Country Church," where are your sons? Called from your altars by the "Holy Spirit." Have they forsaken you? What! Gone to become college presidents, station preachers and presiding elders! Gone to live in the cities! Have they forgotten the mother that gave them birth and life? "Old Country Church" you are not weeping! Your tears break my heart. I will not leave you. Thy people shall be my people. Thy God shall be my God. And when I die, let me be buried near the "Old Country Church" on some "grassy knoll" under the shade of the trees. Then write, He tried to be faithful to God, true to "Old Country Church." With love for all. Amen.

### "A HINT TO THE WISE IS SUFFICIENT."

Some people seem to think that we have little to do at the Orphanage. However, "man's work is from sun to sun, but woman's work is never done." Ours rather resembles the latter state. When we have finished the regular work, it is "How many bills can be paid this month?" "What is in the pantry now?" "What would be the best thing to do for John, Grace or Mattie?" "Have the buttons on Lydia's shoes been bradded?" And a thousand and one other questions to be thought of and on, discussed and settled. Ours is indeed a busy life.

We are most grateful for the kind help of our good friends. But by being a little more thoughtful, you could lighten our work a great deal. For instance, when the ministers send in their collections, if they would merely state the conference and district, as well as the town from which it comes, we would often be saved much time and trouble. If the good people, who send us boxes, would only write their names and addresses on a slip of paper and put just inside the package. Especially during rainy weather the outside return address becomes unreadable and we are at a loss to know from whence they came. And unless the parties write we do not know who to thank. This worries us, for we are anxious that all realize how much we appreciate all assistance and cooperation.

Christmas is nearing and we feel sure that many will help us make the hundred and fifty-odd orphans happy. If our friends will only send practical, useful gifts that will be of real benefit to the children—if the packages will just be sent early and have that address slip inside—we will not be all tired out for Christmas, and the children will get their gifts in plenty of time. Then how about those Christmas turkeys for our dinner?

These are mere suggestions, not dictations. But these little things will assist us greatly and we feel that you will not mind complying with our wishes.

Thanking one and all for their many kind deeds and sincere cooperation, we are the orphans,

R. A. BURROUGHS.  
Waco, Texas.

### OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but, if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

COLLIER—About 6 o'clock in the morning of November 18, 1916, Sister Ida Collier entered upon that fuller life where there is no more sorrow nor pain. She was thirty-eight years of age and leaves behind her husband, Brother Time Collier, a daughter and a son. By previous arrangement her favorite pastor, Rev. Geo. H. Phair, of Hempstead, conducted the funeral at the Methodist Church, of which she had so long been a member. The Church was appropriately arranged for the occasion. The casket was covered with flowers. Sister Collier suffered long and terribly, but patiently. She died as she lived, calm and serene in her unwavering faith and that inward assurance of the "witness of the Spirit." May the loved ones so live that they will be an unbroken family in the "home eternal," is the prayer of her pastor,  
J. C. MARSHALL.

RIDGEWAY—Mrs. Susan Ridgeway (nee Raley) was born in Clark County, Arkansas, in 1872 and departed this life November 23, 1916, in a Waco sanitarium. She moved with her father to Texas when a small girl. She was converted and joined the M. E. Church, South, at the age of nineteen and since lived a consecrated Christian life. She was married January 5, 1890, to J. W. Ridgeway. To this union there were added six children—Annie, Sam, Willie and Lottie—who with their father and a host of kindred and loved ones remain to mourn her departure. The other two children preceded her to the better world and are with her there now awaiting beneath the tree of life for the coming of the other members of the family. With calm and serene contentment she yielded to the touch of the death angel and as she stepped from the ranks of the Church militant to the Church triumphant she whispered back, "Waiting for the sweet message!" She is listening to that message now. Her pastor,  
T. L. SORRELS.

VISER—Dr. J. A. Viser was born in Carroll County, Mississippi, in 1854, and reared in Mississippi and Tennessee. He moved with his parents to Cross County, Arkansas, living there until 1873, then with his parents moved to Greene County, Arkansas. There he met and united in marriage with Miss Jennie Bird December 1, 1875. To this union seven children were born, five of whom are still living, the two oldest being dead. They moved to Texas in 1900 where the Doctor continued the practice of medicine until his death, which occurred at Tom Bean, Texas, September 27, 1916. He leaves to mourn their loss a host of friends, his wife and five children. The doctor had been very feeble for more than a year and when the end came he passed sweetly away as one falling asleep. He professed faith in Christ when about sixteen years of age, joined the M. E. Church, South, and was loyal and true to his Church until admitted to his reward. The funeral service was conducted by the writer in the Methodist Church at Pilot Grove, as requested by the doctor prior to his death. He was buried by the Odd Fellows, being a member of that order.  
A. F. WATKINS, Pastor.

McGLAMERY—Robert Edward McGlamery was born March 14, 1861, in Maury County, Tennessee. When a boy of eight or ten years the family moved to Texas, settling in Hopkins County, near the famous old Forest Academy Camp Meeting Grounds, a few miles east of Sulphur Springs. Early in life he came under the influence of some of the many sainted characters which have hallowed this old Methodist camp ground, was converted and became from the first an ardent member of the Methodist Church. In 1883 he was married to Miss Mattie Bentley, a sister of H. N. G. Bentley, a prominent Baptist minister of East Texas. In 1889 they moved to Eliasville, in Young County, Texas, where in 1910 the wife was laid to rest and where on Tuesday morning, November 14, 1916, the husband answered the summons of the same loving God and the companion of former years in the other world. For a number of years he had known that on account of a weak heart he might be called at any time, so when little Bessie Bentley went to call "Docky," as she lovingly called him, to breakfast on that morning she found him as usual sitting peacefully in his chair beside the stove, but his spirit had taken its flight. The community, the Sunday School and the Church are going to miss this good man who had always given his best efforts for the upbuilding of each of them. For a number of years he had been the mainstay of the struggling little Methodist Church in this out-of-the-way place. Many times when matters looked dark for the Church and the pastor needed a strong helping hand he has found R. E. McGlamery ready to give freely of whatever he possessed to the support of the work of the Master. He believed in tithing and paid a tenth to the Lord. God never blessed the home with children of his own, but for a number of years the writer, a nephew, in company with Ancil Bentley, a boy brother-in-law of the deceased, were privileged to make it a home with children. In Uncle Dock we found a foster father whose ideas of right and wrong could never be questioned, whose every aim was to help us develop into ideal Christian men and to whose noble ideas of manhood we shall always owe a lasting debt of gratitude. His body was laid beside that of his wife in the little cemetery at Eliasville, beneath the hills they loved so well. Rev. S. D. Cook, of Graham, conducted the funeral services and his brother-in-law, Rev. H. N. G. Bentley, paid a fitting tribute at the grave. There remain of the immediate family only two sisters and one brother, all of whom were in attendance at the funeral. These are Mrs. Alice Spence of Sulphur Springs; Mrs. T. G. Carlock, of Wimsboro, and J. B. McGlamery, of Eliasville. These, with a host of relatives and friends, know that Uncle Dock was ready to go when the Master called. A nephew, BERT McGLAMERY, Wichita Falls, Texas.

# Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums "Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.

WILSON EAR DRUM CO., Incorporated  
351 Inter-Southern Bldg. LOUISVILLE, KY.

PACE—Mrs. Mary S. Pace (nee Dent) was born November 13, 1831, at Franklin, Heard County, Georgia. On July 5, 1850, she was married to John Trimble Pace, who lost his life in the Civil War in 1863. To them were born four children. She departed this life October 25, 1916, in her eighty-fifth year. She was converted and joined the Methodist Church, South, early in life, and lived a consistent life until God took her home. To know her was to love her. Truly a great and good woman is gone, but we all know where to find her. Until recent years she was faithful to attend upon all the ordinances of the Church, but when affliction came with old age she was deprived of all these privileges, but she never lost faith in God, and when the end came she was ready to go. While the family and friends feel that their loss is great, yet it is a sweet thought that we may go to her. The funeral services were conducted by the writer, and assisted by Rev. R. L. Owen, pastor of the Presbyterian Church. May the Heavenly Father comfort those who are left behind and finally receive them in his kingdom. Her pastor,  
L. H. MCGEE.

GILLENWATER—On Saturday, November 4, 1916, Bro. L. A. Gillenwater, of Maysville, Oklahoma, was thrown from a loaded wagon and instantly killed. This sad tragedy cast a cloud of grief over the whole community, in Brother Gillenwater enjoyed the love and confidence of all who knew him. He was a Christian worth while. Converted and united with the Church in childhood in Texas, later coming to Southern Oklahoma where he continued an active worker as formerly for 40 years a faithful Methodist Steward, literally his whole life was given to God and the Church. His eldest daughter became the wife of one of our most honored West Oklahoma preachers, Rev. J. D. Salter, presiding elder of the Ardmore District. Besides the grieving wife and mother, two sons and three daughters are left behind. The interment occurred at Maysville on the Sunday following, being conducted by Rev. E. C. Webb assisted by Revs. W. C. Driskill, L. P. D. Mann, R. I. and J. F. Graham; C. H. Armstrong and the writer, all of whom left the seat of the conference to be with their beloved presiding elder and wife and loved ones in their hour of deep sorrow. Brother Gillenwater was in his 69th year. Untimely was the manner of his going, but abundant was his entrance into the saint's reward. Suitable resolutions were passed by the conference in session. May the grace of God prove sufficient.  
E. R. WELCH.

### Choctaw District—First Round.

Idabel, at Thomas Chapel, Dec. 9, 10.  
McCurtain, at Middle Sans Bois, Dec. 16, 17.  
Hugo-Bennington, at Whit Sand, Dec. 23, 24.  
Le Flore, at Good Springs, Dec. 30, 31.  
Boktulko, at Yasbo, Jan. 6, 7.  
Antlers, at Impson Chapel, Jan. 13, 14.  
Rufe, at Good Water, Jan. 20, 21.  
Chickasaw, at Seeley's Chapel, Jan. 27, 28.  
Bruno, at Cane Hill, Feb. 3, 4.  
Jesse, at Salt Creek, Feb. 10, 11.  
The District Stewards and pastors will please meet me at our church in Hugo, 3 p. m., Dec. 12. The Lord gave us a great year last year. Let us work and pray for a greater one this year.  
A. C. PICKENS, P. E.

### Clarendon District—First Round.

Lakeview, at Lakeview, Nov. 26, 27.  
Claude, Dec. 3, 4.  
Wellington, Dec. 9, 10.  
Dana, at Marilla, Dec. 10, 11.  
McLean, at McLean, Dec. 16, 17.  
Shamrock, Dec. 17, 18.  
Shamrock Cir., at Shamrock, Dec. 19.  
Zybach, at Gem, Dec. 21.  
Wheeler, at Wheeler, Dec. 23, 24.  
Memphis, Dec. 30, 31.  
Miami, Jan. 6, 7.  
Hedley, Jan. 14, 15.  
Claude Miss., at Claude, Jan. 20, 21.  
Goodnight, at Goodnight, Jan. 21, 22.  
Pampa, Jan. 28, 29.  
Clarendon Miss., Feb. 3, 4.  
Clarendon, Feb. 10, 11.  
A. W. HALL, P. E.

### Tulsa District—First Round.

Tigert, Dec. 2, 3.  
Boston Ave., Dec. 9, 10.  
Stroud, Dec. 16, 17.  
Deepew, Dec. 17, 18.  
Haskell and Bixley, at B., Dec. 23, 24.  
Broken Arrow, Dec. 30, 31.  
Bristow, Jan. 6, 7.  
Sapulpa, Jan. 7, 8.  
Okmulgee, Jan. 13, 14.  
Bald Hill, Jan. 14, 15.  
Beggs, Jan. 20, 21.  
Red Fork, Jan. 21, 22.  
Henryetta, Jan. 27, 28.  
Dewar and Kusa, at Dewar, Jan. 28, 29.  
Henryetta Cir., Jan. 28, 3 p. m.  
Pasco Cir., Feb. 3, 4.  
District Stewards' meeting in Boston Ave., Tulsa, Tuesday, Dec. 12, at 1 p. m.  
J. H. BALL, P. E.

### A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backaches, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Samnera, Box 187, South Bend, Ind.

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## Study Food Values

Food provided for the family table deserves the careful thought of every housewife. Do you use thought when buying baking powder?

The quality of cake, biscuits and all quickly raised flour foods depends largely upon the kind of baking powder used.

Dr. Price's Cream Baking Powder is made from cream of tartar derived from grapes. It is absolutely pure and has proved its excellence for making food of finest quality and wholesomeness for generations.

There is no alum nor phosphate in

### DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR  
DERIVED FROM GRAPES

#### PERSONALS.

(Continued from page 9)

ing made to liquidate the Church debt and the cordiality of the people assures him of their co-operation in making it a great year.

Rev. E. A. Drew, our pastor at Paradise, Texas, sends us the following sad news: Brother J. K. Read passed peacefully to his eternal reward at 6:30 this morning, Dec. 4, 1916. He was a great layman and his death is a heavy loss to the Church.

Mrs. M. K. Little, wife of Rev. M. K. Little, our pastor at Coleman, is still in the sanitarium at Dallas. Her condition has been very serious, but is now much improved. They appreciate very highly the many kindnesses shown them during her illness.

Rev. C. W. Dennis, of the McKinney District, was in Dallas attending the Presiding Elders' Meeting, and, of course, called on the Advocate. He never forgets the Advocate on his district or his pastorate, and we claim a visit from him whenever he is in town.

Rev. Henry M. Barton, of San Marcial, N. M., accompanied by Miss Mary Emily Barton and Prof. John W. Barton, of S. M. U., called on the Advocate this week. Bro. Barton was en route to Waxahachie, where on Wednesday he was married to Miss Hazel Holland. We congratulate the happy pair.

Rev. T. S. Armstrong and family, who have been assigned to the Ennis Station, left Monday for their new home. While welcoming the new presiding elder and his family, Georgetown regrets especially to give up the Armstrongs, who have endeared themselves to scores of friends during their four years' residence here.—Williamson County Sun.

The following invitation has been issued: Rev. and Mrs. Alexander B. Davidson request the honor of your presence at the marriage of their daughter, Nelia Frances, to Mr. Benjamin Franklin Harrison, on Saturday evening, December 23, 1916, at 6 o'clock, Methodist Episcopal Church, South, Hondo, Texas. At home after January 1, Hondo, Texas.

A personal note from Rev. A. P. Hightower, appointed to the Pattonville Circuit at the recent session of the North Texas Conference, states that his good wife is to undergo a serious operation this week. She is in a sanitarium at Paris. While her condition is serious, our readers will remember them at a throne of grace. No more faithful people have we than Brother and Sister Hightower.

"That man is blessed beyond compare in whose home the child's voice is heard. All of life's nobler interests begin when the baby comes. Its dancing eyes and tiny hands touch every hidden spring. They compel you to gird yourself for harder toil if they are to be fed by it. The baby's dear little hand strikes from your brow the sweat of the day's labor. That man is blessed if a tiny form gathers about his knees when the day's work is done. Once to enjoy it, and then lose, is to pass from heaven to hell. Pity the man whose baby cannot nestle on his breast when the shadows fall."

#### CHURCH NEWS.

The Methodist Episcopal Church has raised \$13,000,000 for her Church schools (colleges) in the last four years. They contemplate raising \$23,000,000 more by 1918.

Dr. W. F. Dunkle, for a time a Texas preacher, has the largest Sunday School in Florida. He is serving his second year as pastor of First Church, St. Petersburg, Florida.

According to Dr. John M. Moore, Home Mission Secretary, the annual meeting of the Methodist Evangelists' Association will be held in Memphis, Tenn., December 19 and 20.

Dr. W. F. McMurry, of the Board of Church Extension, reports two recent substantial donations to the Loan Fund Capital of the Board—one from Arkansas of \$2000, and one from Missouri of \$8000.

Rev. S. A. Steel, D. D., who has been preaching in South Carolina for the last four years, has been transferred to the Louisiana Conference and stationed at Rayne Memorial Church, New Orleans. Dr. Steel is one of the strongest preachers in our Church and it is well that he goes to that great city just at this time.

The recent and lamented death of Bishop Wilson caused a vacancy on the Joint Commission. Bishop Murrain, the first episcopal alternate, takes his place. Because of the resignation of Judge J. L. Kelly, on account of pressure of court duties, Judge H. H. White, of Louisiana, first lay alternate, takes his place.

Speaking of the vote on the Constitutional Amendment, an amendment which proposes that the Annual Conference and District Lay Leaders be members of the Annual Conference, the total votes up to November 20 are here given. We record first the votes of those conferences giving a majority for the amendment, the "ayes" being given first in each instance: Denver, unanimous (total vote not reported); Illinois, 31 to 0; Missouri, 102 to 0; East Columbia, 21 to 2; Southwest Missouri, 71 to 9; St. Louis, 64 to 4; Louisville, 78 to 65; Holston, 88 to 0; Tennessee, 147 to 17; German Mission, unanimous (total vote not reported); West Oklahoma, 96 to 3; Northwest Texas, 111 to 25; Virginia, 169 to 31; Pacific, 51 to 5. The totals for these, estimating the combined Denver and German Mission votes at 49 "ayes," are 1669 "ayes" to 161 "noes." The conferences declaring against the proposed amendment voted as follows, the "ayes" vote being first in each instance: Western Virginia, 30 to 59; Kentucky, 29 to 60; New Mexico, 16 to 19; West Texas, 30 to 85; North Alabama, 115 to 124; North Texas, 70 to 93; Texas, 19 to 162; Upper South Carolina, 52 to 69; Memphis, 49 to 86; Central Texas, 8 to 176. Totals of conferences voting adversely, 418 "ayes" and 1119 "noes." Totals reported to November 20, 1487 "ayes" and 1094 "noes."

A man who has no will of his own is characterless.

#### LETTER FROM CHINA.

Rev. A. P. Parker.

The China Mission Conference met in Huchow October 18, and adjourned October 23. There was a full attendance of the missionaries, men and women, and of the Chinese preachers and lay delegates. Beautiful October weather prevailed from beginning to end and we had a most profitable session of the conference. We were very sorry that Bishop Hoss could not be with us again, as we remember with great pleasure his visit to us last year. We should have been glad to see him again amongst us and are sorry that his health prevented his coming to the East this fall. In the absence of the Bishop the conference selected this writer as President. The usual proceedings of an Annual Conference were gone through with. The reports given by the preachers of their work showed gratifying progress at all points. The total number of members reported amounted to 7381, a gain of nearly 1300 over last year. We have also on our rolls the names of about 13,000 probationers, making a total of over 20,000 members and probationers in the bounds of our conference. The cause of self-support has also gone forward in a very gratifying manner. Last year the amount received for presiding elders and preachers in charge was about \$6600, while this year the amount runs over \$8000. Good amounts were contributed also for the superannuated fund, for home missions, for Church Extension, and for the American Bible Society, etc., etc. Several evangelistic campaigns have been carried on at various points throughout the conference, which resulted in securing a large number of probationers and Church members. Notwithstanding the disturbed state of the country during the past year our work has gone on without disturbance at every point. Our schools are full, our hospitals have more work than they can attend to, and opportunities are open to us in every direction for extending our work. From the human standpoint the only limit to the possibilities of our work is the lack of men and means to enter the open doors before us, and yet God can use even the small forces that we have to accomplish a great work. We must go forward despite our limitations.

It was gratifying to receive on trial five men, some of whom give great promise of usefulness in the work. A class of five men was received into full connection, all of whom have proved themselves since being received on trial workmen that need not be ashamed. The vigor and zeal and sense of responsibility evidenced by many of our leading Chinese preachers is a source of special gratification to those of us who have been for some time on the field and have seen the growth of the Church in its various departments. Many of our best Chinese preachers show evidence of the consciousness that the Church belongs to China, that it is becoming indigenous, and their responsibility for the propagation of the Gospel among their own people.

In addition to the regular conference proceedings, special mission meetings were held where matters relating exclusively to the foreign missionaries, money and property of the Board, etc., were discussed. Separate meetings were held by the men and the women

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and also joint meetings where matters of common interest and requiring common action were discussed and acted upon. These mission meetings are a very important part of our procedure, but the time is all too short for the discussions of various subjects that require action in the meetings. It was decided, therefore, that it would be better hereafter not to hold any mission meetings during conference session but to appoint another time, say about Chinese New Year, the end of January or first of February, when the mission meetings can be held more satisfactorily.

We had the great pleasure of having with us Dr. Belle Bennett and Miss Mabel Head, the President and Secretary, respectively of the Woman's Council. Since their arrival early in October they have been visiting the various stations of the Mission looking over the work of the representatives of the Woman's Council, and consulting about its varied interests. They made some very radical changes at the conference. They decided to establish a Normal School at Soochow at the Laura Haygood Girls' School. The Laura Haygood Girls' School will be gradually merged into a Normal School. This necessitated a rearrangement of some of the workers on the field. Miss Mary Lou White is transferred from Huchow to Soochow to have charge of the Normal School, while Miss Pyle is put in charge of the Virginia School in Huchow. A number of changes of other workers was also necessitated by this change of plans in the educational work.

I am glad to report that the political condition in China is much more settled since the death of the late President: the warring elements have become more or less harmonized. Parliament has reassembled in Peking, the new President is taking hold of his duties with a good degree of ability and faithfulness and there is every prospect that we shall have settled government and peace throughout the country. It is gratifying to be able to say that notwithstanding the commotion and turmoil of the past year in different parts of the country, mission work has not been seriously interfered with, and there is every prospect that our work will go forward from now on with increasing success. For this let everyone interested in China continue in prayer.

"Some men are too cowardly to pull up the anchor and face the open sea. You can't make progress when you drag the anchor. The flukes will hold somewhere and you'll rock idly in a placid haven. Storm or no storm, turn toward the boundless deep. That's infinitely better than a ceaseless and unchanging harbor."

## Army Testament Day DECEMBER 10th.

All Texas and Oklahoma Conferences, as well as several other Protestant bodies in the Southwest, have adopted the second Sunday in December as a time to present the claims of our soldiers on the Mexican border, and receive freewill offerings to supply them with the khaki-bound Testaments.

#### OUR PROPOSITION

1. For every 25c you give, the American Bible Society will place a Khaki Testament with a soldier.
2. Since the factory cost of the Army Testament is 30c, the Bible Society donates 5c on each book.
3. The American Bible Society bears all expense of distribution, through experienced Bible Workers.
4. Waste of Scripture is carefully avoided. Only those promising to read the Book are supplied.

This is a splendid opportunity for you, your Church, your Sunday School, your Bible Class or any Christian Organization to do

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