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# TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

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## Christmas 1916

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

—Luke 2:8-14.

**WHY HOLD COMMUNION?**

The primary purpose of God in the institution of the Church was the salvation of the world. Through the Church the mysteries of the kingdom were to be made manifest. It was God's plan for making known his love for, and the promotion of righteousness in the world. So in the early centuries he called Abraham to become not only the head of a great nation, but the head of that which was far greater—the head of his Church on earth—the "Visible Church."

In this Church which God himself instituted were certain ordinances commanded to be observed. The purpose of these ordinances was to bring the people into closer union and fellowship with God. And these ordinances were symbolic of things yet to come.

Among these ordinances was that of the observance of the Paschal Supper. This was an ordinance observed by the Jewish Church in commemoration of God's mercy in passing over the Israelites in Egypt, while the first-born of every Egyptian household was slain. And the Church was commanded to observe it. "A feast by an ordinance forever." Ex. 12:14.

Now, this was exactly what Christ and his apostles were doing the night he took bread and brake it and gave to his apostles and said, "Take, eat; this is my body." And the cup likewise, saying, "Drink ye all of it." We find no mention here of anything new. Therefore, my contention is that what we term the Lord's Supper was not a new institution, was not instituted by Christ the last night before his crucifixion as some would have us believe, but was simply the observance of an old ordinance with a new significance.

Can any one prove by the Scripture that this was a new institution? Where in all the New Testament does it speak of the Lord instituting anything new on that night when he partook of the Paschal Supper with his apostles? Does Paul call it a new institution or even faintly intimate that it is such? Can any one prove by any of the New Testament writers that it was a new institution? No, you can no more prove it than you can prove that water baptism was a new institution.

Water baptism was in vogue among the Jews as a religious ordinance centuries before John the Baptist's day. And Christian baptism is simply a perpetuation of that ordinance as practiced by the Jewish Church, with a new significance.

The Paschal Supper was observed by the Jewish Church in token of God's mercy in passing over the Jews in Egypt and of their deliverance from Egyptian bondage. And the slaying of the paschal lamb symbolized the Lamb of God that was to be slain on Calvary's Cross which was to become not only the Jews' deliverer from the bondage of sin, but the Gentiles' as well. "And I, if I be lifted up will draw all men unto me."

And now, since the crucifixion of the Lamb of God, the Paschal Supper has come to have a far broader and deeper significance. So when Christ gave to the apostles the bread and wine he said, "This do in remembrance of me"—not in remembrance of deliverance from Egyptian bondage, that deliverance was but a symbol or type of that deliverance which I am about to bring to you through the sufferings and death which I am to undergo on the Cross, and the paschal lamb was but a type of the offering I am about to make.

Under the Abrahamic covenant none but circumcised Jews were allowed to participate in this sacred rite, and none but circumcised Jews were considered within the pale of the Church. And as this Paschal Supper commemorated the deliverance of the Church from Egyptian bondage; therefore, the Jew's conception of the benefits accruing from the Paschal Supper were just as broad and no broader than his conception and extent of the Church which only extended to the Jews.

But under the Christian dispensation it took on a broader and deeper significance. So, then, as Christ became the one oblation for sin, not for the Jews alone, but for the sins of the whole world, so this sacred rite became universal in its extent, for Christ died for all men "That whosoever believeth in him might not perish, but have everlasting life." And as all who believe in him are included in the covenant of grace—whether identified with any visible organization or not—so all who claim this sacred relationship are entitled to participate in this sacred communion.

Under this new significance it became universal in its extent as ap-

plied to all believers in Christ. I call attention to this; if Christ instituted something new, and his death had no connection with the Paschal Supper, what matter whether he was crucified the very hour of the day when the paschal lamb was slain? And yet commentators tell us that he was. If he was, what need then for a new institution. The word "Koinonia" comes from an adjective which means common. Its literal meaning is "a common participation" or sharing. And this was the idea Christ meant to convey to his apostles when he gave them the bread and wine and said, "This do in remembrance of me." That is, "In the great central rite of their faith this common participation in Christ, and above all, in his death and fruits, was visibly set forth; the cup was the communion of the blood of Christ; the broken bread the communion of his broken body."

If, then, this was the idea of Christ when he gave to his apostles the bread and wine as they were partaking of the Paschal Supper, by what authority has any man, or set of men, to exclude any other man, who takes Christ as his personal Savior, from participation in this sacred rite? Does Christ anywhere intimate that any Christian shall be excluded from participation in this communion? Does he anywhere hint at "close communion?" Does not Paul say, "Let a man examine himself, and so let him eat?" Did not Christ say, "Judge not?" And if we say to another Christian you cannot commune with us, are we not judging him? If we thus judge one to be unworthy of communing with us, are we not calling down judgment upon our own head? "For with what judgment ye judge, ye shall be judged."

Again, communion denotes a common or mutual sharing, and so, if we exclude another brother from communing with us, then we deny him the right of equal privilege with us as children of our common Father. We virtually say to him, you may be a child of God, but you are not equal with us. You may be a good man, but you are not so good as we. You will probably get to heaven, but you will be a saint of low degree.

No, there is no Scriptural ground for "close communion." It is in theory and in fact contrary to the whole tenor of the Scriptures, contrary to reason and the spirit of Christianity, contrary to the doctrine and idea of Christian fellowship. Can we be truly Christian and not fellowship together? If we exclude from our communion another brother, can we be said to be charitable toward him? If not charitable, then are we Christian?

By what authority or test can we draw the line? Certainly not by the authority of Christ or any of his apostles. But, some one may say, surely by denominational or Church lines. But, I ask, as Christians are we not all one in Christ Jesus? If so, why not enjoy this blessed fellowship and holy communion together as brethren in Christ?

There can be but one test according to Scripture, and that is not a community or Church test, but an individual test: "Let a man examine himself." Shall we sit in judgment where apostles refused to sit? Shall we say that Paul was wrong when he said, "Let a man examine himself?" And shall we take upon us the authority of judging our fellowman contrary to the exhortation of this man who claimed to receive a divine revelation from heaven? Shall we fly in the face of inspiration and contradict the Almighty?

H. L. SHELTON,  
Davidson, Oklahoma.

**AN OLD GEORGIA CHURCH.**

H. G. H.

The large old Methodist Church in Milledgeville, Georgia, now laid aside or being used for some purpose by the State School now being taught in the historic capitol building, is of great interest to Georgians for some reasons and to me for a special reason.

You have many readers in Texas who were formerly Georgians, and I beg to say some things about this old church, although a new and modern building upon Hancock Street has taken its place, and the capital of the State has long time ago been removed to Atlanta.

The organization that found a home in this old church was begun in 1802, at the very time the capital of the State was located on the west bank of the Oconee River. Wm. Capers, afterwards Bishop, was one of the earliest pastors, and it is likely that under him the Sunday School there was organized in 1802, which Sunday School was among the first schools started in the South. Dr. Jesse Bor-

ing's brother was likely the first superintendent of this school. One reason why this old church is of interest to me is that I started attending its Sunday School and preaching services in 1839; the first Sunday School I ever saw; was converted at the mourners' bench in this church; was afterwards superintendent of the school; was there licensed to preach; made my first attempt at exhortation up in the classroom of this old church to nine old negro women by light of one tallow candle and delivered my last public talk to the people in that old church the night before I started to Texas in 1858. But I beg pardon for this personal allusion.

That old church was historic. It held about 1000 people, including the long upper galleries for the negroes—for all the colored methodists were members of the same church with the white people. Outside of attending the white services and occupying the galleries, Sunday afternoons were their special occasions. There were no organs then and the negroes could far outsing the white people. The regular pastor preached to them Sunday afternoons.

When I was licensed to preach in this old church, Dr. Lovick Pierce was preacher in charge and John W. Glenn was presiding elder.

But to go back a little. Bishop Francis Asbury has often preached in that old church.

Stephen Olin was ordained to the ministry, standing at the altar of that old church. Geo. G. Smith says Stephen Olin was one of the greatest men in America.

Bishop Capers, Bishop McKendree, Bishop Andrew, Bishop Enoch George, Bishop George F. Pierce, Bishop John Early have preached in that old church.

When I was a boy I heard Bishop James O. Andrew, of the Methodist Episcopal Church, South, and Bishop Elliott, of the Episcopal Church, speak from the high old pulpit in that church on a great Thanksgiving occasion; each of them spoke for one hour.

In that church I heard Dr. Lovick Pierce preach ten sermons on ten consecutive nights on the Ten Commandments. That was some preaching. Those discourses were delivered principally to the Georgia Legislature then in session, but there were near a thousand persons present at each service, each sermon being one hour and a half in length.

If the Campbellites of the present day could have heard these great, logical, massive sermons on the Divine Law they would no longer claim—if they had any sense—that the Law was no longer binding but only the Gospel.

In that church I have heard Sam Anthony, John W. Glenn, Caleb W. Key, Uncle Billy Parks, James E. Evans, Dr. Talmadge, of Oglethorpe University—the strong men of Georgia, and many other great men of whom young Georgians have never heard.

Nathan C. Barnett, Everett Pierce and John C. Sneed were the great leaders of the congregational singing, and when the colored galleries joined in (and that was always) the sound rolled like the waves of the sea.

Never an operatic air did I hear there. The preacher lined out the great hymns of Charles and John Wesley and Watts—but I am so out of date and out of style I must stop right here. Good-by, old days!

**COMMUNION.**

(Number Two)

Communion or the Sacrament of the Lord's Supper was instituted by Jesus Christ just before his crucifixion. Matt. 26:26-29. Jesus Christ instituted the communion by administering to the twelve apostles "bread" and "this fruit of the vine," "this cup . . . the New Testament in my blood." Some persons say Judas Iscariot did not partake of the sacrament of the Lord's Supper when it was instituted by Christ. But he did. "Now, when the even was come, he sat down with the twelve apostles." Matt. 26:20. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them; saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 26-29. "And he took bread and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you; this do in remembrance of me." Luke 22:19. "Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you." Luke 22:20. "But, behold, the hand of him that betrayeth me is with me on the table." Luke 22:21. Luke states here that the hand of Judas was on the table with Jesus after the bread and wine had been administered in instituting the sacrament of the Lord's Supper. As certain as Bible statements are true, just that certain it is that Judas partook of the sacrament of the Lord's Supper at its institution. Christ would not have established a memorial supper without the presence of twelve. So all of the apostles partook of the Lord's Supper. In instituting this sacrament provision was made for the whole Church, or family of God to take it. "Drink ye all of it." Every one of you—all of the sons of God, drink "of it." Who are the sons of God? "For as many as are led by the spirit of God, they are the sons of God." Rom. 8:14. But what requirements are laid upon those who would commune? Let us see. (Read 1 Cor. 11:20-29.) From this scripture we learn that the one qualification of a communicant is being able to discern the Lord's body. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:29. "Eateth and drinketh unworthily." V. 29. To eat and drink the bread and wine in the Lord's Supper "unworthily" is to eat and drink without any proper reference to Christ's sacrificial death. It is not enough to use the communion as an historical commemoration of the death of Christ; but the communicant must discern, by faith, the Lord's body and blood as a sacrificial offering for sin. Otherwise he eateth and drinketh unworthily. Being able to discern the Lord's body by faith is the one qualification of a communicant. This is God's requirement; and who has the divine authority to require anything more? Every one who is a child of God by faith in Jesus Christ has a right to come to the communion whenever and wherever they have opportunity to do so, and no individual, set of individuals, Church, pope, potentate, or earthly power, has the right to exclude one of God's children who, by faith, does discern the Lord's body. There is no scriptural ground or reason for restricted or close communion. To practice close communion is to set aside God's requirement and practice a man-authorized requirement of exclusion.

Again, the Bible says, "Let a man examine himself." Self-examination is necessary to a right attendance upon this holy sacrament or ordinance. By examining one's self the individual determines whether or not he has proper faith in the Lord Jesus Christ; and whether by faith, he discerns the Lord's body. For another or others to examine an individual to determine whether or not they are a qualified communicant, is unscriptural. And then after such an examination is made and it has been decided that the individual is a child of God, pure and good, and then refuse to let such an individual commune without first being immersed in water by a preacher of the exclusive immersion persuasion, is not only unscriptural but ridiculous, revolting to logic, and insulting to the intelligence of open communionist.

The Bible does not justify the assumption of restricted communion on the part of any Church or congregation of individuals. Is God pleased when some of his children are allowed to commune and some are not? Does God discriminate between his children? The Bible says, "For as many as are led by the spirit of God they are the sons of God." Every child of God holds in common the privileges, graces, and rights that God has given without partiality to all of his children. The conceit and arrogance which produces restricted communion is a violation of the law of brotherly love which alone can unite the Church of God in one common communion or brotherhood. Therefore, the apostle says, "That there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12:25. Does restricted communionist have "the same care one for another" of "the sons of God" or do they show partiality towards some? Brotherly love permits no schism, cherishes no faction; but does everything in harmony. Is considerate of the interest of every member of the body.

A church refusing to commune with others assumes, at least, that it is alone pure and that the others are too corrupt to commune with. Yet they say some open communionist will get to heaven, but they refuse him the Lord's Supper. Fit for heaven but not fit to commune. Of consistency, thou jewel; why can't thou be found by close communionist? So we

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is the New which is shed But, behold, strayeth me Luke 22:21. he hand of with Jesus he had been g the sacra- cer. As cer- s are true, Judas par- the Lord's on. Christ a memorial re- sence of postles par- r. In insti- vision was h, or family ik ye all of of the sons Who are the any as are they are the But what upon those Let us see. From this e one quali- t is being body. "For th unworth- amnation to the Lord's Eateth and 29. To eat wine in the r" is to eat oper refer- l death. It communion oration of t the com- y faith, the a sacrificial e he eateth Being able y by faith a communi- ent; and rity to re- Every one y faith in to come to and wher- y to do so, individuals, or earthly xclude one faith, does There is no on for re- To prac- o set aside practice a t of exclu-

see that "unity of faith" is essential to the unity of the Church of God and that faith must be in common, i. e., held by every child of God. This is necessary to true religion and is the basis and a reason for open communion. "Till we all come in the unity of the faith, and of the knowl- edge of the sons of God, unto a per- fect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. Christ prayed for his to be kept "from evil," and "that they all may be one; as thou, Father, art in me, and I in thee, as thou hast sent me." Jno., 17 Chapt. It is Christ's pleasure that we recognize one an- other as the children of God, that we be one in faith and love, though we differ in opinions. "Let brotherly love continue." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." 1 Cor. 12:12. "For the body is not one member but many." V. 14. "That there should be no schism in the body; but that the members should have the same care one for another, and whether one member suffers, all the members suffer with it; or one member be honored, all the members re- joice with it. Now ye are the body of Christ, and members in particular." Vs. 25, 27. What a beautiful word pic- ture of the unity of the Church of God. And how forcibly is set forth the necessity and essentiality of the unity of the Church of God. "Many members," "all members of that one body," "no schism," "care one for another," "the body of Christ." How beautifully this principle of unity in the Church accords with the practice of open communion. Can any body of Christians practice restricted or close communion and have "the same care one for the other," as the apostle says, that the members of the body of Christ should have "one for another"? V. 25. They seem to have particular care for themselves and their own, but to say the least, are indifferent about the welfare of the other members of the body of

Christ. The basis of the unity of the Church of God is a true faith held in common by all the members of the body of Christ, i. e., "the sons of God." And being thus related the "sons of God" have equal privileges and rights which cannot be scriptur- ally interfered with by any human invention of restriction. Therefore, open communion is logical and scrip- tural. Every member of God's family has equal standing before God, spiri- tual relation to God, and privileges bestowed upon the individual. There- fore, no member of the body of Christ has a right to discard or set aside any member of the body at any time. Not even at a communion service. So long as the life is hid with Christ in God no mistakes, no misunderstand- ings, no controversies of the visible Church can dissolve that tie which binds us to the spiritual body or Church. And, inasmuch as the indi- vidual's right to the communion is based on the spiritual nature or sonship of God, no one on divine authority can practice restricted or close communi- on. A child of God is entitled to the sacrament because he is a child of God.

A Church is not authorized by the scriptures to examine those who de- sire to partake of the communion or demand or require that such be im- mersed in water by a preacher of the exclusive immersion persuasion before they will allow them to commune.

The right to commune is not based on water baptism. It is based on "unity of faith," "brotherly love," "discerning the Lord's body," and a God-bestowed privilege and right. The Bible says, "Let a man examine himself and so let him eat." Christ has bestowed upon the individual the right to commune and no Church has the right to presume to invalidate a right bestowed by Jesus Christ upon the individual and the Church in com- mon. What Christ has established for the common use of all the Churches is the common right of all of them. So no individual Christian or local Church can discard the sacrament of

the Lord's Supper without being guilty of neglect of duty and dis- loyal to Jesus Christ; nor can any Church, upon the authority of the scripture, throw any restriction around this sacrament. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Law which is fundamental and universal in its application gov- erns the Church of God, and no local or particular congregation or Church can raise a valid exception to this law and its requirements. For in- stance, this law requires only the evi- dence of Christian character, sonship of God, discerning the Lord's body by faith, as a qualification of a communi- cant and no Church or individual has a divine right or authority to make any other demand or requirement. The individual has the God-given right to examine himself and God's ministers or Church are commanded to let him eat. "So let him eat." There- fore, open communion is the scrip- tural requirement in administering the sacrament of the Lord's Supper. The Church of God is international and universal in the unity of "unity of faith." Where Christ is our life, and in the person of the Holy Ghost pre- vails in our life by dwelling in our hearts, neither variety nor multitude is an impediment to unity, for we are "all made to drink of one spirit." Therefore, every child of God has a blood-bought privilege to eat and drink at his Father's table, and no one has a right to bar him from this table. When one Christian or body of Christians refuses to commune with another Christian or body of Christians, is not the great, loving heart of God grieved, inasmuch as God reigns in and rules over the ones who are rejected by restricted com- munionist, just the same as those who are accepted by restricted com- munionist? Remember, "that there should be no schism in the body; but that the members should have the same care one of another." For one

member of the body of Christ to dis- own or refuse to commune with an- other member of the body of Christ is to disown a member of the body of Christ and break the bond of unity, which makes "all the members one body."

Persecution, bigotry, pretended ec- clesiastical claims to being the only true Church of God on earth or spiri- tual despotism may prevent open com- munion, but these can not destroy the God-given right of open communion. A local Church may hedge itself in with unscriptural requisitions so as to prevent others from communing with it, but that does not effect the God established law of open communi- on as set forth by Jesus Christ. Every member of the family of God has equal rights and privileges with all other members of the family. Therefore, the unity of the family, or Church of God, establishes the law of open communion.

His body, broken in our stead,  
Is here in this memorial wine and  
bread;  
Without restriction, for every child  
of God spread.  
And so our hungry souls are fed  
By the unity of faith and Church led,  
Upon the living bread,  
Till he come.

MOSS WEAVER.

"Some men pray in the meeting-  
house and then prey in the market-  
places."

"That person is not born who does  
not suffer some sort of shipwreck on  
life's tempestuous sea."

"That day has long since passed  
when a man can hide under the shade  
of the old family tree."

"The man who hustles for experi-  
ence usually gets what he goes after  
—and he outstrips the fellow with  
ability."

Let a man xamination attendance ordinance. individual ot he has sus Christ; discerns the or others determine a qualified ral. And sination is ed that the l, pure and et such an it first be- a preacher m persuas- tural but ic, and in- e of open

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# Won't You Be Santa Claus To a Boy on the Border?

Think of the men encamped on the Mexican Border, away from the influence of home and loved ones, subject to the awful temptations which always accompany Army Life. Remember that 40,000 of these men who are without any portion of God's Word, can be reached with a Testament, and then, with a prayer for divine direction, decide what you will do.



"Thank you, my lad, for making this day possible. God bless you," said Chaplain Miller after the distribution shown to the right.

TWO  
MEN  
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Distributing Khaki Testaments to the men of the First Pennsylvania Field Artillery. 833 were supplied them through our Bible men.

### 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 Christian service. Why not act at once?

Fill in this COUPON and mail to AMERICAN BIBLE SOCIETY, Dallas, Texas.

Please send \_\_\_\_\_ Army Testaments for use to soldiers on the Mexican Border, for which I enclose here-  
with \$ \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_

## NOTES FROM THE FIELD

### NEVADA.

I was returned to the Nevada Station this year. We met a most cordial reception. Have been pounded. Accepted and started well.—W. J. Blutworth, P. C.

### PETTY.

A great revival going at a high tide led by Rev. J. T. Bloodworth and family. Twenty-one conversions up to date. The whole town and community are stirred as never before. We are in the midst of a good and appreciated people.—L. F. Tannery, Dec. 7.

### HARLETON.

We are now comfortably located in our new charge. The good people of this little city received us very brotherly and pounded us very generously and the end is not yet, for all of which we are very grateful. We have a nice brick church here, well seated and lighted and we met a very large congregation both Sunday morning and Sunday night. This promises to be a good year with us. Brethren, pray for us that we may do the work God has given us to do.—Walter L. Cannan, P. C.

### LOLITA.

Scene 1: Methodist parsonage. Scene 2: Somebody knocks. The preacher opens the door and in walks a sack of flour, followed by a ham of meat. Scene 3: The parson loses consciousness and don't come to any more until the whole house and all of the porches are filled with jolly folks, and the pantry and tables and all the shelves are full of delicious goodies. This Thanksgiving shower and friendly welcome by the people commands our deepest gratitude.—C. M. Dunseth.

### CAN YOU BEAT THIS?

Bigwells Station, Uvalde District, West Texas Conference, paid on salary last year \$450. This year, less than thirty days after conference, had paid all conference claims in full. Had assessed \$1075 for salary and was overpaid to date. Had a new church building under way and a number of conversions and additions to the Church. A great meeting under the pastorate of Rev. M. Williamson last year laid the foundation for this good work. W. G. Callahan is pastor. Stewards: W. H. Seafert, Louis Moerder, Julius Meredith, H. W. Carnahan, Chairman. Trustees: W. L. Richards, Lay Leader.—S. B. Johnston, P. E.

### ASHER, OKLA.

I have enjoyed my year's work with these good people and know that there awaits a warm welcome for the new pastor, Rev. W. S. Lee. They have been so kind and loyal to me and I am sure they will be the same to Brother Lee. Last night being the regular business meeting of the Wesleyan Workers' Class of Asher Sunday School, there was a motion made and carried that one-tenth of all funds of this class be applied to the Superannuated Endowment Fund and to no other purpose, this being one of the most needed funds of the conference. These young people should be highly complimented in doing this in showing their unselfishness and willingness in helping these dear old soldiers who have spent the better part of their lives in the great cause. After the business session was over delicious refreshments were served and the outgoing pastor was presented with five dollars, as a Christmas gift, from the class, for which he is very grateful. The people at the other two places (Oak Grove and Adelle) have been very kind and loyal. The young people of Oak Grove presented me with a nice watch fob, for which I thank them.—N. T. Peak, P. C.

### MILBURN, OKLA.

Since my return from conference we have secured to the Methodist Church at Milburn a brick building on one of the most prominent corners in town. The walls are sixteen inches thick and are in a good state of preservation. We consider ourselves exceedingly fortunate in getting it. The building sold for \$4000 at one time. There is going to be ample provision for the wants of our Church for a long time. We are in need of about \$1500 to make the necessary changes. A part of this amount has been provided by our people here at

home. Our own people are rallying to the enterprise with a will. The early completion of this building means much to Methodism in Milburn. The Church just built a nice five-room parsonage only a little over a year ago. The ladies of the Church are going to hold a parcel post sale December 23. The proceeds are going to the new church. We are not unmindful of the duties to your own Church, to which we trust you are loyal. We were wondering if some readers could not send us a few items of merchandise for our sale. Small favors are thankfully received. We are hoping to succeed in these enterprises by gathering together many small items and keeping at it. We thank you in advance for any favor you feel like extending to us.—O. S. Snell, P. C.

### ZYBACH.

We arrived at the parsonage home November 25 (Saturday) and really batched till the following Thursday when our household goods arrived. I have never met a more generous people anywhere. They know how to make the new pastor and his family feel at home and they don't forget that a Methodist preacher, after a long move, is likely to be broke. The pounding began as soon as we arrived and on last evening a crowd began to gather and by the time they had all arrived the parsonage kitchen was well replenished with great quantities of good things to eat. The work will begin in a few days on the new church at Zybach. We have eight points on this charge and as fine folk as can be found anywhere. We shall do our best to make it a great year on the Zybach charge. Pray for us.—W. A. Hitchcock, P. C.

### PANHANDLE.

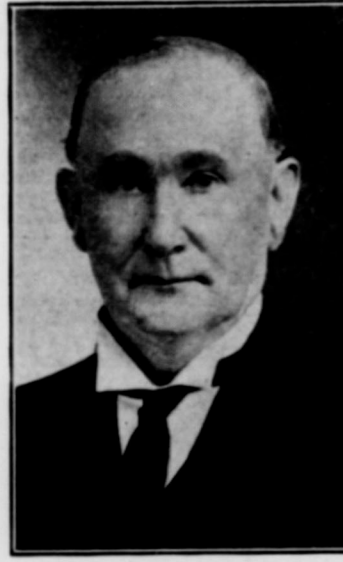
As I was in the hospital as the result of a critical operation for appendicitis when my conference met at Stamford, I take this method of saying to my brethren and friends that I have sufficiently recovered to be in my new charge. I sincerely thank one and all for your prayers and words of sympathy. I have almost regained normal strength and feel that my appointment is providential for the good of my health and am delighted with the outlook of Panhandle charge. A large crowd met us at the station and conducted us to rooms, well fitted up, at the Wilks Hotel, there to remain until our things come. May those who read these lines continue to pray for us.—T. J. Rea, P. C.

### COULTS MEMORIAL, WEATHERFORD.

We have been returned to these splendid people for another year. To us it was a great pleasure to be returned for another year. No pastor ever served a more loyal or faithful people. Had scarcely returned from Conference when they gave us a great pounding. This makes three since we came here. Last year the Board of Stewards very generously raised the pastor's salary one hundred dollars. They have met and raised it another hundred for this year, making a raise of \$200 in the two years. Every department of the Church did splendid work last year. Our stewards, Senior and Junior Board, did fine work. I have never been associated with more faithful stewards. We have a splendid Sunday School. The officers and teachers take an interest in their work. Our good women wrought well and brought forth much fruit. We have a most excellent bunch of young people. They stand by the pastor and Church. Our boys and girls are doing fine work in their organizations. With such loyal support we are confidently expecting a great year for Coult's Memorial.—J. N. McCain, P. C.

### TRINITY, DENISON.

For the second time we have been sent to Trinity, Denison. A more loyal people we have never served. Last year's salary paid in full with elaborative pounding, made it a very successful year. More than fifty additions to the Church. Some of these are fast becoming leaders in the Church. The first Sunday of the new conference year brought six new additions. Sunday School and Leagues doing things. Have one of the best Woman's Missionary Societies any conference. A very pleasant cruelty came to the preacher and family. Approaching the parsonage on return from conference I found the parsonage had been decapitated and the preacher's family turned out, but one of the stewards, with his wife, had opened his doors to wife and children and our stay was pleasant. We are now in one of the neatest and most



REV. M. W. ROGERS.

convenient and modern parsonages in the bounds of the North Texas Conference, all due to the society. Our people are good to us.—L. D. Shawver, P. C.

### BUTLER, OKLA.

Our first Quarterly Conference has gone down into history and our new presiding elder, W. L. Anderson, was with us and did some very inspiring preaching, also presided over the conference in such a way as to win a place in the hearts not only of the Official Board, but also all who were present. He is not only large in stature, but he is a big preacher and a whole-souled man, who is able to get close to his people and his preachers. Our people are anxiously awaiting his second round. We are praying for and expecting great things this year. The people of Butler have great faith in God and are at work in his kingdom. Butler is the first charge in the district to pay in full the district parsonage assessment. Everything goes well and plenty of quail and fresh meat and religious cars to take the pastor out hunting. The opossum hunt was successful and a great time with all who kept up. The Epworth League at Butler rendered a very fine program at Stafford, which is 10 miles away. The business men and farmers around Butler were indeed very kind to furnish eight cars as transportation for the League and expressed themselves on their return as being well paid for the trip in the program they heard. We are very proud of our young people at Butler. May the Lord continue his blessing upon us throughout the year.—F. M. Miller, P. C.

### CLEVELAND.

Well, after three years of hard service, and in some degree successful, we find ourselves in the city of Cleveland for a year of harvest work for our Master. On November 17 we loaded our goods and bade the good people of Shiro good-by, and in a little while our eyes were filled with tears. Many good and true friends were made while among that noble band of people. Many times when this preacher would feel sad and lonely some of the band would do or say something that would cheer us, and then the birds would sing sweetly and on our way we would go trying to be cheerful. A good parsonage was built, a prayer meeting organized and kept running for the whole time of our pastorate. This is my first time in this part of the country and the first experience of a blown-down church. We worship in the school building. We need sympathy, but we are in need of money worse. We are trying to go forward with our work the best way possible. Of course it will be slow, for our people are discouraged. We were met at the train by that prince of men, M. Jackman, and in a little while we were seated in his nice home and made to feel at home at once, for he and his good wife know how to make you feel that you are at home; in fact, it is the home for the pastor and his family. At night the household goods came. Hence Monday morning found this preacher and wife placing things around in their new home. Sunday came and of course the people were anxious to see and hear the new preacher. While it was rather cool, yet a good crowd greeted the new pastor and we did our best to have a good service for God. Again at night we had a good hour with the people of Cleveland. The second Sunday came in cool, but bright and clear. This time we were with the people of Fostoria, another new set to face, and you know they looked as if they

### CROWELL EPWORTH LEAGUE.

Crowell has one of the best Leagues to be found anywhere, and is composed of some of the best boys and girls in Texas. In this League the Church at Crowell, of which Rev. M. W. Rogers is pastor, has a great factor in its future greatness. It was organized about three years ago by sister Shawver, a wise and energetic leader of the young life of the Church. They all love her and she is deeply devoted to them. This League will be the host of the Hamlin District League Conference which meets in Crowell Friday night before the second Sunday in December. Hamlin District Leaguers will get a royal welcome—and they all will go. Bro. Rogers and these young people are encouraged by such efficient leaders as these: rs. J. A. Shawver, president; Ruth McLaughlin, first vice-president; Albert Magee, second vice-president; Gladys Benson, secretary; Alonzo Bain, corresponding secretary; Counts Roy, treasurer.

didn't know just how to take the change; but you know that man you call Terrell is a coming guy. All kinds of questions he put to the preacher. I guess it was to make things seem homelike. Fall in love with the people of this charge? You just couldn't do otherwise, for they are so kind and good to you. Jennings, Grady, Terrell and Tucker each together with their good families did all that could be done to make us feel that we were in the hands of friends. Pounded? Well, I should say so. Had you been here, Mr. Editor, you would have said, "Gardner, I'll be over to see you soon," for all kinds of good things to eat were placed in the pantry. Yes, enough to do for a month and then a little left. I shall try to make this the best year of my ministry, and I shall do my best to place the dear Advocate in every home. A revival in every heart and sweep the town for God, is our goal.—D. W. Gardner, P. C.

### SONORA.

Wonderful indeed is our Church! We thought last year that we were serving the best and most loyal bunch of Methodists in the State of Texas; in fact, I so stated several times during the year; but it seems that the whole Church has moved forward, and to tell the truth I am in a position to put Sonora, my present Church, against any bunch in this or any other State! I'm sure you will take notice as you read the following: Our stewards have advanced the pastor's salary to the amount of \$200, making it now \$1200, and the elder's \$180. Our conference collections for this year are \$407 and more than half of it already paid in cash and subscription, and every dollar will be paid by February 1, 1917. We have just paid off the last note on our new piano, which was \$72.40, and at the Quarterly Conference, which was last Saturday, December 2, they paid the pastor and the presiding elder \$235.75. We have received six into the Church by letter since coming here, and have preached to splendid crowds. Our pounding was great, much in keeping with this generous Western spirit. I have never looked at such a pile-up of good things in the way of a pounding on my own or any other preacher's table; in fact, the table would not hold it. Yes, that is the literal truth. No, you are not coming to Sonora next year, either, for this is our first year, and, pshaw, do you think I'd swap off a bunch like this? Not me! We are in one of the best homes of which our Church can boast, for which we are grateful, and so we are planning for a great year. The one trip to us by the presiding elder has proven his excellent qualities, both as a preacher and a brotherly, helpful officer of the Church. We are certain the Bishop made no mistake in appointing Rev. J. M. Perry presiding elder of the San Angelo District. May God bless our great Church this conference year.—S. C. Dunn, P. C.

### MT. ENTERPRISE.

At the conference in Lufkin the Bishop read us out for Mt. Enterprise, and in a few days after conference we had everything in readiness and on our way to our new charge. We arrived at Caro November 17, where we found a motor car ready and waiting to motor us to Mt. Enterprise. On arriving here we found our stewards at the station waiting with auto to carry us to the home of Brother Turner, one of our stewards. There they had awaiting us a good, warm supper. Here we were entertained royally until Saturday afternoon. We came to the parsonage just made vacant by

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Brother Mathison, their former and beloved pastor. These good people have given us such a warm welcome. We do not feel we are among strangers. Many tokens of love and appreciation have found their way to the parsonage since our coming, and on the night of November 23 the storm reached its climax, when about sunset the delivery man drove up to our gate and began to unload his hack and my! my! before he got through we thought old Santy had come sure enough long before Christmas. In a few minutes Brother and Sister Turner came in and announced, "Your house will be full of folks in a little while;" and sure enough it was so. They began to drive up in autos, and two rooms were soon filled to their greatest capacity with both old and young. They made for the kitchen, and when they left their gifts our kitchen looked almost like a grocery store. You talk about a pounding—"this was one." Many good things to eat, enough to last all the year, and the spirit in which it came was the best of all. We sat and talked for awhile, and as many as could went to the piano and began singing, and such music as some one said, "The angels of heaven would have to flap their wings to beat that!" Many good things are still finding their way to us. These good people know how to show their appreciation to their pastor. Of course this brings us under many, many obligations to them and we pray the good Lord may make us worthy. Oh, that we may be the humble and consecrated pastor we should be! We have been to all of our appointments save one. At each place a splendid audience greeted us. Have received nine into the Church. We hope to make this the best year of our ministry thus far. Brethren, pray for us.—J. M. Fuller, P. C.

**HEAVENER, OKLA.**

These good people have given me a cordial reception; good crowds yesterday. Prospects bright. Expecting great things.—W. C. House, P. C.

**CARNEGIE, OKLA.**

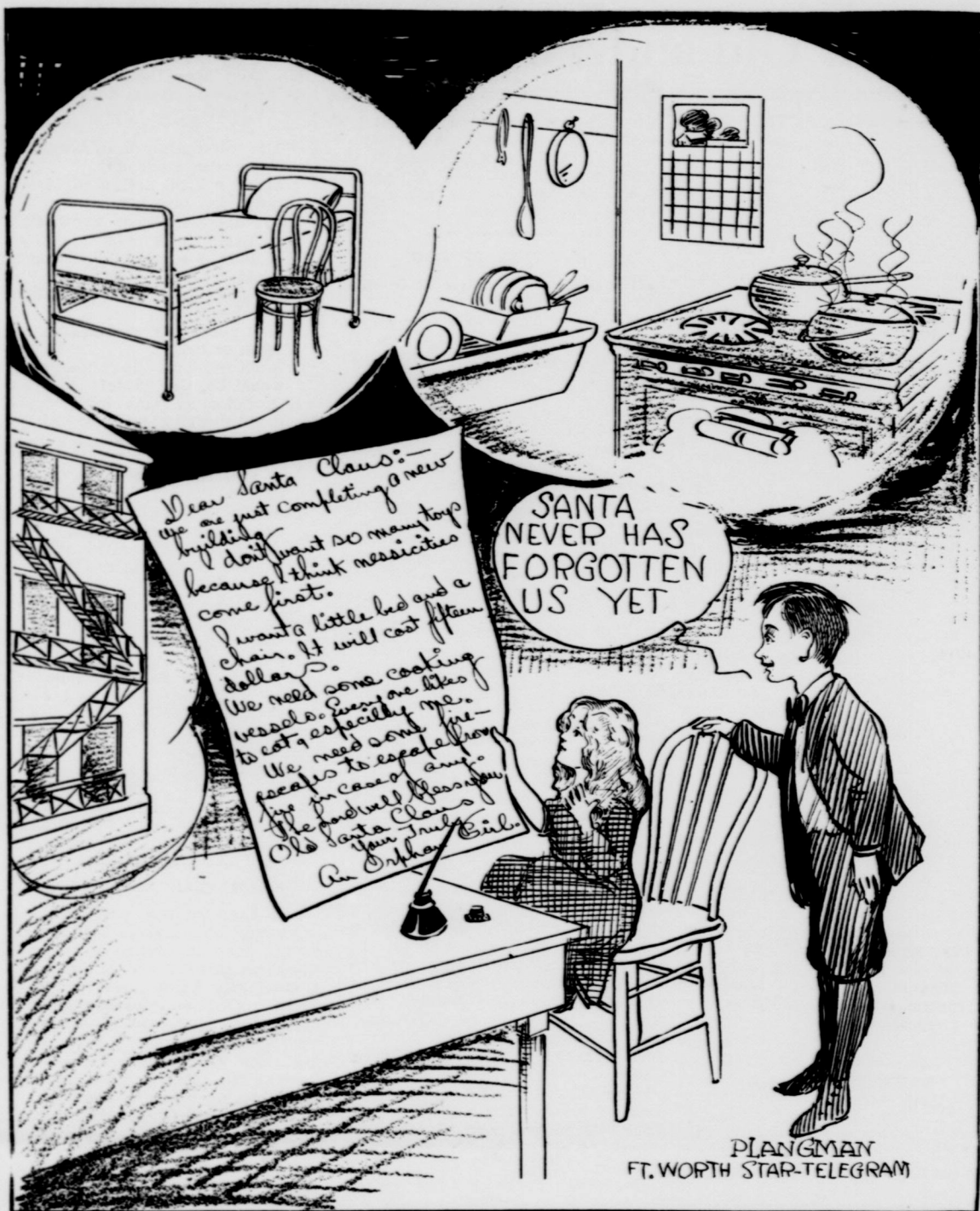
I am engaged in a splendid meeting with Brother Wilson at Carnegie, Oklahoma. More than a score of conversions to date and the meeting is on a rising tide. The Church here is looking for great prosperity this year. Wilson is starting off well. Rev. J. C. Sampley, of Rocky, Oklahoma, is leading the singing. He is very much of a revivalist himself.—D. V. York,

**WISTER, OKLA.**

The Hamilton Brothers, of Sulphur, Oklahoma, are with us. They are evangelists. Get me? Cultured, consecrated, powerful, they now have our town in their grasp. Sixteen brightly converted at the altar Saturday, and last night eleven more, every one but one of them adults. Our large building is filled to capacity nightly and it is said there were as many as fifty on the outside. The scene last night almost beggars description, yet it was so beautifully done! By prayer and faith we expect to make a clean sweep this time. The Hamiltons train workers as they go and new converts are like bees in the audience. They sing wonderfully and preach more wonderfully. I love them. They are the pastor's helper indeed, protecting him temporarily as well as spiritually. We want 200 souls out of this; and by the grace and power of God we are going to have them. Further report later.—H. R. Morris, Pastor, Dec. 11.

**MARGARET AND RAYLAND.**

It is not often we find our way to the "reports from the field column" of the Advocate, but after the royal reception received on our arrival at this splendid charge we feel it is impossible not to speak. Our arrival was at a most inopportune time, it seemed, to wife and me, as the best we could do, owing to the railroad schedule on the Orient, was to arrive in the wee small hours of the night—just at a time when people dislike most to be disturbed, and we wondered just how we would spend the hour or two betwixt our arrival and the coming of day and worried just a little as we came nearer our field of labor. But all this worry could have been easily left out of our journey had we only known a little more about the people we were going to find on our arrival. But who can tell the way of a Methodist preacher or who can know his reception, as they all run from good to better and best. We have always had a good and better reception, but our reception at Margaret was the best and bestest. Despite the fact that to be met at our destination meant a break in rest and slumber, when we stepped off our



PLANGMAN  
FT. WORTH STAR-TELEGRAM

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

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

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

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

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

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

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

train we were gently informed by one known in these parts as George Monroe that he was on the lookout for a Methodist preacher and had authority from the powers to take him and family in charge. Nothing to do but submit, of course, and we were soon ushered into his good home where we had the pleasure of meeting that splendid old Methodist couple who have done so much for West Texas Methodism, Brother and Sister J. C. Monroe, of Anson, Texas. Nothing too good for the preacher and no trouble too great when he comes into the hands of these good people. But this was not all. Many others were kind beyond measure and we cannot ask for space to tell of all. But this letter would not be complete without mention of the great pounding we received when we moved into our own home, and it has not stopped, but we continue to receive good things every day. We hardly know how to value this fine token of appreciation. It meant much in dollars, but the spirit in which it was given meant far more and we are encouraged and we feel our very best service will be far too small as a return for what the people on Margaret and Rayland charge have done for us. But we pledge our very best, little though it is, to these good people. We are expecting a great year and shall not be

satisfied with small things only. The work is in good shape, left so by Brother and Sister J. L. Rucker, who go to McCaulley charge this year.—G. H. Gattis, P. C.

**BLOOMING GROVE.**

Bishop McCoy and his Cabinet sprung at least one genuine surprise in the appointments at the late session of the Central Texas Conference. For the second time, during a pastorate of sixteen years, I was read out for a move at the end of my first year in a charge without the slightest hint from my presiding elder that such a step was contemplated. The people of Mansfield were even more surprised than myself, if possible, and raised such a storm of protests that Dr. Bishop very kindly offered his services to have the appointment changed so that I might remain there. But, being a loyal Methodist preacher and having no inclination or desire to assume the responsibility of choosing my appointment, I choose to obey orders. But, my! what a parting that was at Mansfield. I hope I shall not soon be called upon to pass through a similar experience. The people were so kind and good to us. Among many other tokens of appreciation and remembrances that came to us was a thirty-six-piece silver service from the Missionary Society to my wife and a

check from a devoted layman large enough to cover all the expenses of the move. May the Dispenser of every good and perfect gift deal kindly with the people of Mansfield through the coming years. And now that we are moved, how glad we are to be in Blooming Grove. We arrived here on Saturday after conference adjourned on Monday, and from the time we landed in Corsicana, where one of the stewards, Brother J. B. Banks, met us with an auto to bring us out, to this hour we have been the recipients of innumerable kindnesses. Our goods were delayed a week in transit, and during the most of that time we were entertained in the home of Brother and Sister J. L. Harris, who were like a father and mother to us. We had scarcely gotten installed in the parsonage when the pounding came, and from the quantity and variety it must have been carefully planned and executed by some one acquainted with the increased high cost of living. The Church here is well organized and equipped with a thoroughly modern house of worship. There are no debts to embarrass us, thanks to my predecessors who have wrought wisely and well. The finances of the Church are looked after by a wide-awake Board of Stewards. We have not preached to any overflowing con-

(Continued on Page 12)

# For Old and Young

## KEEPING AHEAD OF THE STORM.

"I rather enjoy having an errand just before a thunder storm," said a young lady. "You have to hurry so, it quickens your pulse and wakes you all up. There is more life in the trip when you are hurrying ahead of a thunder cloud."

There are storms of a more serious kind that threaten us sometimes. But often, like those referred to, they but quicken our pulses and give incentive to the journey. How often have you seen a boy or girl giving all the more earnest application to educational opportunities because the father was threatened with a physical breakdown that would mean quitting school, or a young farmer working with alert and sharpened wits because good crops that year might yet prevent a foreclosure on the mortgaged farm his father had left him, or a young woman applying herself more earnestly to the business she is learning because probable financial disaster threatened to throw her on her own resources?

Let us not consider our lot unduly hard because storm clouds threaten us on our journey. It may be they will quicken our pulse and better our circulation mentally and spiritually, and better circulation means better men and women.—Onward.

## THE OBSTRUCTED VISION.

We were taking a ride on a beautiful country road. The scenery was very attractive and the ride exhilarating. All at once the road seemed to come to an abrupt ending, a heavy growth of timber rising squarely before us a few rods away, hills standing sharply to the right and to the left. If the road stopped, we must stop too. There was no possibility of progress through the woods or over the hills.

But we kept on. The road so far as we had come and so far as we could see was well traveled. The presumption was that it continued in some direction. It seemed unreasonable that so good a road and one that had been traveled by so many should come abruptly to an end. So we kept on.

As we kept on, we found the solution to the whole difficulty. There was simply a bend by which the farther part of the road was shut from our sight until we had come to the bend itself, and then we gained a fine view of the road for a long distance ahead. And so we kept on.

In our journey through this world the road on which we travel seems to come to an abrupt close at the grave. Directly forward to that point the road is seen to lie, and there to unassisted human vision it seems to terminate. No one can see a step beyond. No human being has ever returned to tell us what lies beyond or if there is any continuance of the road farther on in that or any other direction. Stop we cannot. To turn back is an impossibility. Straight forward we must go as long as there is any road on which to move.

But we believe our journey does not come to an end at the grave. The Word of God, which is our guide book for the journey of life, tells us that death does not end all. No human being has returned with information; but Christ has gone that way and has prepared a place for his people, and he returned to tell us of his ascending to his Father and our Father to his God and our God. We are sure the road passes on beyond death and the grave into the celestial land and the everlasting life. So in faith we keep on.

We are sure that we shall see the way plainly when we come to that bend in the road of life which we call the grave. We do not need to see farther just now and so we are to believe and press on. Sometime we will see. It is not that God has nothing further to show his people in that direction, but that it is not necessary or not well to show it to us just now. Perhaps the sight would overcome us at present. It was so with what he had to say: "I have many things to tell you, but ye cannot hear them now." God knows best what is well for us to see and hear today. The future he veils from our eyes. It may be that it is so beautiful that, if it were shown to us, we would not be content to keep on in the earthly way with any real satisfaction. We are sure the road is there. Moses and Elijah and Christ passed over it. We are sure the road

leads on past the grave to a land of holiness and gladness and beauty. It matters not if we do not see all the way. In faith we keep on as God directs. We keep on and on and on.—Herald and Presbyterian.

## A VISION OF GOD.

How shall we be delivered from the narrow, the near, the little, the temporal, the trivial, the worldly—be lifted up out of the valley into the heights, where we shall get new visions, and the true perspective of life—lifted up into companionship with the great, the universal, the spiritual, the enduring? If we would thus get a vision of the larger life, let us first have a vision of God. That prophet in the mountain saw God in the burning bush, and heard His voice, and endured as seeing the Invisible. Isaiah caught the vision, and in it found his call and his consecration. That is a great word: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." God appeared unto man. He is still appearing. And that which will lift us out of the narrow, the mean, and trivial into the larger and diviner atmosphere of life is this vision of God.—Bishop W.H. P. Thirkield.

## THE ATTRIBUTES OF TRUE SERVICE.

Love is the joy of service. There is a love which is not the sheer ebbing and flowing of emotions, but the rich and accessible attitude of the human will, a love of which the thirteenth chapter of First Corinthians is the program, and all the light and joy of life the happy fruition. Such a love blesses every relationship. Hard things become easy at its behest. There can be no bitterness where love abides. Love weaves its own mystic web and binds us to all men in blessed and unending ways. Love sets us free from ourselves and reveals to us the secret of peace in self-forgetfulness.

Goodness is the test of service. Goodness is no grudging obedience to arbitrary commands, but the employment of every faculty in accordance with the deep and unchanging laws of God. Goodness is always the easier way; there is always a plain path out for those who mean only to be good. Goodness has nothing to fear; it is an unending reinforcement. There is no shipwreck for those who follow that chart, and even if their ship sink—'tis to another sea.

Hope and happiness are the light and music of service. Hope is the blessed testimony of experience that no cloud will forever darken our sky, or any right thing be permanently defeated, or any brave and loving endeavor fail of its reward. Hope will call us from experience to experience with the assurance that each new experience is deeper and richer than the last.

Happiness is a task as well as an outcome; it waits unflinchingly in its deeper and quiter forms upon those who follow life's directions; and even if for a moment it seems to fail us, we may still hold fast to the form and expression of it; and though for a little the inner warmth of it may be lacking, it will not be long until its transforming tides flood in again.—The Congregationalist.

"The youth of today looks on a broader skyline than his sires ever dared to dream of."

"The man who makes the history for other men to record is rarely ever a bookworm."

It is simply disastrous to drop into the ruts—to maintain the outward form without the inward reality. Words are hollow unless they have real conviction behind them. We are not a ritualistic Church, and it may be admitted that we are in less danger of soulless formality than some others. But even the informality of our style will not save us. Let us pray this day that we may be lifted out of mere technical faith and service, out of the routine of mere professional service, the routine of that which is trite and mechanical, into a genuine, vital, intense, and passionate love to God and our impelling mission!—Bishop Joseph F. Berry.

## WHAT YOUR MOTHER THINKS YOU ARE.

A poet, Earnest Louis Bowling, of Utah, who pens the following lines, sets a standard for men that is difficult to reach:

While walking down a crowded city street the other day,  
I heard a little urchin to his comrade turn and say:  
"Say, Jimmie! You know I'd be as happy as a clam  
If I only was the feller that my mudder t'inks I am.  
She t'inks I am a wonder and knows Her little lad  
Would never mix with nuthin' ugly, mean or bad,  
I often sit and t'ink how nice it would be, Gee Whiz!  
If a feller was the feller dat his mudder t'inks he is."  
So, my friends, be yours a life of toil or undiluted joy,  
You still can learn a lesson from the small unlettered boy,  
Don't try to be an earthly saint, with eyes fixed upon a star,  
Just try to be the feller that your mother thinks you are.

If every boy was the boy that his mother thinks he is, we could reduce the size of our courthouses, demolish our jails and prisons, fire the wardens and guards, put down the number of judges very materially and relieve prosecution attorneys of their duties. Legislatures would cost the people less for laws passed to restrain man from doing evil to his brother in one way or another. We could dismantle world's fleets, discharge the soldiers and convert fortresses into rosebeds.—Montgomery Advertiser.

## KEEP YOUR EYES OPEN.

An observing boy will become an observing man, and as boy and man he will have an advantage over those who have not cultivated the faculty. A child may know more than a philosopher about matters which may not have come under the observation of the philosopher.

A little girl entered the study of Mezerai, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.  
"I don't need any," was her reply; and then very much to his astonishment she filled her hand with ashes and put the live coal on top.

No doubt the learned man knew that ashes were a poor conductor of heat, but he had never seen the fact verified in such a practical manner.

Galileo noticed the swaying of a chandelier in a cathedral, and it suggested the pendulum to him. To another inventor the power of steam and its application were suggested by the kettle on the stove. A poor monk discovered gunpowder and an optician's boy the magnifying lens.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of these wasps?" he asked as he pointed to a puddle in the middle of the road.

"Nothing except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both are alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest and fly away for more material."

You see, one boy observed a little and the other a good deal more, while the naturalist had something to tell them that surprised them very much.—Selected.

## THE SINGING WELCH.

The Welch people have been criticized for holding a musical festival when their nation is in the throes of war, and many of their own sons have given their lives for the nation. But those who know the Welch fully realize that their singing is never inappropriate. They sing out of their lives and the kind of their singing is determined by the situation. Lloyd George, in an address delivered at an Elstedford recently, put the mat-

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ter well when he said of the Welchman:

"He sings in joy; he sings in sorrow. He sings in play; he sings also at work. He sings in the sunshine; he sings also in the storm. He sings in peace, why should he not sing in war? He sings in the daytime; he sings also in the night. Hundreds of wars have swept over these hills, but the harp of Wales has never yet been silenced by one of them."—The Presbyterian.

## A LITTLE GIRL'S PRAYER.

Among the loveliest things that the missionaries are doing is taking poor, homeless, sad little children into their own homes and helping them to grow up and be strong, happy, good men and women. In one of these homes in India was a sweet girl six years old. One day two new little girls were brought in. They had been whipped and hurt and treated unkindly and never had known what it was to have any one love them and take care of them, so they were just as dirty and unlovely and cross as they could be.

The little six-year-old girl who lived there wanted to be kind and loving to them, but it was just as hard for her as it would be for you if two very dirty, unpleasant little children suddenly came to live in your home. But she was a very wise little girl, and she knew about a dear Friend who could help her, and her teacher heard her praying aloud, off in a corner, all by herself. This was her prayer: "Help me to love the two new little girls as if they were nice."

Perhaps the next time you have to be with some one whom you do not like, you can think about that prayer, and I am sure that it will help you just as it must have helped the little girl in India.—The Sunbeam.

The Church stands for making a bad man good and a good man better. The saloon stands for making good men bad and bad men worse.—President Dickie.

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MY CHRISTMAS CREED.

I believe that nineteen centuries ago there was born into this world, of a human mother, a Babe, who brought the dominating energies of His life from above. As He grew up He saw all things in the pure white light of God. As He moved among men His heart was touched with compassion for our blindness and its consequent suffering. He yearned to lift our burdens, to set our feet in right paths, to cleanse our eyes that we might see. He went about doing good.

I believe that there flowed through Him the redeeming energy of God, the Father, mounting to its full on the painful and shameful Cross on which He died. And with His stripes we are healed.

I believe that this energy of the Holy Spirit cannot fail until Christ shall have set judgment on the earth, until every barrier to man's peace and joy is banished, whether it be sin, or sorrow, or the cruel grave. For He must reign until all enemies be put under His feet.

I believe that we have a foretaste of this glorious Consummation in the New Life that comes into our souls when we pray in simple faith to Him, believing that we shall receive.

I believe that we shall see Him again on earth's last Christmas Day, when all that is impure shall vanish before Him, and those whom we have loved and lost awhile shall come with Him to celebrate the passing of the finite into the Eternal. And we shall be forever with the Lord. Amen.—Frank M. Thomas.

AN OPPORTUNITY.

Make use of the Christmas time at least for the exercise of the spirit of kindness and good will. Many are telling us just now that we have so overdone this holiday business that it has come to be more of a nuisance than anything else, but we do not believe them. It is still very much worth while, because it surprises so many people into being at least momentarily generous and thoughtful and unselfish who forget to be so throughout much of the other portions of the year. Robert Louis Stevenson said that it was the history of our kindness that alone made the world tolerable, and the one splendid thing about the Christmas time is that it adds so much to the sum total of that history. Of course, we ought to be kind and considerate throughout each month of the twelve, but who will say that we do not come nearer to being so because for a few weeks in the year the very atmosphere about us compels us to be measurably so? Margaret Deland advises us to use every chance we can possibly get of being kind, because some day there may not be any more chances. Let us take that good advice this very day.—Christian Guardian.

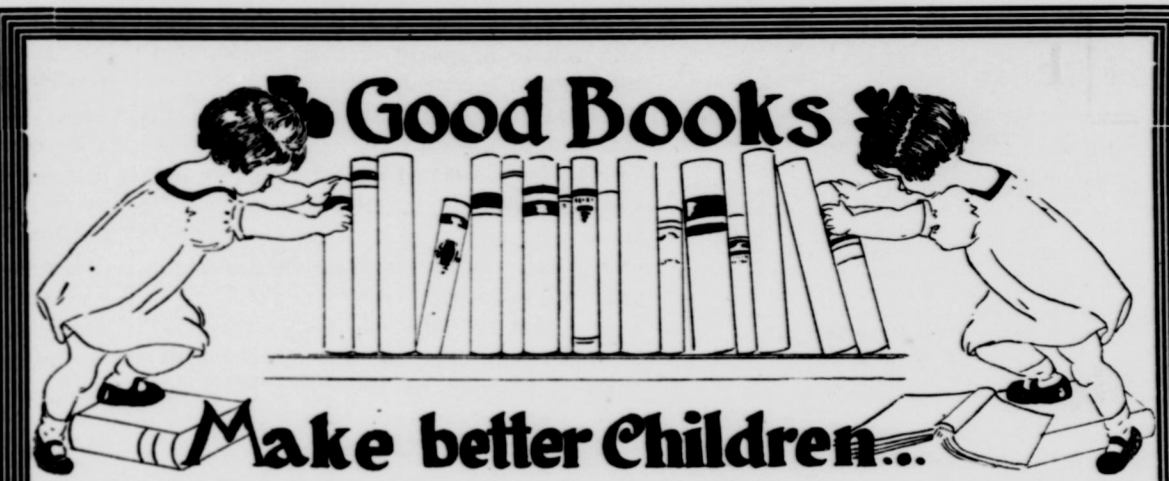
THE CHRISTMAS STORY.

Come with me to the village just outside of Jerusalem. It is morn and all is still save for the cry of the watchman on the distant tower. See in this the dusky figures on the hillside! The light from the flickering fire falls on their faces, but a strange animation lights up their souls. In the distance you catch the dim, shadowy forms of the temple shepherds. These men are the temple shepherds. It is an idyllic scene such as delights the pastoral poet. "In the infinite meadows of heaven blossom the lovely stars, the forget-me-nots of the angels." The stillness of the early morning is ominous.

Suddenly the heavens are ablaze with light and the stars are lost in the effulgence. The fields seem to be afire! The shepherds leap to their feet, for their hearts are affrighted! But calm and clear, as though borne on the wings of light, a voice cries: "Fear not, for behold I bring you good tidings of great joy."

The light transcends the most gorgeous aurora! There is music! There is not a false note, nor a wrong accent. It is not the melody of the spheres. It is the full-voiced choir of the celestial city. The pillars of the temple of the world seem to be breaking, and we are lost in the symphony of the skies. It is the multitude of the heavenly host praising God and saying: "Glory to God in the highest and on earth peace and good will toward men."

What does it all mean? Why does the world love the Bethlehem story? Why does a baby cry set all the bells of heaven and earth a-ringing? It is heaven's greatest gift and greatest blessing. It is the most significant movement of earth. It is to quicken the thought of the serious and to inspire all men everywhere with the



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"Emmanuel!" Write it upon the heart and weave it into the immortal tragedies. Sing it, ye inspired poets, and treasure it through all the ages! The God story, the great good story, the love message which finds its origin in the cry of the Bethlehem Baby; let it get into our hearts these Christmas days that the needy, the helpless, the burdened, the suffering, may all around us hear again the music of the angels and catch again the love notes of God, our Father. In all history never has the world so needed to listen to the peal of the bells of Christmas as they ring out "Peace! Peace! Good will to men!" —Benjamin Young, D.D.

"Did you remember the superannate preacher, his wife, and little ones on Christmas day? If not, it is not too late to make up for this neglect."

THE REAL CHRISTMAS SPIRIT.

"Christmas comes but once a year," says the old song; but this would be a sadder and colder world if the spirit of Christmas were with us only once a year. That spirit makes us merry and glad, but there is nothing selfish about the gladness. The sordid, mean man has his pleasures, but he cannot be happy and glad in the spirit of this gracious and cheerful season. The Christmas spirit is that of forgiveness, generosity and good will. It is altruism that brings us quiet, inner joy. We are truly glad only when and because we have within our means and resources materially and morally made others glad.

Christmas is essentially a children's holiday, and the grown-ups enjoy it in proportion to their imaginative and spontaneous sympathy with the spirit of childhood. To create for every one a merry Christmas, is to be young and free again—to forget care, resentment, petty rivalries, malice and uncharitableness. It is to rejoice in a deep consciousness of human brotherhood and peace. It is "to pledge a hand to all our friends," to think kindly even of utter strangers and enemies, to relieve misery, and diffuse well-being.

We cannot, this side of Utopia, make every day a Christmas in this full sense, but we can strive to live more and more to the Christmas spirit during other days of the long year. We can resolve to be more considerate, more thoughtful, more helpful, more open-minded and open-hearted.

more optimistic, more human and sympathetic.

Many of our difficulties would melt away, or become far less formidable, if we carried more of the Christmas mood or spirit over into the prosaic and strenuous days. The spirit never fails; it always works and blesses those who display it even more than those toward whom it is displayed.

A merry Christmas and more scope and space to its beautiful, enabling spirit!"—Chicago Herald.

I wish that the spirit of Christmas could become the spirit of every day. For there is no truer blessing to one than to tell his friends how deeply he is interested in their welfare and how greatly he wishes them happiness.—Wilbur D. Nesbit.

IT PAYS TO BE CAREFUL.

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



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**PEACE AMONG MEN OF GOOD-WILL.**

Nearly two thousand years have elapsed since the angel announced to shepherds on Judean fields, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord," and the heavenly host sang, "Glory to God in the highest, and on earth peace among men of good-will."

An era of peace was upon the world when the angels sang their heavenly song. The moment, therefore, was favorable for such a message. There was no clash of arms; every eye was disengaged and every ear free to see and to hear Him who was pronounced "Christ the Lord."

The anniversary of Christ's nativity, after nearly two thousand years of his teaching in the earth, finds some thirty millions of men under arms, nearly five millions of new-made graves because of war, and more than half of the globe literally on fire. The maimed, the blind and the halt fill nearly every capital of Europe and orphans and widows piteously cry in nearly every European State.

Christ taught an ideal of peace. He incarnated this ideal; He died for this ideal. Millions today call themselves by his name. Temples erected in that name fill the earth and bearers of that name have penetrated into every land.

What about it all? Is the aspiration for peace an impossible aspiration? Is the dream of peace inconsistent with the nature of man and the constitution of the world? Has Christianity indeed failed?

Let us go back and read the angels' song over again. Did the angels sing of an unqualified peace? Did they sing of a peace without reference to the character of mankind? Is the peace of which they sang unrelated to the dispositions and feelings of men? Was the aspiration of the heavenly host for peace upon earth whatever might be the will of men?

No! No! Peace on earth—among whom? What kind of men? Was not this the song, "Glory to God in the highest and on earth peace among men of good-will?" Among men "of good-will!" And among such only can peace either come or remain.

Shall we not at least try to understand Christianity before we condemn it? Christ came to bring peace among men, but he did not come to rob the human will of its sovereignty. He did not come to reduce men from the dignity of their freedom. Christ indeed forces the intellect and stirs the emotions and storms the conscience, but with a deference which is divine he steps upon the threshold of the human will and says, "Behold, I stand at the door and knock."

What Christ the Lord does, or gives, or says, depends upon how men think and work and will. He reveals his truth, but his revelation is to those who think. He accomplishes his work in the world, but his accomplishments are among those who work together with him. He imparts his

peace, but his impartation is to individuals and nations of good-will. His work among men is a co-operative work.

These thoughts may even deepen the mystery of life, but they enable us to be fair at least toward Christ and our holy Christianity. Christianity's peace is to those who will have it. The peace which Christ came to bring and nurture is among men "of good-will."

And men are still able to resist Christ; as in the beginning, so now. Of the Jerusalem of his day he lamented, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "And ye would not!" Deeper than any agony of physical suffering was the moral agony of the defeated Christ when he cried, "Ye would not!"

The moral failure of Christianity in so large a part of the world today is the moral failure of men. War stalks through so large a part of the earth today because of the ill-will in the hearts of men. Peace blesses our land because—because we are men and women of good-will.

Despite the desolation which confronts us at the approach of the Christmastide, we do not despair. Serious men, more and more, are acquitting Christianity of the charge of failure. Serious men, in increasing numbers, know that it is man who has failed. And failed, too, despite the holy incentives with which Christianity has plied his heart. Thoughtful men acknowledge that it is the blindness of our passions which has obscured Christ to our vision, and such men daily recognize that the stricken world is increasingly opening its heart to Him who came to bring peace. Christianity, and Christianity alone, brings lofty incentives and renewing grace which give promise of converting men of hateful passions into men of good-will.

**THE CHRISTMAS SPIRIT.**

We shall be able properly to observe the approaching Christmas season only as we keep in mind the remedial aim of the incarnation of our Lord. God became flesh in order that he might redeem men from sin. The incarnation is never dissociated from its redemptive purposes in the teachings of the Holy Scriptures. "He loved us and sent his Son to be the propitiation for our sins" is the refrain of Apostolic teaching. "God sent not his Son into the world to condemn the world, but that the world through Him might be saved" is the teaching of Christ.

The incarnation, therefore, is shot through with a sacrificial motive. It awakens our wonder when we thus think of it. The Son of Man seems never so precious as when we reflect that the very purpose of his coming was to minister, even to the limit of giving his own life a ransom for others.

The Christmas season, therefore, should be seized as an opportunity for service. We are most like our Lord when we give ourselves for others. We reflect most the spirit of the Master when we bear the burdens of others.

And were the opportunities for service at any Christmas season ever so great as now? Millions are starving in European lands. Serbia, Syria, Armenia, Belgium and Roumania are sorely smitten. What an opportunity for American Christians to demonstrate the Christmas spirit of the Christ himself!

America has grown fabulously rich within three years and largely at the expense of the warring countries of Europe. Shall not America, then, at this Christ-

mastide enter into the sacrificial spirit of her Lord and with material help and sympathy bear the burdens of stricken peoples? Can she do less without forfeiting the very name of Christian? Can she do less without incurring the positive enmity of a continent by whose losses she has profited?

We plead earnestly that our Churches will use the opportunity now given to cement friendship with our warring brothers. The future of America's relation with the European world depends upon the manner in which we shall use these coming days in assuaging the grief, satisfying the hunger and clothing the nakedness of our destitute European friends.

Opportunities for service will be found in the home land, too. Each of us will find it in his own neighborhood. Churches, Sunday Schools, Leagues, Women's Societies, individuals, one and all, will find abundant opportunity to exhibit the real Christmas spirit of Him whose coming has made fragrant this holy season.

**ST. LOUIS MEETING OF THE FEDERAL COUNCIL OF CHURCHES.**

(Editorial Correspondence).

Some weeks ago Bishop Denny notified us of our appointment, by the College of Bishops, as one of the delegates to the St. Louis meeting of the Federal Council of the Churches of Christ in America. We were a delegate four years ago when the Council held its second quadrennial meeting in Chicago. That meeting was both informing and inspiring and we had no hesitation in deciding for the St. Louis meeting.

**Constituency.**

The Federal Council is a delegated body representing thirty-one religious denominations in the United States. Of the 24,000,000 Protestant Church members in this country, 18,000,000 are represented in the Council. The Northern Baptist Convention, National Baptist Convention, Free Baptist Churches, Christian Church, Congregational Churches, Disciples of Christ, Methodist Episcopal Church, Methodist Episcopal Church, South, Society of Friends, Evangelical Association, German Evangelical Synod of North America, Lutheran General Synod, Mennonite Church of North America, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Colored Methodist Episcopal Church, Methodist Protestant, Meravian Church, Presbyterian Church, U. S. A., Protestant Episcopal, Presbyterian in the U. S., Reformed Church in America, Reformed Church in U. S., Reformed Episcopal, Reformed Presbyterian Church, Seventh Day Baptist Church, United Brethren, United Evangelical Church, United Presbyterian and the Welsh Presbyterian Church comprise the list of constituent Churches.

**Object.**

The five-fold object of the Council is clearly stated in the constitution as follows:

1. To express the fellowship and catholic unity of the Christian Church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
4. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
5. To assist in the organization of local branches of the Federal Council.

**Autonomy of Adhering Bodies.**

The full autonomy of each adhering

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body is guaranteed in the following words of the constitution:

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local Councils and individual Christians.

It has no authority to draw up a common creed or form of government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

**Attendance.**

Some 300 delegates were in attendance at St. Louis. Bishops, secretaries, college professors, editors, pastors and laymen were present. The roll of those present from our own Church is as follows:

Rev. W. D. Bradford, Dallas, Texas; Rev. L. C. Branscomb, Birmingham, Ala.; Rev. D. W. Carter, Georgetown, Texas; Prof. C. C. Cody, Georgetown, Texas; Rev. R. E. Dickinson, Colorado Springs, Colo.; Rev. Hoyt M. Dobbs, Fort Worth, Texas; Bishop E. R. Hendrix, Kansas City, Mo.; Rev. J. W. Lee, St. Louis, Mo.; President C. A. Lehmborg, Cherokee, Texas; Rev. Paul H. Linn, Fayette, Mo.; Rev. J. G. Miller, Stamford, Texas; Rev. J. M. Moore, Nashville, Tenn.; Rev. J. A. Rice, St. Louis, Mo.; Rev. J. J. Stowe, Pulaski, Tenn.; Rev. B. P. Taylor, Kansas City, Mo.; Rev. W. B. Taylor, Nashville, Tenn.; Rev. Frank M. Thomas, Louisville, Ky.; Rev. L. E. Todd, St. Louis, Mo.; R. M. Weaver, Corinth, Miss.; Rev. W. P. Whaley, Camden, Ark.; Rev. John O. Willson, Greenwood, S. C.

In addition to the delegates named the following members of the various Commissions (but not members of the Council) were present: Anderson, Rev. Stonewall; Cannon, Rev. James; Johnson, Mrs. Luke B.; Rawlings, Rev. E. H.; Stowe, Rev. J. J.; Tillet, Rev. W. F., and Winton, Rev. G. B.

Our representatives made the following nominations for membership on the Executive Committee of the Council: John M. Moore, Frank M. Thomas, Paul H. Linn, H. M. Dobbs, and L. C. Branscomb. The following alternates were nominated: R. P. Taylor and R. E. Dickinson.

**Forms of Service.**

Exactly what forms of service engage the attention of the Council may be seen by a mere enumeration of the names of its various commissions. The Council designates the commissions which are to be appointed. The President of the Council appoints the Chairmen of the Commissions. The Commissions may go outside the membership of the Council for their members, if it is necessary in order to secure specialists in their particular fields of work. These Commissions report the progress of their work annually to the Executive Committee of the Council and are ready at the quadrennial meetings of the Council to report their findings. These findings are laid before the Council in printed form and serve as the basis for its varied discussions. The Commissions which wrought nobly during the past quadrennium and which brought mature reports to the Council in its St. Louis meeting are as follows:

Commission on Evangelism, Commission on Federated Movements, Commission on Christian Education, Commission on Temperance, Commission on Country Life, Commission on the Church and Social Service, Commission on Peace and Arbitration, Commission on Relations with Japan, Commission on Home Missions, Commission on Foreign Missions, Commission on State and Local Federations, Commission on Family Life, Commission on Sunday Observance, Committee on Negro Churches.

From two to three sessions daily (usually three) were spent (December 6-11) in the discussion of the great themes here mentioned. It was indeed an impressive sight to witness the foremost leaders of the Protestant Churches of America patiently studying the issues which are now so vital both to the Church and to the Nation. And who will deny that the United

Churches are needed for the solution of these pressing problems? The magnitude of the tasks which are before us, as well as the unified evil, which confronts us, demand a united Protestantism. No single Church among us can speak with a voice potent enough to be heard by the whole Nation or the whole world.

And, let us say further, no one of our Churches is called upon to surrender any of its peculiar marks. There is no surrender of denominationalism. Baptists are as truly Baptists in the Council as they are when in their own meetings. So with the Methodists and the rest. The divine Lordship of Christ is the central doctrine of us all, and this sacred doctrine furnishes a bond of union sufficient to sustain us in our united efforts to solve the great moral and social problems of our day.

**Addresses.**

We capitally doubt that any religious gathering in this country ever heard greater addresses than were delivered in St. Louis during the recent session of the Federal Council. The address of Raymond Robins on "Co-operation, Efficiency and Social Redemption," that of Harry F. Ward on "Social Evangelism," that of Edward A. Steiner on "The Brotherhood of the Races," that of John R. Mott on "Christian Co-operation," that of William Jennings Bryan on "Four Pictures Which Have Influenced My Thought on Public Questions"—these are among the most stirring utterances which we have ever heard in our life-time.

The great noon-day meetings, held at the Columbia Theater, were addressed by William E. Biederwolf, Charles Stelzle and the speakers just enumerated. Shop and factory meetings were addressed by Charles Stelzle and others. The City Club was addressed at one o'clock on three days by Mr. Ward, Mr. Bryan and Professor Shailer Mathews. The Business Men's League was addressed by Shailer Mathews and Fred B. Smith. The city press devoted column upon column to these various meetings. Thousands of St. Louis citizens participated in the meetings and we doubt whether any city was ever more profoundly impressed by any gathering.

**A NATION-WIDE CAMPAIGN OF EVANGELISM.**

We reached St. Louis in time to attend the first meeting of the Commission on Evangelism, which was held in St. John's Methodist Church Tuesday afternoon, December 5. It will rejoice the hearts of our readers to know that the Federal Council of Churches, through its Commission on Evangelism, is earnestly proposing a campaign of Nation-wide Evangelism. No one doubts the need for such a campaign. The annual increase of population in our land is about 1,500,000. The annual increase in the membership of our Churches is about 750,000. It is this situation which is getting on the hearts of the leaders of our Protestant Churches. How long will it take to make America Christian, if this ratio of increase in population and Church membership shall be maintained? Aye, rather, how long will it take for America to become predominately pagan? Can we even "hold the fort" at this rate?

Our Commission on Evangelism recommended to the Federal Council a Nation-wide campaign, having as its objective the following:

1. To place renewed emphasis on the fundamentals of the gospel.
2. To intensify the vision and to stimulate the propaganda of American evangelical Christianity.
3. To emphasize the need of and to encourage the most efficient forms of pastoral evangelism.
4. To arouse the Church members to a proper sense of their personal responsibility and need of training for individual evangelism.
5. To embrace the great opportunity of reaching for Christ the students of our educational institutions.
6. To challenge the youth of the

country to the work of the gospel ministry and missions.

7. To stress the ideals and activities of Christian stewardship.

8. To elevate the standard and to safeguard the work of a sane and thorough type of evangelism.

The plan, in part, for the accomplishment of this objective is to divide the country into three groups, the Northern, the Central and the Southern. Thirty evangelists and their workers are to be put into the field. A period of four years will be designated in which they shall hold meetings in the 731 cities and towns which have a population of 10,000 and over. These towns and cities are to become foci from which the entire surrounding territories are to be organized and reached.

It is estimated that one year will be needed for preparation.

The Council was yet to consider these recommendations of the Commission when we left St. Louis. What modifications will be made we can not say, but surely it should stir the heart of the entire Church to know that her leaders have a vision of a saved America and that they still trust the old doctrines and the old fire as the instruments by which so glorious a result is to be achieved.

In the meantime, let us not wait for the plans of anybody. Let us begin now to practice personal evangelism and to cultivate pastoral evangelism. Methodism, born in a revival, has always been an evangelistic Church. Let us rejoice that Presbyterians and Congregationalists and the rest are learning the way, but let us see to it that no man takes our crown.

**MR. BRYAN IN ST. LOUIS.**

Mr. Bryan was a delegate to the Federal Council of Churches and participated in its discussions in the St. Louis meeting. He spoke to the report of the Commission on Peace and Arbitration and to that of the Commission on Temperance. His views on these questions are too well known to require repetition. On one day he spoke as many as six times and nearly in as many places. Everywhere the buildings were unable to accommodate the crowds which sought entrance.

The coliseum could not be had for his Sunday afternoon address on "Four Pictures Which Have Influenced My Thought on Public Questions." The address was delivered in, perhaps, the next largest available building in St. Louis, the auditorium of the Second Baptist Church. Two hours before the appointed time for the address the streets about the church were crowded with people. Our delegate's badge gave us entrance, by a side door, and before the building was opened to the general public. And when its doors were opened the vast crowd filled the galleries, aisles and every available sitting within an incredibly short time. St. John's Methodist Church, just across the street, was opened for the overflow and almost as quickly it was filled and from both buildings hundreds and hundreds of people were turned away.

"The Madonna," the incomparable mother and her babe; "The Breaking of Home Ties," a picture representing the young man when he is leaving home; "The Apotheosis of War," a picture of pillared skulls and over flying vultures; "Christ before Pilate," the first representative of the apostle of love, the second representative of the doctrine of force, were the pictures named by Mr. Bryan.

"Woman suffrage," "the liquor traffic," "war" and "peace" were the themes discussed. The vast audience did its best to observe the request of the pastor of the Church, Dr. Bitting, that there should be no cheering in the building. It suppressed its stirred emotions the best it could, but at times the irresistible, earnest and tremendous power of the speaker overwhelmed the people and they had to give vent to their feelings in waves of applause.

We have heard Mr. Bryan many times, but we have never seen him so

**SEVERE RHEUMATIC PAINS DISAPPEAR**

Rheumatism depends on an acid which flows in the blood, affecting the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive processes, and remains there because the liver, kidneys and skin are too torpid to carry it off.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and through the blood on the liver, kidneys and skin, which it stimulates, and at the same time it improves the digestion.

Get Hood's Sarsaparilla today. Sold by all druggists.

desperately in earnest. We have never heard such denunciation of the liquor traffic. The audience cheered to the echo in the midst of Mr. Bryan's terrible arraignment of their own citizens, the St. Louis brewers. "The brewers that terrorized you" (in the recent election), he shouted. "The impudent, selfish, mercenary threats of the brewers!" "There is no woman whose virtue they would not sell, there is no man whose valor they would not destroy!" Better license burglars than brewers, he said. "They (burglars) take only what is loose, the brewer takes what is dearest to the home!"

We write now not to recite the incomparable arguments of Mr. Bryan in his irresistible appeals to the conscience of the people, but to say that St. Louis is stirred to its depths. Three years we were pastor in that city. It was no surprise, therefore, when we were told that the brewers of St. Louis carried the bankers and other business men in the city against prohibition in the recent State election. Tons of literature (one speaker before the Federal Council said) were sent out to the people of St. Louis and everywhere the bankers and brewers cried, "Save St. Louis!" Missouri voted "dry" outside the city of St. Louis. We are reliably informed that merchants outside the city are countermanding orders from St. Louis wholesalers in such numbers as to be alarming. One thing is certain: St. Louis shall not keep Missouri in the whisky column. Even Kansas City voted dry in the recent election and William Jennings Bryan's recent visit to St. Louis will put that city itself in the doubtful column.

**GERMANY PROPOSES DISCUSSION OF PEACE.**

Germany and her allies have dispatched notes to the Entente Allies proposing the discussion of peace. No terms are suggested in these notes other than the vague statement of the "guarantee of existence, honor and liberty of evolution" for the Teutonic Allies. The notes recite Germany's conviction of the impregnable position of her allies and express a determination to press the war to ultimate Teutonic victory should peace be declined.

The Government of England has not yet spoken of this proposal nor will she until her allies are duly consulted. In the meantime the press of England is exceedingly bitter and a number of the public men in England speak in like terms of bitterness. The burden of this hostile speech is that Germany and her allies realize that they are now in a more advantageous position to dictate peace terms than they will ever be again. The feeling is that the proposal is a mere play of diplomacy, a jockeying for position in the sympathy of the world.

There is but one position which the Christian Church can take pending the approach of the warring camps toward each other. This position is devout prayer that the consciences of the rulers of Europe will be smitten with the unspeakable wickedness of war. The Christian Church should not be occupied so much with assessing responsibility for the war as with prayer that such terms of peace may be proposed that the future peace and happiness of the world may be secured.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

WHAT ARE YOUR PLANS.

As the new year draws near it is a good time for Sunday School workers to take stock, as business men will shortly begin doing. If you have given time and thought to Sunday School work, who has been the gainer by your efforts and what has been the gain? If you are a superintendent, how has the school fared in your hands? Is it larger, or better, or both than when you took charge, or the reverse of these? Have you had a definite object in your work and moved on toward that objective, or has your work been merely a treadmill stunt—simply making time and doing the same thing over and over again with no distinct idea of why you were doing what you were doing, and no definite purpose beyond getting through with the hour's work? What new and better plans have you introduced? Have you been an inspiration or a drag to the officers and teachers? Have souls been converted and Christians made stronger and more faithful, or has the work of the school been so perfunctory that it reminds live people of a graveyard rather than good school, and has the effect of killing whatever spiritual life is brought into it? What are your plans for the New Year? You have plans for your business, yourself, your family—what plans have you for making your leadership in the Sunday School produce the largest possible profit to the Kingdom of God? What effect has the Sunday School had on your own spiritual life, and what plans have you for deepening the spiritual life of your helpers? What steps are you taking to increase your stock of Sunday School ideas and the interest of your teachers? What books on Sunday School work do you intend to read this year? What helpful Sunday School periodicals do you read? What has been the effect of your life upon the lives of the Sunday School scholars and upon the community?

If you are a teacher how much have you added to your class's stock of Bible knowledge? Has your teaching been explicit and definite enough to leave a definite impression and impart definite information, or have you been one of the blind leading the blind? Do you see in your pupils rather trying human beings to be endured with what patience you can command, or immortal spirits with infinite possibilities of development toward perfection of character or toward absolute moral perversity? How much interest have you taken in those same pupils? Have members of your class been converted? Do you see any improvement in their morals and manners as a result of your work? What are you trying to do with the members of your class, anyhow? What efforts are you putting forth to make of yourself a better teacher? If each Sunday School worker would take an hour to sit down and ponder these and like questions the result would be such an improvement in Sunday School work as would cause rejoicing in heaven.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector.

In opening the field campaign of the West Texas Conference for the new conference year the first point of contact was Nixon. My welcome everywhere has been so cordial and the co-operation so hearty that there is danger of monotony in expressions of appreciation. But it is only fair to say that the visit to Nixon stands out among the most pleasant memories to date. Rev. F. M. Jackson and the personage family extended the most thoughtful hospitality, and the superintendent, Dr. A. W. Wilson, was hearty in his co-operation. It was a great pleasure to find that since a former institute, held nearly three years ago, the Nixon school has advanced from three points to nine in the possible ten of the Standard of Efficiency. They promised to add the missing point immediately and the Nixon school may now be rated as a front rank Sunday School. Surely such a goal is worth winning and may we not expect a simultaneous striving toward it in all our schools? Several good books were bought by the Nixon workers—a sign of an up-to-date school.

I hope the Sunday School editor may have space for a few items gleaned from the Sunday School report at

our recent conference session. They make mighty interesting reading to us West Texans. The report revealed a decided advance in every part of the field. The increase in enrollment was greater than the increase in Church membership, while the number of pupils joining the Church was much larger than last year. There was also a healthy increase in the number of graded Sunday Schools. The regular missionary offerings advanced twenty-two per cent and the mission specials forty-four per cent over last year. The phenomenal increase of sixty per cent in Children's Day offering last year was further augmented by an increase of twenty per cent. The Children's Day reports reveal several new records in the conference. Never before has a district reported Children's Day observance in every pastoral charge. This year the day was observed in every charge in three districts—the Cuero, San Antonio and San Marcos. To presiding elders Wilson, Groseclose and Gregory we lift our hats. Rev. S. B. Johnston and his Uvalde District lacked only one charge of universal observance. The Cuero District observed Children's Day in every single school. The Memphis Conference has set the pace for years by reporting Children's Day observance in every pastoral charge, but no conference has yet secured such observance in every school. We expect to get into the Memphis class next year by reporting observance in every pastoral charge, and we are going to try to establish a new record by achieving the observance of the day in every school. Men of Israel, help! What say the presiding elders, both new and old? If they say "amen" we shall go in seriously and prayerfully to win. Is it not worth while when the day holds possibilities of blessings so great and underpins so largely the stability of our Sunday School financial system? With love and good wishes for all her sister conferences the West Texas Conference girds herself for new and greater tasks this new conference year.

A correction: The report of our Sunday School Board as published in the Conference Journal shows a discrepancy in naming the circuit that made the largest contribution to the Children's Day fund. Weimer Circuit, with an offering of \$23.80, is entitled to that honor. San Marcos with \$29 was the banner station.

The field work has begun in earnest. Lavernia, Sutherland Springs, Leesville, Bebe, Floyd's Chapel, Gonzales, filled out a busy week. Lavernia's record was chiefly icicles and naturally small attendance. But the weather was not cold enough to freeze the enthusiasm of R. E. Parker, the young pastor with a Sunday School vision. At Sutherland Springs in the same charge clear weather brought a good attendance and a fine interest. Brother Peters, superintendent, was most cordial in co-operation. The Wesley-Philathea class, under the guidance of Sister Wiseman, former superintendent of this school, has maintained for several years a most honorable record. They keep up the monthly business meeting and observe the constitution, and it is not strange that they achieve good results. A former pastor, Brother Chambers, was planning with the Field Secretary just before his lamentable death by drowning, for a big Sunday School rally at Sutherland Springs, to include all of the surrounding pastoral charges. We intend to carry out this plan next summer. Let Lavernia, Stockdale, Pandora, Nixon, Smiley, Leesville and their contiguous territory take timely notice. There will be speakers from a distance and with dinner and supper on the ground we will make of it a day to be remembered. Let all owners of autos take special notice.

At Pandora Brother Franks, pastor, and Brother Spear, superintendent, had advertised vigorously and the attendance was unusually large and the interest fine. It was a pleasure to find our honored superannuate, Rev. J. A. King, taking a lively interest and an active part in Sunday School work.

At Leesville, Bebe and Floyd's Chapel I was under pastoral orders of Rev. M. P. Morton and his automobile. We covered a lot of territory, held a lot of well-attended meetings and nobody can prove that there was not a lot of good done. Organization was not well advanced, but where Sunday School folks come together, receive the message kindly and show a desire to advance there is ample ground for the prophecy of progress. The night before this is penned we held a good meeting in the historic town of Gonzales, and we meet again tonight. Brother Bright, superintendent, and L. C. Mathis, pastor, are in

sympathetic co-operation. This school has maintained some excellent features of efficiency in the past, and with a widening of activities according to modern standards it will at once find its place in the front rank of progress.

EPWORTH LEAGUE DEPT.

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

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

HAN SA YUN.

Autobiographical Sketch.

I was born in 1879 in San Dong village, Komi Tam District, Yi Chun County, Kang Won Province. While growing up I received only home training. From nine to fifteen years of age I studied my own language and Chinese under my grandfather. During the next three years I was sick and suffered a great deal, but owing to the care taken by my parents I grew better and studied farming. For twelve years while farming I did not love my wife and by oppression made her work too hard. I also would not receive my parents and learned only drinking and profligacy. I wasted much money, caused my parents anxiety, and our neighbors laughed me to shame. I lived like a sinner. In December, 1907, I met a preacher who taught me the Word of God and decided to believe on the Lord. For three months after my decision I drank and gambled more than before until one night I lost fifty yen by gambling and on my way home I received the reproof of the Holy Spirit who said to me, "You have decided to believe in Jesus yet every day you are drinking and gambling with all your might. How can you care for your aged parents, wife and children? Can you ever take the position of a man in the world?" On receiving the rebuke of the Holy Spirit in this way, I trembled and my heart ached. While I did not know what I was to do, I knelt in prayer by the roadside and crying in the depths of distress I confessed my sins to God who forgave them and immediately gave me peace of mind. From that time I studied the Bible daily, decided to keep God's commandments well, and exhorted all my family. Together we received great blessing. Was baptized in November, 1908. In December, 1909, I studied at a class in the Wonsan Church for a week and attended revival services at night. I was regenerated there and on my return home fervently preached the Gospel to my neighbors and relatives. By the help of the Lord I led to Christ my oldest brother and his family of five, my middle brother and his family of four, my wife's first cousin and family of five, and my nephew's family of three. Daily in the midst of joy I received great blessing. Grace upon grace was granted me. In February, 1911, Rev. E. L. Peerman made me a colporteur. Now I am living at Sung Du Ro in Ko Sap district, Pyung Gang County. From this place I travel the surrounding country and preach to men as I meet them. Among other blessings six men have been led to the Lord. I have received infinite grace from God. I am grateful that Mr. Peerman selected me to attend the Bible School for a term. I hurried into Seoul in four days and matriculated there. Since this was my desire I know God heard my prayer. Because God so loved and blessed a sinner like me I have nothing but gratitude and praise for him, therefore my determination is to abide in God and to walk with him until my dying day. Amen!

Get the Most Out of Your Food.

The digestive organs absolutely need the influence of pure blood for the proper performance of their functions. Persons that sleep in small, ill-ventilated rooms complain of little or no appetite in the morning and of disagreeable dryness of the mouth and throat. Why? Because, as a result of breathing air that is impure, their blood is impure and fails to give their digestive organs the stimulus they must have for perfect work. It is necessary that we should have pure blood if we want to get all the good out of what we eat that there is in it and to get it comfortably, Hood's Sarsaparilla is distinguished for making pure, rich, vitalized blood, perfecting the digestion and building up the whole system. Get it today.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood issues Whole Life, 20-Premium Life, Endowment at 70, Term and Disability Certificates insurance at cost. Over \$165,000 paid to widows, orphans, and disabled. Over \$50,000 reserve fund. Specially desirable for the young. Write J. N. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

A MOTHER-MADE MAN.

Dr. Lorimer tells this story of one of our most distinguished men, who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at the tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the man, "it set me to thinking that I am not really a self-made man."

"Why, they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he; "but it was because my mother thought I ought to."

"But then," they urged, "you were always such a great reader, devouring books when you were a boy."

"Yes," he replied; "but it was because my mother led me to it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said, 'Tom, if you do that you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."—Sunday School Visitor.

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**GRANDMOTHER'S CHRISTMAS STORY.**

It was Christmas Eve and before the open hearth grandmother sat knitting. Knitting with her had become a habit. In the early day it was a necessity, and now, her hands trained to toil, found idleness irksome. Her grandchildren flitted about her in glad anticipation of the morrow's joy. Their wants were many and their confident expectations as large as their desires.

"Not much like our pioneer days," mused grandmother as she dropped her spectacles to her eyes from her forehead to catch up a fallen stitch. She recalled again what to her had been the happiest Christmas of her childhood. Santa had visited their humble home and left for her a little tin horn, two sticks of "O. K." candy, some doughnuts and an orange. The generosity of Santa on that outstanding Christmas day was never to be forgotten.

Suddenly her musing was interrupted with a clamorous request from the children for a Christmas story. The boys wanted a story out of grandmother's own experience with Indians and wolves, but the girls object to harrowing tales for the Christmas season.

"I'll tell you a story," said grandmother, as she placed her knitting on the stand. Soon the children had gathered about her.

"You know the Good Book tells us that one of the notes of praise in the song of the Christmas angels sang was 'good will.' Well, my story is a story of good will. It is a legend which comes from an early day and tells us of the transforming power of the Christmas spirit.

"In the early part of the second century an old general of great wealth was sitting in comfort before the warm fire which glowed upon his hearth. His abode was a castle with all rich furnishings. His every want was met by a large retinue of servants. It was early winter and a cold north wind brought an untimely snow. The old general bade his servants pile the wood high on the blazing fire. Without the feet of hurrying servants ground in the snow, making the crunching sound which betokens bitter cold.

"A feast had been prepared, and when the banquet room was ready the grizzled warrior sat down to eat. No wife or child was his to enjoy with him the food. No invited friends shared his elaborate banquet. Suddenly there came a tap at the window. Looking up, the selfish man beheld the face of a little child, beautiful enough to have been a model for Raphael's cherubs. Suddenly the child cried out: 'The Christ-child is hungry.' Then the grizzled man cursed his servants and sent them forth to drive the lad away from his window. Returning to his feast he found the food had ceased to be ambrosial and was as tasteless as ashes.

"Again there came the tap at the window and the face of the child was seen. This time the voice was tremulous and more low: 'The Christ-child is cold.' And again the old general gave orders to have the lad driven from the premises. This time, returning, he found that the fires on his hearth had gone out, and the cold of the out-of-doors began to creep in and make the old man shiver.

"The third time the child appeared. This time his voice was scarcely more than a whisper: 'The Christ-child is homeless.' Now the old warrior, enraged, rushed forth himself to drive the offender from the castle, but, returning, he found his magnificent abode had shrunken into a miserable hut, which afforded but little protection from the cold.

"His food had become tasteless, his fire had ceased to give warmth, his castle had become a cabin."

Grandmother waited some moments before she continued. The children were already half guessing the meaning of the legend.

"Yes, his food had become tasteless, his fire had ceased to give warmth and his castle had become a cabin. Then something broke in the old man's selfish heart, and he mused: 'Why should not the glorious child, wandering in the snow, shivering with the cold, ill clad and hungry, why should he not share my comforts, sit at my table, be warmed at my hearth and find shelter beneath my roof.'

"Then the old warrior rose up and rushed out into the gloaming. He followed the child's tracks across the hills, came to a far-off hut like unto that to which his castle had shrunken. In the hut was an old apostle caring for some little children that had been exposed because they were orphans or came to unwelcome homes. Some were maimed and malformed,

but all were receiving the best care which the old apostle out of poverty was able to give.

"Come with me, all of you," said the old warrior.

"He then started back across the hills to his own home. As he approached it, the hut became again the castle; as he entered, followed by the company of children and the old apostle, the ashes upon the hearth leaped into a flame and gave warmth to all; and as they sat at the feast, the viands upon the table smoked again with appetizing odor.

"The halls wherein had reigned naught but sombre silence now echoed with the laughter of happy children. Again the Christ-child had been born. This time, not in a manger, but in a castle. The heart of the warrior became a Bethlehem over which the angels of a new-found joy sang their song of 'good will.'"

Grandmother's story was concluded, but its lesson had continuation in the minds of the children who were impressed with the thought that our possessions are most truly ours only as we share them in the spirit of good will.—Elmer Ellsworth Higley, D.D.

**SOME CHRISTMAS BELIEFS.**

So holy do the Netherlands consider Christmas day that they believe seed planted then, even if it be sown in snow, will grow immediately.

In Germany the housewives watch carefully for eggs laid on Christmas Eve, for it is said that these produce immense fowls.

A bit of wood from the yulefire is kept by the Dutch. With this they light the fire on the following Christmas. The bit of wood is placed under the bed and is said to bring good luck and ward off lightning from the house.

In the northeast of Scotland a belief prevails that if meat is not partaken of at the Christmas dinner the cattle will not wax strong and healthy.

Servian families bake a cake of unleavened bread in which a coin is hidden. On Christmas day it is broken, and the one who gets the money is assured of being the happiest and luckiest of the family.

In Russia the peasants say that music surges through the Churches at midnight. To learn his future, all one must do is to listen; if he hears a dirge, he will die; if a wedding march, he will marry; if a bugle call, he will go to war.—Selected.

**A CHRISTMAS MEDITATION.**

Again the joy season of the year comes. Again we read the Christmas story and say, "I love it, I love it." Again our selfish spirit is rebuked and we repent of our misdoings. Again our better self asserts itself and our highest ideals awakened, the ugliness of hatred and malice recalled, the haughtiness of pride and the viciousness of self-will condemned, and again we renew our covenant to better live the Christ life.

We rejoice, weep, laugh, and mourn as the chariot of memory pauses at our side. Yet we thank God and do not complain, for we know he is just and good and that we are weak humans who sinfully err in his sight, but now are reminded that he loves us.

Our hearts get bigger, our burdens lighter, our tasks easier, and our hopes brighter as we again look into the face of the newborn Babe in the manger at Bethlehem. Again our eyes have seen the King and we answer, "Here am I, send me."—William Everett Cissna.

**CHRISTMAS CHEER.**

Charles Dickens says that that man must be a misanthrope, indeed, in whose breast something like a jovial feeling is not roused by the recurrence of Christmas. Then he goes on to say that every man can have doleful recollections that the world has dealt hard with him, that cherished hopes have been unfulfilled, that bright prospects have not been realized and in many ways he has been disappointed. Do not select the merriest of the 365 days for doleful recollections.

Who can be insensible to the good feeling which abounds at Christmas time? Why, the air is full of it. Christmas giving; home coming; family gatherings—how fine it all is? "Be of good cheer" was often on the lips of our Master. He talked it even in the very jaws of death. It is well. Of all times for good cheer this is the time. "Then let our songs abound."

Maybe we have had misunderstandings. The wonder is that we do not have more. This is a good time to straighten out the tangles. Write, call or telephone. Let not the Christmas sun go down upon an enemy. And this is a good time to seek forgive-



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are just that. Because lots of Candy Brains and Candy Trouble were put behind them to make them different. That's why they're smooth to the tongue and why all their flavors have a subtle variance but just one smoothness. Better get that kind!

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ness of God. What time is a better time to get right with God than this time when we are celebrating the coming of Him in whose name we may find forgiveness? Do not let this holy day go by without making a prayer to God in Christ's name for forgiveness.—J. W. Cummins, D.D.

But how seldom Christmas comes—only once a year; and how soon it is over—a day and a night! If that is the whole of it, it seems not much more durable than the little toys one buys of a faker on the street corner. But surely that need not and ought not to be the whole of Christmas; only a single day of generosity, ransomed from the dull servitude of a selfish year. If every gift is a token of personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.—Henry van Dyke.

The "wise men" were journeying to the manger—we to the throne. They to see a babe—we to look upon the King in his beauty. They to kneel and worship—we to sit with him on his throne. That trembling star shone for them through the darkness of the night, lighting their way—Jesus is always with us, our star of hope; and the pathway is never dark where he leads; for he giveth "songs in the night."—A. E. Kittredge.

Bring holly and mistletoe, hemlock and cedar; festoon the walls with vines and smilax, soft and green and tender; scatter flowers; light candles on Christmas trees; put Christmas greens on Christmas graves; fill homes and street and earth and heaven with shouts of exultation.—Bishop John H. Vincent.

"Warm somebody's else house and somebody's else heart if you want to have a 'Merry Christmas.'"

**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.

Mrs. Frank Gilbert, 5809 Prospect Avenue, Belmont Addition, Dallas, Texas, has been appointed District Secretary of Dallas District to fill out the unexpired term of Mrs. O. F. Sensabaugh, who has moved to another conference.

**PLEDGE CARDS.**

Every Adult, Young People's and Children's Societies may have free of cost from the Home Base Secretary (Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.), Pledge Cards in sufficient numbers for one to be in the hands of each member at the January meeting. Order these at once, that there may be no failure in receiving them in time for the meeting.

**FARMERSVILLE AUXILIARY.**

The following are the officers for 1917: President, Mrs. W. K. Bradford; First Vice-President, Mrs. J. B. Shine; Second Vice-President, Mrs. Vivian Stewart; Treasurer, Mrs. James Church; Recording Secretary, Mrs. Homer Hill; Corresponding Secretary, Mrs. Wes Neathery; Superintendent Supplies, Mrs. Roy Phillips; Superintendent Publicity, Mrs. James Pendleton.

**MRS. WES NEATHERY,**  
Farmersville, Texas.

**FACTS FOR CATARRHAL SUFFERERS.**

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

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(Continued from Page 5)

gregations, but what we like better is, that the people are appreciative and manifest a keen relish for the preached Word. And now, by the help of the Lord, we are going to do our best to make this a year of great spiritual uplift for the Blooming Grove Church.—C. N. Morton.

### DUNCAN, OKLAHOMA.

The Methodists of Duncan, and many who are not Methodists, are very much pleased that Rev. W. M. Wilson is the Methodist pastor for this year. He has been heartily welcomed and has been greeted by enthusiastic audiences at every service. The congregations have taxed the seating capacity of our church to its limit. Brother Wilson is well known in Duncan, having served the charge as pastor ten years ago. He was a strong preacher then and has grown during the years. Our people are delighted with the character of sermons he is delivering. We have regretted that his family could not be here immediately after conference, but have not complained because there were good reasons for the family tarrying in Oklahoma City. Mrs. Wilson has been in a hospital for a surgical operation since conference and we are pleased to learn that she is improving rapidly and will get to Duncan this week. The work of the new conference year has begun very auspiciously. The stewards are advancing the salary for the pastor and are already well organized for the work of the year. The Sunday School is growing steadily and is expected to become the best in the conference. The Epworth League is active and planning for larger things. The Woman's Missionary Society is strong. We are expecting a year of gratifying progress.—J. W. Jackson, Steward.

### WEST DALLAS.

It was with special satisfaction that we of the West Dallas M. E. Church, South, received the news of the appointment of Rev. J. G. McCollum as our pastor for another year. His success grows with every sermon that he preaches to our congregation. His consecration, efficiency and administrative ability have removed almost every difficulty in the progress of our Church. Before he came we had an unpaid Sunday School debt remaining from 1909 up to the present time, varying in amount but never wholly liquidated. Through his energy the debt has been wiped out, with our Sunday School literature paid for to January 1, 1917, with a small but encouraging cash balance in the treasury. On the evening of Thanksgiving Day members of the Sunday School

**DR. TINKLE'S**  
**LIVEREZE**  
FOR CONSTIPATION  
AT YOUR DRUGGISTS

gathered at the church house and witnessed a very interesting display of fireworks in the burning of our seven-year old Sunday School debts. Few can imagine the satisfaction that we all felt at the pyrotechnic receipt which, wreathed in smoke and flame, greeted our eyes. To our consecrated young pastor, our Sunday School and Church co-operating with him, and to our community, we are indebted under God for this happy issue and for the rosy prospects of our Church and community of West Dallas.—Perry A. Sidell.

### KILLEEN.

Have been here almost two weeks. Had a most cordial and hearty reception by the splendid people. Kindnesses of the usual kind in good old-fashion Methodist measure have found their way to the parsonage home, and thus the heart of the pastor has been made glad, not so much by the amount in dollars and cents as the fact that his people think and receive him gladly. Kind words as well as deeds have found their way to the preacher's ears and his heart made glad thereby. Many kind words have been said about his predecessor as also much evidence of fine work by said brother pastor is to be seen hereabout. Blessings on him and his family. They have a warm place in the hearts of this people. Myself and wife are now fully installed in the parsonage home and fully down to business and determined to make this the very best year of our lives in the work. To that end we pray and work daily. Have had additions to the Church at almost every service since coming here. Am already looking after the Advocate's interest. Hope to swell the subscription list if possible. Will do my best. You are making us a great paper.—A. E. Carraway.

### EOLIAN.

When the appointments of the Central Texas Conference were read I was disappointed when I was read out for Eolian. We find ourselves already started upon another conference year, which we pray will be filled with divine power. The Lord blessed us the past year in many ways, which we are truly thankful. Yet we are never satisfied as long as there is work to do in our Master's vineyard. May the Lord give us the greatest year in the history of Eolian Mission and bless the Church with the conversion of many souls. Yes, the pounding came in big style Thursday night, which made our hearts to rejoice to find such a warm welcome on our return for another year, and the pounding is still coming. May God bless each of them with a heart of peace and love. We are praying for a great year on the Eolian charge and a great outpouring of the Holy Spirit. Pray for us.—P. W. Layne, P. C.

### WICHITA MISSION.

I have just completed by first round on this important charge since conference. A more royal reception could not have been expected than has been given. Many tokens of appreciation of a material sort have found their way to the preacher's home. Brother J. Sam Barcus, the princely presiding elder of the district, called our first Quarterly Conference November 25, and, notwithstanding it was so early after the Annual Conference, the charge was well represented at the business session and the spirit of progress was in the air, and after listening to one of those soul-stirring sermons that makes a fellow feel like he never wanted to be grouchy or slothful in the Lord's work, but willing to pull every pound he could and sacrifice to the last ditch, in order to please God and be instrumental in advancing his kingdom, we entered into the business of the conference with a zest that was indeed refreshing. At the call of Question 3 the Board of Stewards made an advance of one hundred dollars on the support of the ministry over the previous year. This, together with many other marks of interest, very greatly encourages us to greater effort, if possible, to make good and do the best year's work of our life. I served this charge from May till conference last year. We have many splendid members owning their own homes and engaged in successful farming and stock raising. Two excellent new church buildings that were built during the ministry of that indefatigable Gilbert Irvin, now of the Electra Mission. We have two other buildings that have been built several years, but are in fairly good repair. I am hoping that we may build one other this year. It is greatly needed, and the people are able, if

# UNIVERSITY PARK

Is so situated as to have a look downward on the city. The "Homesite Beautiful," as a recent visitor has named it, adjoins the Campus of the SOUTHERN METHODIST UNIVERSITY, and is so close as to become a part of it. Many fine homes have been built and others are in contemplation. Among the new homes soon to be built are those of J. V. Wright, Hill Crest and University Boulevard, and A. V. Hester, on Haynie Avenue. These homes will reflect the civic pride that pervades UNIVERSITY PARK. Well paved streets, broad boulevards, gas, sewage, electricity and ever-flowing wells of pure, wholesome water makes the "Addition of Culture" an ideal place to live. Every lot is terraced and ready for the builder.

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only they can get the vision of what it would mean as a means to help in the development of the Lord's kingdom. We are planning and praying for a gracious revival in every congregation. Nothing is more needed in our country charges in this day of such material prosperity, when money is easy and coupled with a desire to satisfy the cravings for greed, pleasure and lust, it is so easy to find an excuse for not attending the house of God. So many of our people find so much to do on Sunday that they crowd out the interest they should have at the Church, and they get up late, and if they go to Church at all they are late to Sunday School, thereby making the pastor late in beginning the Church service, and thus retarding the work that should be done promptly. O for a revival that will help us all to ever remember that the King's business requireth haste, a revival that will put first things first, and help all to "seek first the kingdom of God!"—W. D. Sauls.

### DUFFAU.

Pounded! Busy! Happy! In the new church and with new enthusiasm and life. Five new subscribers to the Advocate, and one family altar set up. God is good and powerful and hath promised good things to us and we are happy in him.—John W. Hawkins, P. C.

### "WACO AND THE METHODIST ORPHANAGE."

In the pastors' meeting Monday morning, December 11, a resolution was passed fixing December 24 as the Sunday on which to take the collection for the Orphanage. This surely is a good time, as it is the day before Christmas, when the minds of the people are turned toward the children and those in need. Remember the orphan has no one to look to

at this time except the Church. I am sure the children in our Home will be remembered by many people, as this has always been done since I have been connected with the Home and I know it has been so through all the years. But had you thought how much it takes to feed the children and the workers in the Home? The only way we have to get this necessary money is by the pastors taking collections. Money raised by the Field Agent is used for improvements. Brother Gray, our field man, is doing a fine work. Please allow him to come into your pulpits. It will do your charge no harm, and I am sure your people will be benefited. Kindly remember the Orphanage this great Christmas time.

R. A. BURROUGHS, Mgr.

### WATCH NIGHT SERVICE CHRISTMAS EVE NIGHT, SUNDAY, DECEMBER 24, 10 O'CLOCK.

Upon recommendation of Commission on Unification (see Nashville Christian Advocate) all the Methodist Episcopal and Methodist Episcopal Churches, South, of the city will unite at First Church. Speakers from Methodist Episcopal Church: Rev. H. W. Lewis, Mr. Frank Jensen. From Methodist Episcopal Church, South: Rev. C. G. Chappel, Hon. Wm. H. Atwell. Dr. Sam R. Hay, presiding.

Special program with music and Christmas stories, closing in consecration service. J. A. SICELOFF.

The right-doer cannot ultimately fail; the wrong-doer cannot ultimately succeed.

"The strain on the violin chord capacitates it for music when in the hands of a master. The melody of the soul comes from the tension of the heart. Don't miss one in the refusal of the other."

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

(Proverbs 10:1.)

(Number Two)

W. R. Love.

Taking it for granted that those who may read this at this time have had a good parentage, I want to urge upon all the young the fact that the happiness and longevity of your parents much depends upon the right behavior of their children, and I can do this no more effectively than by demonstrating the truth of my text, "A foolish son is the heaviness of his mother."

Perhaps some young man astray may be brought back by a thought of how they feel about him at home. A French soldier lay wounded and dying in a hospital at Geneva, Switzerland. His father at home, seventy years of age, hears of his son's suffering and started and took the long journey and found the hospital, and as he entered, the son cried: "O, father, I am so glad you have come to see me die!" "No," said the father, "you are not going to die; your mother is waiting for you and I am going to take you home. I have brought you money and everything you need." "No," said the soldier, "they give me here everything that is nice to eat, but I have no appetite and I must die." Then the father took from his knapsack a loaf of rye bread, such as the plain people of that country ate, and said, "Here is a loaf of bread your mother made and I am sure you can eat this; she sent it to you." Then the soldier brightened up and took the bread and ate it and said, "It is so good, the bread from home, the bread my mother made." No wonder that in a short time he recovered. Oh, young man, wounded in the battle of life and discouraged, given up by yourself and given up by others, the old folks at the country fireside have not given you up! I bring you bread from home. It may be plain bread, but it is that bread of which if a man shall eat he never again shall hunger. Bread from home, bread from home!

Carrying out the idea of my text I remark that a reckless or dissipated son makes a heavy-hearted parent because it hurts the family pride. It is not the given name or the name which you received at the christening that is injured by prodigality. You cannot hurt your name of John or George, Mary or Rachel, because there have been thousands of people, both good and bad, having those names and you cannot improve or depreciate the respectability of those given names. But it is your last name, your family name, that is at your mercy. All who bear the name are bound before God and man to protect and not to damage its happy significance. You are charged by all the generations of the past and all the generations to come to do your share for the protection and the honor and the integrity of that name. You have no right, my young man, by a bad life to blot the old family Bible containing the story of marriages, births and deaths of the years gone by or cast a blot upon the family Bible, whose records are yet to be opened. There are in our American city directories names that always suggest commercial dishonesty, libertinism, cruelty or meanness just because one man or woman bearing that name cursed it forever by miscreancy. Look out how you stab the family name. It

## Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

is especially dear to your mother. She was not born under that name, but years passed on and she came to young womanhood and she saw some one with whom she could trust her happiness, her life and her immortal destiny and she took his name, took it while the orange blossoms were filling the air with fragrance, took it with joined hands and took it while the heavens witnessed. She chose it out of all the family names since the world stood, chose it for better or worse, through sickness or health, by cradles and by graves. Yes, she put off the old family name to take the family name you now bear and she has done her best to make it an honorable name. How heavy a trouble you put upon her when by misdeed you wrench that name from its high significance! To haul it down from your mother's forehead and trample it in the dust would be criminal.

Furthermore, the recklessness and dissipation of a young man are a cause of parental distress at a time when the parent is less able to stand it. The vicissitudes of life have left their impressions on their parents, the eye is not as clear as once, nor the hearing as acute, nor the nerves as steady, nor the step as strong, and with the tide of incoming years comes the weight of unfilial behavior.

You take your parents at a great disadvantage, for they cannot stand as much as they once could. They have not the elasticity of feeling with which they once could throw off trouble. That shoulder somewhat bent cannot bear as heavy a burden as it once could. At a time when the machinery is worn out you put upon it the most terrific strain. At sixty or seventy the vitality is not as strong as at thirty or forty. Surely they are descending the down-grade of time swiftly enough without you increasing the moments. They will be gone soon enough without you pushing them away. Call in all the doctors who have lived since Hippocrates raised medicine from a superstition to a science and they could not cure the heart-break of a mother over her ruined son. There may be, as some suppose, enough herbs on earth if discovered to cure all the ailments of the body, but nothing save a leaf from the tree of the heavenly paradise can cure a wound made by a foolish son who is the heaviness of his mother. Perhaps it is a good thing that cruel treatment by a child abbreviates a parent's life, for what is there desirable in a father's life or a mother's life if its peace is gone? Do you not think death is something beneficent if it stop the mother's heart from aching and her eyes from weeping and says, "You need not bear the execution any longer. Go and sleep. I will put the defense of a marble slab between you and that boy's cruelties. Go now where the wicked cease from troubling and the weary are at rest." At the departure of such mothers let the music be an anthem instead of a dirge. While you and I hear no sound there are tens of thousands of parental hearts breaking.

### PEN SKETCHES OF THE JUBILEE CONFERENCE.

The semi-centennial session of the Central Texas Annual Conference has passed into history. And a great conference it was. It was fittingly presided over by that debonair episcopus, Bishop James H. McCoy, who is always alert deciding questions of law quickly and without apparent effort. He courteously reminded brethren who were clamoring to be heard that he must go according to his hearing when the chair was addressed, and it was evident that this saved much confusion and greatly facilitated the dispatch of business.

It appeared singular to me not to see that prince of Secretaries, Rev. Jno. M. Barcus, at the Secretary's desk. But one had to observe Rev. A. D. Porter only a few minutes to conclude that he was discharging the duties of his office with ease and efficiency. A good Secretary is a desideratum. He is helpful to the Chair. Is always up with his business because he eschews for the most part the use of adjectives and adverbs, desiring only to make a faithful record of what is done in the meeting. Bishop McTyeire wisely remarks that the staple of a good Secretary consists of nouns and verbs. I regretted exceedingly to miss hearing the Jubilee sermon by my old friend, Rev. J. P. Mussett, but I heard brethren speak in praise of it. Missing connection twice in my 350-mile journey threw me late, but I answered roll call the second day.

I am confident that our editor has



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**THE TEXAS COMPANY**  
HOUSTON, TEXAS.  
AGENTS EVERYWHERE

come to the tripod for such a time as this. He deals with great subjects and deals with them well. His lamented predecessor dealt sledge-hammer blows against liquor traffic, which continue and are destined to continue to be felt till the State goes dry. The versatility of W. D. Bradford is wonderful, and yet he treats no subject superficially.

The personnel of the conference is improving steadily. Men who study grow, and men who grow become more and more efficient. Dr. Horace Bishop's bow abides in strength, but he could not have maintained his position in the conference during all these years if he had left off his studious habits at middle age. He is the same genial Horace that he always was, slightly less mercurial and a little more sedate. Mr. Wesley has handed down to his sons a polity and system of rules which are wonderfully adapted to the development of the best that is in a man. To be sure the Methodist itinerancy entails hardships, but are we not here to endure hardness as good soldiers of the manifold grace of God? It is constant friction which gives polish to the granite. Let us hear Mr. Wesley saying: Never be unemployed, never be triflingly employed. We need to take this seriously, keeping our rules and not mending them. "Gaining knowledge is a good thing, but saving souls is better." To do these things we have the earlier hours of the day for study and the later for pastoral visitation. Thus one's knowledge is used as it is gained and hence it becomes ingrained into character, otherwise it is largely lost. Who can hear papers read or sermons preached by Nelms, Nelson, Barcus, Hotchkiss, Booth and other "forward-looking" men without knowing that they are loyal sons of Wesley?

Only one thing occurred during the entire session which disquieted me and that was a move to reduce the apportionment to some of our institutions of learning, and this in the face of the fact that our State was never more prosperous, and also when our membership had been increased by several thousands. It is painful to me to see a brother vote against an assessment made in the interest of a neighbor school, while he votes for the assessment intended for his home school. Fort Worth and Dallas cannot afford to be rivals in any offensive sense. Methodist preachers and laymen must not be provincial, but cosmopolitan. We are fortunate

in Texas to have our schools presided over by men so broad and catholic-spirited as to endeavor to steer them off the breakers of partisan preferences. Christian education, next to missions, is the foremost interest affecting the progress of the Church of God. Jesus, the Christ, came not only preaching, but teaching as well.

With both of our young universities needing five million dollars each, what remains to be done but to let the impact of the great Pauline argument rest down upon the hearts of our people, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." A man who knows the grace will give the gold.

JOHN FREEMAN NEAL.  
Concan, Texas.

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

Of all the joyous festivals during the year, Christmas is the king. Christmas, therefore, takes rank above all the sacred festivals. It is interwoven with the most devout Christian thought and with family life throughout Christendom. It is the season of gifts and glad greetings; and he must be a lonely creature who has no one to wish him a "Merry Christmas."—Theodore L. Cuyler.

## GALLSTONES

May Be Cured at Home Now Without Operating.

Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is used and recommended by the World's highest Medical Authorities. It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the expenses and dangers of an operation.

The American Journal of Clinical Medicine says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large proportion of cases unsuspected Gallstones will be found to be the cause of the indigestion." If you have a Bad Stomach, Gaseous Pains, Colic Spells, Belching, Bloating, Indigestion, Biliousness, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, burning, biting, boring sensation or pains in the Stomach, Right Side, Back or Under the Shoulders, Appendicitis or Gallstones, write today to the Gallstone Remedy Co., Dept. E-93, 219 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

STATEMENT OF THE CONDITION OF THE AMERICAN EXCHANGE NATIONAL BANK

OF DALLAS, TEXAS Made to the Comptroller of the Currency at the Close of Business November 17th, 1916.

Table with columns for RESOURCES, LIABILITIES, and DEPOSITS. Includes items like Loans and Discounts, United States Bonds, Capital Stock, and Total assets/liabilities.

THE STATE OF TEXAS, County of Dallas. I, G. H. PITTMAN, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

G. H. PITTMAN, Cashier. Sworn to and subscribed before me this 21st day of Nov., 1916. SAM TURNER, Notary Public, Dallas County, Texas.

- Directors: EDGAR L. FLIPPEN, G. W. OWENS, A. A. JACKSON, C. W. HOBSON, W. C. CONNOR, J. D. PADGITT. M. N. BAKER, L. BLAYLOCK, SAM P. COCHRAN, HENRY C. COKE, W. C. CONNOR, S. G. DAVIS, EDGAR L. FLIPPEN, E. H. R. GREEN, C. W. HOBSON, A. A. JACKSON, E. M. KAHN, LOUIS LIPSITZ, J. H. McDONOUGH, EDW. T. MOORE, H. A. OLMSTED, G. W. OWENS, J. D. PADGITT, H. J. PETTINGILL, CHAS. H. PLATTER, ELI L. SANGER, W. H. THOMAS, L. S. THORNE, ROYAL A. FERRIS, C. C. SLAUGHTER, E. M. REARDON, E. J. GANNON, JNO. N. SIMPSON, A. V. LANE, NATHAN ADAMS.

The Personal Touch. Between our depositors and ourselves exists an intimate, personal bond of confidence and co-operation. Security National Bank. Capital and Surplus \$2,000,000.00. Resources over 18,500,000.00. The Bank of Personal Service.

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.

STEGER—Gus F. Steger was born in Moscow, Tennessee, in 1856. He moved to Bonham, Texas, where he resided for twenty-five years. Early on the morning of November 28, 1916, his earthly life ended and the life beyond began. Gus Steger was a quiet, faithful, dependable, good man. He loved his Church to which he was ever faithful. He was devoted to his family and delighted in ministering to their comfort. His wife, one son and four daughters survive him. The funeral services at the First Methodist Church were largely attended. His life was so closely identified with the business life and Church life of our little city that he had a host of warm personal friends. The writer was assisted by Rev. W. T. Whiteside, Rev. J. R. Wages and Rev. E. W. Williams. All who knew Brother Steger unite in saying that a good and useful man has gone on before. The family will treasure the memory of his virtues and will strive to emulate his example. Only a little while and the faithful ones will be gathered in that bright home where partings are unknown. May our heavenly Father bless the bereaved. His pastor, W. L. TITTLE.

BROWN—On Tuesday morning, November 21, just as the god of day gained the victory over earth's darkness, death released the soul of little Vaughn Dayne Brown and she went home to God, there to join the angel choir and now beckons with her little white hands to mother and father and to those who loved her here. Vaughn Dayne was born July 3, 1914, and was the only daughter of Mr. and Mrs. A. N. Brown, of Troy, Texas. She was taken sick November 4, and for seventeen days love and skill battled with the grim reaper, death. All that loving hands, both of loved ones and friends and skilled attendance of physicians and nurses, could do were done to stay the dread messenger, but no! She was one of God's most precious and perfect flowers, lent to us for this short time to adorn her home and to point her loved ones to that "Home beyond the skies, where sickness and sorrow nor death cannot enter." All the flowers of earth are our heavenly Father's and he plucketh one wherever he will. So look up, father and mother; your baby girl has only gone on before and waits to greet you in that land of pure delight. Our Father knows best and doeth all things well. It was just such a little Vaughn Dayne that caused Jesus to say, "Suffer little children to come unto me; for of such is the kingdom of heaven." Death is mysterious and we cannot understand why we were forced to give up this little treasure; why the mother's and father's heart and home were made desolate and sad beyond words to express, but we do know that heaven is more real and we are bound by one more tie to that "great white throne around the throne." This little life, though short upon earth, was not spent in vain. Every one who came in contact with this bright, loving and lovable little spirit was made the better by the association. She was one of the brightest, sweetest babies we have ever known and her father's and mother's hearts were completely wrapped up in her little life and their hearts have been sorely wrung and their lives desolated by their great loss, but look up, dear ones; little Vaughn Dayne is not dead—she has only gone on before, where she will wait to greet you in her home beyond the skies, where there will be no more pain, death, nor parting. When your life's work is over here your baby girl will be waiting for mamma and papa, and with our Redeemer, will be the first to greet you on that happy golden shore. Her aunty, MRS. J. N. McCAIN.

BIRDWELL—Rev. Russell Jones Birdwell was born in Dallas County, Texas, November 6, 1876. He was converted early in life and united with the M. E. Church, South. He felt the call to preach and was granted license in the month of November, 1893; supplied Beaumont Station in the East Texas Conference and was admitted on trial in the East Texas Conference in the fall of 1894; was appointed to Orange, and after a successful pastorate there was transferred to the Northwest Texas Conference. In that conference he served Comanche and Coleman. He was married to Miss Leola M. Mitcham at Malakoff, Texas, September 14, 1898. In the pastoral charges Brother Birdwell served he was successful as a winner of souls. He was strongly impressed to go into the evangelistic work and entered actively into that work on November 14, 1904. He held many meetings and succeeded in winning hundreds to faith in Christ. He had a great influence with men and in his special services for men usually held at 11 o'clock on Sunday, he was instrumental in influencing both old and young men to give themselves to the Master. His heart went out to the poor. The writer remembers a meeting in which the freewill offering for Brother Birdwell was a spontaneous expression of love for the preacher. On Monday morning Brother Birdwell, in company with the pastor, went out and hunted up the poor of the town and left a generous share of his offering with them. About eight or nine years ago Brother Birdwell was stricken with tuberculosis and was forced to give up his work. He lived at Del Rio and San Antonio for a time and improved in health. He went into real estate and insurance business for a livelihood and as a business man was a success. He finally moved to San Angelo. The writer talked with him often. He loved the ministry and his only sadness grew out of his enforced retirement from his loved employ. He was stricken this year with an acute disorder of the liver and went to Battle Creek, Michigan, for treatment. He died in Miller County, Arkansas, near Texarkana, June 20, 1916, while on his way home from Battle Creek. His wife and four children—Mary, Russell, Dorothy and Ruth—survive him. The writer conducted the funeral service at San Angelo, in the presence of a large congregation of relatives and friends. He was a devoted and loving husband and father, a true friend and neighbor, a successful business man, a consecrated minister of the gospel and many will rise up at the last day and call him blessed. F. B. BUCHANAN.

Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh. Established 1879. It is a simple, safe, effective and drugless treatment. Vapo-Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 37 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS THE VAPO-CRESOLINE CO., 62 Cortland Street, New York or Learning-Biles Building, Montreal, Canada.

TAIT—Carral Harris, son of Mr. and Mrs. H. E. Tait, was born July 26, 1914; died November 28, 1916, at 3:15. He was the joy and light of the home. He was the pet of the entire family and loved by all who met his sunny face. He will be missed, O so much, even though his stay among us was short. To his loved ones heaven will be sweeter because of his being there. Loved ones, weep not because of the transplanting of this flower. He has gone on to the Father's house and will meet you at the gate to bid you welcome. May our good, heavenly Father so guide your footsteps along the pathway of life that you may find your way to this heavenly home and be a reunited and unbroken family. W. A. CRAVEN.

STOCKTON—Austin Ward Stockton was born in Grant County, Arkansas, September 22, 1880; died at Polytechnic, Texas, November 27, 1916. He was converted at Witerock, Texas, and joined the Methodist Church when fourteen years of age. In 1901 he married Miss Elsie Simmons, who, together with four children, survive him. He was a member of the Masonic Order and also a Woodman of the World. All who knew him esteemed him as a man of truest worth and here in the local Church, where he held his membership, and in the community he leaves a host of friends whose lives have been made sad by reason of death. To his aged father and mother, wife and children the sympathies of the entire community go out and with these will be many others who have known them years ago in Arkansas. The remains were buried in Glenwood Cemetery, Ft. Worth, Texas. EUGENE B. HAWK, P. C.

SAPP—Enoch Jefferson Sapp, youngest child of Brother and Sister Harrison Sapp, of China Springs community, McLennan County, Texas, was born December 23, 1897; departed this life January 15, 1916, after an illness of two weeks with that dreaded disease, pneumonia. Enoch had been a good, obedient boy to parents, but had made no public profession of religion until his last sickness. His was a triumphant death. He said Jesus had promised him a home in heaven and exhorted all the family to meet him there. He told the doctor he had been sending for him, and he had been nice and kind to him, but now, after tomorrow, you will have to come to me. Dear Brother and Sister Sapp and children, weep not; you can live with Enoch in heaven, where there is no more parting. One that loved the family, their pastor of ten years ago, J. W. BOWDEN.

JOHNSTON—Miss Lois Johnston, daughter of Dr. and Mrs. R. S. Johnston, formerly of Mexia, but now of Orange, died at Beaumont, after an operation for appendicitis, October 17, 1916. Miss Lois was born in March, 1899, at Mexia. Rev. Sam R. Hay baptized her in infancy. In early childhood she joined the Methodist Church and was intensely religious and very active in her Christian duties. During the Coale meeting at Mexia last year she consecrated her beautiful life for medical missionary work in the foreign field. She graduated from the Mexia High School last year and started at once the study of medicine with her father at her home at Orange. During the summer she was troubled several times with appendicitis and at the advice of physicians had an operation which was seemingly a success, but later it proved that another was necessary. From this she never rallied. She was buried from the Mexia Methodist Church, the High School attending in a body. Amid many tears and banks of fragrant flowers and hosts of friends her pastor spoke of her beautiful Christian life, her devotion and her loyalty to her Church and to her Lord. We cannot understand nor know the reason why so beautiful a life with such a lofty aim is taken away at such an age. There is the blessed hope down deep in the heart of every believer that "some day we shall know and understand."—Mexia Evening News.

- Houston District—First Round. Seabrook, Dec. 24. McKee Street, Dec. 24, night. Katy, Dec. 31. Grace, Dec. 31, night. Alvin, Jan. 3, night. Brazoria, Jan. 7. Angleton, Jan. 7, night. Trinity, Jan. 8, night. McAsian, Jan. 10, night. Cedar Bayou, Jan. 14. Washington Street, Jan. 14, night. Woodland Heights, Jan. 16, night. Tabernacle, Jan. 17, night. Freeport, Jan. 21. First Church, Galveston, Jan. 22, night. Thirty-Third Street, Jan. 23, night. Pasadena, Jan. 24, night. Texas City, Jan. 28. League City, Jan. 28, night. Harrisburg, Feb. 4. West End, Feb. 4, night. Humble, Feb. 11. First Church, Houston, Feb. 12, night. St. Paul's, Feb. 13, night.

To all the pastors of Houston District: Please clip this round for future reference, as it will not appear again in the Advocate. R. W. ADAMS, P. E.

- Cleburne District—First Round. (In Part.) Main Street, Dec. 3. Brazos Avenue, Dec. 10. Anglin Street, Dec. 10. Venus, Dec. 17. Alvarado, Dec. 17. Joshua, Dec. 20. Burleson, Dec. 24. Godley and Cresson, Dec. 27. Barnesville, Dec. 30, 31. Grandview, Dec. 31. W. L. NELMS, P. E.

# Dr. Price's CREAM BAKING POWDER

**Sixty Years the Standard**  
**No Alum—No Phosphate**

### PERSONALS.

Brothers J. O. Nicholson and Davidson, two of Greenville's good laymen, were pleasant callers this week.

Mrs. L. L. Naugle, widow of the late Rev. L. L. Naugle, and her daughter, Mrs. Ford, were among our callers this week.

Rev. T. M. Kirk, of Crandall, is in the third year of his pastorate. We were delighted to see him in our office this week.

Rev. Geo. H. Adams, of the North Texas Conference, has gone to Corpus Christi to stay for a while with his daughter, Mrs. J. C. Tucker.

Rev. D. F. Fuller, of Wylie, was a pleasant caller the past week. He is on his second year at Wylie and expects to even improve on the past year. Everything is in fine shape.

Rev. J. W. Fort, of Corsicana, was in Dallas attending the State meeting on evangelism and called on the Advocate. He is on his fourth year and has had the greatest reception of the four years.

Rev. C. M. Rabe, of our West End Church, San Antonio, preached the union Thanksgiving sermon at Travis Park on Thanksgiving Day. The San Antonio Express speaks kindly of his thoughtful sermon.

The editor has returned from his visit to St. Louis where he attended the Federal Council of Churches. He now hopes to give attention to kind correspondents who are awaiting answers to their letters.

Rev. H. B. Smith, of Rockdale, was in Dallas last week looking after the minutes of his conference, of which he is editor, and called to see us. He is on his second year at Rockdale and his charge is in fine shape.

Mr. John T. Jones, of Garland, and Mrs. T. F. Nash, of Dallas, were married at the latter's home Sunday, December 3, the editor of the Advocate officiating. We wish for these friends the fullest happiness.

The Hot Springs New Era speaks kindly of Rev. Theodore Copeland's pastorate at Central Church in its city and regrets his removal to another charge. We wish for Brother Copeland success in his new field.

Rev. J. W. Bergin, of First Church, Temple, was the preacher at the union Thanksgiving services held at the Grace Presbyterian Church of Temple on Thanksgiving Day. A local paper pays a high tribute to his sermon.

Jesse S. Brooks, who had lived all his life of nearly eighty years a devout member of the Methodist Church at Cedar Bayou Station, died December 8, 1916. Funeral services were conducted by the pastor, Rev. I. B. Manly.

Dr. and Mrs. John W. Vaughan, of St. Louis, former parishioners of ours, brought us under obligations for their kindness during our stay in their city. Mrs. Vaughan is a native Texan, the daughter of one of our noble families in Austin.

Rev. R. A. Burroughs, of the Orphanage, Waco, and his daughter, Mrs. Burbanks, were callers at the Advocate office this week. Brother Burroughs is planning, with the help of Texas Methodists, to give the orphans a good Christmas.

Dr. O. E. Goddard, Galveston, has been elected editor for the Evangelistic Page in the Advocate. He will tell of the plans for the Evangelistic Campaign in Texas for the year. We welcome Dr. Goddard to our columns and expect great things of him.

Dean Hoyt M. Dobbs and Vice-President C. S. Wright visited the Arkansas Conferences in the interest of Southern Methodist University. They report a delightful visit and the most cordial co-operation of our brethren in Arkansas. The Arkansas Conferences both endorsed the selec-

tion of trustees from their territory for S. M. U. and will endow a chair in its School of Theology. With co-operation of this character Southern Methodist University is destined to be an institution of which the South will be proud.

Secretary John F. Moore of the Railroad Department of the International Committee of the Young Men's Christian Association, New York, writes us that the Continental Membership Campaign among railroad men has netted 38,223 new members. Excellent!

Rev. Hubert D. Knickerbocker, of First Church, Houston, remembers the editor with the price of a Christmas turkey and "fixin's." We appreciate this kindly token of love and wish for our brother and his loved ones a Merry Christmas and a Happy New Year.

Geo. F. Lupton, General Passenger Agent of the San Antonio and Aransas Pass Railway, was a pleasant visitor to the Advocate office last week. Mr. Lupton is a fine type of the Christian gentleman and his visits to the Advocate office are altogether too infrequent.

We are delighted to hear of the strenuous campaign in Travis County for local option. The list of the various committees presents names which we long have loved. The editor will spend the coming Sunday in Austin and will be glad to render whatever service he can.

Rev. W. L. Broome, of Bristow, Okla., made his first visit to Texas last week and the Advocate force were glad to see him. Among other things he saw in Dallas was his first sight of a saloon since he was a small boy. We hope on his next trip he will not find them in Texas.

Rev. E. F. Brown, of Chico, is on his second year. Good congregations have greeted him, an old debt has been paid, the parsonage has been papered and new art squares bought for it. The Sunday School is better than usual and the Church is wide-awake. We appreciate a call from him.

Dr. John M. Moore, of Nashville, and the editor of the Advocate were guests of Mr. Murray Carleton at the Westmoreland Hotel during their recent visit to St. Louis. Brother Carleton was out of the city during the meeting of the Federal Council. He is one of St. Louis' great laymen.

The noble young son of Rev. J. H. Groseclose, presiding elder of the San Antonio District, was in Terrill School, Dallas, just one week when he was taken sick. He is now with his parents in San Antonio, having undergone an operation for abscess in his back. He is now doing well and we hope for him a speedy recovery.

Brother W. C. Everett writes us that the Centenary Committee, whose duty it is to prepare suitable programs for the observance of the Centenary of the planting of Methodism in Texas, will meet in the Publishing House, Dallas, January 10, at 10 o'clock. This is an important committee. Texas Methodism expects much from it.

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Conference Claimants of the Methodist Episcopal Church, paid us a visit this week. Seven million dollars have been secured during the past few years for the conference claimants of our sister Church. This fact speaks volumes as to the efficiency of this good and great man.

### THANKS FROM THE ORPHANAGE.

We want to thank all the good people who so kindly remembered the Orphanage on Thanksgiving. We received a liberal response to our re-

quest and this certainly did encourage us. There were dry goods, clothes, canned goods, preserves, the lasses and 'tatoes we asked for especially, and many other things besides the money sent. It was the most abundant Thanksgiving shower the Orphanage has had since we came here. And didn't it make our hearts glad! What a great blessing to have such good, generous friends! You cannot realize how very much we thank each and every one who remembered us. The children were so happy and enjoyed a bountiful Thanksgiving feast. This would hardly have been possible without your help. And many of the other gifts will bless us for some time to come. Our Thanksgiving season was most joyous and felt that we should indeed "give thanks unto the Lord, for he is good; for his mercy endureth forever."  
R. A. BURROUGHS.

### EXTENSION COURSES IN S. M. U.

These courses begin with the winter term in January and continue until June. The classes meet at the University each Tuesday at 10:15 a. m. and close at 3 p. m. with an intermission for lunch. They are offered especially for pastors, but others may take them.

Having been requested by the Extension Class for the last session to report these courses through the Advocate it is my pleasure to bear testimony to their great value. Our Methodist preachers are exceedingly fortunate in having the Summer School of Theology at Georgetown and these Extension Courses in the Theological School at S. M. U.

Following are the Extension courses offered for this year:

- "The History of our Bible," Prof. Holt.
- "The Efficient Church," Prof. Kern.
- "Apocalyptic Literature," Prof. Seay.
- "Adolescence and Religious Development," Prof. Kilgore.

These courses are superior even to the courses given last year. Every pastor who realizes the necessity for continuous study and for growing equipment for an effective ministry will do well to attend these classes.

They are well suited to the needs of experienced pastors seeking greater efficiency in the ministry. However, younger pastors and those who are not graduates will take them with great profit.

This is a great opportunity for all preachers within one hundred miles, or more, who can spend one day a week at the University. To seize this opportunity will mean a more successful ministry.  
GID J. BRYAN.

### PUBLISHERS' DEPARTMENT.

We have had in hand for something over two weeks copies of the North Texas Conference minutes. We extend thanks to the Secretary, Rev. R. G. Mood.

The Minutes of the Texas Conference were mailed last week and we thank the editor, Rev. H. B. Smith, for copies received at the Advocate office.

The East Oklahoma Conference Minutes are on our desk and we extend thanks and congratulations to the Secretary, Rev. W. L. Broome.

Rev. A. D. Porter, of Cleburne, states that the Central Texas Conference Minutes will be sent out this week. We are anxiously waiting that great issue.

Rev. W. H. Keener, of Midway charge, Georgetown District, sends four new subscribers and writes: "I will double the list on my charge without a struggle."

I am planning to make a special effort to induce our Methodist people to take the Advocate where they are not now reading it.  
J. E. TIGER,  
P. E. Creek District.

**Comfort**  
If you can't be comfortable in a car—what's the use of owning it?  
Because comfort is so important we make the seat and back cushions unusually deep and we double deck the springs inside, and put in plenty of springy curled hair.  
The car's spring suspension also adds much.

**Test its comfort**  
Let us demonstrate  
"Six-60"—\$1475  
120" wheelbase, 4" tires  
"Six-40" \$1275  
125" wheelbase, 4 1/4" tires  
RAY-ROSE CO.  
Distributors  
J. V. Hardy, Sales Manager  
1715-17 Commerce Street  
Dallas, Texas  
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All prices f.o.b. Jackson, Michigan

# Holiday Excursions

Via

**TO ALL POINTS IN TEXAS**  
Tickets will be on Sale  
Dec. 15, 16, 17, 18, 19, 20, 21,  
22, 23, 24, 25, 26, 31 and Jan. 1  
RETURN LIMIT JAN. 5, 1917

**TO ALL POINTS IN LOUISIANA**  
Tickets will be on Sale  
Dec. 21, 22, 23, 24, 25, 30, 31  
RETURN LIMIT  
Jan. 7, 1917

**Ask Us**  
C. P. FEGAN, D. P. & T. A.,  
City Ticket Office  
1410 Main Street

# San Antonio Female College

The first half school year of this institution is closing very successfully in all respects. January 4th the girls will return for the second half year. It is a good time for new pupils to enter.

Remember:—1. The charges are very moderate.  
2. The University accepts all our work.  
3. Piano, Vocal, Expression, Art and Violin under specialists.

Dr. S. Petrie of Floresville (R. No. 3) writes: "I am more than satisfied with what S. A. F. C. has done for my daughter and I do not hesitate to say so in any company."  
Miss Jewyl Booth writes: "S. A. F. C. will always be for me the best school in the world for girls."  
Freshman and Sophomore years of College, and also full High School Course.  
Write J. E. HARRISON, R. 8, Box 26, San Antonio, Texas.

I am confident that our editor has but cosmopolitan. We are fortunate copy of their GALL-TONE BOOK.