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A REINFORCED MINISTRY.

THE Christian ministry of no other age was ever in need of spiritual reinforcement quite so much as the ministry of today. The task of the Christian preacher was never quite so difficult as now.

There are not a few writers who tell us that when the history of the nineteenth century is properly written, it will be seen that no other period ever subjected Christianity to so severe a strain.

Historical criticism has disturbed the views of many concerning the Bible. Science has changed our whole attitude toward nature. Philosophy has introduced many vexing problems concerning life.

The printing press and the forum have transmitted to great masses of mankind as uncertainties many things once steadfastly believed.

Indifference to the Christian Church upon the part of vast numbers can not be concealed. Hostility to the Christian Church upon the part of other large numbers cannot be denied.

The staggering European struggle in which professedly Christian nations are at each other's throats and tearing at each other's hearts has put to severe test our faith in the moral order of the world.

The morally backward nations of the earth are confused by the humiliating spectacle of professedly Christian peoples at war.

Moral reactionaries in our States and cities win back from us today the ground won from them yesterday. Municipal governments cleansed from corruption and graft yesterday return to their wallowing today.

Large sections of the commercial world have lost all sense of values. Mammon is exalted above manhood, coin is put above character.

Business has the appearance of a huge contest of selfishness. The commercially fit survive, bankruptcy takes the rest.

Added to all this, Christianity is an "alien" in the world. Its spirit is not of this world. It cannot win by force or diplomacy. It runs counter to earthly passions and earthly aims.

What serious-minded minister of the gospel has not felt the truth of these statements? And in moments of depression and confusion who among us has not half wished that he were rid of his task?

We have written thus strongly in order that with equal emphasis we may speak of the spiritual reinforcements within reach of the Christian minister who will avail himself of them. If the task is superhuman, so also is the proffered help.

The underlying idea of the Holy Spirit's ministry is that of reinforcement. He is the great Paraclete. The very name breathes the idea of help. Paracletos means called to one's aid. Para=beside; kaleo=to call.

We speak of the Holy Spirit as Com-

forter. And Comforter He is. Comfort, to make strong together. Con=together, fortis=strong. The Holy Comforter makes us strong together with Himself.

A ministry thus reinforced has been equal to its superhuman task in every age of the world. Struggling with Judaism and skepticism and Roman imperialism the early Christian ministry, strengthened in mind, cheered and encouraged in times of danger and difficulty, was equal to its task.

Struggling with the rationalism and the ritualism of their day John and Charles Wesley, Whitefield and the rest, divinely reinforced for their superhuman task, are the names which will live longest in English history.

The superhuman task of our day, demanding for its performance superhuman energy, shall not discourage us. Our ministry may be a reinforced ministry. There is One called to our aid, making us strong together with his own divine self.

THE PREACHING FOR THE TIMES.

WE hear much of preaching for the times. Much is spoken and written about the kind of preaching needed for our day. The social message of the gospels is perhaps most spoken of as the message for our times. The social teachings of Jesus are perhaps oftenest recommended as the needed staple of modern preaching.

The preacher is likewise urged to enter upon the work of prophetic reform. He is told to get his inspiration from the prophets of the Old Testament rather than from the Apostles of the New Testament.

The preacher is told of the "new" evangelism, and numbers of books pour from the press descriptive of methods needed for our times.

We do not deny that the preacher ought to be familiar with his times. The literature of his times, the science of his times, the politics of his times, the commerce of his times, the philosophy of his times—these and a hundred other things the preacher ought to know fairly well. And to equip him thus is, in part, the purpose of our schools.

Nor do we deny that the preacher ought to speak in the language of his times. The men of his generation ought to hear him in their own tongues. Paul spoke to the Athenians in the language of one of their own poets. If the preacher's language can be flavored now and then with the language of the poetry, the history, the science and the philosophy of his times, he is the more likely to be heard.

We do deny, however, that the fundamental need of the twentieth century is in any wise different from that of the first, or the second, or any other century of the Christian era.

We do affirm with all the earnestness of our nature that the sole criterion of what

we should preach for any age is the message which the great Helper, the Holy Spirit, will reinforce and apply. If we shall have a reinforced ministry, it will be when our message coincides with His message to the world and when our ministry conforms in scope and aim to his blessed ministry in the earth.

It matters not what learned theologians, or scientists, or reformers may advise; there is only one criterion of the message we shall give to our age, and that criterion is the one here given.

The mission of the Holy Spirit is to interpret, apply and perfect the work of Christ. The words of Christ himself, found in John 14-16, clearly define the ministry of the Spirit. And the theme of that holy ministry is Christ.

The reinforcement of the Holy Spirit, therefore, can be depended on in so far as we preach the things of Christ, his words, his personality and his works. There is a Holy One who comes to our aid and who stands by our side as we proclaim Christ. There is a Holy Personality who makes us strong together with Himself as the staple of our preaching is Christ.

What was the theme of the Wesleys? The words, the works, the person of Christ. Wherein lay the power of the Wesleys? In the unseen Helper who stood by them, who cheered them, who filled them, and who made their words quick and powerful, sharper even than any earthly sword.

What, then, shall be the capital theme of any ministry which shall command the unearthly reinforcement of the Holy Spirit? Christ, Christ, Christ!

Men of God, was there ever a day so propitious for the preaching of Christ? Historical criticism has made resplendent his personality. Christ as he was and as he lived is known to this generation as to no other generation in history. And by whom is the character of Christ not revered? What son of toil amid his imprecations upon the Church does not praise the character of the Christ? Never in the world's history has there been a moment so favorable for the preaching of Christ, and never a moment when such preaching was more sadly needed.

WHEN THE PULPIT IS AN IMPERTINENCE.

ONE of the most stimulating books on preaching in recent years is "The Preacher, His Life and Work," by Dr. J. H. Jowett. The contents of the book were delivered as lectures before the students of Yale in 1912.

"The Preacher, His Life and Work" is one book which ought to be taken from the shelf and re-digested at least once every year. No preacher should let a twelve months pass in his ministry without the re-reading of this monumental and thought-provoking book.

In his lecture on "The Preacher and His Study," the author makes use of this striking sentence: "If the study is a lounge the pulpit will be an impertinence."

No Church earlier recognized that her pulpits would be things of little value without painstaking, systematic study upon the part of her preachers than did our Methodism. Her founder himself was an accomplished student, a tireless learner to the very day of his death.

One of the early tasks of Methodism was to supply her preachers with courses of study. The great minds of the Church were set to work in the production of books and treatises for the mastery of her preachers. The sermons of John Wesley, the hymns of Charles Wesley, the Institutes of Watson, the "Checks" of Fletcher were quickly given to the men who were to be the makers of Methodism.

Methodism continues her practice of intellectual discipline for her preachers. She prescribes studies for those who are admitted on trial. She prescribes studies for those who remain on trial. Those who are admitted into full connection with the Annual Conferences are required to continue and pass upon their studies for two additional years.

Methodism insists upon study to the end of life by recommending steadily subjects for the study of those who have finished their four years in the conference courses of study.

"Not before the committee" is a distressing answer to the call of any undergraduate's name. This answer means simply that his study has been a lounge. Not in every case, possibly; but certainly in most cases.

How can such a man grow even in grace? Are not growth in grace and growth in knowledge inseparable parts of the same spiritual process? Is not growth in knowledge largely the measure of one's growth in grace? Did the apostle separate these in his exhortation to the Christians of his day?

The genesis of what we are in our characters is our thinking. Thoughts are the first things in any spiritual history. It was Taylor's "Holy Living and Dying" which first turned John Wesley's life toward the Christian ministry.

The undergraduates in our ministry neglect "Personal Salvation," "The Tongue of Fire" and the rest at their own spiritual peril.

Moreover, no other day in history has assessed so severely the pulpit of the preacher whose study is a lounge as this very day in which we live. The preacher careless of his studies may be fluent of speech, he may be graceful in the pulpit, he may be affable in the homes of his people, but he is "empty and bleached" in the holiest ministrations of his office. And sooner or later his pulpit despite his social graces will be assessed at its real value—an impertinence.

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A PASTORAL ADDRESS BY THE BISHOPS

Dearly Beloved Preachers and Laymen of the Methodist Episcopal Church, South. The late semi-annual meeting of the College of Bishops devoted the entire session to considering the spiritual needs of our beloved church and authorized the preparation of a Pastoral Address by the Senior Bishop. We were confronted by a startling world war, with the arrest of civilization and the serious discounting of our Christianity, with all the combatants save one professing our holy religion. Never in human history have so many been engaged in deadly combat, with the slain in battle actually numbered in millions, to say nothing of other millions of wounded and fever-stricken wasting in hospitals. All the appliances of our civilization are now being employed to take human life, whether on land or sea, or beneath the water, or in the air, not only deadly weapons formed to carry missiles of destruction, but hand grenades and deadly gases and liquid fire and highly charged wire entanglements are torturing men to death after ruthlessly destroying their finest works of architecture erected for places of Christian worship. The multiplied billions of war debts promise to arrest our civilization for a century, while the bitter hate engendered is making men unmindful of a common humanity. The inevitable effect of certain economic laws involves our own land in the world-wide war and its effects, although happily our nation may escape its actual atrocities, save so far as innocent travelers become the victims of submarines destroying the carriers of commerce upon the high seas. Never were our missionaries more needed to preach the gospel of peace in heathen lands than when the Prince of Peace is so misrepresented by professed Christians engaged in barbaric war on the battlefields of the world, involving all of the five continents in the call to arms.

All this is, however, not a reason for despair, but rather a challenge to faith, as a hundred years ago the French Revolution and the Napoleonic wars, which laid Europe in waste, were immediately followed by the founding of the world's greatest missionary and Bible societies in England and America, which for a century have been growing in power and achievements, the mightiest agencies for the conversion of the world. The answer of faith was given in twenty-five years of the greatest equipment for the extension of the kingdom of our Lord following the period of the greatest waste of human life and resources, until now, in human history, the Christian Church came to itself when Satan seemed most defiant and even triumphant. Our challenge now is to gird ourselves for new and greater efforts as we sow the seeds of the kingdom in the furrows of revolutions. The Son of God is leading a mightier army than all the militant forces of the world. By this sign we conquer as we give us never before for the spread of our gospel in all the world, and see the heathen nations beading before the God we love.

We are reminded that before our next meeting we are called to celebrate the centennial of the triumphant close of the heroic life of Bishop Francis Asbury, who in 1816 laid down his life at the head of 700 itinerant preachers and 211,000 Methodists, having preached in our land 16,000 sermons, held 224 conferences and ordained over 1000 preachers. Reared in Staffordshire, England, where Charles Wesley distinguished the houses of Methodists by the marks of mob violence, Asbury gave forty-five years of his life in planting Methodism in America, its most fruitful field. At a time when British Methodism seemed arrested by controversy, the call to America was sounded out by John Wesley at Bristol, and two young men volunteered for service. After fifty stormy days upon the Atlantic, Asbury gave himself to his new field, never to return. Loyal to the land of his adoption during all the American Revolution, he was among the first to pledge his prayers to Washington in behalf of the new country to which he had given his life and apostolic labors. It is ours to recall and make even more effective his ministry of a century ago as we address ourselves to the work demanded of Methodism, following another crisis in the history of the race.

Bishop Asbury, although founding the first Sunday School in America in 1786, did most of his preaching to adults who had been much neglected. Population was sparse in his day, single commonwealths now numbering as much as the whole population of the country then, and even twice as great in some instances. It required a wide reach of "gospel-ranging," as

Whitefield called it, to gather in the 200,000 souls that made our American census a hundred years ago. Collections for missions were few and feeble and the spirit of connectionalism was weak. Now Methodism in America has 6,000,000 in her Sunday Schools alone, from whom come nearly ninety per cent of her Church members. In a single branch of the Methodist Church in our land during the last eight years more than 1,100,000 Sunday School scholars have been converted to Christ, and more than \$5,000,000 have been contributed by the Sunday Schools to missions and other benevolences. In our own Church we have 1,575,845 Sunday School scholars, an increase of 95,583 during the last year, but we still lack 457,164 in order that our Sunday School enrollment may equal our enrollment of Church members. We urge that diligent effort be made at once to fill this gap and that despite our growing membership (with a net gain last year of 36,132) we soon be able to report an equal Sunday School enrollment. This will mean the recovery of the thousands of adolescents who no longer attend, but who so greatly need the fostering care of the teacher as well as the pastor, as well as the addition of thousands of all ages who may thus be brought under the gracious influence of the study of the Holy Scriptures, which may make them wise unto salvation. The new definition of the Sunday School will thus be found in "the whole Church studying the Word of God." Then with a passion for souls on the part of pastors and teachers the annual increase of Church members should reach not less than 100,000. Less than this we dare not rest satisfied to achieve, and that would be less than a five per cent increase in our membership. Mr. Wesley was right when he said: "The future of Methodism depends on what we do for our children." The well-being of the child is the measure of the stability of both Church and State as well as of the family.

With the family as the unit of society we feel deeply concerned about family religion as seen in the diminishing number of family altars which pastoral fidelity reveals, and the consequent lessened religious activity of the heads of families and the neglected midweek services of the Church. The secular paper cannot supply the place in the home of the Church paper with its bulletins of advance and of victory from the front. Our official brethren are poorly equipped who do not take and read our religious papers. Our young need to know what the Church is doing of which they form a part. The fifteen per cent of our membership that are really doing the work of the Church are usually its reading members, who keep posted about the forward movements of the kingdom. We need to put more of our intellects into the work of the Lord who bids us love him with all the mind as well as all the heart and all the strength. All things are yours, if we use them for the extension of the kingdom. When all the people have a mind to work it is due to the knowledge of the needs of the work and the recognized and accepted call to service. The uninformed are the uninspired and the unwilling. Our Divine Lord must be Lord of all if he be Lord at all.

Our supreme duty as a Church is to obey the last command of our Lord to give the gospel to every creature. This means evangelism both at home and abroad. Nothing can take the place of the Lord's divinely appointed means for the world's conversion, the gospel that is the power of God unto salvation. The urgency of this command was never greater than now. All nations are ready to hear the gospel at our mouth, and the houses of worship are found too small everywhere to seat the people who are begging to be taught. Have we not come to the kingdom for such a time as this? The claims upon our means and service have grown with the terrible war now being waged. We are charged with extending the kingdom without frontiers. That kingdom is the only permanent kingdom, and it is ours to establish it in the earth. This is the only thing that is worth while and that challenges our constant faith and prayers and work.

Signed on behalf of the College of Bishops, EUGENE R. HENDRIX, Senior Bishop.

"Next to the wise Christian mother is the faithful preacher, and next to him the choice school teacher."

"If you are a member of the Church your best gifts should be employed for it. The institution to which you have pledged your vows has a right to your noblest efforts."



FIRST M. E. CHURCH, SOUTH, CORSICANA, TEXAS.

On yesterday, November 24, Bishop McCoy called to order the sixth session of the Central Texas Conference. Rev. J. W. Fort is the Conference Host and Corsicana is the place—the place called "The City of Roses." Methodism in that city keeps pace with the boundless enthusiasm of her citizenship. Central Texas Conference is row up to its eyes in a free-hearted hospitality that has always characterized the town where Uncle Abe and Aunt Liza live. The Central Texas Conference covers a territory perhaps the most populous in the State. While young in matter of name only, it stands historically alongside the Northwest Texas Conference. Last year at Hillsboro they reported 78,582 members and a per capita payment of 36 cents. They will not lower their record at the present session. The above beautiful building was built by Rev. M. S. Hotchkiss in 1898. The Church has been served by many strong preachers. During the past two years 360 people have joined the Church, a large majority of them on profession of faith. The Church was never more prosperous in its history. Among the former pastors are such men as Horace Bishop, J. R. Nelson, G. S. Wyatt, M. S. Hotchkiss, W. H. Vaughan, S. R. Hay, E. W. Solomon, Jas. Campbell, W. E. Boggs, Sam Barcus, C. R. Wright. Before these were R. C. Armstrong, Jas. Mackey, M. D. Fly, S. C. Littlepage, M. H. Wells, R. H. H. Burnett and many others. The records of the Church reach back to 1853 when S. S. Yarbrough was pastor. Among the members of the Church are many of the leading citizens of this city, and the Church is one of the largest and best in the Connection.



REV. J. W. FORT, Conference Host.

LAPSE IN HISTORY.

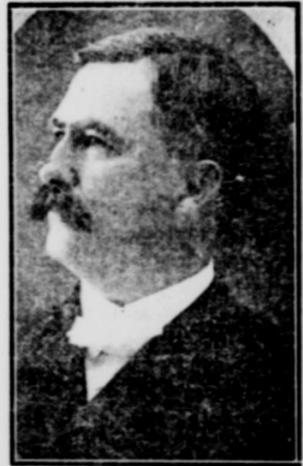
H. G. H.

I do not think A. H. Sutherland's late letter in the Advocate anent early work among Mexicans was unfortunate. It contained facts that were being overlooked and history that was being forgotten. I was along in those early days and took part in that work. The party who made the statement against which Sutherland entered a historical disclaimer simply did not know the part of the ground upon which he was standing and thought he was the first when he really and unknowingly was the fortieth or fiftieth. The brother from afar needed a few pages of history. He was innocent and meant to state facts. In truth, if not corrected, it was a reflection upon Brother Macune, for he himself had given the Gospel to those Mexicans and their neighbors before the arrival of newcomers. And then the letter of Sutherland called up a field of missionary labor among the Mexicans that was occupied before Brother Macune saw the light of day. No one brought in question work of American Bible Society. The man who claims to have done first things in Mexican missionary work must go

back to 1858, 1859, 1860, 1861—and then look at the great blaze along the pathway of 1871 and 1872 in this work. But it is all right, first, last and all the time.

When a brother, in the late West Texas Conference, said he had been informed that the first sermon preached in San Angelo was by a Presbyterian preacher in the back room of a saloon I wanted to point to the splendid memorial window to Andrew Jackson Potter, from which the face of that noble old frontier preacher looked down upon his assembled spiritual children and say, "There's the man!" To suggest, in this case, the value of original sources of information would be a little pert—and we beg pardon for the allusion.

But we must be allowed to step on the toes of Hon. Josephus Daniels in his piece of historical word-painting in paying a just tribute to Bishop A. W. Wilson in Trinity Methodist Episcopal Church, Baltimore, October 26, 1915, where Mr. Daniels says: speaking of John Wesley: "He was equally at home preaching to the Indians in the country around Savannah," etc. Truth to tell, John Wesley never preached to the Indians around Savannah; but that was not his fault. He went there to preach to them and to conduct some very rigid ritualistic Church of England services among the crowd of worldly men and a few women who had come over with James Oglethorpe. Mr. Wesley thought the simple-hearted red brother would gladly receive the Gospel message. The Indians had their camp just a piece up Savannah River. Mr. Wesley took his prayerbook and clerical robe and, with a man to paddle the canoe, started up the river to call the red brother to repentance. As they landed they were welcomed by a shower of arrows and yells of defiance. Mr. Wesley dropped his clerical robe and prayerbook and he and his companion dashed into their canoe and paddled down stream for their lives. This was Mr. Wesley's first attempt to explain to the red brother the mysteries of salvation. Then a deputation of Indians came down to see Gov. Oglethorpe about land rights and terms of peace. Mr. Wesley, through an interpreter, spoke a few words to them. They grunted a reply. The interpreter said: "Mr. Wesley, these Indians are lying to you." That was about his last attempt to reach the



REV. W. H. MATTHEWS, Presiding Elder.

souls of the red savages. As Mr. Wesley was returning home to England aboard ship he said: "I went to Georgia to convert the Indians, but who will convert me?" No doubt Bishop Wilson smiled when the distinguished Secretary of the Navy lapsed a little in history, for he said many fine things.

You think of your inability. It is said that not far away from the studios in Rome, during the days of Michelangelo, an imperfect block of marble stood. Many sculptors looked at it and thought nothing could be wrought from it. Michelangelo came and, with his great ability, took the stone, imperfect in the judgment of others, and from it carved an exquisite statue. My sister, my brother, remember that amid the imperfections of your nature, at the present time, no one can do for you what Jesus Christ can do. None can do what He is willing to do. None can do what He has done for others, and is now doing as He is standing, waiting knocking at the door of your heart and saying, "If you will only open the door and let me in, then I will sup with you and you will sup with me, and God's righteous peace will abide with you through time and eternity."—Rev. John R. Davies, D.D.

CAN MOB LAWLESSNESS IN THE SOUTH BE CURED?

By REV. C. M. BISHOP, D. D., Georgetown, Texas.

You and your readers may have taken note already of a movement started by a group of the presidents of Church colleges in Texas, the purpose of which is to carry forward a campaign for the suppression of mob-murder in the South. These gentlemen are not anxious to assume any responsibility in addition to those already resting upon them but they are convinced that somebody must sometime make a beginning in the way of organization if these outrageous violations of law are to be prevented from bringing our whole Southern life and civilization into disrepute; and they confess to some sense of special obligation to the community growing out of their relation to the youth of the land whose ideals and principles will so largely determine the civilization of the future. They are loyal and patriotic Southerners and are convinced that the manhood and womanhood of the South are quite strong enough to deal with this most difficult situation when once aroused to the shame of it and the danger with which it threatens not only our standing but also our character as a people.

We may as well acknowledge that this outbreak of lawlessness in the form of mob law is peculiarly a Southern sin. It is not unknown elsewhere in America. Some of the most brutal exhibitions of it have occurred in the North. And the conditions which have led to it, and which to some extent explain it, do not obtain in other sections of the country. But for the sake of our own self-respect we should not apologize for it any longer. Of about 3600 lynchings in this country since the year 1885, when the records first began to be kept, many more than 2900 have occurred in the South. That is to say that during the last thirty years in this Southland of ours men (and sometimes women) suspected of crime have been unlawfully and brutally put to death at the rate of nine or ten each month—one every three or four days. Some of the victims have been afterward shown to be innocent; only a comparatively small percentage of them were even charged with the unnameable crime which has sometimes (though falsely) been cited as justifying the summary execution of the beastly criminal by the mob. So far as I have been able to learn there has never been a single instance of the conviction and punishment of a person participating in one of these mob-murders. From these scenes of outrage thousands have gone away during these long years with the sneaking consciousness lodged forever in their hearts that they had shed human blood and taken human life in defiance of the law of the land. Tens of thousands have carried the memory of savage acts performed by others in which they themselves took some vengeful satisfaction; and most of the rest of us have been either indifferent or have dismissed the matter from our minds with only some expression of horror or occasional denunciation. Officers of the law have sometimes acted in hardly concealed co-operation with the leaders of the mob, and "leading citizens" have often encouraged the acts of lawlessness and later protected with their influence the law-breakers themselves.

This disrespect for the law and defiance of it, this lack of moral restraint and self-control, this justification of and complicity in acts of passionate revenge and savage cruelty will have as its inevitable consequence the degradation of our ideals of refinement as well as of social obligation, and it has already brought us into disgrace in the judgment of the civilized world. When the late Turkish ambassador withdrew in high dudgeon from his position as representative of his country in the United States last year he flouted this country in the most insulting language with its record of the lawless butchery of negro suspects. And his shameful charge was echoed throughout the world without any answer from us. There was too much of truth in it for us to do anything but blush and writhe under the infamy of it. God forgive us of the South, for it was chiefly our sin which this scornful Mohammedan accuser was laying bare to the world! But shall we not do the only thing that is left to us—in repentance toward God and in confession of our sin, which no terrible temptation can excuse, shall we not bravely undertake to cure this hideous moral disease which lurks in the very heart of our social life and will finally, if not estopped, destroy our moral and religious character as well as bring us into eternal infamy?

The agencies which must be used are those by which public opinion is chiefly affected in this country, name-

ly the press, the pulpit and the school. We will certainly have the assistance of the ablest members of the Southern press. But in the judgment of the writer this matter is of such a nature that it can only be radically dealt with by the instrumentalities of religion. The passion for revenge, the furious lack of self-control, the delight (even) in barbarous acts of cruelty which have been exhibited in many of these lynchings and which are coming more and more to be characteristic of them, are of the very essence of that "total depravity" of human nature in which most of us have at times been disposed to believe. Only a spiritual regeneration followed by the discipline of religious training in the things of the higher human life can effect a permanent cure of this social and moral disease. Hence we believe it is pre-eminently the work of the Church. The pulpit must cry out against this evil. The prophet of God must call to repentance and point out the way of reform. And here, we believe, is to be found a most important function of the Christian school. With all its efforts at the development of character and the training of the intellect and the culture of the soul carried forward under the influence of Christian ideals and under the motives of Christian service, surely here we can develop the men and women whose unselfishness of purpose, whose refinement of conduct and whose strength of leadership will contribute in a decisive way to the ultimate redemption of our people from the selfish indifference and moral stupidity which have made these crimes not only possible in the past but almost a customary expression of the underlying character of a vast number of our people.

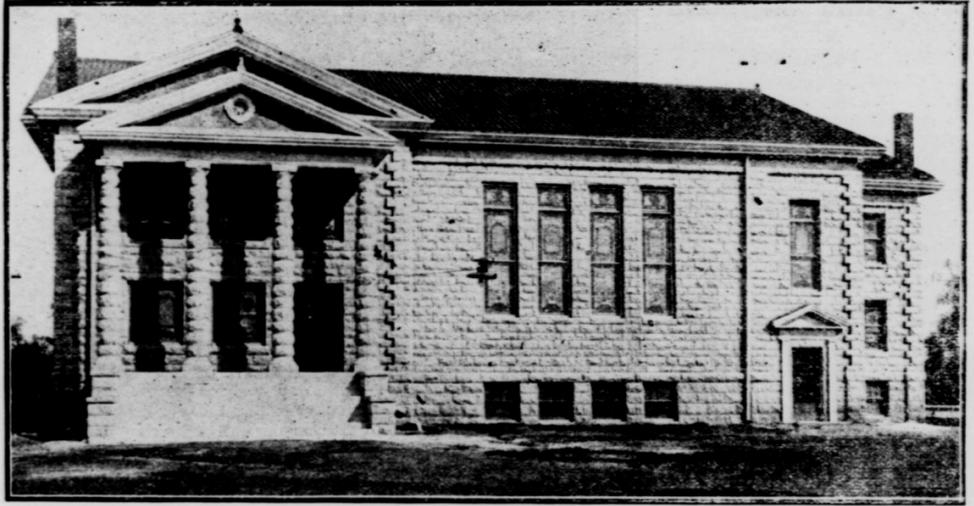
Our State educational institutions are seeking to serve the general community by work done directly and indirectly in behalf of the industrial and economic interests of the people, and are in these ways and others contributing to the general social uplift. They are thus democratizing education and are winning a commanding, almost monopolistic, influence in the minds of many citizens including Christian men and women who ought to be supporters and patrons of our Church schools. But here I suggest a field in which our Church colleges can render a service of still greater importance to the community and State. In this realm where lie the moral and religious interests of our people and where their deepest welfare is involved no other institution is prepared to serve them as the Christian college can serve them.

By a combined effort on the part of official representatives of our Church colleges in the South in an intelligent and insistent appeal to the conscience and the patriotism of the people of the South, and by the organization among our students of law and order leagues whose purpose shall be the cultivation of the spirit of devotion to the highest principles of our American civilization and of special protest against that particular form of lawlessness which is exhibited in the lynching of accused criminals we can hope at length to make some important contribution to the cure of that moral disease which lies at the root of these deeds of savagery. I am happy to say that at Southwestern University our students have entered earnestly into such an organization and are already taking definite steps to promote the purposes which I have here indicated as the main objects of such law and order leagues. So far as I know, next to the meeting of a few college presidents in Waco, this is the first organization ever formed in this country with this definite end in view. As for myself I entertain the earnest hope that all the Church colleges in the South will sooner or later take up the burden which patriotism and the spirit of humanity demand shall be borne by somebody and bravely undertake the creation of the refined and Christian sentiment which will cure the dreadful social evil referred to.

Of course, this great task cannot be accomplished except by the co-operation of all the religious and educational agencies in the land. But this will without doubt be given if the movement acquires any momentum and if intelligent leadership is offered.

Please allow me to say that an address which the writer of this article was authorized to prepare and send out to the people of Texas will be given to the press in a few days. And the earnest support of the pulpit and press of the various Christian Churches is urgently solicited.

Southwestern University, Oct. 29, 1915.



OUR MARBLE CHURCH, SAN SABA, TEXAS, REV. H. E. DRAPER, PASTOR.

This is the only marble church building in Southern Methodism. Its present value is \$41,000. It has a basement under the entire building, and will have thirty-one rooms when completed. There is no indebtedness except to the Board of Church Extension and \$4000 will complete it. So far, the actual cost is \$17,000. For all this Bro. Draper is due great credit. He has just closed a quadrennium in San Saba, has received 252 in the Church, and the Sunday School is more than doubled. While the population of San Saba has not increased during his pastorate, Bro. Draper has raised \$31,000 for all purposes.

JESUS: WHOSE TEACHER IS HE?

Nicodemus said of Him that he was a teacher come from God. And all those who accept the Christian religion are supposed to believe his teaching. Those who accept him as their Savior are supposed to accept him also as their teacher. And now the question is, Do Christians really and truly do this? Do we accept him as our teacher in that we believe the principles that he taught, and make these principles the law of our lives? The answer of the thoughtless multitude is, Yes, we believe most devoutly every principle that he taught. I have said the thoughtless multitude, and in that I have sought to be charitable, for the facts of my observation force me to say, if not thoughtless, then insincere.

With reference to the question of sociology what did he teach?

1. He taught that he who allows himself to grow angry at his fellowman without a cause, does so at his own peril. And he who allows his anger to grow to the extent that he suffers himself to call his fellowman ugly and spiteful names, endangers himself to the penal fires of hell.
2. He taught that no man should presume to approach God's altar, even for the purpose of making gifts, so long as any man has aught against him.
3. He taught that men should not persistently disagree. But that disagreements should be quickly settled. If not in justice to all concerned then

in sacrifice to some and according to the whims of others.

4. He taught that if a man gives place to lascivious thoughts and longs for the sins that are out of reach, he is guilty of those sins already.

5. That divorce was unlawful except for the one cause, "fornication." And when one such unlawfully divorced person marries again they commit adultery. And that the person who marries one such unlawfully divorced person also commits adultery.

6. He taught that every man's simple affirmation, yea, or denial, nay, should be as his bond, binding. That whether in court or out of court, men should always tell the truth, the whole truth and nothing but the truth.

7. He taught that physical assault and attempt to murder should not be corporally resisted.

8. He taught that if a man should bring suit against another, for any part of his possessions, and should gain such possessions by a decision of the court, then it becomes the duty of him against whom the decision is made, to make more liberal allowance in the final settlement than the court exacted.

9. He taught that if a man force another to render him a service, that he who was coerced should generously render another service equal to that to which he was forced.

10. He taught that men should give when asked to do so. And should not refuse to loan to those who ask such favors.

11. He taught that men should love,

not only their friends, but their enemies. And for every curse there should be returned a blessing, and for every spiteful deed there should be returned a good one.

12. He taught that men should persistently pray for those who spitefully used them, and defiantly persecuted them.

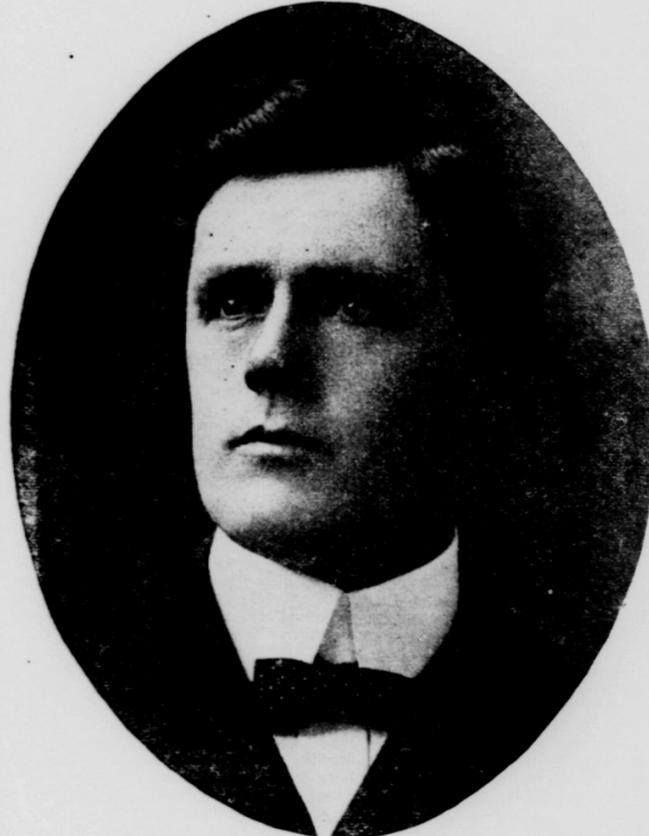
The above are some of the principles that Jesus taught on the social science question. But, also, whose teacher is he? W. C. HOWELL, Van Alstyne, Texas.

GOD BLESS THE PLAIN PEOPLE.

Every organization is strong and valuable in proportion as each commonest person in it can be depended upon anywhere and all the time. In a special manner is this true of the Church. It has power not because of the special ability of its preachers but in proportion as each plain man and woman in it is reliable and can be depended upon, filled with love for Christ. A strong pull, a long pull, and a pull all together by a body of common people is irresistible. This truth is a test of character. A man's goodness is not revealed by some eloquent speech but by what he is in private life where no newspaper reporters come. One hundred and sixty years ago a young man, Barnabas Baker, married a young woman, Mehitabel Smith. They settled in a country town in what is now Kennebec County. Neither of them had a college or even a high school education and only the slightest opportunity, but they were Puritans in their blood and character. They had fifteen children. The first public religious service in the town was held in their house and the Congregational Church of the town was organized in their home, 165 years ago, with eleven members, all connected with one of the two families represented by Barnabas and Mehitabel. And from this country church of plain people have gone into the world seventeen preachers, twenty-three deacons, with a large number of school teachers and doctors. But they were only common plain people. They never saw a steam engine or a telegraph instrument or a telephone or an automobile or an electric car. Plain people they were, and on their tombstones are only the date of their deaths and ages. Yet thousands of wealthy people who have lived in stately mansions and thousands of scholars who have written learned books and thousands of eloquent orators who have charmed multitudes, have not done one-hundredth as much for their country as these plain people whom the tombstones only tell us lived and died. God bless the plain people.—Smith Baker, in Zion's Herald

Unless ambition be consecrated, we cannot safely allow it to become absorbing, as its tendency is. It is saturated with the Holy Spirit. It fixes one's attention upon himself, his own condition and prospects, his own gains and losses, his own standing with his fellows until he looms up before his own mind excessively, and loses all just sense of proportion. That is not the spirit which saves the soul or blesses the world. No ambition is safe which is inconsistent with humanity and with ministering willingly to others.—Congregationalist.

"Those who are born only once die twice, but those who are twice-born die only once."



REV. H. E. DRAPER, BUILDER. "The Marble Church," San Saba, Texas.

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Notes From the Field

WHEATLAND, OKLA.

Bishop Murrah read me out for Wheatland, Oklahoma. I went from conference there and preached on the second Sunday. We had two good services. I am looking for a great revival there this year. I then came home to move out there. We will all soon be back on the work ready to put in the best year of my life. I ask the prayers of all that God may give us a good year.—W. T. Currie, P. C.

KIRKLAND.

At Clarendon, November 7, I was read out for the third time to Kirkland, and am back home at work, laying plans for the year. Kirkland is a splendid charge. Small in membership, but made up of a loyal people. The two past years have been hard ones for the pastor, having lost my companion in June of the first year; but the Lord has been gracious and plentiful in mercy and the people have stood by me. We start into this year with renewed zeal and are planning to make this the best of the three, and we believe that with the help of God and a united people we can do it. So when you read these lines pray for us.—T. J. Rea.

HEAVENER, OKLA.

It gives me great pleasure in writing this letter. However, this is my first attempt, but I feel it my duty to let you know something of our year's work. We have been blessed with an able pastor, Brother T. G. Peterson. Brother Peterson always has the interest of his people at heart and does all he can for their uplift and upbuilding of his Church and is always busy working for his Master. We feel that we are giving up one of the best pastors that has ever been here. Personally, he has done more real good here and numbers of good things that no other pastor has done. He has been assigned to the West Oklahoma Conference, located at Purcell. We regret very much to lose him. We consider it our loss and their gain. They have a pastor to be proud of. We pray God's blessings on him and his dear wife as they enter their new field of work.—Mrs. Chas E. Webb.

SUTER, OKLA.

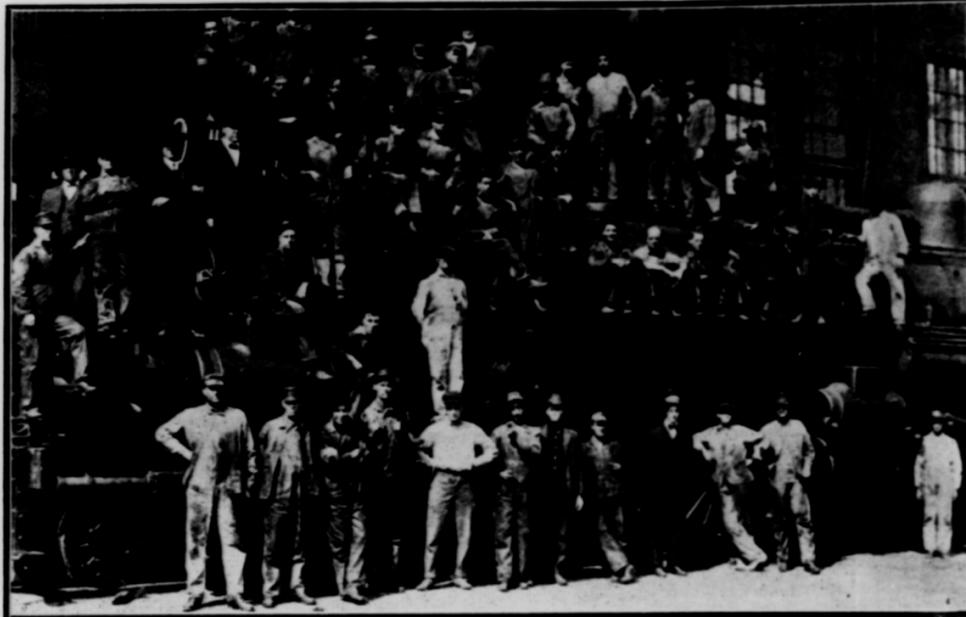
I am now at Suter, Okla., to assist Rev. T. H. Miller in a ten days' mission work, which will finish up my year's work. I have worked in twenty meetings during the year. In these meetings there have been about 600 professions and possibly as many re-clamations. This has been one of the hardest years that I have tried to hold meetings. The first part of the year it rained so much that it was hard to get around, and the fall has been such fine weather that the people would not attend meeting. This finishes up my twenty-seventh year as a preacher, twelve years in the itinerant work and fifteen years in the mission and evangelistic work. I think I have seen on an average of at least 2000 a year blessed in the meetings in which I have labored; yet it seems to me that I ought to have gotten 5000 a year instead of 2000. There are so many away from Church. But for all the Lord has done for me I will praise him forever.—W. H. Brown.

MANGUM, OKLA.

The official members of Mangum Station, with their wives, spent a most delightful evening at the parsonage last Tuesday, the occasion being the birthday of our pastor, Dr. R. E. L. Morgan. It was a complete surprise to him and he admitted to being a little confused, as two of the members took him duck hunting and brought him in after the guests had arrived. The Board presented Bro. Morgan with a fine shotgun. We are very much gratified at Brother Morgan's return to us, as he had a most successful year and the organization and plans for the coming year promise greater things. During the past year we secured subscription notes covering our church debt and it will be only a question of a short time until we will be able to dedicate our magnificent building. Our new presiding elder, Rev. Moss Weaver, has arrived and will soon have his hand on the steering wheel of the best district in Western Oklahoma.—Fred C. Switzer.

TIMPSON.

I have just gotten back from conference. Bishop McCoy appointed me for the second time to Timpson. We had a great year last year. We received fifty-one into the Church and paid everything out in full and built an addition to our church 28x54 feet. This annex is cut up into three large



GOSPEL SERVICE AT SANTA FE SHOPS.

The above picture, taken on a big engine, is the result of one of the gospel services held at the Santa Fe shops in Canadian, Texas, by Rev. W. Y. Switzer. These services are held at noon each Tuesday and are conducted by the pastors of the city. A number of the men have been converted and a Bible class of twenty men is maintained each Sunday at noon. A young Mexican, foreman of wipers and interpreter at the shops, was converted in a service held by Bro. Switzer. He has read the Bible through three times and distributed about sixty copies of the New Testament among the Mexicans of Canadian.

rooms and is used for Sunday School rooms. With this new addition we have one of the best equipped churches in all this country for Sunday School and League work. We have a very fine class of people to serve. They love the Church and loyally support every interest of it. The Board of Stewards came down to the parsonage last night and gave the pastor and family a hearty welcome for another year; therefore we are happy and begin the new year with a determination to do our very best. With faith in God, and the loyalty of these good people, we are looking forward with hope, and expecting another great year in advancing the kingdom of our Lord.—A. T. Walker.

FIRST CHURCH, GRAHAM.

Resolutions of Appreciation.

The following resolutions were signed by every member of the Quarterly Conference of Graham Station: Whereas, This Quarterly Conference concludes four consecutive years of service by the Rev. J. Hall Bowman as pastor of the First Methodist Church of Graham, Texas; therefore be it Resolved, 1. That we as a conference desire to bear witness to his moral integrity, Christian character and brotherly spirit. 2. We desire further to testify to the high order and spiritual character of his preaching and pastoral work. 3. That with much regret we sever the relations that exist between us as pastor and people. If the law of the Church was otherwise, we would be glad to have him as our pastor indefinitely. 4. That our sincere prayers and best wishes go with him to his new field of labor where, in the providence of God, he may be seated.

GUTHRIE, OKLA.

This is a city of M. E. folks, yet we enjoy a splendid following and a splendid prestige. This is our second year and we're glad of it. With her mineral waters, her beautiful streets and homes, her natural gas, her first-class stores and her cultured people, Guthrie is a choice place. Our small flock is a noble band of patriots for Methodism. They come from all over the South and they aren't ashamed to own it. They love their preacher, too. On Saturday night after we were returned fifty of them met at the parsonage, and such a pounding I never saw. They know what a preacher likes to eat—and drink, too. Then the stewards called the preacher to the church, and with his help started the pay-by-the-week system of Church finances—and raised the salary \$50. While this occurred the women took the Mrs. Preacher down town to drug stores, candy stores, fruit stores, picture shows and I didn't ask where else. Anyhow, we're at Guthrie and everybody seems glad. A good year is ahead of us. We are pushing the Advocate cause along with the other good things.—C. K. Proctor.

EXETER, CALIFORNIA.

We have begun our second year here under most inspiring conditions, and the outlook is very hopeful in-

deed. At our chicken pie church dinner, which was given in the basement of the church, 150 were seated. The after-dinner speeches were good to the use of edifying. Wise plans were outlined for the work of this conference year. It was a great occasion, both socially and religiously. Just before conference we closed a good revival meeting. The work was deep and the results will abide permanently. We were ably assisted by Misses Emma and Tina Tucker, of Enterprise, Florida. I have never had more efficient help. Miss Emma's Bible readings were given in power and demonstration of the Spirit. Miss Tina cannot be surpassed as a worker among the young people and the children. We expect soon to pay the balance of our church debt. Then we will be ready for the dedication. We serve a true and loyal people in one of the choice towns of the great San Joaquin Valley. We are located in the midst of orange groves, ladened at this season of the year with their beautiful golden fruit. Such a scene is a wonderful feast to the eye.—Chas. P. Martin, P. C.

YOAKUM.

The Yoakum charge has started in on its new year under the guidance of Dr. J. T. Curry with great hopes of increased success. The Board of Stewards have adopted the duplex, or weekly pay plan, and it seems to be working nicely. Dr. Curry is pleased with his charge, and has gone to work in a vigorous fashion and expressions of satisfaction with him are heard on all sides. Last Thursday night the men of the Church met at a "get-together" banquet at the tabernacle connected with the church building, at which much enthusiastic discussion of plans and hopes for the new year took place. We are all hoping that Dr. Curry's administration may be marked by the erection of a creditable church building—a project which has been delayed by the war, last year's low cotton prices and other obstacles. That banquet gradually resolved itself into a love feast in honor of Brother A. J. Weeks, who was present, it being his last evening in Yoakum before departing for his new charge at Clarendon. Brother Weeks is one of the ablest, kindest and most lovable characters that ever came to Yoakum, and our people will always remember him gratefully.—Durrell Miller.

FROST STATION.

We have been on a "dead run" this year. The visible results of our labors are very gratifying. More than a thousand have professed conversion, 507 united with the Methodist Church and twenty-one surrendered their lives to God's call to special work under our ministry this year. Of course, all this work was not accomplished in Frost. We held meetings during the year at Harlin, Eleventh Avenue, Corsicana, Lagrange, Emmett, Jones' Ranch, Detroit, Kirk, Woodlawn, Okla., and at Mineral Wells. The pastors in the various fields are doing a splendid work. Frost Methodism is being felt for God's glory, and she has been growing this year. Our Sunday School of 207 last conference is over 400 now, using the graded literature throughout. There are seven

well organized Wesley Adult Bible classes in our school. The Ladies Missionary Society has done a good work. As an evidence of their zeal, they have asked for and will have Sunday the pastor is at conference. They number about thirty-five and have raised about three hundred dollars this year. They are studying missions in earnest. They care for their pastor. Our church building has been enlarged to about twice former seating capacity and repaired. Membership of 225 last conference is now 311, or a net increase of eighty-six for this year. Brother M. S. Hotchkiss, of Mineral Wells, has just closed a great meeting here in our Church. He is a great old-fashioned gospel preacher. Back accounts have been settled, the pastor and presiding elder and all conference collections paid in full some time before conference. We are glad to report a full collection on all Advocate accounts. Brother Matthews helped to get two new subscribers last week. Our only son, Roy, who was thought to be close to death with a terrible case of diphtheria, is now able to sit up. For all of God's blessings we are devoutly thankful. Praise the Lord.—J. E. Matlock, P. C.

BOWIE STATION.

Resolutions—Rev. T. H. Morris, P. E.

The following was signed by seven stewards and passed by a unanimous vote of the fourth Quarterly Conference, October 28, 1915:

Whereas, Our presiding elder, Rev. T. H. Morris, is closing out his fourth year as presiding elder of the Bowie District; and

Whereas, We the official members of the fourth Quarterly Conference of the Bowie Station, thoroughly appreciate the splendid service he has rendered to us and to the district at large; and

Whereas, We recognize the fact that we will sorely miss him and his estimable family from our midst; therefore be it

Resolved, That we here and now express to him and to them our heartfelt appreciation for their untiring and successful labors in our midst, praying God's richest blessings upon them in their new field of labor, and the continued leadership of the Holy Spirit. (Signed)

- J. H. MATTHEWS, JOHN SPEER, L. J. PAGE, N. S. HUNT, R. W. GIBSON, J. D. WRIGHT, W. T. PENN, L. D. WALTRUN.

DECATUR—DELIGHTFUL EVENING.

Some special friends, the Board of Stewards, the Mission Society, the Methodist preachers of Decatur, Wednesday afternoon, joined in the celebration of the thirtieth marriage anniversary of the Rev. S. C. Riddle and wife at the district parsonage. The pastor, the Rev. G. A. Lehnhoff, had charge of the ceremonies in his easy and happy style. Suitable gifts were presented, songs were sung, prayer offered and speeches delivered. C. C.

Bell, seventy-six years of age, referred to his long acquaintance with these servants of the Church. Bro. Riddle brought his bride to Decatur thirty years ago, where Brother Bell was one of his stewards, and has been intimately associated with them ever since. Brother Riddle was pastor here one year and his fourth year will expire at conference on this district. The occasion was both a celebration and a farewell service. Tears were shed at the thought of separation and joy was expressed over the unblemished lives of this happy couple. To all of us who were present there was painted a picture of silver in apples of gold on memory's walls. Every one went away with a prayer that they may live long to bless the world and celebrate their golden wedding.—Geo. F. Boyd.

TIGERT MEMORIAL CHURCH, TULSA, OKLA.

We closed the conference year with an old-time revival meeting. The city has had a simultaneous evangelistic campaign, lasting three weeks. Rev. J. L. Bryant, of the Arkansas Conference, had been engaged to do the preaching, but at the last moment found that he could not leave his own charge. Fortunately the services of Rev. C. O. Jones, Conference Evangelist of the Oklahoma M. E. Conference, was secured. Brother Jones is a strong and forceful preacher, a most agreeable fellow to work with, and is skilled in the business of soul-saving. Both pastor and people were delighted with his faithful and efficient work. He is very sensible in his methods; does a work that will last. He has folks come to the altar and pray through in the good old way. While he is serving the M. E. Church he is a Southern man. I commend him to any of our brethren. The meeting was a real awakening. The Church was quickened and the membership melted together. There were more than fifty professions of faith, and already twenty have joined our Church. There are about ten or twelve more that we naturally expect to come into the Church out of the harvest. On account of our conference, our Church and the Boston Avenue Church had to close at the end of the second week, the other Churches of the city running three weeks. Up to the time we closed we had had the greatest awakening in the city and the largest harvest save the Christian Church.—James E. McConnell, Pastor.

PERRIN.

Perrin charge has a consecrated membership and a good year has been ours. A parsonage with five rooms has been built and furnished; 193 conversions and 150 accessions to the Church. One hundred and thirty young people are members of our organized Sunday School classes. We have seventy members in our Epworth Leagues. The Board of Stewards will hereafter collect all finances monthly. The Missionary Society is wide-awake and at a recent meeting voted to be connectional. Bro. Riddle, our presiding elder, has been much help to us all, and, without doubt, he is preaching the greatest sermons of his life. Perfect harmony prevails throughout the charge.—W. J. Wilson, P. C.

Resolutions of Commendation to Rev. S. C. Riddle.

Be it resolved by the fourth Quarterly Conference of Perrin charge, in session at Perrin, Texas, October 30, 1915:

1. That we heartily commend Rev. S. C. Riddle for his earnest and effective work during his four years as presiding elder of our charge.

2. That we attribute the healthy financial and spiritual growth of our charge largely to his wise oversight and direction.

Be it further resolved, That we tender our appreciation of this work by wishing Brother Riddle even greater success in his future fields of labor. Our prayers and best wishes will follow him. F. H. MARKS, Recording Steward for 20 Members of Quarterly Conference.

SMILEY.

When a preacher is read out to a new charge, takes his leave of his true, tried and dear friends, he has a feeling far from pleasing. But in a few days he reaches his new people, and in a comparatively short time he forms new acquaintances, makes more good friends and the smile returns to his face and gladness to his heart. When this writer said good-by to the dear friends at Blanco and started for his new field of labor he felt like one forsaken. After a few days, however, the whole face of the earth was wrapped in smiles and joy bells were ringing all around. When we reached

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our new charge our good people re-
ceived us gladly and gave us a real
preacher's royal welcome. We had not
gotten straightened out in the par-
sonage before a genuine "pounding"
storm struck the diningroom and
kitchen, and what all that storm
brought to replenish the larder and
happily the hearts of the preacher
and his family it would be too numer-
ous to mention. I think when they
named this little city they should
have changed the Y into S and called
it Smiles, for the glad good way they
have received and treated this pastor
and his family makes the whole face
of the earth in these parts seem
wreathed in smiles. On our arrival at
the parsonage we found quite an at-
tractive and useful improvement made
upon it besides a number of house-
hold articles purchased by the good
womer which enhanced the value of
the parsonage and adds to the com-
fort of the preacher and his family.
Our first Sunday with our people in
Smiley was a very pleasant one indeed
and from general indications and else,
the prospects for a prosperous year
are promising. May the forecast be
fully realized.—H. Bascom Owens.

DECATUR CIRCUIT.

Resolutions—Rev. S. C. Riddle.

Whereas, Brother S. C. Riddle, our
presiding elder, is closing out his
quadrannium and will go to other
fields of labor, and as his life and la-
bors have been of such nature as to
be an uplift to us in every way, there-
fore be it

Resolved, By the fourth Quarterly
Conference of Decatur Circuit, that we
express to him and his wife our
love and appreciation and pray the
blessings of God upon them wherever
they may go, and pledge them our
prayers that God may use them to his
glory.

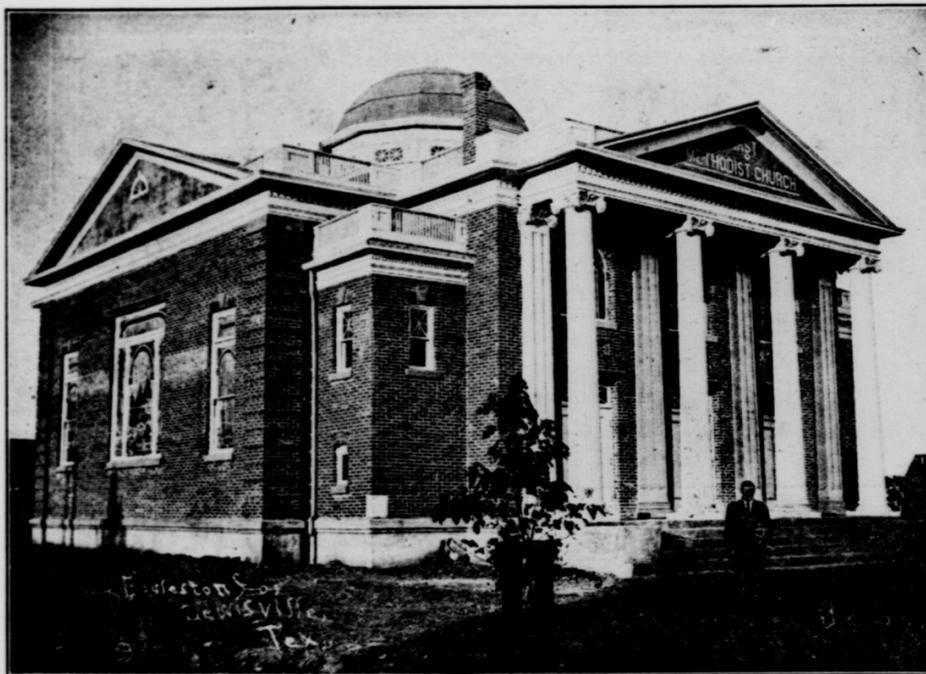
Resolved, That a copy of this resolu-
tion be sent to each of our home
papers and to the Texas Christian
Advocate. Signed: Rev. G. B. Car-
ter, Gus Pickett, W. P. Roberts, Joe
Hilton, Nolen Gregg, E. L. Cates,
Edd Young, I. F. Burton, J. C. Gage,
H. A. Mason, H. B. Wilson, Dave
Hoyl.

MERIDIAN STATION.

This has been a year of progress
along all lines at Meridian. Brother
Lloyd is one of the best Sunday
School men in Texas. He has or-
ganized our school throughout and we
now have one of the best small
schools to be found anywhere. The
meeting held by our pastor early in
the year accomplished a great deal.
There were many led to a richer and
deeper religious experience and also
a number of conversions. The recent
meeting conducted by Brother Monk
and the Fishers accomplished great
things for the Church and whole com-
munity. Brother Monk is a well pre-
pared, fully consecrated, forceful
preacher of the Gospel. His work is
of the right kind in religious charac-
ter building. Brother and Sister
Fisher are tireless, enthusiastic, ef-
fective soul-winners. We are all re-
joicing in a very gracious year in the
work of our Lord and his kingdom.
Brother C. H. Little has done a
splendid year's work on Meridian
Circuit. Our new presiding elder,
Rev. S. J. Rucker, has won the heart
of all and is proving himself to be
presiding elder timber.—G. F. Win-
field.

BROWNSVILLE.

Our third year begins rather auspi-
ciously. Our congregations are good
and the interest never better, not-
withstanding all our troubles with
the bandits. Brother Sessions, our
presiding elder, was with us last
Wednesday, preaching one of his best
sermons and held our first Quarterly
Conference. On Friday evening one
of our Sunday School classes gave a
social, with a program that would be
a credit to a more ambitious effort
than is usually supposed to go with
the work of a Sunday School class.
At the close of the program, Judge W.
R. Jones, one of our local lawyers,
came forward and proceeded to de-
liver an address so filled with com-
plimentary things about the pastor
and his wife that the modest (?) pas-
tor has not yet ceased to blush, and
which the mistress of the manse took
so seriously, and which made her so
self-opinionated that there has scarce
been any living with her since.
Closing the address, Judge Jones
presented a handsome purse, which he
affirmed was for the itinerant wife,
but which statement this preacher
does take seriously—these lawyers
are such—well, I mean to say that
Judge Jones is such a joker. As the
Judge was closing the speech a side
curtain was drawn and there appeared
a company of young men carrying
huge baskets of about everything that
would be necessary to start a first-



METHODIST EPISCOPAL CHURCH, SOUTH, LEWISVILLE, TEXAS.
Dedicated by Dr. W. D. Bradfield, November 21, 1915.

class grocery. At the appearance of
these gifts Judge Jones affirmed that
these groceries were for the especial
benefit of the rather cadaverous look-
ing pastor, a statement that I also
dispute, because of the above named
reason. All agree that the program
was of the best and that special
thanks are due the president of the
class, Mrs. R. H. Picketts, and also to
Mrs. Ralph Dimick, who so ably as-
sisted in the work; that the evening
was one of the most pleasant affairs
in the life of the Church; that the
refreshments served were of the best.
The preacher and people agree that
we are beginning the year's work
with a good understanding among
ourselves and that this is to be the
best year of the three.—J. S. Bowles.

TEXICO—FARWELL.

We were well received and the
work begins nicely. I find friends of
former days here—J. H. Hiner and
children. Monday night we were
pounded by people from all denomina-
tions. Judge Sam Bratton made
the preacher and his wife a welcome
address, a splendid address. It was
a great pounding—meat, flour, sugar,
canned goods, about \$25 worth in all.
Best of all, it took the preacher by
surprise. The Woman's Missionary
Society had a splendid devotional
meeting Thursday afternoon of this
week. We rejoice and press forward.
—Edward W. Morton, P. C., Texico,
N. M., Nov. 11.

MORAN.

On Sunday night, November 7, at
Clarendon, Texas, we were reassigned
to Moran. We were delighted with our
appointment and left on the west-
bound train the same evening. After
spending a few days with friends on
the Plains we came home. The good
people anticipated our coming and
on arriving we found our kitchen filled
with good things to eat. There
were groceries of all kinds. Although
we had left our house locked, our
friends had secured the key to the
kitchen, had left their goods on the
kitchen furniture and departed, all
but Sisters Formby and Rainbolt, who
ran out the back way and tried to
make an easy exit through the fence,
but failed in the attempt. I would not
forget to state the kindness of the
good ladies in cleaning the house also,
which, after the severe sandstorm,
was very much needed, no doubt. I
was frightened nearly out of my boots
at conference for fear I would be
moved, as the report was current that
there were a good many prospective
moves. But my anxiety was soon re-
lieved, as the Abilene District came
first in the reading of the appoint-
ments, as it very naturally should. We
had a truly great year here last year.
Built a nice parsonage, furnished it
and paid for it. Had a great meeting,
which cost us \$450. Preacher's salary
was paid with a small excess. Had
about 100 conversions. (I notice the
Advocate of November 11 showed my
report to be 210). But we are just
beginning to do things. Moran Metho-
dism has a great future. We are
pretty well organized for another
year. Have a live Board of Stewards
and the greatest Woman's Missionary
Society of its size in the Abilene Dis-
trict! Our women furnished the par-
sonage last year, besides meeting a

large bulk of other current expenses.
Under the leadership of "Mother"
Kane they never know when to quit.
Since we have returned they have had
a meeting and provided for the piping
of water to the kitchen of the parson-
age and they have the money to pay
for it when it is done. Our Sunday
School is a live institution. Brother
Ben Hubbert is a splendid superin-
tendent and one with whom any pas-
tor would be delighted to work. He
is a man who is open to suggestions
from the pastor, yet has force of char-
acter and a mind all his own. He is
for any good thing that tends to make
the Sunday School go. We had a good
day yesterday. At the night service
we made it one of decision and drew
the lines sharply, calling for volun-
teers that would be like "the Old
Guard" during the year. Many stepped
forward and renewed their cov-
enant with the Lord. Well, we are
here under the providence of God, and
at work and very happy. The field
is great. The prospect thrills us. We
are to entertain the District Confer-
ence this year and will say now to
those brethren of the Abilene Dis-
trict: "Bring your wives." Moran
will take care of you all. Moran can
do anything that she ought to do and
Moran is willing and hails with de-
light the opportunity of doing it.
Moran is coming. She has already
arrived. She is on the map and on
the map to stay. In conclusion, let
me say that we have great plans and
bright hopes—a clear vision. Pray
for us, brethren, that these things may
be realized. "It is a long pull and a
strong pull and a pull altogether and
then—thank God, the goal!"—A. F.
Jameson, P. C.

ALBUQUERQUE DISTRICT.

Clayton Circuit.
The first Quarterly Conference for
Clayton Circuit was held at Creed's
Chapel, November 6-7. This is a
beautiful little church, built of con-
crete blocks and named in honor of
that noble layman, Jas. G. T. Creed,
the father of Rev. John J. Creed, pas-
tor at Taylor, Texas. Clayton is the
county site of Union County, which is
the northeast county of New Mexico,
and borders on Texas, Oklahoma and
Colorado. This is one of the best
stock farming counties in the State
and possibly has more rainfall than
any of the tier of eastern counties. I
found here another large section
where many of our people live and
who desired to be served by their own
denomination. Hence I proceeded to
create the Corruipa Circuit and ap-
pointed Rev. C. A. Ferguson, a good
local preacher living in that com-
munity, as pastor in charge. This is a
fine section of the country and is
rapidly developing and will become
one of the best wheat sections in
Union County. Rev. W. L. Self is
pastor in charge of Clayton Circuit,
which consists of a group of appoint-
ments around Clayton. Brother Self
is a local deacon, and as a circuit
rider he is to the manor born. He
takes great pleasure in going out into
the rural districts and hunting up the
lost sheep of the house of Israel,
where but few preachers care to go.
He comes nearer belag a natural born
circuit rider than any man I ever saw.
He and his good people have recently
bought a parsonage in the town of

Clayton, which will henceforth be
headquarters for Clayton Circuit. To
reach Creed's Chapel from my last ap-
pointment (Grady) and return to my
home in Albuquerque required me to
travel a distance of eleven hundred
miles, which is "going some," just to
hold one Quarterly Conference. I
sometimes fancy I have some of the
feelings and experiences that Bishop
Asbury had in the early days of
Methodism, but I am sure I have
none of the real hardships or persecu-
tions through which he passed.
But after twelve years in the New
Mexico Conference I am sure of this:
The Albuquerque District is one of
the real pioneer districts of Metho-
dism, and of the Christian religion in
the West.—Geo. H. Givan, P. E.

**A GREAT REVIVAL AT KANSAS,
OKLAHOMA.**

In September last our revival meet-
ing was held. We had the Rev. Dan
Stewart and wife, of Los Gatos, Cali-
fornia, as evangelist. It was a great
meeting, lifting and quickening the
spiritual life of the Christians of the
community. Really, it was a com-
munity meeting that brought all fac-
tions closer together. There were a
number of professions. I thank God
for the meeting. This is Kansas
charge, Vinita District, East Oklaho-
ma Conference, M. E. C., S. The Rev.
Dan Stewart and wife are fine help.
True gospel preachers, fearless in de-
nouncing sin in all its form. Brother
Stewart did all the preaching in the
meeting and did it to the satisfaction
of the entire town and community.
They are great in union meetings and
preach true and genuine conversion;
a salvation through the merits of
Jesus Christ and his atoning blood.
Brother Stewart and wife left Kansas
better than they found it, and we re-
joice because of their visit with us.
We are united and working together
for the salvation of lost sinners and
the glory of God. The pastor was re-
turned to Kansas for another year and
we are expecting great things by the
help of God. I want to get my Official
Board to take the grand old Texas Ad-
vocate. It is a grand paper, the best
in the Advocate family. Keep her
coming my way, and the good Lord
bless the paper and its managers.—
J. W. Rinkle, P. C.

ANGLIN STREET, CLEBURNE.

This has been a busy year for the
pastor and members of Anglin Street
Church. We have had large congrega-
tions and conversions at the regu-
lar services. Have received forty-
one on profession of faith and fifty-
five by certificate, making a total of
ninety-six for the year. The Church
is well organized and every depart-
ment has had splendid growth. The
Missionary Society in its various de-
partments has made great progress and
has accomplished marvelous things.
The Board of Stewards, with W. H.
Wilson, Chairman, and D. Jones, Sec-
retary-Treasurer, are as loyal a band
of men as could be found. They have
the Church and stand by the pastor.
The Sunday School has had a steady
growth under the superintendency of
W. T. Blakeney. He has not only
executive ability, but is a deep
spiritual man. Our Leagues are ac-
tive and there seems to still be a
place in our Church for them. To-
day they are providing a Thanksgiv-

ing gift for the poor. With an in-
crease in salary and collections, our
financial obligations have all been
met. And in addition to these the an-
nual payment on church debt can-
celled. We have raised for all pur-
poses about \$5000. This closes my
second year as pastor. We have re-
ceived 257 members, enlarged and
finished the church. It is now a splen-
did building and well equipped to do
the work of a modern church. The
salary has been raised \$300. The
Sunday School has almost doubled in
attendance during the two years. I
have never known better co-operation
than has been given us. This is in-
deed a loyal people. Our presiding
elder, Rev. W. W. Moss, was with us
yesterday at 11 a. m. and preached a
very fine evangelistic sermon. The
Cleburne preachers leave for confer-
ence tomorrow and all have full re-
ports.—C. A. Bickley, Nov. 22.

PAOLI, OKLA.

At the recent session of the West
Oklahoma Conference the Bishop
read us out for the Paoli charge very
much to our delight. We are now
undergoing a severe affliction. Our
oldest boy has been typhoid fever, and
wife has been confined to the bed for
a week. It has been a trying time
on this preacher. But after all God
is so good. The people here have
shown us every kindness possible.
They brought us meals already pre-
pared. They came and sat up and
waited on wife and Paul; in short,
they have been true to us in every
respect. Another thing we desire to
mention. I believe we are the first
pastor and family to get the pound-
ing in the bounds of the West Okla-
homa Conference. I arrived home
from Altus Tuesday at 2:20 a. m. The
pounding came in a storm Wednes-
day night. This act of appreciation
came from the Church and its friends
at Paoli. It was in reality the most
general expression of the people I
have ever seen. They brought al-
most every article used on our dining
table, together with some money. We
truly take courage and thank God for
such a people. I pray God this may
be a prosperous year on this charge
and that we may be able to serve the
good folks in such a way as will
make us all better and will result in
the salvation of many souls.—Alonzo
S. Williams, P. C., Nov. 11.

PILOT GROVE.

Words of Appreciation.

We, as members of the M. E.
Church, South, at Pilot Grove, Texas,
take this means of expressing our ap-
preciation of the work just completed
by the Bible Teachers' Study Circle,
whose graduation exercises were ob-
served at the Methodist Church Sun-
day night, October 31, Rev. Pirtle, of
Trenton, having charge of the serv-
ice. Rev. Pirtle delivered a very
helpful sermon along the line of
Sunday School work, giving much
help and encouragement to all pres-
ent, after which advanced course di-
plomas from the Sunday School De-
partment of the M. E. Church, South,
were presented to Mr. L. C. Hamp-
ton, Miss Callie Taylor, Mrs. Flor-
ence Kilgore and Mrs. Annabel Fin-
nell. The Church appreciates the ef-
fort put forth by this class against
many trying obstacles and is indeed
glad they have thus shown their love
for Sunday School work by better
preparation for teaching. However,
special credit is due Mr. L. C. Hamp-
ton, who took upon himself the
double responsibility of teacher as
well as student, and his untiring ef-
forts in behalf of the class and entire
Sunday School have been an inspira-
tion to all who were interested in the
work. And now we feel that Pilot
Grove as a little country village has
excelled many of our towns, as we
understand that Teachers' Bible Study
Circles are a rare thing over the
Sherman District anyway, and we
want to say that what Pilot Grove
can do against many odds, our towns
and cities might easily accomplish.
—Members of the Church.—Van Al-
styne Leader.

J. F. BARLOW—AN APPRECIATION.

I see in a recent issue of the Texas
Christian Advocate an obituary by
Brother Palmer, of Nocona, of J. F.
Barlow, whose death occurred at Po-
mona, California, October 15, 1915.
The long life of his devotion to the
Church in all her departments and his
prominence in the Sunday School
work deserve an additional mention
in the paper he so much loved and
read. The Texas Christian Advocate
was his one paper. For a great num-
ber of years he was as regular at his
own District Conference and the
North Texas Annual Conference as
any of the pastors. When he left a
(Continued on page 12)



EAST OKLAHOMA ANNUAL CONFERENCE, MUSKOGEE, OKLAHOMA, NOV. 10-16, 1915.
Bishop Edwin D. Mouzon, President; W. L. Broome, Secretary.

EAST OKLAHOMA CONFERENCE NOTES AND PERSONALS

Hugo District has 14 local preachers; 4 elders, 10 unordained.

Madill District has 16 local preachers; 7 elders, 9 unordained.

Tulsa District has 15 local preachers; 5 deacons, 1 elder, 9 unordained.

J. E. Tiger, Seminole, Creek District; 15 additions; 15 infants baptized; collections in full. First year.

Creek District has 66 local preachers; 16 deacons, 4 elders, 46 unordained.

Vinita District has 20 local preachers; 5 deacons, 4 elders, 11 unordained.

Holdenville District has 17 local preachers; 7 deacons, 3 elders, 7 unordained.

Muskogee District has 21 local preachers; 5 deacons, 5 elders, 11 unordained.

Choctaw District has 62 local preachers; 13 deacons, 2 elders, 47 unordained.

McAlester District has 35 local preachers; 10 deacons, 11 elders, 14 unordained.

We noted a difference between the Secretaries of the West and the East Oklahoma Conferences. Over there the classes of the first and second years were included in the roll call; here, they were not. It is a question which is correct.

The records show that in 1908 the General Board of Church Extension aided 18 churches in the East Oklahoma Conference at a cost of \$15,345—an average of \$852.50 each. This is the record year of 33 years of operation in East Oklahoma.

There are, including the supernuantes, exactly 25 claimants on the Joint Board. Last year the East Oklahoma Conference raised \$3509 for their care. If these figures are correct, the Joint Board issued to each one an average of \$140.36.

The records show that in 1909 the General Board of Church Extension aided 7 parsonages in the East Oklahoma Conference at a cost of \$2,098.78—an average of \$299.83 each. This is the banner year of 33 years of operations in East Oklahoma.

We were delighted to meet among the many importations from Texas, Rev. Albert A. Puckett, of the Fort Towson charge. We knew Albert when he was a boy over in the Nevada County, in Texas. He comes from good old Methodist stock and has made good in this country.

A local photographer took the conference picture in front of the Federal Building Monday morning. It was the third attempt and each time urged by the Bishop. Not many know that Bishop Mouzon was himself a photographer for four years. He knows the trials of the picture man.

Though greatly pressed for time, Dr. Stonewall Anderson, Secretary of our General Board of Education, was heard with much interest. He spoke with much earnestness touching the new law relative to the educational requirements of those who seek admission on trial in our several Annual Conferences.

When United States District Attorney presented Rev. N. L. Linebaugh with a handsome traveling bag, a gift from the preachers and laymen of the Holdenville District, he said, "I hope it means to travel another year." The Bishop replied, "If that had been presented four years ago you might have had more use for it than now."

The conference will not soon forget the address of Bishop Mouzon made to the class before him for admission into full connection in the East Oklahoma Conference. So searching were his remarks that every preacher, it seemed, silently took again the vows they made when they stood before the conference bar.

"At the first conference I held," said Bishop Mouzon, "a certain Board of Stewards wanted to arrest the character of a brother because he had not paid his grocery bill. I found out they had paid him only \$210. I told them if I preferred charges against anybody's character I would arrest theirs."

We were pleasantly surprised to meet our old-time friend, Mrs. Marsh Spar, one of our most devoted workers when pastor at Nocona, Texas. She is the daughter of that princely man, Rev. J. F. Alderson, of the North Texas Conference. She is now a resident of Muskogee, and one of the truest among us.

Out of the 266 local preachers belonging to the 9 districts in the conference, the record shows that only 10 are used as supplies on the several charges. That means that 256 of the local preachers in the East Oklahoma Conference are employed only as they may chance to make their own appointments.

There are in the conference 123 effective preachers, and 21 of the first and second years; total 144. Of these 144 preachers, 47 fail to state how they were received into the conference. Of the 97 who did 47 were by admission, 2 by readmission, 1 upon recognition of orders, and 47 by transfers.

During the progress of the conference session the presiding elders had had occasion to speak to the Bishop. Because of this a question was put the wrong way. "These presiding elders bother me," said the Bishop. "That's what you're here for, Bishop," said a beloved. "Well," said the Bishop, "if that's my mission I am certainly fulfilling it."

Saturday night was the anniversary of the Board of Education, under the Presidency of S. H. Babcock. Rev. J. J. Morgan was granted time to present his great work. Brother Morgan is the beloved and efficient Secretary for the American Bible Society in the great Southwest. There is no better man than Joe Morgan, nor is there a greater work than the one committed to his hands.

Mr. H. L. Rose, of Muskogee, has served the East Oklahoma Conference as Teller for a number of years, and right royally has he performed the work. His connection with the Commercial National Bank of that city facilitates very materially his work. The business department of the Advocate was placed under very many obligations to Brother Rose for his kindness during the session. He is a live, wide-awake Methodist.

There are 210 effective preachers on the roll. Among them all, there are only four 4-year men. They are: N. L. Linebaugh, presiding elder, Holdenville District.

M. W. Dunaway, student Massey College, Holdenville District.

W. H. Cartwright, Muskogee Circuit, Muskogee District.

T. F. Brewer, Wagoner Station, Vinita District.

The East Oklahoma Conference started the present session with a membership of 123 effective preachers, 13 supernuantes, 6 supernumeraries, 21 first and second year men, and 46 supplies. This gives the conference a total membership of 209. Having 9 presiding elders' districts in the conference there are probably 36 lay delegates, giving this body a total membership of 254.

Bishop Mouzon had during the conference—and that during a morning session—what he terms a "Book Hour." It was a delightful innovation. Before him were the best books he had read. Then the roll of a round table was had. He began with the presiding elders, to know what books they had read during the year. One of the beloveds was either called out or went through the window, the Advocate does not exactly know which.

In the report of E. T. Campbell, it developed that some stewards borrow to make up deficit in order to report out in full. The Bishop declared this a dishonest practice, misguiding the cabinet and hurtful to the successor of the pastor who allows it. He asserted that no Bishop nor presiding elder would hurt a man who does his best, whether his collections were short or not. He said we ought to be honest in our reports.

Rev. W. D. Matthews, a member of the West Oklahoma Conference, and by the State of Oklahoma elected to the important office of Commissioner of Charities and Corrections, visited the conference Saturday. He was here to officially inspect the School for the Blind. He pronounced the institution in first-class condition under the superintendency of Rev. O. W. Stewart, an honored young preacher of the West Oklahoma Conference.

It appears that in the absence of the Bishop this conference has been held six times by one of the "field hands." In 1850, at the Choctaw Agency, N. M.; Talbott; 1851, at Muddy Springs, S. G. Patterson; 1856, at the Chickasaw Agency, W. L. McAlister; 1857, at Riley's Chapel, John Harrell; 1861, at Chickasaw Manual Labor Academy, John Harrell; 1864, at Eastman Schoolhouse, Thomas Berthoff; 1865, at Doakville, Thomas Berthoff.

Here as well as in the West Oklahoma Conference, we failed to see a solitary man who had naught but praise for the grand old Texas Advocate. J. D. Rogers, of the Stonewall and Tupelo charge, has been taking it 28 years and doesn't expect to be without it. Another said he had arranged to keep it until it contained his obituary, and his will states that it must continue in his wife's name. Oh, well, these are a great people and we must give them a great paper. And we do—so say they all.

We hear so much now-adays about the kings and wizards in the financial world. Since coming to this conference we have met one sure enough. A. G. White, of the Mannsville and Oakland charge, has been a member of the East Oklahoma Conference 11 years. He has served 9 pastoral charges, none of them ever before having had a resident pastor. He has

a wife and three children and never received a salary of over \$100. Despite all this he has never been in debt. That's going some.

The Board of Education held its anniversary on Saturday night. The principal speaker was Judge D. H. Linebaugh, a brother of Rev. L. N. Linebaugh, well-known in North Texas, and the retiring presiding elder of Holdenville District. These boys are the worthy sons of a worthy sire—a sainted Methodist preacher. Muskogee and the State of Oklahoma lay great store by Judge Linebaugh, both in the courts and in the Church. And they're never disappointed. He's the product of a Methodist parsonage, and stands four-square.

When the name of the old hero—A. N. Averyt, Sr.—was called for passage of character, the beloved was out and did not answer. "Well," said Brother Averyt, "if there is anything against me I'm here ready for trial." Of course there wasn't—and never will be. He is among the worthies who laid the foundations upon which is built all the greatness of Oklahoma Methodism. There's Averyt, Myatt, Atkins, Hunkapillar, Pickens, Thompson Brewer—and all the rest. What builders of a mighty empire they've been!

During the long existence of this conference, it has had only 15 different Secretaries—an average of nearly 5 years to each one. They are: Goode, 1 year; Wheeler, 1; McAlister, 7; Browning, 1; Garner, 3; Harrell, 3; Carr, 8; Holmes, 1; Robinson, 2; Shapard, 14; Thompson, 1; Butler, 16; Parks, 6; Sweet (E. M., Jr.), 2; Brooks (the Secretary of last session), 3. Thus it appears that M. L. Butler, now of West Oklahoma Conference, saw the longest service—16 years. E. R. Shapard comes next with a record of 14 years.

As the Texas Conference is related to all of Texas Methodism, so is the East Oklahoma Conference related to the whole of Oklahoma Methodism. Originally, this vast territory was the Indian Mission Conference. The first session was held at old Riley's Chapel by Bishop Morris on October 23, 1844, and W. H. Goode was the Secretary. Seventy years have flown. What a mighty inheritance has come to these great people! And it was all wrought out of the heart-blood and the devotion of Methodist pioneers, of whom none of us are worthy. They wrought more wisely than they knew.

Sunday was a high day in Muskogee Methodism and the East Oklahoma Conference. The love feast, at 9 o'clock, was held by Bro. C. W. Myatt and was a season of rejoicing. Bishop Mouzon preached his great sermon on "Prayer," using as text, Matthew 7:7, 8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that knocketh it shall be opened." It was a sermon of great power. At the evening hour Rev. T. F. Brewer, of Wagoner, preached a helpful sermon on the theme, "Practical Religion."

According to the report of the Board of Church Extension, the East Oklahoma Conference, on an assessment of \$5250, they report only \$2590, or not quite 50 per cent. It is to be remembered that the General Board of Church Extension gave the East Oklahoma, in loans and donations, the sum of \$3717.79, only \$800 of which was a loan, not to speak of a direct gift of \$225 on parsonages; a total for the year, ending 1915, of \$3942.79. In other words, East Oklahoma took from the hands of the General Board \$3942.79 and gave back only \$2590.

There are those who wonder at the fairness of the thing.

Methodism under the old regime of the Indian Territory, and now under the reign of the State of Oklahoma, has had her heroes not a few. But high up on God's honor roll are the names of heroines of whom the world is not worthy. Two of these good women have joined the great conference in the land of joy and song. They are: Sister Gregg, wife of D. A. Gregg, pastor of Wanette and Mount Zion charge, Holdenville District; Sister Chambers, wife of S. F. Chambers, a dear old supernuante living at Wetumka, in the Holdenville District. The brethren and sisters of the East Oklahoma Conference mourn for them.

The General Board of Church Extension began its operations within the bounds of what is now the territory of the West Oklahoma Conference in 1883. Since that time it has aided 199 churches at a cost of \$120,282.76—an average of \$604.44—and in the 33 years, an average for each year of \$3644.93. During these thirty-three years the Board has aided 97 parsonages at a cost of \$18,490—an average of \$190.61—and in the 33 years, an average for each year of \$560.30. Therefore, the General Board of Church Extension has spent in thirty-three years, within the bounds of the West Oklahoma Conference, the sum of \$138,772.76—an average of \$4205.24 each year.

Many of the best workers among the Creek and Choctaw Indians, as well as other tribes, can neither read nor speak English. This prevents them from pursuing the course of study. However, by a sort of common consent, they receive and exercise the privileges of ordination. It is to the everlasting shame of our great Church that we have developed no literature for these tribes who gather around our altar-fires and preach in their own tongue the gospel that saves them as well as us. It is pathetic to see them sitting in the conference room, some not even knowing what is said. But it is wonderful to watch the faces and mark the tears of these red men as the Spirit moves upon their big and faithful hearts.

Bishop Mouzon, in the very first session, pronounced himself clearly against the moving of preachers, unless absolutely forced to do so. He said something is wrong when 155 preachers (not counting presiding elders) out of 201 were moved last year. He recited these facts:

District.	No. P. C.	Number of years.			
		1	2	3	4
Choctaw	14	12	2	0	0
Creek	9	5	4	0	0
Holdenville	25	18	4	2	1
Hugo	22	20	1	1	0
Madill	22	20	1	1	0
McAlester	27	21	5	1	0
Muskogee	31	21	7	2	1
Tulsa	26	20	6	0	0
Vinita	25	18	5	1	1
Totals	291	155	35	8	3

The General Board of Church Extension began its operations within the bounds of what is now the territory of the East Oklahoma Conference in 1883. Since that time it has aided 252 churches at a cost of \$112,590.79—an average of \$446.79—and in the 33 years, an average of each year of \$3411.84. During these thirty-three years the Board has aided 111 parsonages at a cost of \$16,777.38—an average of \$151.15—and in the 33 years, an average for each year of \$508.41. Therefore, the General Board of Church Extension has spent in thirty-three years, within the bounds of the East Oklahoma Conference, the sum

of \$129,268.17—an average of \$3920.25 each year.

In the calendar of Oklahoma Methodism there appear no conferences from 1861 to 1864. The sires of these brave brethren were in the forefront in the Civil War.

During the seventy years of its history, the following bishops have presided over the conference: Morris, 1811; Soule, 1815; Paine, 1846, 1849, 1852, 1859; Capers, 1847; Andrews, 1848, 1853; Kavanaugh, 1854, 1860, 1874; Pierce, 1855, 1859, 1873, 1875, 1879, 1880, 1881, 1882, 1883; Early, 1878; Marvin, 1896, 1897, 1877; Doggett, 1898; Keener, 1870; McTyeire, 1871, 1876, 1878; Wigham, 1872; Hargrove, 1884, 1894, 1895; Granbery, 1885; Galloway, 1884, 1887, 1892; Key, 1888, 1893, 1899, 1901, 1906 (in part account Tigert's death during session); 1907; Hendrix, 1889, 1899, 1901; Duncan, 1896; Wilson, 1894; Morris, 1898; Hoss, 1902, 1903, 1904, 1905; Tigert, 1906 (died during session); Atkins, 1908, 1909; Denny, 1910, 1911; Candler, 1912; Mouzon, 1913, 1915; Murrah, 1914. Of these 28 Presidents, covering a period of 70 years, only 16 are living. They are: Bishops Key, Wilson, Morrison, Hoss, Hendrix, Atkins, Denny, Candler, Murrah and Mouzon.

The General Board of Church Extension began its operations in 1883 in the old Indian Territory. Since then it has become the State of Oklahoma and, in a suit waged long with Texas, Oklahoma won the vast territory known as Greer County. The State of Oklahoma is divided into the East and West Oklahoma Conferences. Since 1883 the General Board has aided, in the entire State of Oklahoma, 451 churches at a cost of \$232,873.55—an average of \$514.10—and in the 33 years, an average for each year of \$7656.77. During these thirty-three years the Board has aided 208 parsonages at a cost of \$25,267.38—an average for each year of \$169.55. Therefore, the General Board of Church Extension has spent in thirty-three years, within our entire territory in the State of Oklahoma, the sum of \$268,140.93—an average of \$8125.49 each year. In other words, counting 265 days in every year, the General Board of Church Extension has invested an average of \$22.26 each day in the 33 years it has operated in Oklahoma Methodism. That's a worthy record!

Affairs in East Oklahoma were in an extremely delicate and critical condition. Surely, the coming of Bishop Mouzon just at this time was providential. He has guided the deliberations with a master hand. He moved prayerfully, cautiously, sanely and advisedly. The tangled web—and we never saw its like—was slowly and skillfully unraveled. Before the brethren knew it, light broke in on some otherwise very dark places. Bishop Mouzon came with the odds tremendously against him. The temper of the conference did not much resemble the Wesleyan type. Internal strife was rampant and there was a deep undercurrent which suggested that an enemy had stolen the ark away. In the face of these things—and everybody knows they are not overdrawn—Bishop Mouzon, without fear or favor, laid his hand upon the helm. At last the seas became quiet and the grace of God put to sleep the fellow who "rocked the boat." God did use Bishop Mouzon to bring order out of chaos and peace to Zion and the East Oklahoma Conference. The brethren love him and each other.

One big problem in the East Oklahoma Conference is that of the many tribes of Indians within her borders. We doubt if there is one more versed in this matter than is J. R. Abernathy, our efficient pastor at Okmulgee. Bro. Abernathy has lately returned from Washington City where he had bestowed upon him all the honors of the thirty-third degree in Masonry. He is a man that sees everything and knows everybody. Touching the Indian in Oklahoma, in our interview, he said:

"For four years I gave about five months out of the year to travel in lecture work over the State and there was nothing more fascinating to me than a study of the Indian population of the United States is found in Oklahoma. Around Ponca City, in Northern Oklahoma, I met the Poncas and a liberal sprinkling of Otoes, while about twenty miles east, near Kaw City, is found the last remnant of the famous Kaw tribe. My vacation last summer was one month in a big touring car, simply drifting over the western half of the State. For many a week I stayed in the beautiful Chickasaw Valley, where the remaining members of the Chickasaw tribe still live. Tonkawa, the seat of one of our State schools, got its name from this tribe. Around Cantonment Agency in a beautiful bend of the Canadian River, we found a large village of Cheyennes, Arapahoes and a few Sioux, but most of them were Cheyennes. With Carnegie, Adair and Lawton as centers you will find the great plains tribes, the Comanches, Kiowas, Caddos, Wichitas and formerly the Apache tribe of which Geronimo was the chief. Near Cache, Oklahoma, at the foot of one of the great peaks of the Wichita Mountains, is the old home of Oonah Parker, a former chief of the Comanches and well known to many Texans as the son of Cy-

thiana Parker, the mother of Oonah having been kidnaped by the Comanches on one of their raids. The Kickapoo survivors are found in greatest number around Shawnee, this being also the stomping ground of the Shawnees. Around Holdenville, Wemore, Seminole and Okmulgee are found the Seminoles and Creeks who were transplanted from the Everglades of Florida. The chief of the Creek tribe, Moty Tiger, and his son, Johnson Tiger, are members of the M. E. Church, South, and personal friends of mine. The Creeks hold much of the valuable oil land of the territory mentioned. Pawhuska is the capital of the Osage Nation, this tribe being the wealthiest of all the Indians. In fact, they have the largest wealth per capita of any people in the world. Great deposits of oil have been found in their allotted territory. In the extreme northeast of Oklahoma we found the Senecas, Peorias, Ojapaw and a few Modocs. The general location of the Choctaws, Chickasaws and Chickasaws, is well known to be the eastern half of Oklahoma. My knowledge of the Indian is simply that of the traveler. I know him as I have met him in cities, along the roadside, on flying trains and in his camp where he has shared his "stirred beef" with me. When I have found him sufficiently communicative I have been thrilled by stories of the olden days, charmed by his romances and legends."

The various pastors in Muskogee threw the churches wide open Sunday and graciously offered their pulpits to the members and visitors of the East Oklahoma Conference. The assignments were as follows:

- St. Paul's Church—11 a. m., Bishop E. D. Mouzon; 7:30 p. m., Rev. Theo. F. Brewer.
First Presbyterian Church—11 a. m., Rev. W. M. Wilson; 7:30 p. m., Rev. J. E. McConnell.
First Baptist Church—Rev. J. Marvin Nichols.
First M. E. Church, South—11 a. m., Rev. L. S. Barton; 7:30 p. m., Rev. M. L. Butler; 3:30 p. m., Children's Service, Rev. W. W. Armstrong.
Central Baptist Church—11 a. m., Rev. G. H. Morrison; 7:30 p. m., Rev. R. T. Blackburn.
First M. E. Church—11 a. m., Rev. J. M. Peterson; 7:30 p. m., Rev. N. L. Linebaugh.
First Christian Church—11 a. m., Rev. W. L. Blackburn; 7:30 p. m., Rev. H. P. Clarke.
Trinity M. E. Church—11 a. m., Rev. L. B. Ellis; 7:30 p. m., Rev. J. H. Ball.
Augusta Avenue M. E. Church, South—11 a. m., Rev. W. W. Armstrong.
Cumberland Presbyterian Church—11 a. m., Rev. J. C. Cooper; 7:30 p. m., Rev. R. C. Alexander.
Bethany Presbyterian Church—11 a. m., Rev. W. C. House; 7:30 p. m., Rev. R. C. Taylor.
Westminster Presbyterian Church—11 a. m., Rev. D. M. Geddie; 7:30 p. m., Rev. B. L. Williams.
Calvary Baptist Church—11 a. m., Rev. F. E. Shanks.

"SUCCESS."

All men desire success. No one admires a failure. Still less does he wish to be himself a failure. Is there anywhere laid down an infallible rule for success?

I speak of success in every possible meaning of that word. Success in the proper care of our bodies—success in our business. Success in the development and use of our minds. Success on earth and through eternity.

If there be such a rule for success, certainly it should be held constantly before all people that they perish not for want of knowledge. The best energies of the greater part of the human race are bent upon reaching success, by pursuing a road that leads surely to failure.

Perhaps a majority of people in our enlightened country believe that to attain success a certain amount of rascality and vice is necessary. Such people advocate saloons, and all the evils that go with them—as necessary to the public good.

Fortunately the tide is turning, and all civilized peoples are beginning to realize that success is founded upon righteousness and not upon rascality; that what is bad for the individual is bad for the community and the Nation.

Never before has there been in our own land such a crusade against all kinds of vice. This is encouraging, but it is not all that could be desired. No man and no nation ever made a success by the things they didn't do.

While the minds of the people are aroused to doing away with evils, it is the Christian workers greatest opportunity to point the road to the upbuilding of right, as well as to the overthrow of wrong.

In other words, to point the people to the infallible rule for success if such a rule there be.

In searching the Scriptures for such a rule, I find the word "Success" occurs but once in the entire Bible. In that place prosperity is connected with success. See Joshua 1:8.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua has just succeeded Moses, and God gives him this rule

TEXAS CONFERENCE REPORTS

ON SABBATH OBSERVANCE.

We, your Committee on Sabbath Observance, beg to make the following report:

Whereas, the Sabbath is a day set apart by the Lord of Heaven, as a day of rest from all labor and for the worship of Almighty God and was placed in the decalogue as one of the most positive and sacred commands given by Jehovah to men through Moses and written by his own hand, to be handed down to all future generations to be observed forever as a day of rest and worship, and that whereas, history, whether sacred or profane, records the fact that from the day that the Sabbath was instituted by the great Creator as a day of rest and worship unto his good day, just as a nation, people, or individual has observed the Sabbath and kept a holy and sacred, separate and apart from all other days, that nation, people or individual has been instrumental in advancement of the Father's kingdom, and the uplift of humanity; while on the other hand, that nation, people or individual that has disregarded this day and treated it with indifference has been detrimental to the betterment of humanity and the spread of the gospel of Jesus Christ our Lord, and

Whereas, some of our own people in many instances are disposed too much to treat this holy and sacred day as a day of recreation, amusement, frivolity and sometimes as a day of financial profit, in so doing make it a day of desecration, rather than a day of rest and worship, and we are very much impressed that this number is increasing, bringing the Sabbath too much on a level with all other days, and

Whereas, the penalty is very binding for the violation of this law, fixing it in some cases at death; therefore be it

Resolved, That as presiding elders, pastors and laymen that we do all in our power to make our Sabbath a day of real rest and worship, by our lives as well as by our sermons and admonitions, and that we do not in any way violate this law by doing those things on the Sabbath that could and should be done on other days, such as unnecessary riding on trains, automobiles, playing or visiting games or any of the things that tend to destroy the sacredness of our holy and sacred Sabbath. Be it further

Resolved, That we do most emphatically condemn the open violation of not only God's law, but also the law of our country in the buying and selling of goods, such as cold drinks, writing material, tobacco, candies, and such other things as are not of absolute necessity. It is further

Resolved, That we do most earnestly and emphatically instruct our people that the present Sabbath is the Lord's Day and that we are to keep it holy.

We most heartily commend the Sunday League of America for its work done throughout the country.

Respectfully submitted,

ROBT. O. WEIR, Chairman. D. S. SMITH, Secretary.

B. T. FELL, J. O. COOPER, J. M. FULLER, J. P. LANE, J. M. SMITH.

REPORT ON THE SPIRITUAL STATE OF THE CHURCH.

Your Committee on the Spiritual State of the Church understand that their report is to set forth as nearly as they are able the real condition of the Church, and in making up their judgment of these conditions on those things which are the real products of her activities are to receive due consideration, since, in the light of these products, the vital state of the body of Christ is to be judged, as the tree is judged by its fruits. One year has elapsed since a report on this subject, by a like committee, was made to the Texas Conference, and it is a source of pleasure to us, and a cause for congratulating this body that we are able to say there are many signs of a healthy and growing condition of that part of the Church of our Lord centered in the bounds of our conference.

We would mention, as of first importance, the fact that revival fires burn upon our altars as extensively and as intensely as ever in the history of Methodism. There have been held in our bounds during the past year many

for his personal guidance, and that he may guide aright the nation under him.

Like everything God has spoken, here is wisdom so condensed, that it is impossible to improve upon the language. It teaches:

1. Study the Word of God. To neglect to inform ourselves as to God's will is a sin.

2. The object of this study is not merely for information, but "that thou mayest observe to do." Simply knowing the right and abstaining from wrong is not enough. God says we must do something positive. We must go forward. What is it we must do?

"According to all that is written therein." All. It is not enough to keep part of God's commandments, and ignore one or two. The prayers of most Church members run something like this: "Oh Lord, bless me, and prosper me, and my family, and give me success, and I will keep part of thy commandments. There are some minor things in the Bible that I deem of no importance, and these I refuse to obey, but those that suit me I will keep. Amen!" Now no one utters such words, yet this is their prayer; because, this is what is in their hearts, and the Lord looketh upon the heart. Surely it is plain no prayer can be answered unless it is in the heart of the supplicant to do all that God would have him to do.

3. When we have obeyed these two commandments, posted ourselves as to God's will by a study of the Bible, and then fully surrendered ourselves to do all that God has commanded us to do, what is the result?

"Then thou shalt make thy way prosperous, and then thou shalt have good success." There is our rule for prosperity and success. God plainly says we can make our own way prosperous by observing this rule, and that we shall have good success. Note

scores of revival meetings, some of which have been far-reaching in results, and the combined product of these evangelistic endeavors aggregate nearly seven thousand conversions, besides the quickening forces generated and the many other valuable fruits, which cannot be tabulated by figures. And we would be recre to the task assigned us were we to fail to mention that most of these revival meetings were conducted by the pastors themselves; members of this conference who have gone forth filled with the Holy Spirit, bowing to their tasks with untiring faith in God, whose preaching was in power and demonstration of the Spirit, and under whose preaching many souls have been added to the Lord. We consider it of first importance that men called of God to serve as pastors are so united with him in life that he can and does use them in winning souls after this order. We would call to your attention the encouraging fact that our conference has been able to more than meet the needs of the field with men called to preach the gospel under our ministry, a demonstration of the active power and vitality of the Church in our fields.

We also recognize the Sunday School, the Epworth League, and the Missionary Societies among the women as fields where our people are finding opportunities for developing their powers in Christian usefulness and from these auxiliaries to the Church, are coming forth a mighty force for spreading the kingdom.

Another outstanding evidence that the Church in our borders is in a fairly healthy condition is the fact that our ministry is being better cared for than formerly; also the response in a material way to all the benevolences ordered by the conference indicates spiritual progress in the Church. Notwithstanding the fact that we see so many signs of prosperity and what we deem indications of health in our bounds, yet we would not fail to note the many shortcomings and places of weakness where we might improve. Our prayer meetings are not attended by our people as they should be; and while there are many family altars among us, yet this good practice, so generally followed by our fathers, has largely been abandoned by our people. There is also great danger of worldliness, pleasure-seeking and covetousness, creeping into the Church, and thus de-vitalizing her forces.

We also see great danger in the seeming, if not real, tendency to depend on and be content with numbers and with material prosperity. Doubtless it is true that a deeply pious Church will indicate such in a great benevolent spirit, yet it is also true that Church pride and other reasons may prompt us to be benevolent, while the spirit and power of godliness have no existence. Large contributions in institutions, magnificent temples of worship and liberal salaries for our pastors may abound, to little avail, if the Church neglect the old paths of intercession of long tarrying at Jerusalem.

Your committee has also been impressed with the fact that the preachers who are set as Zion's watchmen would do well to stop occasionally and take our bearings. There is little probability that a covetous, pleasure-seeking, honor-loving, non-praying and pleasure-seeking minister, shall be able to lead their flocks in advance of what they themselves have experienced and attained, while we do not charge that the preceding sentence describes our preachers, yet we insist that it will be well for us to live much in communion with the invisible host that description should be our portion.

We, your committee, recommend the following conditions as necessary to entitle a Church to the standard of efficiency and urge all our pastors and laymen to labor to attain such standards, viz:

- 1. Sunday School every Sunday.
2. Prayer meetings weekly.
3. Epworth League weekly meetings.
4. Woman's Missionary Society regular meetings.
5. Layman's activities properly organized.
6. All conference collections in full.
7. Preacher in charge and presiding elder paid salaries monthly.
8. Trustees and stewards all subscribers for the Conference or General Organ.
9. Revival effort during the year.
10. Membership increased in numbers.
11. We also recommend that our Evangelistic Committee co-operate with like committees from the various conferences of the South-west.

that it is good success. Not the apparent success of the wicked which soon passes away, but the success of the righteous which endures.

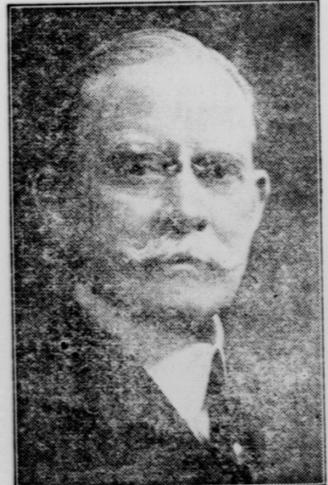
This rule is as true today as it was when God gave it to Joshua. It is an infallible rule. It applies to prosperity and success in every field of human endeavor.

Let us now consider financial success. We are promised that also, if we keep all of God's word. Where do we find a special rule for financial success? Read Malachi 3:8 to 13. Here we are told that failing to pay to God tithes and offerings is robbery. Robbery for which we are cursed. We are told to bring all the tithes into God's storehouse and prove God, and see the blessing he will pour out upon us.

There is the rule, prove God. It is not a matter of faith, it don't matter whether you believe it or not. It is a matter of obedience. Prove God, and see if he keeps his promise after you have obeyed his law.

I care nothing for arguments urging that through Christ we have not a better gospel, and hence it must be a cheaper gospel. I care nothing for these economical arguments. They are not even economical. The tither is a partner with God, and God gives to that partnership assistance far in excess of his share of the profits.

If John D. Rockefeller should offer me a partnership, I would accept it at once. Why? All of John D. Rockefeller's partners have grown rich. His enemies and competitors complain of him, but his partners have prospered. But we can all have a better partner than Rockefeller. God himself offers us all a partnership, and he says he will make the partnership profitable to us. The tithing is not a burden. The remaining nine-tenths will do us more good than if we had kept it all. More than that, we will find our producing power greatly increased for God tells



PATTERSON'S KEY NOTE.

In the recent convention of salesmen of the National Cash Register Company, held at Dayton, Ohio, reports were made by salesmen representing every section of the country, indicating general improvement of business everywhere. Out of the eight hundred salesmen present, all but one said that his territory was moving fast toward a business boom.

On the basis of these reports, John H. Patterson, president and general manager of the Cash Register Company, predicted that the approaching era of prosperity would probably exceed anything this country has ever known.

As a preface to his remarks, he reviewed the business depression of the previous two years. This, he said, had affected all lines—agriculture, mining, industry, commerce and finance.

"Now," he continued, "the boom is on. Agricultural interests are the first to feel it. The farmers have record-breaking crops, with a big demand. Confidence has been re-established. Various industries have picked up, one after another. Then the stores needed goods, and factory wheels began to move. Then commerce and transportation reflected the change. Finally it was manifest in the financial world. We have plenty of money and the best banking system in the world today."

"We have three big federal organizations taking care of these various interests: First, the Interstate Commerce Commission; then came the Federal Trade Commission; and, finally, the Federal Reserve Board, with its chain of reserve banks. The value of these three boards or commissions to the country cannot be estimated."

"Through the aid of the reserve banks, the various banking institutions of the country began to loan money where people could not get it before. Now with big crops and big demands, with little foreign competition, we are at the commencement of an era of prosperity such as this country has never seen before."

"All this great prosperity cannot come in a day. It will take time. But conditions everywhere are improving. The farmers are prosperous. The mills of Pittsburgh are busier than ever before. Railroad stocks are going up. It is only a question of a short time before the wave of prosperity will be upon us."

"Now is the time for storekeepers to advertise," added Mr. Patterson. He is backing up his opinion with his money. His company is spending more than \$200,000 this month for advertising. In addition, it has spent \$50,000 to have the 800 members of its selling force attend its school at Dayton for three days, where they were taught the new and up-to-date ideas for their business.

us it is he that gives us ability to get wealth.

Under the rule laid down by God, we do not have to argue learnedly upon this question. Each one may prove it for himself. God says, "Prove me." Here I want to say that tithing has been to me a help financially. It has added to my joys of life. It has been to me a means of grace. Not a burden but a help.

Now let's have a little testimony. Testimony is presenting the facts of the case. If the facts are against us, argument is useless. Reader, will you kindly write to the Advocate, and answer two questions?

1. Do you know of any faithful tither who is less prosperous, or less religious, by reason of tithing?

2. Do you know of any faithful tither who does not say that he gets a blessing from his tithing?

God says, "Prove me." Let us have the proof, for or against. G. A. F. PARKER, Hereford, Texas.



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CHANGE OF ADDRESS.

Prompt notice should be sent us by subscribers of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else.

Central Texas Conference

When these lines reach our readers the Central Texas Conference will be in the midst of the work of its sixth annual session.

The Central Texas is one of the great conferences in our Methodism, having a membership of nearly 80,000 distributed through twelve large presiding elders' districts.

Within the bounds of this conference is the historic institution which has made our Texas Methodism: the Southwestern University. Found within the territory of this conference is among the newest of our educational enterprises: the Texas Woman's College at Fort Worth; Meridian and Weatherford Colleges are also among the educational assets of this historic conference.

The session this year is being held at First Church, Corsicana. Rev. W. H. Matthews is the presiding elder host and Rev. J. W. Fort is the pastor host. The pastor and his great Church will have one of the finest reports in the history of either. During the two years of Brother Fort's pastorate 260 members have been received into the Church. The great building has been put in a beautiful state of repair for the conference.

A progressive and loyal citizenship will welcome the conference to Corsicana. Abe Mulkey and his "Louisa" are here. They are a veritable host within themselves. With these dear friends the editor of the Advocate will lodge.

The Advocate prays blessings upon the President of the Conference, Bishop James H. McCoy, and upon its great host of preachers and laymen.

A Christian Thanksgiving

By the proclamations of the President of the United States and the Governors of the individual States Thursday, November 25, is the Nation's Thanksgiving Day.

No year in the history of the American people has presented more reasons for devout gratitude than the present year. We should be grateful for our harvests, for the output of our industries, for our peaceable relations with the whole world and for the spiritual achievements of our people.

In the National inventory of our blessings it is quite possible for us to be filled with the spirit of self-gratulation and pride. It is a real danger that we shall put the emphasis not quite where it belongs.

The little poem, entitled "The Better Prayer," expresses what is necessary if we shall make this Thanksgiving a Christian Thanksgiving. The poem, in part, is as follows:

"I thank Thee, Lord, for strength of arm To earn my bread, And that beyond my need is meat For friend unfed. I thank Thee much for bread to live, I thank Thee more for bread to give.

"I thank Thee, Lord, for snug thatched roof In cold and storm, And that beyond my need is room For friend forlorn. I thank Thee much for place to rest, But more for shelter for my guest."

That our barns are bursting full on this Thanksgiving Day ought to occasion gratitude to be sure! But the thing about it all for which we should be most grateful is the increased ability thereby for genuine service to the world. That God's bounties equip us for richer service to our fellows ought to dispose our hearts most to gratitude.

The highest salvation of the individual or of the Nation is possible only as we shall recognize that God's blessings are not to center in nor terminate with ourselves. These blessings are a sacred trust. And if this feature of trusteeship is forgotten, we shall be blinded by our very fatness and the divine displeasure is sure to rest upon us as a people.

For strength to earn our bread let us be grateful, but most grateful that beyond our need we have bread for the hungry. For the roof that protects us let us be grateful, but most grateful that beyond our need we have room for God's forlorn. Then shall ours be a Christian Thanksgiving.

THREE GREAT FACTORS IN THE KINGDOM OF GOD.

The numbers are large who believe that the coming evangelism is to be personal evangelism. We commend to our readers at this time, when we contemplate making larger use in personal evangelism in the work of winning the world, the following words of Dean Birney. Speaking of the kingdom of God, he said:

There are three factors in that kingdom: First, a Supreme Person, but by the very law of personality it is forever impossible for that Supreme Person to find his way into humanity except through personality; personality is the only possible revelation of personality. "Go ye" is just as fundamental to the kingdom as the principle of incarnation. The second factor in the kingdom is truth. But there is no such thing as truth in the kingdom aside from personality. The truth of astronomy or of physics is true in a perfectly lifeless and manless world, but the superlative, saving truths of holiness and love and redemption and regeneration and sanctification and atonement, these do not even exist except in personality, and they can find their way into human hearts only through personality. The last factor in the kingdom is the world of persons, but again by the very law of truth and the law of personality, the Supreme Person and the supreme truths can never reach the world of persons except through personality. The coming evangelism will not simply depend upon a few preachers and a few missionaries, but upon a multitude of persons; it will use the foolishness of preaching not less, but it will use the high wisdom of redeemed personality immeasurably more. The sermon that won the three thousand to Christ on the day of Pentecost has dominated our ideals and methods all too long. We have too long tried to bring in the kingdom by addition, and the kingdom will never come except by arithmetical progression.

The task before the Church now is

to so inspire her vast unused forces that they may be converted into personal evangelists. And exactly this is what we try to do every time we hold a meeting. Who has not heard the evangelist say again and again that nothing can be done until the individual Christians are willing to work for the salvation of the city, or town, as the case may be? The preaching is continued to the Church until the Christians are willing to work.

In the great campaign proposed for Texas, Oklahoma and New Mexico it will be useless to expect results until our own Church people are quickened. And to effect this is the task of our preachers at the very outset of the campaign. First of all, let the preacher linger over the great biographies of evangelists and soul-winners until his own soul catches the holy fire. Let him direct his reading and his study to this end for the next two months.

Let the preacher then impart his own quickened spirit to his people. Let him preach on soul-winning; if need be, let him hold meetings simply for the Church, either preaching himself or inviting another. When this is done he will have gathered about him a force for the greatest campaign our States have ever seen.

Remember Dr. Birney's three things: (1) God found his way into human life through personality; (2) the truth becomes a living thing only as it throbs in living persons; (3) the world of persons can be reached only through vitalized and spiritualized personalities.

THE PASTORAL ADDRESS OF THE BISHOPS. A SUNDAY WITH THE CHURCH AT LEWISVILLE.

Elsewhere in this issue will be found the pastoral address of the Bishops. The address was written by Bishop Hendrix and is signed by him as Senior Bishop in behalf of the College.

The address is well worthy of a thoughtful reading. It is written by one who is a careful student of the times and thoroughly familiar with the needs of the Church.

Bishop Hendrix sees in the frightful European war not a reason for despair, but a challenge to faith. He notes the renewed consecration in the Church which followed the great Napoleonic wars 100 years ago.

The address calls attention to the marvelous growth of Methodism in America during the century since the death of Francis Asbury. At the death of Asbury, in 1816, the membership of Methodism was little more than 200,000. Today Methodism has 6,000,000 in her Sunday Schools and a membership nearly or quite as large.

The address is a plea for increased attention to the Sunday School which has nearly a half million less in membership than are found in the membership of our Churches.

Attention is called to a manifest decay in family worship among our people and to the comparatively small attendance of our membership upon the midweek devotional services of the Church.

Attention is called also to a needed enlarged circulation of our Church papers. "The fifteen per cent of our membership that are really doing the work of the Church are usually its reading members who keep posted about the forward movements of the kingdom."

The address urges the imperative obligation for world-wide evangelism. "We are charged with extending the 'kingdom without frontiers.' That kingdom is the only permanent kingdom, and it is ours to establish it in the earth."

We commend to our readers this strong pastoral address. We congratulate the Church upon its alert, wise and conservative leadership in our Bishops. We are especially grateful that the bow of our Senior Bishop retains its accustomed strength. The entire address is timely and admirable.

WHO WILL RULE INDIA?

The world is much alive to the contest which is now going between Germany and her allies, on the one hand, and England and her allies, on the other. It now seems clear that there is to be serious contest for the rulership of India. Will England continue to direct the fortunes of that vast empire or will Germany succeed in this great task?

There is yet a greater movement, however, which involves the destiny of India. This contest has passed almost unobserved by the busy world. It is the contest of Christ for that populous land.

There are now mass movements in India toward Christ which are unparalleled in history. The Methodist Episcopal Church is finding India a most marvelous mission field.

The Mass Movement Commission of the Methodist Episcopal Church reports that the communicants of that Church in India now number more than 300,000. Last year 35,000 were baptized. Today in two districts between eight and ten thousand people are on the waiting list for Christian baptism. For several years past the Methodist Episcopal Church has been baptizing between twenty-five and forty thousand people each year. There are said to be 160,000 "active inquirers" for whom the Church cannot provide.

Well, if Christ rules India, will not this be the thing of first importance after all? If Christ rules India will it be a thing of serious importance who else sits upon the throne?

Sunday last was a gracious day in Lewisville. The occasion was the dedication of our new church. The Lewisville church was finished during the pastorate of Brother W. R. McCarter some three years ago. It was built at a cost of \$12,000. The cut in this issue will give some idea of its character. The building would be a credit to any town in the State having a population two or three times that of Lewisville. A splendid auditorium, numbers of classrooms and an accessible gallery make the Lewisville church one of the best among the small churches of the State.

Sunday the church looked at its best. New carpets, the newly stained floors, and a crowded auditorium with a serious and attentive audience made an inviting occasion. Rev. W. R. McCarter, a former pastor, and Rev. N. R. Stone, the present pastor, were with us in the pulpit. The music for the occasion was appropriate and most helpful. The editor preached the sermon and does not recall when he has spent a more gracious hour.

At the close of the sermon the following trustees presented for dedication the beautiful house without one dollar's indebtedness upon it: C. M. Jacobsen, W. D. Milliken, J. Hamlyn Morgan, W. W. Sherrill, M. Jacobsen and O. L. Hamilton. The ritual never seemed more beautiful or impressive.

The other Churches in Lewisville dismissed for the dedicatory services. Rev. A. L. Ingram, pastor of the Baptist Church, and Rev. N. B. Baker, pastor of the Presbyterian Church, were present with their people. Their fellowship was greatly appreciated and enjoyed.

The editor preached again in the evening to a splendid audience. God's presence was sensibly felt throughout the services of the entire day.

Brother Stone now has a membership at Lewisville of more than two hundred and fifty. He has added some sixty-odd to the membership during the year. He is in fine favor with his people. Brother McCarter seemed perfectly at home and was accorded a hearty welcome by his former charge.

We were the guest of the editor of the Lewisville Enterprise, Brother O. L. Hamilton and his good family. We acknowledge our appreciation also of the hospitality of Brother W. W. Sherrill and family at the noon meal on Sunday. May the blessing of God be upon Lewisville and her good people.

THE NATIONAL MISSIONARY CAMPAIGN.

The great Laymen's Missionary Movement is making splendid progress in its campaign which designs the holding of seventy-five conventions in every part of the United States.

Already conventions have been held in Chicago, Buffalo, Detroit, Pittsburg, Pueblo, Denver, Topeka and Wichita. In the first four named cities 19,984 men registered as delegates to the conventions—a number nearly double that at conventions in these same cities of 1909-10.

In the conventions held in Pueblo, Denver, Topeka and Wichita 4865 men registered as delegates.

During the sessions in each of the conventions a survey is made of many of the great mission fields of earth. Men are brought face to face with their personal obligation for the evangelization of the world. The religious need of the world is laid upon their hearts.

Out of these conventions we look to see a veritable crusade arise for the evangelization of the world. Christian men must speedily tell the non-Christian world that the warring nations are misrepresenting Christ to the world.

ARCH AT

as day in was the ch. The shed dur- er W. R. ago. It 000. The some idea ing would the State or three splendid classrooms make the the best of the ed at its ly stained- rium with ence made W. R. Mc- d Rev. N. tor, were music for riate and preached recall when as hour. in the fol- or dedica- without one it; C. M. J. Hamlyn J. Jacobsen itual never impressive. Lewisville y services. of the Bap- B. Baker, in Church, ople. Their appreciated ain in the ence. God's it through- tire day. a membe- e than two has added membership fine favor r McCarter and was te by his he editor of Brother O. family. We tion also of he; W. W. noon meal sing of God r good peo-

THE GO FORWARD CAMPAIGN IN MISSOURI.

The brethren of the Missouri, the Southwest Missouri and the St. Louis Conferences, are now engaged in an aggressive and comprehensive Go Forward Campaign. Through the months of November, December and January attention will be given to the Sunday Schools of these conferences. It is determined that the Sunday School enrollment by February 1 shall reach the 150,000 mark in these conferences. The Church membership in these conferences stands around this figure.

During the months of February, March, April and May a campaign of personal evangelism will be waged with 20,000 souls as the goal.

Through the months of June, July and August attention will be given to the great missionary interests of the Church and special efforts will be made to increase the circulation of the Missionary Voice.

The entire year is to be made Literature Year. The Christian Advocate, the St. Louis Advocate, the purchase of a Discipline by every family and the use of our own literature in our Sunday Schools will be the subject of persistent attention by every pastor.

Missouri will have a new Methodism, we predict, when the year 1915-16 comes to a close. The St. Louis Christian Advocate is going its full length in the great campaign. Its issues for some weeks have been filled with the inspiring addresses and explanations of the plan of campaign by the great leaders.

Our Senior Bishop is leading the hosts. His great address fills two pages of the St. Louis Advocate in its issue of November 10. After all these years of his residence in Missouri the entire Church notes with pride that his home conferences are following so heartily his constructive leadership. We wish for him and the Missouri Conferences the full fruition of their hopes.

Texas, Oklahoma and New Mexico are planning their own Go Forward movement. The conferences in these States are heartily endorsing the simultaneous evangelistic campaign proposed for March and April. The leaders of the proposed campaign are being elected and after the meeting of the Central Texas and the North Texas Conferences each conference will have designated its leaders. In December, at Dallas, these leaders will meet and the campaign throughout Texas, Oklahoma and New Mexico will be on. Let Missouri follow.

We commend to the conferences in their campaigns the stirring words of Bishop Hendrix in the closing paragraph of his address.

What shall the modern pastor do with the countless details demanding his attention? Is he not in danger of losing his life in an effort to save the people? One of the perils of a movement like this is that we may substitute manipulating the sheep for feeding the sheep. We are evangelists. We are missionaries not only to the man across the street but also to the man across the seas. How shall we claim him as our possession without feeding his deepest hungers, without showing him the way to God, to himself, to life and peace? Our kingdom is without frontiers. Dr. Trawick, of Nashville, invited me to dinner some years ago, and when I was leaving he said, "I am glad to have met you. I have a new name for my love list." We all have our prayer lists. How many of us have love lists also? The length of these lists will mark the boundaries of the territory we have actually claimed in others. The title deeds to vaster reaches are ready for us. May God give us the courage to claim them. A world consciousness, a world conscience, the sense of world brotherhood, the masterful grip upon us of the World Redeemer, a world message for all who have ears to hear, a world passion that will not let us alone even in our sleep—these will make world men of the lowliest among us. This is a forward looking era. We be forward moving men!

Blessed are they who are not satisfied with themselves, if they long for richer Christian experience. To be satisfied is to end one's own spiritual advance.

He that has never known adversity is but half acquainted with others or with himself.—Colton.

GOLGOTHA A SHOOTING RANGE.

The bitter desecration of the European war is realized in the following item from Zion's Herald:

The utter ruthlessness which has been in evidence throughout the past year in connection with the activities of the nations at war has prepared us to some extent, so that we read with comparative calmness now of the military operations which are under way in the Holy Land. Convoys of ammunitions and foodstuffs are being transported over all the roads of Galilee, Samaria and Judea, from the upper end of the lake of Gennesaret in the north to the lower end of the Dead Sea in the south. These are going to the Turkish army. Strategic positions have been located, and thousands of peasants have been requisitioned by the German officials to dig trenches along these lines. The Germans have transformed the Mount of Olives into a drilling ground for recruits, and have also established observation posts there. The plain of Samaria, between the Jordan and Joppa, is being used for drilling purposes for the Turkish army. Even Mount Golgotha has become a shooting range, where the Turkish soldiers are being supervised by the Germans in rifle practice. The convents and monasteries connected with the central powers are used as barracks. Railway extensions are being put through to the south, between Beer-sheba and Gaza, so that troops may be transferred along the shore north of Sinai in preparation for a new attempt to conquer Egypt. Surely it is proved that even in this the twentieth century of the Christian era, an age of wonderful enlightenment, "war counts nothing sacred."

It was in the eleventh century of our era that Peter the Hermit set all Europe on fire for a mighty crusade against the desecrating Turks who were in possession of the Holy Land.

A new crusade is needed now. Not a crusade led by soldiers, but a crusade led by peaceful heralds of the Cross. Men and women who count not their lives dear unto themselves must fling themselves in unselfish devotion to preaching the Prince of Peace. The mighty crusade now needed throughout the world is a crusade of peace-bringers and peace-makers.

HEATHEN TEMPLES IN AMERICA.

From the Missionary Voice, we gather the following facts:

Buddhist temples in California are located as follows: San Francisco, one, with two priests; Oakland, three, with three priests; Vacaville, one priest; Sacramento Valley, three, with three priests; Stockton, one, with one priest; San Jose, two, with two priests. Total, nineteen temples and twenty-one priests. There are Buddhist missions in Salt Lake City and Ogden, Utah, and in Seattle and Portland, Oregon.

In the world there are no longer any Hermit nations. The entire world has become one compact neighborhood. The telegraph, the wireless, the steamship and the railways make communication and transit easy. The result is that vast numbers are changing their places of residence and nations once separated are in vital contact.

The contact of the developed peoples of the earth with those of backward development reacts upon each group. Neither can ever be quite the same again. It often has been true in history that such contact has affected the apparently strong even more vitally than the seeming weak. Surely the contact of the negro with our Southern civilization has left its impress upon the Southern white people. Vices have resulted of which we are ashamed to speak.

What is to be the result now of our contact with non-Christian nations? Either we will win them to our religion or they will win us to their gods. And precisely this is the meaning of heathen temples in our land.

The day calls loudly for a vitalized Christianity. Only men and women with "burning hearts" can win the heathen world. Only such can withstand the influence of contact with such a world. Whether this nation is to be heathen or Christian depends upon the type of our Christianity. A heroic Christianity alone can resist the tides of heathenism which even now are flowing heavily our way.

Prosperity is too apt to prevent us from examining our conduct; but adversity leads us to think properly of our state, and so is most beneficial to us.—Johnson.

EXAGGERATED INDIVIDUALISM.

The following words of Bishop Kilgo will likely be called by some "exaggerated individualism." Call the Bishop's words what you may, they are words of sober and solemn truth. They are words, too, peculiarly timely as we inaugurate our "movements" for the advancement of the kingdom and of the Church. The Bishop is discussing the new birth and the words to which he call attention are these:

It is also of supreme importance to note that this revolution is worked in the individual. In the program of the gospel the individual is always the unit of calculation and the point of historic departure. It never groups men. It does not deliver itself directly upon the community. It is not a mass movement. One by one God deals with men, and all the effects of the gospel are repeated in each man who comes under the dominion of it. The single person stands before it as if he were the whole universe. Nothing can be born again except the individual person. There is no such thing as the regeneration of the State, of society, of commerce, or of any other community group. The gospel utters not a word to warrant the idea of working to regenerate orders, institutions and communities. It addresses every word of truth, every warning, every exhortation and every promise to the individual. It knows absolutely nothing of a "social conscience" or a "community personality" to be born again; but it does know the single man, and upon him it urges with sovereign insistence the absolute necessity of regeneration. If there is ever to appear a newborn community, it will be nothing more than a community composed of persons in whom the Holy Ghost has worked the great deed of the new birth. By this process alone can a social order become regenerated. God has no plan of acting upon all persons except by acting on each person, and he affirms nothing of all except as he affirms it first and emphatically of each. So the modern communityism which has grown so popular as an academic pretense of interest in religion is to be resisted as one of the most feeble attempts yet made to pervert the gospel of the Lord Jesus Christ and can be nothing less than a vain attempt to escape all the severe claims of the Christian religion upon the individual will and conscience.

There are times when the preacher must engage in "movements" of divers sort. He must unite in cleansing our cities of their plague spots, the saloon and the bawdy. He must pierce and burn the consciences of whole communities with the enormity of the crime which allows individuals to make merchandise of human chastity and soberness, and fatten as horrible parasites upon the health and morals of the community. At such times let the preacher stand up as a man and fill a man's place. But let him be done with it as quickly as convenient.

The serious business of the man of God is to preach a gospel which aims to revolutionize and transform the individual life. A transformed society always must be made up of transformed individuals.

A TIMELY AND SIGNIFICANT MOVEMENT.

The international movement for a Fellowship Reconciliation has spread to the United States. At a private conference held in Garden City through the latter half of the past week, the spirit and meaning of this Fellowship, which has taken root in the warring countries of Europe, were thoroughly discussed by a group of about 100 men and women, who believe that in an uncompromising endeavor to interpret the teachings of Christ and to apply them in practical life and in refusing to take part in war under any circumstances lies the only hope for the nations of escape from the present world condition of internal and external strife.

The story of the rise of this movement abroad, and of what it has meant in terms of actual change in the lives of its members, was considered in relation to the social problems of America. It was the general feeling that there is a need of such a Fellowship in this country.

Following the action of the conference, a group is in process of formation, with centers in New York, Boston and Philadelphia. At the conference about sixty men and women, from circles both inside and outside the Churches, expressed their desire to enter into full membership, and new members have since voluntarily

enrolled themselves. A statement of the principles is being issued by the Fellowship Council.

The above statement comes to us from the office of The Church Peace Union in New York and we gladly give it space in our editorial columns.

DR. H. A. BOAZ.

The press announces that Dr. H. A. Boaz and his strong right arm, Rev. J. D. Young, have finished successfully their great campaign for the raising of \$100,000 for the Texas Woman's College. They have gone even beyond the originally named sum and have secured in pledges from the citizens of Fort Worth the splendid sum of \$115,000.

Dr. Boaz, the president of the college, and Rev. J. D. Young, the vice-president, came to Dallas when the campaign was on for Southern Methodist University. They studied the features of the campaign conducted by Mr. Barber, and then went home to inaugurate a campaign, which in every way surpassed the Dallas campaign. We mean no disrespect to Mr. Barber when we say that there never was a day in his life when he could not learn from H. A. Boaz and J. D. Young the delicate intricacies of a financial campaign.

It was these Texas men who made possible Southern Methodist University and without whom the splendid achievements in the finances of that institution would not have been possible. We say this with a due appreciation of the work of other equally devoted and loyal brethren.

The task just achieved in Fort Worth is all the more remarkable because of the depression which came to Fort Worth because of her failure to secure Southern Methodist University for that city. Naturally our friends there were disappointed. But the splendid life of Hiram A. Boaz rallied a discouraged city and Fort Worth now eclipses Dallas in their recent campaigns.

The Woman's College at Fort Worth deserves to grow and will grow. From the halls of that institution will go forth the cultured daughters of the Church and the State. The citizens of Fort Worth will find themselves increasingly rewarded materially and spiritually for their splendid liberality.

The entire Church will hold in grateful remembrance Mrs. Ann Waggoner for her generous gift of \$25,000. No other investment which she ever made, we dare say, will yield richer returns.

A new day has dawned for Texas Woman's College and our hats are off to the splendid president and the equally splendid vice-president of that institution.

REV. DANIEL SCHRIMPF DEAD.

We were shocked to hear of the death of Rev. Daniel Schrimpf, which occurred at Willsboro last Sunday.

We first met Brother Schrimpf when he was pastor of our German Church in Houston. He was neighbor to Seth Ward and enjoyed the intimate friendship and confidence of our now sainted Bishop.

We were the pastor of Brother Schrimpf's family during our four years at Trinity. For a number of years Brother Schimpf did supply work in and around Dallas. He was later a member of the North Texas Conference.

Everywhere he was a man of devout spirit and one of the busiest Christians we have ever known.

At the time of his death Brother Schrimpf was pastor of a group of Presbyterian Churches in and near Dallas.

To the stricken wife and the devoted sons the Advocate extends sincere sympathy. To them there can be no trace of doubt as to where the tender husband and fond father may be found. The last sad rites were performed at Trinity Church, at 3 p. m., Tuesday, November 23, Dr. S. H. C. Burgin officiating.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing serofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

PERSONALS

Rev. J. M. Perry, of Midland, when in Dallas the past week made the Advocate a pleasant call. He promises some new subscribers at an early date.

The Advocate congratulates Rev. J. L. Ross and wife, of Shelbyville, on the arrival at the parsonage of a ten-pound girl on the morning of November 20, 1915.

Dr. G. M. Gibson, pastor of Marvin Church, Tyler, came by. He says the new year starts off nicely. "You are giving the Church a great paper and we appreciate the service," were one of his remarks.

Rev. E. E. White, our pastor at Spur, Texas, in the Northwest Texas Conference, called. Brother White is starting well on his second year. In his report at the late session of conference he said there were fifty additions.

Rev. W. H. Vaughan, of San Antonio, en route to Arkansas, dropped in to see us. Brother Vaughan was for many years Manager for our Methodist Orphanage at Waco. He still wears that same old smile, and we always love to see him.

Brother P. D. Fudgins, of Alanreed, is spending the winter with his son in Dallas and made the Advocate a pleasant call. He is eighty-five years old and is still active and in possession of all his faculties. He enjoys the Advocate and would not be without it.

Rev. E. A. Smith, of Corsicana, called on the Advocate force the past week. He was looking well and was able to give us the "right hand of fellowship." His paralyzed right arm has recovered sufficiently to now be of service to him. We were glad to see him.

Rev. W. H. Edwards returned Tuesday from Longview, where he attended the Annual Conference of the Methodist Church. Rev. Edwards will remain with the Edgewood people another year, which is gratifying news to his many friends.—Edgewood Correspondent, Wills Point Chronicle.

Brother and Sister W. W. Williams, of Decatur, were pleasant callers at the Advocate office this week. They have read every issue of the Advocate for twenty-six years. They are, of course, good Methodists. Sister Williams is a prominent missionary worker in the North Texas Conference.

Rev. E. G. Downs, who attended the Methodist Conference at Longview, was sent to Harrison. This young man recently gave himself to preach the Gospel and his many friends here regret to see him leave, but wish him well in his new place and avocation.—Edgewood Correspondent, Wills Point Chronicle, Nov. 18.

The editor was called on Monday to officiate at the marriage of Mr. R. L. Hayter, of Whitewright, Texas, and Miss Katherine Black, of Fort Worth. The ceremony was at Dallas. We join with their many friends in wishing them many years of happiness and continued usefulness to the Church.

The report from the Methodist Conference is that Brother Collins was not returned here, but was sent to Dayton, Texas, in Liberty County. Not only the members of the Methodist Church, but the whole community, was sorry to lose Brother Collins. He has made an able as well as a faithful pastor and was a good citizen. Dayton is to be congratulated, for they are indeed lucky in securing the services of one who can so ably fill the office of pastor. We also learned that Brother W. A. Belcher. (Continued on page 16.)

EPWORTH LEAGUE DEPARTMENT

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

State Conference Workers, Waco, December 31, January 1-2.

THANKSGIVING DAY.

My Dear Leaguer Friend: We are now approaching the most joyful season of the entire year; and those of us who feel the peace-giving presence of Christ in our own hearts are beginning to experience an intense desire to offer some fuller expression of gratitude to him for his manifold benefits to us during this past year.

Now, to the point: As your Second Department Superintendent of the North Texas Epworth League, and always, as an earnest Leaguer, I am very anxious to have the League over North Texas to do some special Social Service work on Thanksgiving Day. I trust that you are planning to hold Thanksgiving services in your jail, your city hospital or whatever institution of the kind may be near you.

Study the social problems of your own particular town, and then let the minds of your own Leaguers suggest the unique plan to follow.

It is a happy idea to plan in some attractive way to try to make all the elderly people of your Church and your community happy on Thanksgiving Day.

Make your plans now for Thanksgiving Day, and do not forget to conserve your energy and work other plans for such service at the time of Christmas and New Year.

We take it for granted that all of our Leaguers are planning to participate in public praise services on Thanksgiving Day. If your pastor has not arranged for such, the Leaguers might arrange an attractive service for the young people of your community. Of course, this is the special work of the First Superintendent, but is the work of the entire League, nevertheless.

I shall expect you to write to me before, or soon after Thanksgiving, telling me of your work, and will appreciate such a personal communication. Always remember that I am intensely interested in all that you do in your department.

Try to enlist your Junior Leaguers in this special work if you have a Junior League.

We are anxious to give a full report of the Second Department work at our next conference, at Gainesville, next June. So please be sure to keep a very accurate account of all your work in the back of your Secretary's book, where a space is provided for you.

Trusting that the individual North Texas Leaguer may—at the close of next Thanksgiving Day—hear in his heart the commendation, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I am very sincerely, your friend and fellow-worker, EULA L. NASH.

Supt. 2nd Dept., N. T. E. L. Conf.

THE PLACE OF THE EPWORTH LEAGUE IN THE PASTOR'S PROGRAM.

Bishop Mc'ov, the Epworth League Bishop, President of the General Epworth League Board in commenting on the report of the Epworth League Committee of the Northwest Texas Conference, urged the ministers to be more faithful to the League and the presiding elders to make their first rounds especially strong in Epworth

League advancement and encouragement.

A most excellent article on this same line of thought appears in the North Carolina Advocate of recent date, written by Miss Katherine B. Browning, Secretary of the Western North Carolina Epworth League Conference. She writes, quoting from the same paper: "The Churches want better pastors, good mixers, more pleasing preachers, more fruitful revivals, a man who can sing, build, revive our League, win our boys, organize the women, raise the conference assessments, hold our congregations, defend our doctrine, strengthen our cause generally and put us in the lead where we belong." Truly, these requirements demanded on the part of our pastors, would give us ideal men and result in ideal Churches, which, of course, is the end for which we are striving, but the words "Revive our League" were what attracted and riveted my attention. May I be so presumptuous as to say had we more pastors who took a deeper interest in our Epworth Leagues, that clause, "Revive our League" would not have appeared among the many articles exacted of them. * * * When a pastor contemplates the work of an Epworth League can be accomplished through the organized class in the Sunday School, as one remarked to me only a few weeks ago, he is surely laboring under a grievous mistake. * * * In the Epworth League we have all that is necessary for the education of our young people in the Church life. With such forces as the holy light of the Gospel, the call to the needy, the mind uplifted, the cry "Come over and help us," we can match up with any and all organizations and say, "To us is given the victory." Where will you find another society who takes its young people and trains

give one-fourth of his time each month, and also the fifth Sundays, to district Sunday School work. The rest of his time will be given to his own pastoral charge. This will enable Brother Nance to hold a good Sunday School Institute in almost every charge in the district. We predict that the experiment will be more than justified by the results.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

CONFERENCE CAMPAIGNS AND OTHER THINGS.

As explained in a previous issue of the Advocate, this department has been omitted from the last two issues on account of the space needed to report conference news. Meantime the Divisional Secretary has not been idle. Four Annual Conferences were visited during the first two weeks of November. These visits were under instructions of the General Board for the purpose of getting better acquainted both with the preachers and the work.

The first conference referred to was the West Oklahoma, which met at Altus. The wanderer was accorded a most courteous reception by the brethren, the Board, and the Bishop. The first night of the conference session had been set apart for a Sunday School anniversary, and the Board had made good provision for the meeting. The editor was given right-of-way and made a speech which was even somewhat below his usual average. But the audience heard him patiently for the sake of his cause. Bishop Murrah gave the Sunday School all the time it wanted in open conference, and we took about fifteen minutes. The Sunday School Board of this conference was wide-awake and is pushing the work. They will miss their veteran chairman, Rev. W. J. Moore, who goes to work in the Memphis Conference in conjunction with that delightful layman, Mr. J. R. Pepper. We had to leave before the reorganization of the Board and have not yet ascertained the identity of Brother Moore's successor in the chairmanship.

After two days at Altus we hurried to Clarendon to the session of the Northwest Texas Conference. The conference work was well advanced when we arrived, but A. W. Hall, Chairman of the Board, had succeeded in holding open Saturday night for the Sunday School anniversary. The cordial reception given the wanderer by his old comrades of the days before the old Northwest Texas Conference was divided and the sympathetic attention to his message made amends for many lonely hours. That the Sunday School is a live issue in that conference is shown by the fact that last year there was a net gain of more than two thousand students and of about forty schools. One item of interest in this connection deserves special mention: Rev. E. E. Robinson, efficient presiding elder of the Amarillo District, has arranged for one of his preachers, Rev. B. L. Nance, to

mark the word—I say trains them into actual service in the Church? Do a little figuring and you will find the Epworth League today is largely responsible for leaders in the Church, preachers in the pulpit, and missionaries in our foreign fields."

Miss Browning feels as do all League workers that the Sunday School and the League are not independent of each other, but are interdependent. She continues:

"In my attendance upon the county Sunday School Convention, held at Guilford College, a most excellent outlined map was given of the several departments of the Sunday School, portraying each department within a gate. When it reached the enclosure marked for seniors, from seventeen to twenty, the gate was broken down and at the top the words, 'What will repair the damage?' I recalled the words of Dr. Parker in his address upon League work at the session of the Baltimore Conference which it was my privilege to attend last spring: (About the age of eighteen there comes a period of unrest, an unsettling of mental holdings, we are reaching out for realities, for solid facts, and how shall we reach them? Through no other avenue but that of activity, and I felt like proclaiming from the housetop, 'The Epworth League is it.' It will repair the gate, build up the broken columns, restore injured bars and posts, making them strong and staid again. Oh, my beloved pastors, do not let any one persuade you that the Epworth League has no place in your life, your Church, or your community! Some say there are too many organizations—perhaps so—but no other organization has been established for the young people by our Methodist Church but the Epworth League. See that the young people are loyal to it, and they will one day be ready for any service in God's vineyard when the call comes for it. Epworth League and Ever Loyal are synonyms. We can't be one without being the other, and fulfill our mission. 'All for Christ.'"

sonally, we were sorry the conference could not see its way clear to vote an assessment for the use of its Sunday School Board, and thus give to this cause the standing that is accorded to every other great interest of the Church. The Sunday School will not attain its highest possible development so long as its representatives must go before the public with a plan for improvement in one hand and a subscription blank in the other. The fact that the proposed assessment was defeated by a majority of only five votes and that the only issue raised was one of expediency, reveals an intelligent interest in Sunday School work in the mother of all the Texas Conferences, and we expect to see the Sunday School army of this conference advance all along the line. These brethren are brotherly, and among them this scribble feels quite at home. Rev. H. M. Whaling, Jr., felt that his new relation and his proposed absence from the State rendered it expedient for him to resign his position as Chairman of the Sunday School Board and the vacancy on the Board and the chairmanship were filled by the election of Rev. W. F. Andrews. Other vacancies were filled by the election of P. T. Ramsey and C. E. Thomas, both live Sunday School pastors. This new trio will give added strength and effectiveness to the Board. With such backing the conference Field Secretary should be able to do some Sunday School work that will be worth while.

From Longview this scribble hastened on Saturday night to Dallas, where on Sunday, November 14, a city institute was to begin under the auspices of the City Association of Methodist Sunday School Superintendents, of which that strong Sunday School man, B. M. Burgher, is Chairman. The "team" consists of Mrs. Hamill, Miss Kilpatrick and the writer—mostly the ladies. This is written while the institute is in progress. Notwithstanding the near approach of the North Texas Conference session keeps the presiding elder and pastors and officials busy elsewhere, hundreds of the Sunday School workers of the city are giving the institute a large and intelligent and enthusiastic attendance, and the enterprise is a pronounced success. The Oak Lawn Church, where the sessions are held, when completed, will be one of the most complete Sunday School plants in the Southwest. And it is nearing completion. The men and women of that Church are a plucky set. More concerning our work in Dallas will appear when we write again.

NEED OF AUTHORITATIVE INSTRUCTOR.

Just in proportion to the importance of any study do we demand trustworthy information. In religion above all things we crave an authority upon which we can rely. Because of this craving we have, in view of something better, given allegiance to an authority which has been arbitrary, and which too often, at critical points in life, has proved unsatisfactory.

The kind of instruction that is to meet the needs of our youth today and produce in them that inner conviction which is the highest authority, will reach its end, not through disregarding or over-riding the individuality of the pupil, but by respecting and using it. It has often been said that the pulpit of modern days has lost its note of authority through the influence of modern criticism undermining the confidence of men in the written word. This may be true, but if so the fault is not that of modern criticism, but rather of the failure to properly apply the methods of criticism and to discover the fundamental truths of Scripture which are themselves authoritative.

I can make my point clear in no better way than by referring to the methods of the Great Teacher. It is recorded that men were "astonished at his teaching, for he taught them as one having authority, and not as the scribes." What was the secret of this impression? Was it not the Jesus confined himself mainly to those eternal and ethical principles that are elemental and that carry their own appeal to the conscience and judgment of all mankind? I can find very little in the teaching of Jesus that savors of dogma or theologizing, or that deals with forms and ceremonies, except as he emphasizes their comparative worthlessness. He simply set clearly before men the issues of right and wrong, expressing himself in terms that were common to their experience, so that they must surely understand just what he meant. Then—and this is the other part of the secret power—he left them to pass their own moral judgment, knowing well that any moral judgment, to be of value, must be individual. When they came to him with questions which the Pharisees would have answered with endless casuistry he made them answer their own queries. "Master,

what shall I do to inherit eternal life," asked the lawyer. "What is written in the law? How readest thou?" was the response. And when the lawyer shows that his judgment is correct, then comes the simple appeal to the will: "This do, and thou shalt live." Then, when the lawyer, not content with this simple solution, attempts to lead the discussion into the more familiar fields of casuistry, Jesus laid the whole matter before him in a word picture so complete and masterly that it has become a classic for all time, and again puts the matter of judgment up to the question: "Which of these three thinkest thou proved neighbor to him that fell among robbers?" Again the lawyer's reply proved that he saw the point, and again was the issue left with him: "Go thou, and do likewise."

The application of this principle to the matter of religious instruction of our children and youth means this: That we should confine ourselves to those fundamental religious and ethical facts which are concrete and meaningful to them, at the particular age and experience at which they happen to be, and not overload our teaching with theological glosses or matters which can have meaning only for those of adult experience.—Herman Wright Cates.

Convalescence is sometimes merely apparent, not real, and especially in this time after such diseases as pneumonia, typhoid fever and the grip. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. This great medicine cleanses and renews the blood, strengthens all the organs and functions, and restores health. Take Hood's.

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PASSING DAY

THE WARS.

What would be the attitude of Greece has been the all-absorbing question for the past two weeks. Late reports indicate that Greece has yielded sufficiently to the Allies' demands as to have obviated the necessity for forcible coercion. There appears to be no authentic affirmation of the reported blockade of Greek ports by the British, but whether or not the blockade actually existed, it is certain that the Allies were prepared to take drastic measures to insure non-interference by Greece with the plans of the Balkan campaign.

Severe fighting has taken place in Serbia during the past week or ten days with results disastrous to the Serbs as well as the invading armies. Reports of the Bulgarian attack on Monaster indicate an overwhelming defeat. Ten thousand Bulgars met death. It is now believed that Monaster will be saved from the Bulgarians. The Serbs driven southward from Babuna Pass rallied before Monaster, and, though greatly outnumbered, by their reckless courage, turned the tide of battle in their favor. British troops from Saloniki are arriving to help the Serbs. Big guns are being mounted and the town's defense will be made almost impregnable. Though long delayed, the report is made that a British force of 170,000 men was thrown back from Bagdad by the Turks. The British troops, including Canadian, Australian and Indian contingents, had made a successful march from Egypt and were within ten miles of Bagdad threatening an important railroad terminal on which the Teutonic Allies were depending for the operation of an offensive later against the British in Egypt by way of Suez. The British are, however, not disheartened, though disappointed at not catching the Turks napping, as they thought would be the case.

The searching by a British cruiser of an American vessel in neutral waters will be the subject of another note to Great Britain. Great Britain has not yet made reply to former notes and may deal with the last infraction as one of the "exhibits," etc., in a general reply covering all the grievances of the Government.

The destruction of the Ancona with loss of American lives is now pretty well established to have been the result of a submarine attack and was undoubtedly the work of a German undersea fighter, though the Austrian flag was displayed. The United States Government is making a most rigid investigation of the matter, and when fortified with indisputable facts will be ready to address another note to Germany. Feeling is not quite so tense as in the case of the Lusitania, but that may be due to the fact it's getting to be an "old story." All the world is now taking notice of President Wilson's plan for preparedness and it's well notice should be taken. President Wilson has proven his peace policy. We have peace. He will also prove his preparedness policy which will perpetuate the peace that has come through "watchful waiting."

In Mexico, Carranza is slowly bringing about order. Villa, still belligerent, appears to have experienced some off days and reports indicate the defeat of his few faithful followers in every encounter with the Carranza forces. Carranza was a visitor in Laredo this week and talked freely with American friends of his plans. Apparently he is disposed to accord full amnesty to his enemies on not arbitrary lines prescribed by him. Let's hope that the gunman will not shoot the white dove of peace as it soars over the Mexican Republic.

B. F. Byrd, National Treasurer under five Chickasaw administrations, died Monday near Ada, Okla. Mr. Byrd was born in the Choctaw Nation and was sixty-seven years of age. He was a large land owner and was also interested in several flour mills.

Liliolukalani, the surviving ruler of Hawaii's days of royalty, has forwarded as her wedding gift to Mrs. Norman Galt, the fiancée of President Woodrow Wilson, a chiffon scarf of peculiar weave and design. The scarf, sent in the name of the "daughters of Hawaii," is a rare example of ancient Hawaiian weaving.

Property owners of Dallas, Kaufman and Ellis Counties are to spend nearly \$420,000 to reclaim approximately 50,000 acres of land. The land to be reclaimed is along the Waxahachie Creek and Trinity River. Mr. A. A. Stiles, State Reclamation Engineer, states that reclamation work

in North Texas is making great headway.

County Commissioners, in levying a tax for specific purpose, have no authority to divert the funds so collected for other use, the Court of Civil Appeals of Beaumont District held recently. The opinion, of approximately 13,000 words, is far-reaching in its effect because of the practice of many Texas counties in transferring money from one fund to another.

Governor Ferguson pardoned seventy-four convicts in October, according to the monthly report of the Prison Commission. The number of prisoners on hand October 1 was 3663 and on October 31 it was 3672, an increase of nine during the month. Within the walls of the penitentiaries and on State farms there are 3443 convicts and 629 on farms leased by the State.

Governor Spry, of Utah, refused to interfere with the death sentence of Joseph Hillstrom, the I. W. W. leader, and Hillstrom was shot to death last week. Governor Spry stated that he would "clear the State of the lawless element that now infests it." "I am going to see that inflammatory street speaking is stopped at once; let them call it by 'free speech' or any other name they wish."

Governor Ferguson and the Prison Commission have consummated a deal whereby the State has purchased a tract of 4327 acres of land in Madison County, together with live stock on the place, a gin and other improvements. The consideration is \$100,000, to be paid in eleven installments. The State will take possession of the property December 1 and 150 convicts will be placed on it.

By the will of Mrs. Maria Van Antwerp DeWitt Jessup, widow of the late Morris K. Jessup, the American Museum of Natural History received \$5,128,836, of which \$5,000,000 is to be held in trust, the income being used for the purchase of specimens and collections for scientific research. Mrs. Jessup died in New York last year leaving an estate of nearly thirteen million dollars.

Four of the six planes of the First Aero Squadron, United States Signal Corps, on a flight to San Antonio from Waco Tuesday morning were thrown out of their course by a strong east wind and were delayed in reaching Austin, where a stop was scheduled. The squadron started from Oklahoma and have made stops at Wichita Falls, Fort Worth, Waco and Austin. The planes have averaged about 60 miles an hour on the trip.

Putting into effect an idea evolved by her late husband, Mrs. Isaac L. Rice has made possible the foundation in New York City of a model hospital for convalescents with a gift of \$1,000,000. Mrs. Rice said that the new institution, which is to be known as the Isaac L. Rice Hospital for Convalescents, is designed to serve between the hospital accommodation in this city for urgent surgical and medical cases and institutional accommodation for incurable diseases.

Establishing a municipal "wood-pile," on which homeless men are obliged to labor for three hours before they are supplied with food and lodging for two days, has solved the unemployed situation in Chicago, officials say. Out of seventy-six applicants for lodging within three days only nine accepted the task of splitting wood. Despite the cold weather, only four men were sheltered in the city lodginghouse one night recently, as compared with 700 a year ago.

An alleged movement to bear the cotton market has reached the Federal Trades Commission, through a report made by Senator Sheppard, of Texas, and information is that it will be brought to the attention of the commission without delay. The matter was also laid before the Department of Justice. It is charged that a pool exists with the view to "bearing" the cotton market, which has recently suffered a depressing effect. Similar report was made to the commission from other sections of the South.

Governor Ferguson, of Texas, accompanied by Adjutant General Henry Hutchings, General Cecil Lyon and Colonel Thos. Coleman, of the Governor's staff, State Senator Carlos Bee, D. J. Woodward and Gus Baltran, of San Antonio, crossed the International Bridge at Laredo Tuesday, amid the booming of cannon, and visited General Carranza at Nuevo Laredo, Mexico. The visit was at the suggestion of General Carranza. "The conferees discussed many things," said Governor Ferguson, "and nothing in particular, but we had satisfactory results and understanding." Continu-

ing he said: "We discussed the necessity of general good feeling between the two nations. Three Governors of Mexican border States were present representing Tamaulipas, Nuevo Leon and Vera Cruz, and the necessity of very close relations between them and Texas were emphasized and a portion of the discussion pertained to the prompt apprehension of Mexican bandits. Many plans were discussed which if carried out there would be no more bandit gangs."

It has become known that St. Louis capitalists are to invest \$1,000,000 in Texas public service utilities. The Texas Utility Company, as the new corporation will be known, has taken over recently the water, light and ice utilities in Plainview; the electric light and ice plants at Lubbock and the power and light plants at Lockney. In addition to the power, ice and water plants taken over, the company has acquired about seventy-five miles of transmission lines for electricity in Floyd, Hale and Lubbock Counties and will sell electricity to farmers on the lines for pumping for irrigation at a very low rate.

J. Leonard Replogle, who started his career as a water boy in the Cambria Mill at less than \$5 a week, when eleven years of age, recently purchased three hundred thousand shares of stock of the Cambria Steel Company for approximately \$15,000,000. Mr. Replogle, who now is 38 years old, bid against his old superior officers, William H. Donner, president of the company, and won the stock after negotiations in Philadelphia, which lasted virtually day and night for several days. The stock was sold by the Pennsylvania Railroad Company, which formerly owned controlling interest in the Cambria Company.

An Illinois boy eleven years of age for \$20, two suits of clothes and a new Bible has hired himself out for four years, four months and twenty days. In the document filed in the Recorder's office the boy agreed to serve Mr. and Mrs. Bress until his sixteenth birthday and among other things "to keep his and her secrets; obey his and her commands; not play cards or dice; not contract matrimony, nor frequent groceries, tipping houses or gambling places." In return, the couple agree "to educate the boy in the art of agriculture, teach him to read, write and the rules of arithmetic and to feed him and take care of him in sickness and health."

Following an order for a receiver made in a suit brought against J. B. Chick, treasurer of the endowment fund of the Scarritt Bible and Training School at Kansas City, the J. S. Chick Investment Company and the Scarritt Bible and Training School, Hunt C. Moore was named receiver in the Circuit Court. He gave bond of \$5000. Attorneys bringing suit dismissed their action as to the Bible and Training School and the appointment holds valid on the other two defendants. The receivership is the result of an alleged intermingling of the finances of the Bible and Training School and the Investment Company.

Representative Jno. N. Garner, of Texas, members of the House Ways and Means Committee, proposes as a means of securing additional revenue an extension of the Federal income tax. He suggests the levying of a tax on inheritance, arms and munitions sold to carry on the European war, the taxing of automobiles and gasoline consumption and continuing the duty on sugar. Mr. Garner says the war tax of the last Congress ought to be repealed. He does not favor a general revision of the tariff although portions of the law do not meet with his approval, but he is willing it should be tried out under normal conditions. He thinks that the taxes levied this year will be permanent ones.

In spite of the will of the late C. W. Post, of Battle Creek, Michigan, which left his entire estate of \$33,000,000 to his widow, his daughter, Mrs. Edward Close, of Greenwich, Connecticut, under a decision just rendered by the court, gets the entire fortune. "Several Years ago Post went through the bankruptcy court and in the testimony given at the time Post stated that the Postum Cereal Company was founded and built up out of a small fund of \$750, which had been saved up by the original Mrs. Post and placed to the credit of their daughter, Marjorie. As part of the same testimony it is a matter of record that Mr. Post swore the company was the property of Marjorie and that he, C. W. Post, was her agent. This has never been corrected, according to the record, and Mrs. Close will become the sole owner of the Postum Company."

NOTES FROM THE FIELD.

(Continued from page 5)

few years ago for California his presence was missed.

He was one of the men who helped to make Nocona a station in 1897. W. A. McCall, of Nocona, who recently passed away, stood by his side. I shall never forget when a meeting was called by the pastor to see if we should remain as a half station or go into a full station. These two men were the first to put down their names for the largest amount to pay a pastor. It was all subscribed and one-half paid at the first Quarterly Conference in 1898.

One incident in the life of this good man ought to be mentioned as an example to business men. He was an apprentice blacksmith of Canada. From the shop to the mercantile business he went at Crafton, in Wise County, Texas. From here he went to Iowa Park, where he lost his accumulations during the drouth in 1894-5. He had his home, a wagon and pair of mules left. He could not sell his home. He took his pastor, Rev. C. C. Williams, in his wagon and went to the District Conference in 1895, at Nocona, as a delegate. He gave his wagon and mules for a blacksmith shop and the lot. He and his son, Bruce, who was a small boy, went to work. I became the pastor that fall. Nocona had paid that year \$240. He proposed to pay \$50 of the pastor's salary if they would make it \$400 for a half station, which they did, and paid it. Besides this he was the leading man in building and paying for a parsonage. All this beside the miscellaneous collections and paying his way to the Annual Conference and helping in the contributions there. Remember at this time the only income he had was from the blacksmith shop, with his wife and two children to support. They erected an humble cottage in which they lived on the blacksmith lot. Here they had the pastor and his wife to take meals with them. It was a happy family and forms today one of the most beautiful pictures which hang on memory's walls. The Lord prospered him financially and he became one of Nocona's merchants, and I see from letterheads that he was a grocery merchant in Pomona, California, when he went to heaven.

It only lacked two days of being two months before his death when he wrote me one of the most cheerful and hopeful letters that I ever received from him, in which he spoke kindly of his pastor, his Church relations, the Bible Class of which he was the teacher, and said, "I have just passed the 68th mile post and contemplate celebrating my 70th year with a trip across the continent in my car and visit my relatives in Canada and stop with my friends in Texas. But I know that the grim monster is abroad in the land and is no respecter of persons." I know he was ready when the Son of Man came for his blood-washed spirit. My sympathy goes out for his wife and two children. May heaven's richest blessings be upon them.

G. F. BOYD.

Decatur, Texas.

A LETTER FROM BROTHER R. D. STEWARD.

To My Friends of the Northwest Texas Conference.

Doubtless you were surprised to know of my locating. In the eighteen years of my ministry I have suffered a great deal with bronchial trouble, causing hoarseness of a serious nature, thus I have gone these years. For the past two months I have not been able to preach because of the same trouble. I talked with my presiding elder and we decided that it would be best for me to take the relation I did. I am a strong man otherwise, so if I rest during the winter I can do preaching in the spring, summer and fall. I shall devote my time especially to Sunday School work out on the Plains.

I have rented a good farm and the boys and myself are moving around some already.

My wife's asthma trouble is much relieved already.

We are all determined to make the very best of life in our new relation to things.

Wishing my brethren on the firing line much success, I beg to remain yours,

R. D. STEWARD.

Abernathy, Texas.

Elijah was Jehovah's ambassador, announcing his mission with the words, "As the Lord God liveth, before whom I stand." The Lord was with and in Elijah, and Elijah was representing Him. The Lord desires to make us new editions of Himself, cast in the mold of the twentieth century, serving our day and conditions according to His will. He would be "Christ in you, the hope of glory," that you may live His life and do His works.—Rev. Cornelius Woelfkin, D.D.

PRUDENCE

of The Parsonage

BY

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PRUDENCE OF THE PARSONAGE is a charming story delightfully humorous, and very happy in depicting a normal parsonage home. It is entertaining and at the same time true to life. All children will greatly enjoy the story. Fathers and mothers will find pleasure and profit in its pages. May it have many editions.

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CHILDREN OF SOME OLD METHODISTS.

H. G. H.

In a late issue of Advocate I mentioned Valentine Cook, of Kentucky, as one of the noted old preachers who joined the conference at same time of William McKendree, and spoke of members of the family who came to Texas. By late letter from J. G. Cook, of Burnet, a grandson of Valentine Cook, I learn my mistake (or rather mistake of a Western paper) in the statement that the late Obed Cook was the grandson of Valentine Cook. Mr. Cook thinks that his uncle, Thomas F. Cook, was not a presiding elder, but says his son, Daniel Cook, was killed during the war in the battle of New Hope Church, near Atlanta, Georgia; that another son, Valentine, was murdered in 1868 on the Victoria prairie, near head of Garcitas Creek. Another son of Valentine Cook (who came to Texas) was General William M. Cook, owner of steamboats at Houston and Galveston, founder and promoter of Indianola, and during the war a Brigadier General of State militia. An interesting sketch of the life and labors of Rev. Valentine Cook, of Kentucky, was ordered published many years ago by the General Conference, but it is now out of print. Valentine Cook had ten children to grow to manhood and womanhood. A daughter and another son moved to Texas and the relatives are scattered wide over this State. I desire to mention, also, that lately I note the death of two members of the old John Rabb family. John Rabb was the first man who joined the Methodist Church in Texas in the days of Stephen F. Austin, and furnished the money that started the first Methodist church building in San Antonio, a man so holy in life and so strong in faith that he seemed to see the future and talk with God as did Abraham. The old Methodist blood flows afresh in the veins of descendants in this broad, new domain. I meet descendants in Texas of the Pierces of Georgia and of William A. Parks, of the same State. They are proud of those old ancestors. And well they may be, for those strong men and women of early days not only established an empire but sent out sons and daughters who perpetuate the best things in Church and State.

"It does not matter much how clumsy your feet are if they are pointed in the right direction, and moving."

PERSONAGE

ESTON

slender wisp of a alert, practical, mother has died unmatched task of kindly Methodist four younger sis-joyous family with and understanding piring, too. Espe- management of the wins!" You hold with one hand and be other.

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THE WORKING BOYS SUNDAY SCHOOL.

In Waco, Texas, there is one of the most unusual and remarkable Sunday Schools in the State. It is known as the "Working Boys Sunday School," and is composed entirely of the working boys of the city, principally the newsboys and messenger boys, many of whom support a widowed mother or orphan sister.

The organizer and promoter of the Sunday School is as unique and unusual as the school. Oscar Adewan, a young man who twenty-two years ago was born near Jerusalem, in an humble Syrian home and came to this country with his father and mother when he was seven years of age, is the superintendent and leader. Mr. Adewan was converted about three years ago under the influence of Rev. Lockett Adair. At the time of his conversion he was the manager and owner of a vaudeville show, making several hundred dollars each month. He gave up the show business, joined the Methodist Church and more than a year ago was licensed to preach. He is now working his way through Baylor University by selling newspapers and other jobs as he may find them, and in addition to supporting himself is educating his younger brother and sister.

In the spring of 1915 Oscar Adewan conceived the idea that the working boys of the city should be and could be placed in a Sunday School. He decided that he was the fellow that could plan and put into execution plans to that end. He talked the matter over with the newsboys, and, after seeing a number of them, called a meeting of all the working boys of the city to meet him under a tree on the campus of "Maggie Houston Hall," which is the boarding hall for young men attending Baylor University. On the first Sunday fifty or more boys came because of the novelty of the matter and also because they were promised some refreshments. The Sunday School was organized. Adewan was elected Superintendent. A president and secretary were elected and a full-grown Sunday School launched. During the summer months the Sunday School continued to meet under the trees on the campus. Each Sunday some refreshment was served by Mr. Adewan and the boys continued to come and the Sunday School to grow until now there are more than 125 on the roll. Some Sundays more than eighty children would gather under the trees and study the lesson. The Sunday School was held at 11 o'clock Sunday morning after the boys had sold their morning papers. As winter came on it was necessary to move the Sunday School indoors and arrangements were made with the local Y. M. C. A. to have the Sunday School there in the afternoon at 2 p. m., and after the lesson each boy was to have a free bath. About October 1 they began at the Y. M. C. A., and since that time have had an average attendance of more than seventy-five boys each Sunday. The attention the boys give Mr. Adewan is marvelous. When they first came to Sunday School it was a howling mob of ragged, rough street boys, some nice and well-dressed, but more of the other class. Now, after six months all of the boys come with clean faces and hands and clean clothes and smiling faces. They are well behaved and the order in the Sunday School is good. Mrs. John F. Rowe, the wife of one of the leading business men of the city; Dr. Hodges, the City Health and Food Inspector, and Miss Griswell, a young lady who plays the organ for them, have been loyal assistants of Mr. Adewan in the work. In the early summer the boys who come each Sunday for three months without missing were promised a Bible, and there were twelve of the boys who earned the Bible in this way. The Business Men's Bible Class of Austin Avenue Methodist Church became interested in the Sunday School and asked for the privilege of furnishing the literature and purchasing Bibles for each member and the offer was accepted.

On Sunday, October 24, the Business Men's Class attended the Sunday School in a body and delivered the Bibles to the boys. An interesting program was arranged and speeches made by the boys on the organization of the Sunday School and benefits it had done them. One little boy of ten, in stating what it had done for him, said: "It has made me a better boy. While I am here I am not on the streets with bad boys." There were present and received Bibles eighty-eight boys. Several were sick and Bibles were sent to them. After receiving the Bibles they had their picture taken, each boy with his Bible. The work being done by Mr. Adewan in Waco with the boys is wonderful. The lives of the boys and their actions have changed. What the result will be no one knows. Many of

us do our missionary work by sending some other person to other parts of the home and foreign land. Adewan took hold of the work next to his door. A foreigner in a strange land is showing us real Christianity. G. W. BARCUS.

FEATHERED NEWSBEARERS.

You remember that I told you how sensitive the spider is—how she knows that a storm is coming even before we are aware that a cloud is approaching the sun. As soon as she feels a bit of moisture in the air she runs to snuggle down in her cosy corner and get as far from the rain as possible. But Madam Spider is not the only wild creature that can prophesy.

On Sunday morning the 24th of last January, the folk of the towns and hamlets along the east coast of England were peacefully enjoying their morning naps, when suddenly there was a great commotion among the pheasants. These handsome birds abound in every copse and woodland in that region. Up jumped the farmers and the town folks. The good men remarked to one another: "There be rare goings on in the North Sea this morn. The pheasants is all over the place with their fuss." These east coast villagers needed no telegram, no long distance telephone, no mounted messenger, not even a hastening airship to tell them that a great battle was raging on the North Sea. The sensitive pheasants had caught the tremors made by cannon miles away—so faint a vibration that no human ear could detect it—and by their excitement and fright had informed the people of what was taking place.

'Tis said that children and dogs are the best judges of a man's character. Pheasants also might be included in the list. Last autumn a handsome cock pheasant, in great distress, came sailing out of the north and alighted on the roof of my barn. He cried to me in his strange, hoarse voice for protection. It was as if he said: "A hunter is close behind me. I am spent. Save me."

And before he had ceased panting a man with a gun was clambering over the high fence at the end of the garden. "Lady," he cried, eagerly, "did you see a pheasant? He must be around here somewhere." "Whatever wild creature comes to my premises," I answered, "is safe so long as he chooses to remain." And the man, with a disappointed air, turned and retraced his steps.—Margaret W. Leighton.

THE SKILL OF A MOUSE.

One day a naturalist lay motionless on a fallen log in the forest and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food. He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw could not fall its full length, and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skilled little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would hold an apple.—Our Animal Friends.

I thank Thee, Father, for another dawn. Go forth with me today. Make me real. Help me to choose the highest. Grant me to revel in the forgiveness of sins. In adversity give me courage, in success, humility; and when the twilight comes may I find myself nearer the full stature of Jesus Christ than when the day began. Amen.—Ex.

BRO. COSGROVE OUT OF DANGER.

I take this method of thanking all the preachers who have shown so much interest in Mr. Cosgrove since his misfortune. He is now out of danger. He will be able to go to conference. I hope this may suffice as an answer to all the many letters of inquiry. With much love. MRS. A. D. COSGROVE. Winchell, Texas.

Annual Conferences

BISHOP McCOY. Central Texas, Corsicana, Nov. 24 North Texas, Bonham, Dec. 1

NORTH TEXAS

All committees of examination will meet at the Methodist Church during the Bonham Conference. J. SAM BARCUS.

Committee and class of the first year will meet in the Methodist Church at Bonham at 9 a. m., November 30.

Notice. The committee and class of the second year will meet at the Methodist Church, at Bonham, Tuesday, November 30, 10 a. m.

The committee and members of the class for admission, please meet at the Methodist Church in Bonham Tuesday, November 30, 10 o'clock a. m.

The class of the fourth year will meet in the Methodist Church at Bonham, Texas, November 30, 9 a. m. Written examination. COMMITTEE.

Presiding Elders of North Texas Conference. If any preacher or preacher's wife has died within your district during the year, please see that a suitable memorial is prepared for the deceased for the Memorial Service.

W. F. BRYAN, Chairman Memorial Committee.

FLUVANNA CHARGE SUPPLIED.

The Fluvanna charge in the Sweetwater District has been supplied with a pastor. This will answer all letters of inquiry. J. T. GRISWOLD, P. E.

MARRIAGES.

McLELLAND-STEPIENS.—In the Methodist Church at Bardwell, Texas, November 17, 1915, Mr. A. B. McLelland and Miss Myrtle Stephens, Rev. G. W. Kincaeloe officiating.

PLUNKET-RENEWICK.—In their buggy in front of the residence of J. O. Jordan, November 9, 1915, Mr. R. H. Plunket and Mrs. Mattie Renewick (nee Harvoston), both living near Thornton, Texas, Rev. J. O. Jordan officiating.

KENDRICK-PEARCE.—Married, November 13, 1915, in their buggy in front of the residence of J. O. Jordan, in Thornton, Texas, Mr. T. B. Kendrick and Mrs. Ella Pearce, both of Thornton, Texas, Rev. J. O. Jordan officiating.

WALLACE-MITCHELL.—In their buggy in front of the Heck Schoolhouse, in Beckham County, Oklahoma, November 14, 1915, Mr. Lloyd Wallace and Miss May Mitchell, of Willow, Okla., Rev. Wm. Harp officiating.

SANFORD-HALL.—Mr. William M. Sanford and Mrs. Mary P. Hall, both of Alpine, Texas, highly esteemed by all who know them, especially in the Methodist circles of the New Mexico Conference, were quietly married at the home of the bride in the presence of a few friends, Rev. H. M. Smith, their presiding elder, officiating, assisted by their pastor, Rev. W. W. Nelson, on the evening of November 8, 1915.

POSTOFFICE ADDRESS.

Rev. W. J. Moore, 2151 Madison Avenue, Memphis, Tenn.

Rev. A. L. Conner, Route 7, S. M. U., Dallas, Texas.

MELROSE CIRCUIT SUPPLIED.

Rev. John Helpenstill has been appointed to Melrose Circuit. L. B. ELROD, P. E. Timpson, Nov. 11, 1915.

NOTICE.

Dr. John M. Moore, President of the Board of Missions of the North Texas Conference, has arranged a great missionary meeting for Tuesday night of the conference at Bonham. Dr. E. H. Rawlings, who can be there only on that night, will be the principal speaker. The pastor, Rev. J. Sam Barcus, has promised a full house. The conference members are urged to be present.

NOTICE, DISTRICT STEWARDS, CHICKASHA DISTRICT.

District Stewards are called to meet in Epworth Methodist Church December 2, 2:30 p. m. C. F. MITCHELL, P. E. Chickasha, Okla., Nov. 22.

McAlester District—First Round.

Pittsburg Cir., 11 a. m., Nov. 28. Willburt, 7:30 p. m., Nov. 28. Hartshorne, 11 a. m., Dec. 5. Kiowa, 7:30 p. m., Dec. 5. Atoka, Dec. 11, 12. Coalgate, O. C., 3:30 p. m.; preaching, 7:30 p. m., Dec. 12. Keota Cir., at Keota, Dec. 18, 19. Stigler, 7:30 p. m., Dec. 19. Philip's Memorial, 11 a. m., Dec. 26. Barnett Memorial, 7:30 p. m., Dec. 26. Lenna Cir., at Fame, Jan. 1, 2. Eufula, O. C., 4 p. m.; preaching, 7:30 p. m., Jan. 2. Cadlo, Jan. 8, 9. Caney Cir., at Caney, 7:30 p. m., Jan. 9. Spiro, Jan. 15, 16. Braden Cir., at Braden, 7:30 p. m., Jan. 16. Allen Cir., at Allen, Jan. 22, 23. Calvin Cir., at Calvin, O. C. at 4 p. m.; preaching, 7:30 p. m., Jan. 23.

Marlin District—First Round.

Bremond, at Bremond, Nov. 27, 28. Kosse, at Kosse, Nov. 28, 29. Reagan and Stranger, at R., Dec. 4, 5. Marlin, Dec. 5, 6. Hearne, Dec. 11, 12. Calvert, Dec. 12, 13. Normangee, Dec. 17. Flynn, at Flynn, Dec. 18, 19. Centerville, Dec. 19, 20. Leon Mis., at Centerville, Dec. 20. Jewett, at Jewett, Dec. 20, 7 p. m. Durango, at Durango, Jan. 1, 2. Lott and Chilton, at L., Jan. 2, 3. Travis, at Travis, Jan. 8, 9. Rosebud, Jan. 9, 10. Maysfield, at Maysfield, Jan. 15, 16. Cameron, Jan. 16, 17. Davilla, at Friendship, Jan. 22, 23. Buckholts, at Buckholts, Jan. 23, 24. Gause, at Gause, Jan. 30. Wheelock, at Wheelock, Feb. 5, 6. Franklin, Feb. 6, 7. Marquette, at Bishopville, Feb. 7. Fairfield and Dew, at Fairfield, Feb. 12, 13. Teague, Feb. 13, 14. The District Stewards will meet at Marlin, Friday, November 26, 1:30 p. m. Exhortation: Let stewards and preachers go to work now. A good start means much. Those Churches that began at once last year and kept at it succeeded. Those that kept "putting it off" failed. Let's get Conference Claimants and Orphanage before Christmas. Epworth League work will be especially emphasized during the first round in accordance with Bishop McCoy's plans. Let's make this the greatest year the Marlin District has ever had. GEO. W. DAVIS, P. E.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

AGENTS—HERE'S THE BEST LINE of food flavors, perfumes, soaps, toilet preparations, etc., ever offered. No capital needed. Complete outfits furnished free to workers. Write today for full particulars. AMERICAN PRODUCTS CO., 3467 Third St., Cincinnati, Ohio.

ATTORNEYS.

A. E. FIRMIN ATTORNEY-AT-LAW Notary Public 307 S. W. Life Building, Dallas, Texas.

BARBER TRADE.

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

EVANGELIST.

HAVING been reappointed Conference Evangelist by Bishop Mouzon, at the Muskogee, Oklahoma, Conference just closed, am open for engagements, and kindly ask the preachers who desire help in the winter or spring revivals to write me. Can give references; have been so engaged for years. Yours and His, REV. SAM S. HOLCOMB, Ada, Okla.

FARM FOR SALE.

Close to San Angelo (the best market in Texas for farm produce), 300 acres in cultivation, 120 acre pasture, two sets improvements, 1/4 mile from school, church and post-office. Healthy climate. \$25.00 per acre—1/2 cash, balance to suit. JNO. D. ROBERTSON, JR., Owner, San Angelo, Texas.

GOSPEL SINGER.

CHOIR director and helper in evangelistic meetings. Write for engagements. B. R. ELLIS, 2115 San Jacinto Street, Dallas, Texas.

HELP WANTED.

THOUSANDS GOVERNMENT JOBS OPEN TO MEN, WOMEN. \$75 per month. Short hours. Steady work. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. D174, Rochester, N. Y.

ROSES.

ROSES, best grade, \$2.00 dozen, delivered. Write for list of varieties, also prices on fruit trees, shade trees, berry plants, etc. C. SHAMBERGER, Tyler, Texas.

SALESMAN WANTED.

WANTED—Responsible man to take a Watkins territory. If you can furnish team or auto and give bond with two good sureties, write for our proposition. CHAS. F. ANDERSON, Box 187, Lott, Texas.

Marshall District—First Round.

Kilgore Cir., preaching service, Dec. 1. Church Hill, at Church Hill, Dec. 4. Henderson Cir., at Henderson, Dec. 11. Hallsville Cir., at Hallsville, Dec. 11. Longview Cir., at Longview, Dec. 12. Gladewater Cir., at Gladewater, Dec. 12. Kellyville Cir., at Moore's Chapel, Dec. 18. Jefferson Cir., at Jefferson, Dec. 19. Beckville Cir., at Beckville, Jan. 1. Harleton Cir., at Harleton, Jan. 8. Gilmer Cir., at Gilmer, Jan. 13. Rosewood Cir., at Mt. Gilead, Jan. 14. Ogburn Cir., at Simpsonville, Jan. 15. Bethany Circuit, at Mt. Zion, Jan. 22. Laneville Cir., at Pleasant Grove, Jan. 29. Henderson Cir., at Good Springs, Jan. 30. Kilgore Cir., at Kilgore, Feb. 1. Harrison Cir., at Marshall, First Ch., Feb. 5. Marshall, First Church, Feb. 6. Marshall Summit Street, Feb. 6. To the Stewards—Dear Brethren: Last year the battle was lost, not because you were not able to pay your assessments, but because you waited too long to start. At the close of the third round most of the district was more than fifty per cent behind. You were faithful and did your best, after you got started, but you had too much to do that should have been done long before. Now, let me beg you to start in time this year. Set your pastor's salary at a good, liberal figure, and then determine that the Church ought to bear their part of the expense of the Church. I am persuaded most of them would if seen in time. But when they get behind it seems like it is more than they can afford. Thus our deficits are made from year to year and some good men who have been faithful must go to conference unpaid. These debts are sometimes left unpaid and men discount for no fault of their own. Let every one of us, old and young, male and female, adopt this as our motto: If every member of our Church was just like me, What sort of a Church would our Church be.

Choctaw District—First Round.

Antlers Cir., at Sugar Loaf, Dec. 4, 5. Borkulo Cir., at Kullitko, Dec. 11, 12. Hugo and Bennington, at Kullitko, Jan. 1, 2. Rule Cir., at Choctaw Academy, Jan. 8, 9. Le Flore Cir., at Salem, Jan. 15, 16. McCurtain Cir., at Siloam Springs, Jan. 23, 24. Bruno Cir., at Caney Hill, Jan. 29, 30. Chickasaw Cir., at Seddy's Chapel, Feb. 5, 6. Jesse Cir., at Salt Creek, Feb. 12, 13. Washita Cir., at Jan. 19, 20. The District Stewards and pastors are requested to meet me at the First Methodist Church in Hugo, 2 o'clock, in the afternoon, December 14. Be sure and come. A. C. PICKENS, P. E.

Shawnee District—First Round.

Wicketta Sta., Nov. 27, 28. Wetumka Sta., Nov. 28, 29. Okelma Sta., Dec. 4, 5. Okelma Cir., Dec. 5, 6. Wewoka Sta., Dec. 11, 12. Seminole Sta., Dec. 12, 13. Bearden Cir., Dec. 17, 18. Braden Cir., at P., Dec. 18, 19. Sparks Cir., at S., Dec. 20. Konawa Sta., Dec. 25, 26. Mand Sta., Dec. 26, 27. Shawnee Cir., at Trinity, Jan. 1, 2. Shawnee, First Church, Jan. 2, 3. Ashler Cir., at Ashler, Jan. 8, 9. Wanette, Jan. 9, 10. Tecumseh, Jan. 15, 16. McCloni and Earlboro, at McC., Jan. 16, 17. Union Chappel, Jan. 22, 23. The District Stewards and pastors will meet in First Church, Shawnee, December 14, at 2 o'clock p. m. T. P. TURNER, P. E.

OBITUARIES

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

Resolutions of respect will not be inserted in other columns. The Obituary Department under any circumstances, but it paid for is inserted in an extra 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.

DEAREN.—Preley Dearen, little son of A. W. and Lucy Dearen, was born June 13, 1914; departed this life November 9, 1915. His time was a short stay here, but proved a sweet life. Our prayers are for the father and mother and beloved relatives and friends.

W. N. HILLISON.

DUBOIS.—Hattie Mae, infant daughter of Charles E. and Edna Dubois, joined the great majority, October 24, 1915, aged four months and seven days. The sweet baby smiles and cooing voice were sunshine in the lives of parents and kindred, never to be forgotten, but "of such is the kingdom of heaven," and we hope to meet her there some day. O, holy shining angels for her pure spirit come, and up the dazzling stairway bear our loved one home.

VIRGINIA DUBOIS.

WATKINS.—Mrs. Susie Farris Watkins was born near Eden, Jefferson County, Alabama, September 8, 1861; converted at the age of 13 years, and joined the Baptist Church. Some time later she came to Oklahoma and was married to Jeff D. Watkins, July 1, 1903. She joined the M. E. Church, South, in 1912. Her life was consistent, upright, prayerful and full of kind words and thoughts. By these she won her husband to Christ and many others to love and friendship. She died in peace September 1, 1915, and her funeral sermon was preached by the writer at Weatherford, Oklahoma.

W. A. RANDLE.

HARRISON.—T. Harrison was born in 1847, and died October 11, 1915, at his home in Corsicana, Texas. He was a member of the Eleventh Avenue Methodist Church, Corsicana. He had been a member of the Methodist Church, forty-seven years. Brother Harrison always had an experience of grace, and was always ready to tell his religious experience. He loved his Church, he loved his preachers. His home was the preacher's home at any and all times. He will be missed in his Church. Bro. Harrison was married to Miss Dencilla Adeline Young in 1872. He leaves a wife and six children to mourn his loss. His family is a nice, Christian, noble-hearted family. We pray God's blessings upon his wife and children. May they all find a home in heaven.

E. O. WILLIAMS.

GOODE.—Albert Sidney Goode was born in Cale, Indian Territory, February 3, 1896, and died in Wilson, Oklahoma, October 18, 1915. He was born in a parsonage and lived most of his life in one. Albert was converted in a meeting in which the writer was assisted by Rev. C. W. Dennis, at Josephine, Texas, in the summer of 1906. Like many other young boys, he grew indifferent but was happily renewed last July, at Drumright, Oklahoma, under the ministry of Rev. C. O. Jones. He was obedient to his parents and our main dependence for a support, he being very stout for a boy, and was always willing to do the hard labor when it would relieve me. He loved to attend the services of the Church and since our location from the active ministry has always sought out the Methodist Church in new fields, where we have placed his certificate in the Church at Wilson about three weeks before his death. It seems that we can hardly live without our dear boy who was always with us in our work. We can and will trust Him who doeth all things well. My precious boy, I shall meet you soon in the city of God. We laid his precious body to rest in Denton, Texas, to wait the resurrection of the just. H. H. GOODE.

PARR.—Mrs. A. L. Parr, daughter of J. M. and M. A. Paine, was born in Titus County, Texas, January 2, 1849; grew to womanhood in Corinth, Mississippi; returned to Texas with her father in 1866. She was converted in September, 1873, under the ministry of Rev. J. W. Gregory, joined the Baptist Church in order to be with her father; married Rev. J. B. Parr October 7, 1877, to which happy union two children were born—Mrs. Lura Johnson and Mrs. Mable Morrison, both deceased. Sister Parr joined the Methodist Church with Bro. Parr, and lived a consecrated Christian till death, which occurred in Gilchrist, Texas, August 25, 1915. For more than two years Mrs. Parr was confined to her bed, during all these dark hours of suffering. She was submissive, never complaining. Her life was a constant lesson of God's abiding presence. She leaves a husband, Rev. J. B. Parr, of Cloud Chief, Oklahoma; a sister, Mrs. S. M. White, of Cration, Texas, and a brother, J. H. Paine, of Denton, Texas. We do not weep as those who have no hope, for we know where to find her. The funeral service was conducted by W. J. Wilson, of Perrin charge, assisted by Rev. H. B. Johnson, of Bridgeport, and Rev. E. M. Jones, of Parabe.

W. J. WILSON, P. C.

CADENHEAD.—Joe Vann Calenhead was born June 15, 1903; united with the Methodist Episcopal Church in Buffalo, Texas, August 29, 1914; departed this life August 29, 1915. Thus from the tender parents' care at the close of a mild, gentle, sweet childhood, at the entrance of boyhood's more cold winds of the world's temptations and trials time of life, this precious one is transplanted to that blest home eternal, where we can resign him in perfect faith that if we are as good as Vann we will meet again around the shining throne of God. Buffalo school is again called upon to mourn the loss of one of her most substantial members, Vann Calenhead. Few boys possessed the manly, lovable elements of character as did Vann. Honest, kind-hearted, liberal, charitable and with a disposition filled with sunshine and happiness, he made of all who knew him well a life-long friend. While we shall miss his kindly face, and his untiring efforts in this school, and feel that his loss is almost irreparable, still our hearts, filled with true sympathy, go out in tenderness to the heartbroken and loving father, mother, little brothers and sisters. May the God of the universe comfort them, as they pass through the deep waters of sorrow.—Signed: J. T. Prestwood, Jr., Wallace Cochran, Mary Miller, Sterling Burroughs, Dorris Cope, Arthur Gads, Lindsey Albright, Herman Lowrance, Tom Oliver Cochran, Willbur Johnson, Dupree Poe, Eugene McGinnis, Alice Bigham, Maulden Taylor, Eva Mae Reeder, Berta White, Gladys Belle Pruitt, Dave Calhoun, Louella White, Helen Calenhead, Vannah Morrison, Winston Botter, Dorris Jones, Emma Gus Calhoun, Fannie Lee Morrison, Otho Walker.

CRAIG.—Sarah Elizabeth, the baby daughter of Hon. C. D. and Mrs. Elizabeth Craig, was born June 18, 1911, and died October 19, 1915. This a life which so briefly dwelt in and blessed a home has passed on to that home where there will be no more parting. She was one of the most saintly little girls ever known in the town of Centerville is the verdict of all who knew her. During her continued illness she was as patient as one of matured years and as the end approached she would be quieted by the singing of one of her favorite hymns learned at Sunday School. "Where He leads me I will follow." Dear parents, take consolation in that some day you can rejoice little Lizzie and forever sing the new songs of the redeemed in that land beyond the skies.

Centerville, Texas. ALLEN TOOKE.

LEWIS.—Mrs. Lou Lewis (nee Brinker) was born at Harpersville, Shelby County, Alabama, March 8, 1838. She was converted and joined the Methodist Church when a child about eleven years old. In August, 1859, she was married to Thomas P. Lewis. They came to Texas in 1861 and settled in Hopkins County, near where Comis is now located. She placed her membership in the Church at Forest Academy, where it remained until last summer when she went to take her place in the Church triumphant. For about fifty-four years in this community she stood by the Church in all its struggles and helped to do its work. She always loved her Church and her Lord, and she was always faithful, loyal and true to them. What her life and influence has meant to this community only eternity can reveal. She was the mother of seven girls, three of whom are still living. On July 20, 1915, this mother in Israel died and was laid to rest in Forest Academy Cemetery, near her husband, who had gone on before her several years ago. She rests from her labor and her works will follow her. Her pastor, J. H. SCRIMSHIRE.

RANDLE.—Rev. J. R. Randle, son of John T. and Jane Randle, was born March 16, 1839, in Stewart County, Tennessee, where he lived and farmed until the outbreak of the war between the States in 1861. He was converted under the ministry of Rev. Kelly, in August, 1849, and joined the Methodist Episcopal Church, South. He was licensed to preach in Aug., 1858, by Rev. A. L. Lawrence, presiding elder, and joined the conference in Oct., 1858, at McMinnville, Tenn. Bishop Andrew, presiding. He was ordained deacon at Columbia, Tenn., by Bishop Geo. Pierce, October 14, 1860. When the war began he joined the army and served as Chaplain in the 5th Tennessee Regiment, being a company in the 1st. At the battle of Fort Donelson, in January, 1862, his whole regiment was captured by Grant's army, and he remained a prisoner at Camp Douglas, Chicago, for seven months, when he and his fellow prisoners were taken to Vicksburg and exchanged for Union prisoners. Upon the reorganization of his regiment, which became Company I, he was chosen third lieutenant and served in that capacity the remainder of the war. He was in the battle of Port Hudson, also engaged Gen. Grant's army in the siege of Vicksburg, and afterwards detailed as commissary officer under Gen. Pillow, in Mississippi. After the war closed he returned to his native county in Tennessee and at once resumed ministerial work, serving Dover Circuit for some time. He was ordained elder by Bishop D. S. Doggett, October 9, 1870, at Pulaski, Tenn. He served Clinton and Linport Circuits, and then located on account of the broken health of his wife. In 1872 he was re-admitted and transferred to the old Northwest Texas Conference, moving to this State that year. He traveled Groesbeck and Cranbury Circuits, while on the latter work his first wife died. He then served Meridian and afterwards Stephenville Circuits, and again located, owing to his failing health, at Stephenville. Six years later he joined the Texas Conference, serving Alvord and Cration, when he transferred to the Indian Mission Conference and served Edmund Circuit in Oklahoma one year. His health failed again and he was transferred back to North Texas Conference. When his name was called to the Committee on Conference Relations and was granted a supernumerary relationship. At the end of four years his health being unimproved, he was superannuated and sustained that relationship until his death. His first marriage, to Miss M. C. Dawson occurred Feb. 3, 1861; to this union were born three children, two of whom survive him. His second marriage occurred Feb. 1, 1864, with Miss M. F. Billings; to them were born six children, five of whom are living. His daughters are Mrs. P. R. Masters, of Mt. Pleasant; Mrs. Pearl Harwell, of Georgetown, and Mrs. Lucy Wilkerson, of Gainesville. His sons are H. E. Randle, of near Whitney and George Randle, of San Antonio. Bro. Randle served two terms as Whitney's Mayor, in 1903-04. On November 8, 1915, he received his transfer from earth to the home above. His lifeless remains were placed by the side of his companion to await the will of the God whom he loved and served.

J. H. WALKER.

MARKING TRAILS.

There is on foot in northern Michigan a movement for the marking of the old Indian trails. These forest paths are delightful memories of the red man. As we wander along their shrewdly managed curves, that conduct us past many obstacles still existing as well as by the sites of many others that have been removed by time or man, we seem almost to have an Indian warrior for a companion, and the primitive times come back upon our imagination. These trails are fast obliterated by the erasure of modern progress, and if they are not preserved now they will soon disappear forever.

But the Indian trail is not the only path we should seek to perpetuate. There are many ancient ways, consecrated by the feet of olden saints and heroes, which all wise men will cherish. They are quaint customs, ancient dishes and furniture, old-fashioned manners and turns of speech, family names and stanch family characteristics, the doctrines and faiths that have stood the test of times, the olden virtues, honor, and self-respect. Sometimes we grow impatient of these old ways, and set out to blazon new paths. Sometimes we survey splendid highways right across the ancient trails, highways smooth and beautiful, crowded with swift and handsome automobiles. This may be very good and quite inevitable, but it need not mean the loss of a single old trail. They can all be marked, and they will be prized and kept clear by the thoughtful pedestrian. For every path that has well served mankind is henceforth sacred, shadowed by holy memories, and consecrated to a use that is no less definite and vital because it is ideal.—Christian Endeavor World.

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DANGERS WHICH THREATEN THIS GOVERNMENT.

Number Twelve.

Danger From the Laxness of Church Members.

If it is wrong for the railroad corporations to ply their trade on the Sabbath for commercial gain, and no man who believes in the sanctity of the Sabbath will affirm that it is not wrong, then it is wrong to encourage the running of Sunday trains. Therefore, it follows logically that if we travel on Sunday trains, we encourage the running of them by our presence and our financial support. Therefore we become particeps criminis with the people who run them. It matters not if we urge our justification on the ground that we are on errands of mercy to proclaim the Word of Life. Paul lays down the principle that we are not to do evil that good may come. We commit two wrongs when we travel on railroads on the Sabbath, for we encourage the most potent foe to the Sabbath known to men and we buy railroad transportation. The buying of a railroad ticket is just as much Sunday traffic as the purchase of a horse, an auto, a tract of land or anything else. It is as sinful to invest a nickel on the Sabbath as it is to invest a million dollars, for the moral quality of the deed is not determined by the value of the article bought or sold, but by the deed. Disguise this question as you may, plead palliating conditions if you will, but the fact remains as long as ministers ride on the trains on Sunday so will Church members, any as long as these conditions prevail, we will never be able to protect our Sabbath against commercialism and pleasure-seekers. Why should we tolerate this wholesale Sabbath desecration? What right have railroad corporations to commercialize the Sabbath? The railroad officials answer that they are meeting a public demand in operating Sunday trains. They also concede that much of the work done on Sunday could be left off, and some of them claim that it is not necessary to run trains at all on Sunday. They also admit that Sunday rest is necessary to efficiency. Public sentiment needs to be recast. The Sunday trains should be stopped. It would not be an injustice to stockholders, for they would make more money running six days in the week than running seven. What right have rais to exhibit their displays on the Lord's day? They cannot contend that it is a work of necessity for the moral uplift of the Commonwealth. Why should the baseball league be allowed to speculate on the moral interest of the people of this State? These people, for commercial gain, are sapping the foundation of our holy religion and demoralizing society. And we who are supposed to be the defenders of society are supinely waiting for a better day, yea, praying it may be, while God speaks, "Get thee up; wherefore lieth thou thus upon thy face?" The picture show and theatrical people are waging an offensive war against the Sabbath which in fact is a war against Christianity, morality and civilization. The demand of the hour is not so much a defensive attitude as vigorous, determined, aggressive campaign to eliminate these gross forms of Sabbath desecration. The Sabbath is also imperiled by the foreigner in our midst. It is claimed that the Mexicans number about 400,000, to say nothing of Germans, Bohemians, Italians and others. These people have their preconceived idea of the Sabbath and religion. To them the Sabbath is a holiday and not a holy day. Theirs is the continental Sunday and not the Christian Sabbath. They make it a day of dissipation. When the European war ends, foreigners will pour into this country by the multiplied thousands so that this will present a formidable foe to the Sabbath. Not least among the foes to our Sabbath is the automobile. It is astounding to know that so many of our Church members are being drawn away from Sunday School and Church on our Lord's day by the fascinating charms of the auto ride. Men and women who hitherto have been in a large measure faithful to the Church and regular in attendance appear to think it is all right to go riding on the Sabbath regardless of Church obligations. In the country, in the villages and in the cities may be found on every hand various forms of Sabbath desecration. Sunday traveling on trains and street cars, hunting, fishing, baseball games, racing, dancing, speech making, buying and selling sometimes lots, labor unions and Socialists' meeting and transacting their business, picnics and other things too numerous to mention. It was on Monday morning a prominent lawyer said to the writer, "I heard your two sermons on the Sabbath yesterday; you made as strong a presentation of the question, may be, as can be made, but you are too late; the tide of Sabbath desecration cannot

be stemmed." But suppose it cannot, that its volume and strength increases, what will be the final end? I ask you the Jewish nation destroyed? The answer is infidelity to God by reason of Sabbath desecration. Read the 29th to the 27th verses of the 17th chapter of Jeremiah and you will find that upon the condition that the Jews were true to the Sabbath that peace and prosperity would attend them, but if they were untrue to it that disaster would befall them resulting in utter ruin. They were untrue to the trust committed to them and were destroyed as a nation.

Do not tell me that this nation is secure, because our resources are so great. No nation that continually affronts God by trampling his commandments under unhallowed feet is secure. Read the handwriting on the wall—the dreadful catastrophes, cataclysms, cyclones, earthquakes, consuming droughts, destroying insects, appalling crimes, mob violence, and a war between capital and labor. To say the least that can be said God is not well pleased. Look at Mexico and all Europe.

Do not misunderstand me, I know that God reigns and that his kingdom will conquer in the end, but before this glorious end is achieved this land may be drenched in blood. Our only salvation is in God. If the Church of God will be true the tides of sin can be stayed.

R. C. ARMSTRONG.

Fort Worth, Texas.

LEE'S ADVICE TO HIS SON.

Following is the text of a letter from Gen. Robt E. Lee to his son, the original of which is in the possession of Dr. T. J. Fry of Galveston:

Arlington House, April 5, 1852.—My Dear Son: I am just in the act of leaving home for New Mexico. My fine old regiment has just been ordered to that distant region, and I must hasten to see that they are properly cared for. I have but little to add in reply to your letters of March 26, 27 and 28. Your letters breathe a true spirit of frankness; they have given myself and your mother great pleasure. You must study to be frank with the world; frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do right. If a friend asks a favor you should grant it if it is reasonable; if not tell him frankly why you cannot; you will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do that is dearly purchased at such a sacrifice. Deal kindly but firmly with all of your classmates; you will find it the policy that wears best. Above all, do not appear to others what you are not. If you have any fault to find with anyone, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back.

"We should live, act and say nothing to the injury of anyone. It is not only the best as a matter of principle but it is the path to peace and honor.

"In regard to duty, let me, in conclusion of this hasty letter inform you that nearly a hundred years ago there was a remarkable gloom and darkness—still known as the 'Dark Day'—a day when the light of the sun was slowly extinguished as if by an eclipse. The Legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the last day, the day of judgment, had come. Some one, in the consternation of the hour, moved an adjournment. Then there arose an old Puritan legislator, Davenport of Stamford, and said that if the last day had come he desired to be found at his place doing his duty, and therefore moved that candles be brought in so that the house could proceed with its duty. There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things like the old Puritan. You cannot do more; you should never wish to do less. Never let me and your mother wear one gray hair for any lack of duty on your part.

"Your affectionate father,

ROBERT E. LEE."

—Exchange.

"If God ever denies a trusting heart anything it is probably with the design of giving that heart something far better."

The fact that most diseases arise from an impure or low condition of the blood, is fully proven by Hood's Sarsaparilla.



Send for This Beauty Shows on the Coca-Cola 1916 Calendar Your name, address and a 2-cent stamp will bring you this handsome calendar. This charming girl has painted especially for us and we have had the picture exquisitely reproduced in 16 colors. If you would like to read some interesting facts, ask for The Romance of Coca-Cola. THE COCA-COLA CO. ATLANTA, GA.

P. A. S. M.

The above is no war code, but, on the contrary, is symbolical of peace and prosperity. Literally, the mystic letters stand P for prosperity, A for Advocate, S for sewing, M for machine. Prosperity and the ADVOCATE SEWING MACHINE go hand in hand. The Advocate Machine is not an ordinary contraption thrown together to sell. On the contrary, it is an ex-



traordinary piece of mechanism and is the equal of some machines sold as high as \$75.00. The Advocate Machine is a Model Drop-Head Automatic Lift. It is sold under a guarantee—not only the factory's but ours. The price

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TO THE TEXAS CONFERENCE FROM THE METHODIST ORPHANAGE.

Dear Brethren: As I did not have a chance to say what I wanted to say at Longview, I am, by the kindness of the Advocate, saying a few words to you regarding our work and needs at the Orphanage.

This has, in many respects, been the best year of the three years that we have had in the Home. Have had but little sickness in the Home. Peace and happiness have been supreme in the Home during the year, and best of all, and above all, every child in the Home is religious and many of them pray in public when called upon. It would do you good to hear them. Now, you remember, there is no assessment on the Conference for the Home, but each pastor is expected to take a collection during the year for the Orphanage and we would be glad for you to do this as early as you can and send in the money to me and get receipt for same. If there is a more important work than this, I have failed to find it. I hope you will give Brother Gray and Brother Lee right of way among your people so that they may raise the funds for the furnishing of the building, now under way, and equipping of the Home as it should be, so that we can prepare these children for places in the world so that when they go out from us they will have no trouble getting good places. I have been forced to say "No" to more than two hundred children this year for lack of room. I have up to this time gotten positions and good homes for fifty children during the year and still we are crowded for room. I shall be glad to see any of you at any time. Your brother, R. A. BURROUGHS.

IF WE WOULD WIN SOULS?

Not soul-winning, but God's will, is the vital thing in life. One who has entered upon the wonders and glories of the fulness of Life in Christ longs to share that Life with others; and this is just what Christ intends. But with most of us, much of our time must be given to details of work which seem like drudgery, and which are not closely related to direct soul-winning. We may be tempted to chafe at this, and to count such time lost time, and to long to get clear of all such work, that we may give our whole time to the one joyous service of telling others the Good News of freedom from sin in Christ Jesus. Yet if God has plainly set us at a work of routine and plodding, then it is more important for Christ's Kingdom that we should do this work, and do it in eagerness and faithfulness, than that we should slight it or drop it to win souls. For God's will is always vital—as vital in one part of His Kingdom as in another; and we can live the Christ-life only in the doing of God's will. Soul-winning opportunities are also sure to come; but we shall be prepared for them only as we find our richest joy in the service that is God's choice, not ours.—Sunday School Times.

NO FAILURE CURES THIS FOLLY.

The Adventists had it figured out that the present war would culminate in the battle of Armageddon during August of this year. They said that the prophecies of the Bible made plain that Christ must then appear for the final struggle with his foes. But, just as with every such calculation made before, they have now to confess that they were wrong. Will sensible people never learn that there are no time marks in Bible prophecy by which any future event in the world's history can possibly be dated? What a sorry waste of brain and talk and ink has followed the foolish superstition that the book of Daniel contains a chronology?—Continued.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies OF WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gall-stones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is more or less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St. Chicago, Ill.

NEW MEXICO

Albuquerque District—First Round. Carrizozo, Nov. 27, 28. Vaughn Cir., Stanley, Dec. 4, 5. Watrous Cir., Cerrillos, Dec. 8. Melrose Cir., Melrose, Dec. 11, 12. Magdalena, Dec. 18, 19. San Marcial, Dec. 25, 26. Albuquerque, Jan. 1, 2. GEO. H. GIVAN, P. E.

El Paso District—First Round. Buena Vista, at Grand Falls, Dec. 5, 6. Van Horn, Dec. 10. Clint, Dec. 11, 12. East El Paso, Dec. 12, 13. Tularosa, Dec. 19. Trinity, Dec. 21, 22. Loshurong, Dec. 26, 27. Deming, Dec. 28. HUBERT M. SMITH, P. E. 1107 E. Boulevard, El Paso, Texas.

Roswell District—First Round. Clovis Cir., Nov. 27, 28. Clovis Sta., Nov. 28. Texico, Dec. 1. Olesca, Dec. 5. Pecos, Dec. 6. Hagerman, Dec. 11, 12. Lakewood, Dec. 12, 13. Hope, Dec. 18, 19. First Church, Feb. 6, 7. Roswell, Dec. 26. S. E. ALLISON, P. E.

WEST TEXAS

Austin District—First Round. Webberville Cir., at W., Nov. 27, 28. Fred Allen Memorial, Nov. 28, 29. McJade Cir., at McJade, Dec. 4, 5. Lant, Dec. 6. Gastrop, Dec. 11, 12. Walnut Cir., at Walnut, Dec. 18, 19. Ward Memorial, Dec. 19, 20. Lagrange and Winchester, at L., Jan. 1, 2. West Point Cir., at West Point, Jan. 8, 9. Southville Cir., at Southville, Jan. 15. Southville Sta., Jan. 15, 16. Liberty Hill and L., at Leander, Jan. 22, 23. Hyde Park, Jan. 23, 24. Manor, Jan. 29, 30. First Church, Feb. 6, 7. University Church, Feb. 6, 8. Leander Cir., Feb. 12, 13. V. A. GODBEY, P. E.

Beeville District—First Round. Nov. 28, Skidmore, 11 a. m. Nov. 28, Falfurrias, 7:30 p. m. Nov. 29, Mathis, 7:30 p. m. Dec. 1, Berclair, 7:30 p. m. Dec. 4, Alice, 7:30 p. m. Dec. 5, Alice Circuit, 7:30 p. m. Dec. 8, Bishop, 7:30 p. m. Dec. 9, Corpus Christi, 7:30 p. m. Dec. 10, Corpus Mission, at Corpus, 7:30 p. m. Dec. 11, Calallen, 7:30 p. m. Dec. 12, Robstown, 7:30 p. m. Dec. 13, Beeville. T. F. SESSIONS, P. E.

Cuero District—First Round. Ganado and Louise, at Louise, Nov. 27, 28. El Campo, Nov. 28, 29. Edna, Dec. 1. Palacios, Dec. 2. Midfield, at Midfield, Dec. 4, 5. Nursery, at Thomaston, Dec. 8. Stockdale, at Stockdale, Dec. 11, 12. Laverna, at Laverna, Dec. 13, 14. Nison, Dec. 15. Smiley, at Smiley, Dec. 16. Pandora, at Pandora, Dec. 18, 19. Renue, Dec. 22. Fort Lavaca, at Fort Lavaca, Jan. 1, 2. The District Stewards will meet at the Methodist Church in Cuero, on Tuesday, November 16, at 7:30 p. m. A. W. WILSON, P. E.

Lampasas District—First Round. Goldthwaite, Nov. 27, 28. Center City, at North Brown, Nov. 28, 29. Mullin, at Mullin, Nov. 29. San Saba Cir., at Bend, Dec. 2, at 2:30 p. m. Cherokee, at Cherokee, Dec. 3, at 2:30 p. m. Llano Cir., at Mayes Chapel, Dec. 4, 5. Llano Sta., Dec. 5, 6. Willow City, at Walnut, Dec. 11, 12. Johnson City, at Round Mountain, Dec. 12, 13. Marble Falls, Dec. 14. Mason, at Mason, Dec. 18, 19. Fredonia, at Fredonia, Dec. 19, 20. Richland Springs, at Richland Springs, Jan. 1, 2. San Saba Sta., Jan. 2, 3. District stewards will meet at district parsonage, on Tuesday, Nov. 16, at 6 p. m. It is important that all the members attend. J. W. COWAN, P. E.

San Antonio District—First Round. Nov. 27, 28, Center Point. Nov. 29, Boerne. Dec. 4, 5, Pleasanton. Dec. 11, 12, Jourdanton. Dec. 18, 19, Fotedet. Jan. 1, 2, Bandera, at Bandera. Jan. 8, 9, Kerrville. Jan. 15, San Antonio Circuit, at Fairview. J. H. GROSECLOSE, P. E.

San Marcos District—First Round. Nov. 27, 28, Kyle and Buda, at Buda. Nov. 29, Manchaca. Nov. 30, Staples. Dec. 1, Martindale. Dec. 4, 5, Leesville. Dec. 6, Belmont. Dec. 7, Luling. Dec. 8, Washler. Dec. 9, Harwood. Dec. 11, Lockhart. Dec. 11, 12, Lytton Springs. Dec. 14, San Marcos. Dec. 15, Dripping Springs. Dec. 17, Seguin. Dec. 18, 19, Gonzales. Dec. 22, Blanco. THOMAS GREGORY, P. E.

San Angelo District—First Round. Sterling City, at Sterling, Nov. 27, 28. Miles, Dec. 4, 5. Sherwood, at Sherwood, Dec. 11, 12. Paint Rock, at Paint Rock, Dec. 18, 19. First Church, S. A., Dec. 26. Chadbourne St., S. A., Jan. 2. Eden, at Eden, Jan. 7. Rochelle, at Lohn, Q. C., Jan. 8, 3 p. m., preaching, Jan. 9, 11 a. m. Prady, Q. C., Jan. 8, 8 p. m., preaching, Jan. 9, 7:30 p. m. Sonora, Jan. 15, 16. Eldorado and Christoval, at E., Jan. 22, 23. Junction, at Junction, Jan. 29, 30, 11 a. m. Menard, at Menard, Jan. 30, 8 p. m. Ozona, Feb. 5, 6. Eola, at Mullen, Feb. 9. Water Valley, at W., Feb. 12, 13. F. B. BUCHANAN, P. E.

Uvalde District—First Round.

Moore, Nov. 27, 28. Sabinal, Nov. 29. Del Rio, Dec. 4, 5. Eagle Pass, Dec. 5. Dyer, Dec. 11, 12. Rock Springs, Dec. 11, 12. Cotulla, Dec. 12, 13. Utopia, Dec. 18-20. Uvalde, Dec. 26, 27. Carrizo Springs, Jan. 1, 2. Fowlerton, Jan. 7, 8. Batesville, Jan. 14, 15. District Stewards will meet at the Methodist Church, Uvalde, 11 a. m., November 30, 1915. S. B. JOHNSTON, P. E.

WEST OKLAHOMA

Ardmore District—First Round. Hickory Circuit, Nov. 27, 28. Woodford Circuit, Dec. 4, 5. Elmore Circuit, Dec. 11, 12. Wynnewood, Dec. 12, 13. Thackerville, Dec. 18, 19. Marietta, Dec. 19, 20. Overbrook Circuit, Jan. 1, 2. Leon Circuit, Jan. 8, 9. Ringling and Loco, Jan. 15, 16. Joiner Circuit, Jan. 16, 17. Lone Grove and Wilson, Jan. 22, 23. Ardmore Mission, Jan. 23, 24. Davis, Jan. 29, 30. Berwyn Circuit, Jan. 30, 31. Durwood Mission. Sulphur, First Church, Feb. 5, 6. Sulphur, Vinita Avenue, Feb. 6, 7. Stratford and Ryals, Feb. 12, 13. Ardmore, Broadway, Feb. 19, 20. Ardmore, Carter Avenue, Feb. 20, 21. District Stewards' meeting Dec. 2, 2 p. m., at Broadway, Ardmore. Want all the pastors and District Stewards to be present. J. D. SALTER, P. E.

Chickasha District—First Round. Rush Springs, at Wood Lawn, Nov. 27, 28. Waurika, Nov. 28, 29. Ryan, Dec. 4, 5. Terral, at T., Dec. 5, 6. Fran Springs, at E. S., Dec. 11, 12. Erick, at E., Dec. 12, 13. Corum, at C., Dec. 18, 19. Crenshaw, Dec. 19, 20. Chickasha Mis., at V., Dec. 25, 27. Anadarko, Dec. 26, 27. Mayesville, at M., Jan. 2, 3. Duncan, 7 p. m., Jan. 12. Marlow Mis., at O. L., Jan. 15, 16. Marlow, Jan. 16, 17. Cement Cir., at Cyril, Jan. 22, 23. Tuttle, at T., Jan. 23, 24. Alifala, at Bois, Jan. 29, 30. Carnegie, Jan. 30, 31. Chickasha, 7:30 p. m., Jan. 31. Binger Cir., at Valley, Feb. 5, 6. Mountain View and Ft. Cobb, Feb. 6, 7. C. F. MITCHELL, P. E.

Clinton District—First Round. Custer, at Mt. Hope (Sunday at 11 a. m.), Nov. 27, 28. Clinton (night), Nov. 28. Foss, at Foss (night), Dec. 1. Butler, at Butler, Dec. 4, 5. Hampton, at Hampton (night), Dec. 5, 6. Leedey, at Leedey (night), Dec. 6. Cheyenne, at Cheyenne (night), Dec. 8. Berlin, at Berlin (night), Dec. 9. Elk City, Dec. 11, 12. District Stewards' Meeting, at Elk City, Dec. 13. All pastors and District Stewards expected. Sayre (night), Dec. 14. Erick, at Erick (night), Dec. 15. Tyrone, at Tyrone (Sunday at 11 a. m.), Dec. 18, 19. Hooker (night), Dec. 19, 20. Boise, at Union Chapel, Jan. 1, 2. LaKemp (Sunday at 11 o'clock), Jan. 8, 9. Grand Valley, at Range (night), Jan. 9. Leedey, at Leedey, at Guyton, Jan. 12. Goodwell, at Goodwell, Jan. 15, 16. W. J. STEWART, P. E.

Lawton District—First Round. Indian Work, Mt. Scott, Thursday, Nov. 25. Davidson (Q. C.), 10 a. m., Saturday, Nov. 27. Manitou (Q. C.), 2 p. m., Saturday, Nov. 27. Davidson, 11 a. m., Sunday, Nov. 28. Manitou, 8 p. m., Sunday, Nov. 28. Randlett (Q. C.), 2 p. m., Saturday, Dec. 4. Randlett, 11 a. m., Sunday, Dec. 5. Tipton, 8 p. m., Sunday, Dec. 5. Tipton (Q. C.), 10 a. m., Monday, Dec. 6. Frederick Cir. (Q. C.), Oaks Ch., 2 p. m., Sunday, Dec. 7. Frederick Cir., Oaks Ch., 11 a. m., Sunday, Dec. 12. Frederick Sta. (Q. C.), 4 p. m., Sunday, Dec. 12. Frederick Sta., 8 p. m., Sunday, Dec. 12. Cordell (Q. C.), 8 p. m., Friday, Dec. 17. Cloud Chief (Q. C.), Friendship, 2 p. m., Saturday, Dec. 18. Cloud Chief, Friendship, 11 a. m., Sunday, Dec. 18. Cordell, 8 p. m., Sunday, Dec. 19. Gotcho (Q. C.), 2 p. m., Saturday, Jan. 1. Gotcho, 11 a. m., Sunday, Jan. 2. Lawton (Q. C.), 8 p. m., Monday, Jan. 3. Walter Cir. (Q. C.), Lincoln Valley, 2 p. m., Jan. 8. Walter Cir., Lincoln Valley, 11 a. m., Sunday, Jan. 9. Walter Sta., 8 p. m., Sunday, Jan. 9. Walter Sta. (Q. C.), 10 a. m., Monday, Jan. 10. Hastings (Q. C.), 2 p. m., Saturday, Jan. 15. Hastings, 11 a. m., Sunday, Jan. 16. Temple, 8 p. m., Sunday, Jan. 16. Temple (Q. C.), 10 a. m., Monday, Jan. 17. Mt. Park (Q. C.), 2 p. m., Saturday, Jan. 22. Mt. Park, 11 a. m., Sunday, Jan. 23. Snyder, 8 p. m., Sunday, Jan. 23. Snyder (Q. C.), 10 a. m., Monday, Jan. 24. Rocky (Q. C.), 2 p. m., Saturday, Jan. 29. Hobart, 8 p. m., Sunday, Jan. 30. Loveland (Q. C.), 2 p. m., Saturday, Feb. 5. Grandfield (Q. C.), 8 p. m., Saturday, Feb. 6. Loveland, 8 p. m., Sunday, Feb. 6. W. H. ROPER, P. E.

Mangum District—First Round. Elmer Cir., Nov. 27, 28. Olustee, Nov. 28, 29. Elk City Cir., Dec. 4, 5. Carter Cir., Dec. 5, 6. Sentinel Cir., Dec. 11, 12. Granite and Willow, Dec. 18, 19. Martha Sta., Dec. 19, 20. Delhi Cir., at Center Point, Dec. 22. Mangum Cir., Dec. 25, 26. Mangum Sta., Dec. 26, 27. Heba, Dec. 29. Pleasant Hill and Bethel, Jan. 1, 2. Vinson Cir., at V., Jan. 8, 9. Brinkman and Deer Creek, Jan. 12. Blair and Hester, Jan. 15, 16. Hedrick and Midway, Jan. 22, 23. Eldorado, Jan. 23, 24. Altus, Jan. 26. Duke and Red Hill, Jan. 27. Dryden and Red Hill, Jan. 29, 30. Prairie Hill and Victory, at V., Jan. 31. MOSS WEAVER, P. E.

Oklahoma City District—First Round.

Paul's Valley, Nov. 28. Purcell, Nov. 28. Minco, Dec. 1. Piedmont, Dec. 5. El Reno, Dec. 5. Stillwater, Dec. 12. Perry, Dec. 13, 14. Norman, Dec. 15. Paoli, Dec. 18, 19. Lexington, Dec. 19. Noble, Dec. 20. St. Luke's, Dec. 26. C. Avenue, Dec. 26. Blanchard, Jan. 1, 2. Arcadia, Jan. 9. St. John's, Jan. 9. Gartry, Jan. 10. Weatherford, Jan. 11. Franklin, Jan. 15, 16. Wheatland, Jan. 16. W. M. WILSON, P. E.

NORTHWEST TEXAS

Amarillo District—First Round. Ochiltree, Nov. 27, 28. Dumas, Dec. 4, 5. Levine, Dec. 10. Dalhart, Dec. 11, 12. Channing, Dec. 12, 13. Heston, Dec. 18, 19. Canyon, Dec. 19, 20. Canabodie, Dec. 26. Canadian, Jan. 1, 2. Higgins, Jan. 8, 9. Glazier, Jan. 9, 10. Vega, Jan. 16. Amarillo, Polk Street, Jan. 22, 23. Amarillo, Buchanan Street, Jan. 23, 24. Amarillo Mis., Feb. 5, 6. District Stewards will meet at the Elk Hotel in Amarillo, November 30, 11 a. m. ERNEST E. ROBINSON, P. E.

Big Spring District—First Round. Seminole, at Seminole, Dec. 4, 5. Lamasa, at Liberty, Dec. 11, 12. Lamasa Sta., Dec. 12, 13. Gail, at Gail, Dec. 18, 19. Stanton Sta., Dec. 25, 26. Branfield, at B., Jan. 8, 9. Wilson Miss., at Tahoka, Jan. 15, 16. Hobbs, at Hobbs, Jan. 17. O'Donnell Miss., at O'D., Jan. 22, 23. Slaton Sta., Jan. 29, 30. Big Spring Miss., at Moore, Feb. 5, 6. Big Spring Sta., Feb. 6, 7. Coahoma, Feb. 12, 13. W. E. LYON, P. E.

Hamlin District—First Round. Knox City, Nov. 28, 29. Rochester, Nov. 28, 29. Spur, Dec. 4, 5. Clarendon, at Girard, Dec. 5, 6. Vera, at Vera, Dec. 11, 12. Aspermont Miss., at Brazos Valley, Dec. 18, 19. Aspermont Sta., Dec. 19, 20. Rotan, Jan. 26, 27. Roby, Jan. 1, 2. Hamlin, Jan. 2. Margaret, at Rayland, Jan. 8, 9. Crowell Jan. 9, 10. McCauley, at McCauley, Jan. 11. Roaring Springs, at R. S., Jan. 15, 16. Matador, at Matador, Jan. 16, 17. Rule, at Rule, Jan. 22, 23. Tuxedo, at Ledger's Chapel, Jan. 29, 30. Jayton, at Jayton, Feb. 6, 7. B. W. DODSON, P. E.

Plainview District—First Round. Kress, Nov. 27, 28. Lockney, Dec. 4, 5. Floydla Miss., Dec. 11. Floydla Sta., Dec. 12, 13. Hubbard Miss., Dec. 18. Hubbard Sta., Dec. 19, 20. Hamrick Sta., Dec. 22, 7 p. m. Hill Center, Dec. 28, 17. Dummit, Jan. 1, 2. Bovina, Jan. 2, 3. Tulsa, Jan. 8, 9. Athermally, Jan. 15, 16. Silverton, Jan. 23, 23. Turkey, Jan. 23, 24. Crosbyton, Jan. 29, 30. Plainview Miss., Feb. 2. Lorenzo, Feb. 4, 5. A. L. MOORE, P. E.

Stamford District—First Round. Avoca Sta., Nov. 30. Munday Cir., Nov. 26. Munday Sta., Nov. 27, 28. Throckmorton Miss., Dec. 3. Throckmorton Sta., Dec. 3, at 7:30 p. m. Woodson, at Woodson, Dec. 4, 5. Weirnet, at Weirnet, Dec. 10. Bonarton, at Bonarton, Dec. 11. Goree Sta., Dec. 11, 12. Stamford Miss., at Ketrin, Dec. 17. Seymour Sta., at Seymour, Dec. 30, 11 a. m. Seymour Sta., Dec. 30, at 7:30 p. m. Westover, at Rendham, Jan. 1, 2. Luaders and Nugent, at Luaders, Jan. 8, 9. Alkany Sta., Jan. 22, 23. St. Louis, at Stamford, Jan. 23, 24. Haskell Sta., Jan. 29, 30. The District Stewards will meet at Stamford, Wednesday, November 24, at 7:30 p. m., St. John's Methodist Church. I. G. MILLER, P. E.

Sweetwater District—First Round. Ira and Crowder, at Ira, Dec. 4. Snyder Sta., Dec. 5, 6. Fluvanna, at Fluvanna, Dec. 11, 12. Dunn, at Dunn, Dec. 12, 13. Tiam Springs, at Camp Springs, Dec. 18, 19. Hermleib, at Hermleib, Dec. 19, 20. Sweetwater Miss., at Sweetwater, Dec. 23. Sweetwater Sta., Dec. 26, 27. Blackwell, at Blackwell, Jan. 1, 2. Merkel, Jan. 8, at 7:30 p. m. Trent, at Trent, Jan. 15, 16. Westbrook, at Westbrook, Jan. 21. Snyder, 8 p. m., Sunday, Jan. 29, 30. Roscoe, Feb. 5, 6. Colorado Sta., Feb. 12, 13. The District Stewards will meet at the District Parsonage, Dec. 2, at 2 p. m. J. T. GRISWOLD, P. E.

East Oklahoma Madill District—First Round. Holdenville Cir., at Billy, Nov. 28. Roff and Mill Creek, at Roff, Nov. 28, 29. Aylesworth, at Aylesworth, Dec. 3, 4. Durant, First Church, Dec. 4, 5. Durant, Grace Church, Dec. 5, 6. Colbert and Woodville, at Colbert, Dec. 6, 7. Kingston and Woodville, at K., Dec. 11, 12. Mansville and Ravia, at M., Dec. 12, 13. Lebanon Cir., at Oakland, Dec. 13, 8 p. m. Madill Sta., Dec. 14. Stonewall, at S., Dec. 19, 20. Asbury, Dec. 20, 21. Vanoss Cir., at Vanoss, Dec. 21. Wapanucka, Jan. 1, 2. Millura, Jan. 8, 9. Tishomingo, Jan. 26, 17. Pontotoc Cir., Jan. 22, 23. Troy Mission, Jan. 29, 30. Holdenville Sta., Feb. 5, 6. Ada, First Church, Feb. 13, 14. The District Stewards and pastors are called to meet at Madill, Dec. 14, at 2 p. m. N. L. LINEBAUGH, P. E.

Tulsa District—First Round.

Sapulpa, Nov. 28. Stroud, Dec. 5, a. m. Depew, Dec. 5, p. m. Okmulgee, Dec. 19. Broken Arrow, Jan. 2. Coweta, Jan. 9. Bixby, Jan. 16, a. m. Haskell, Jan. 16, p. m. Beggs, Jan. 23. Mounds, Jan. 30. Henryetta, Feb. 6. Bald Hill, Feb. 13. Pasco, Feb. 20. Boston Ave., Feb. 27, a. m. Tigert, Feb. 27, p. m. The District Stewards, pastors and charge Lay Leaders, of the Tulsa District, are called to meet in Sapulpa, Oklahoma, December 9, 1915, at 2:30 p. m. There will be an afternoon and night session, and matters of much importance will be before us for consideration. J. H. RALLI, P. E.

TEXAS

Brenham District—First Round. Rockdale, Dec. 11, 12. Thornhill, Dec. 12, 13. Tanchelwood, at Pleasant Hill, Dec. 18, 19. Lexington, Dec. 19, 20. Giddings, at Giddings, Dec. 20, 7:30 p. m. Waller, at New Hope, Jan. 1, 2. Hempstead, Jan. 4, 5. Clappell Hill, Jan. 3, 7:30 p. m. Lyons, at Christman, Jan. 8, 9. Caldwell, Jan. 9, 10. Leville, at Leville, Jan. 15, 16. Sealy, at Sealy, Jan. 16, 17. Loomisire, at Loomisire, Jan. 22, 23. Wallis and Fulshear, at Wallis, Jan. 29. Kosenburg, Jan. 29, 7:30 p. m. Neesley, at Neesley, February 5, 6. Wadsworth, Feb. 6, 7. Bay City Mis., Feb. 12, 13. Coey Acty, Feb. 13, 14. Matagorda and Glen Flora, at Matagorda, Feb. 19, 20. Warton, Feb. 20, 21. Somerville, Feb. 26, 27. Brenham, Feb. 27. District stewards will convene at Brenham, Texas, at 2 p. m., Dec. 6, 1915. S. W. THOMAS, P. E.

Jacksonville District—First Round. Jacksonville Cir., at Providence, Nov. 27, 28. Jacksonville Sta., Nov. 28, 29. Athens Sta., Dec. 4, 5. Malakoff, at Malakoff, Dec. 5, 6. Transcend, at Oakland, Dec. 7. Palestine Cir., at Pleasant Grove, Dec. 11, 12. Palestine, Grace, Dec. 12, 13. Elkhart Cir., at Elkhart, Dec. 18, 19. Palestine, Centenary, Dec. 19, 20. Neches and Brushy Creek, at Neches, Jan. 1, 2. Frankston and Larue, at Frankston, Jan. 2, 3. Kells Cir., at Wells, Jan. 8, 9. Alto Sta., Jan. 9, 10. Alto Cir., Mt. Zion, Jan. 10. Rusk Cir., at Atoy, Jan. 15, 16. Rusk Sta., Jan. 16, 17. Gallatin Cir., at Gallatin, Jan. 22, 23. Eustace Cir., at Eustace, Jan. 29, 30. Cushing Cir., at Cushing, Feb. 5, 6. Overton and Arp, at Overton, Feb. 12, 13. Troup Sta., Feb. 13, 14. Montalba Cir., at Montalba, Feb. 19, 20. Bullard and Mt. Selman, at Bullard, Feb. 26. The District Stewards will meet in Jacksonville on Monday, Nov. 29, at 1:30 p. m. Every member is urged to be present. I. F. BETTS, P. E.

Navasota District—First Round. Anderson, at Bedias, Dec. 5. Shiro, at Shiro, Dec. 5, 6. Midway, at Greenbrier, Dec. 11, 12. Madisonville Sta., Dec. 12, 13. Beloit, at Enterprise, Dec. 17. Grapeland and Lovelady, at Grapeland, Dec. 18, 19. Millican, at Storham, Dec. 26, 27. Navasota Sta., Dec. 27, 28. Groveton Sta., Jan. 2. Onalaska, at Saron (at night), Jan. 2. Trinity Sta., Jan. 3. Porter Springs, at Porter Springs, Jan. 5. Cookett Sta., Jan. 5. Huntsville Sta., Jan. 6. Walker Co. Mission, at Johnson's Chapel, Jan. 8, 9. Dodge and Oakhurst, at Dodge, Jan. 9, at night. Cold Springs, at Cold Springs, Jan. 15, 16. Cleveland and Fostoria, at Fostoria, Jan. 16, at night. Brazos Co. Mission, at Union Hill, Jan. 22, 23. Bryan Sta., Jan. 25. Canoe Sta., Jan. 30. Willis, at Willis, Jan. 30. Montgomery, at Montgomery, Feb. 5, 6. District Stewards called to meet at Navasota, at 5 p. m., Dec. 1. E. L. SHETTLES, P. E.

SALE OF UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LAND AREA BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA. BY THE UNITED STATES GOVERNMENT. There will be sold at public auction to the highest bidder at different railroad points in the Choctaw and Chickasaw Nations in Eastern Oklahoma, from January 3, 1916, to January 31, 1916, inclusive, 31,700 acres of unalotted lands and 184,800 acres of the surface of the segregated coal and asphalt lands belonging to the Choctaw and Chickasaw tribes of Indians, not less than the appraised value. No person can purchase more than 160 acres of agricultural land, nor more than 640 acres of grazing land. Residence on land not required. Bids can be submitted in person or by mail, accompanied by a certified check or bank draft for 25% of the amount of the bid. Terms on sale of surface of coal and asphalt lands 25% cash, 25% within one year, and balance within two years from date of sale; and terms of sale of unalotted lands, 25% in cash at time of sale and balance in three equal annual installments of 25% each, payable in one, two and three years from date of sale; all deferred payments to draw 5% interest per annum from date of sale. Only the surface of the segregated coal and asphalt land area will be sold, the coal and asphalt underlying being reserved, except where the descriptive circular states that the coal and asphalt underlying will be sold with the surface. The entire estate in the unalotted lands will be sold without reservation. Where houses or other valuable improvements, not including fencing and tillage are located on the surface of the coal and asphalt lands, the same will be sold with the land not less than the combined appraised value, improvements to be paid for in full at time of sale. The right is reserved to reject any and all bids. For maps and full printed information, communicate with the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. CATO SELLS, Commissioner of Indian Affairs.

THE OLD RELIABLE

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PERSONALS OUR CHURCH NEWS

(Continued from page 9.)

of Newton, Texas, will be our next pastor at this place and that Brother Fuller has been sent to the Lindale Station. — Canton Correspondent, Wills Point Chronicle, Nov. 18.

The Upshur County Echo and the Gilmer Weekly Mirror of dates November 18 both contain very complimentary notices of Rev. H. M. Timmons, who has been returned to the Gilmer charge for the fourth year. Brother Timmons is very popular in Gilmer and the citizens generally rejoice that he is to be with them another year.

The San Antonio daily paper, with reference to the revival recently held in that city, prints the following concerning Rev. R. P. Shuler: "The last service in the big tent erected by the young people of San Antonio for a revival of religion was marked by a crowd that packed the space with eager listeners last night. Hundreds stood when the preacher asked those who had gotten a real blessing out of the meeting to so designate that fact. It was announced that the preacher would speak on 'The Fast Life of a Fast Age' tomorrow night at the great mass meeting at Travis Park Methodist Church. This will close the meeting, in which it is reported over 150 were converted."

Rev. Alonzo Monk, Jr., leaves Monday for Corsicana to attend the Annual Methodist Conference. Of course, he does not know where he will be sent another year, and we do not know that he has expressed any preference. He has been pastor of the Methodist Church in Hamilton for three years and has shown himself to be a fearless soldier of the cross, who dared to condemn sin in all its forms and lead his people to a higher and better life, and who has at all times labored for the best and highest interests of society. Wherever he goes he will be a positive force for righteousness and his work will always be for the upbuilding of the community morally and religiously. As a Methodist preacher, the Herald expects to see him rise to the very topmost rung, for he is brainy, vigorous and determined. He has shown himself to be most liberal and courteous in his relations with the various religious bodies of Hamilton and enjoys the love and respect of all. Wherever he and his good wife may go, they have the best wishes of the Herald and a host of friends for their highest joy in life and continued usefulness in the Lord's service. — The Hamilton Herald, Nov. 19.

The great California scientist, Luther Burbank, takes a tree that has been going to the bad for some reason or other for hundreds of years, and at last has become altogether ugly and noxious, and by the shock of a new creation he breaks up all its old habits, turns its energies into fresh channels, and makes it a lovely and fruitful thing. And if your magician can work that miracle, and break up the habits of the trees, and make of it a new thing, beautiful and fruitful, why should it be thought a thing incredible that God can break a man off from his past, and recreate him in the image of righteousness and true holiness? — W. L. Watkinson.

Bishop H. C. Morrison and wife spent last week as guests of Dr. and Mrs. Alonzo Monk, Little Rock, Arkansas.

Bishop Walter R. Lambuth held the Western North Carolina Conference, Reidsville, N. C., on November 17, in place of Bishop Waterhouse who is still unable to look after his Episcopal assignments.

Dr. H. C. Jennings, one of the publishing agents of the Northern Methodist Church, has been elected by the Minnesota Conference for the eighth time to head its delegation to the General Conference.

The Western Methodist says that according to the latest Year Book of the Methodist Episcopal Church, its membership is now 4,033,123, an increase of 506,920 during the last four years. The largest increase was 164,509 in 1914.

According to the New York Christian Advocate, Dr. Y. Miyoshi is a successful Christian Japanese physician in Manchuria, who always prays with his patients instead of merely trusting to the efficacy of his medicines. Let all Christian physicians read James 5:14-18.

President Wilson has agreed to deliver an address at the Conference of the Church and Country Life, which is to be held in Columbus, Ohio, December 8-10. This conference is held under the auspices of the Commission appointed by the Federal Churches of Christ in America.

The North Alabama Conference at its recent session had before it the question of consolidation of the Alabama Christian Advocate with the Wesleyan Christian Advocate. The question was debated for several hours, and by a decisive majority the conference declared against consolidation.

The Baltimore and Richmond Advocate says that the Southern Methodist Church has invested in the North \$3,114,748 in church property and spends \$135,426 annually for ministerial support. The Methodist Episcopal Church has \$3,084,570 invested in the South and expends \$230,175 annually for ministerial support.

The new editor of the Methodist Review, Dr. Horace M. Du Bose, is now in Nashville and has taken active charge of the work of bringing out the January number of the Review. He and his family have received a cordial welcome to Nashville, where they made their home for a number of years and where they have a host of friends.

Dr. James F. Donnelly, an American physician, attended fourteen hundred cases of typhus fever in Serbia, and then became a victim of the dread disease. The Serbians in gratitude call him their national hero. Miss Mary Davis, an English nurse, seeing the loss of life from gaseous gangrene, inoculated herself and when infection was established, asked the surgeon to administer quinine and hydrochloride injections. The test was successful. She lives and thousands may live because she voluntarily faced death for

them. It is truly Christlike to brave death or thus to die. There are genuine heroes in the hospitals and martyrs among the scientists, and they deserve more than a soldier's reward. The world honors them when they are found.

The Epworth Herald says that the average salaries of ministers in the United States is as follows: Unitarian, \$1221; Protestant Episcopal, \$994; Universalist, \$987; Lutheran, \$744; Presbyterian, North, \$977; Presbyterian, South, \$857; Methodist Episcopal, \$741; Northern Baptist, \$683; Methodist Episcopal, South, \$681; United Brethren, \$547; Disciples, \$526; Southern Baptist, \$334.

Reports to date indicate that the membership gain of our Church for 1915 will be considerably in advance of that of last year. Some of the conference gains reported to date are approximately as follows: Holston, 3500; North Alabama, 2900; Missouri, 2700; Northwest Texas, 2300; St. Louis, 1900; West Oklahoma, 1600. Fourteen conferences to date report a total gain in membership of more than 24,000.

Dr. S. H. Wainright and wife, who have been in the vicinity of San Francisco for some time, unable to secure passage to Japan, finally engaged passage on the Shinyo Maru, which sailed November 20. Since the withdrawal of the Pacific Mail from the Pacific service the Japanese line has had more than it could do. However, the Chinese are establishing a line, having already put on one vessel, and it is expected that the congestion will soon be relieved. It is much to be regretted, though, that Americans cannot travel in an American-owned vessel.

One of our exchanges says that Prof. Andres Osuna, who has been Spanish translator for our Board of Missions and Publishing House, will return to Mexico, where he has an important position under the Carranza government. He will have charge of the educational work in the City of Mexico, and will no doubt have an important part in shaping the educational policies of the new government in Mexico. He has been granted a year's leave of absence from Nashville, but will continue to do much of his work as translator from Mexico City. Dr. G. B. Winton has been elected assistant translator and will have charge of the work in Nashville.

The coronation of the Emperor of Japan was notable in that among the persons decorated by him with the Order of the Sacred Treasure are a number of leading Christians. Soroku Ehara, a prominent educator; Tasuke Harada, editor of the Christian World; Sakunoshin Matoda, head master of St. Paul's College, Tokyo; and one woman, Kajiko Yajima, president of the Japanese Christian Women's Temperance Society, are the Christians who were selected for these imperial honors. Their selection is a notable recognition of the standing which the Christian religion has now attained in Japan. It is worthy of note also that all of the men in this list were educated in the United States.

The Executive Committee of the Laymen's Missionary Movement met in Nashville to elect a successor to the late Dr. Clarence F. Reid as Secretary of the Laymen's Missionary Movement. A majority of the members of the committee were present at the meeting. After giving careful consideration to the matter of the election of a successor to Dr. Reid, it was decided to carry on the work of this department by utilizing the present secretarial and office force of the Board of Missions. Dr. E. H. Rawlings, Educational Secretary of the Board of Missions, was elected Field Secretary of the Laymen's Missionary Movement; and Mr. Arthur C. Tippens, who has been assistant to Dr. Rawlings, was elected Office Secretary.

The Dallas News of November 23 prints the following: "St. Louis, Mo., Nov. 22.—The St. Louis Ministerial Associations of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, merged here today and henceforth the forward work of the two Churches in St. Louis will be conducted as though by one organization. Sixty congregations were represented at the meeting. The merger was deemed of prime importance in Methodist circles and the Rev. James W. Lee, presiding elder of the Methodist Episcopal Church, South, said it was hoped that it would presage similar mergers in other border cities, such as Kansas City, Baltimore, Washington and Louisville. St. Louis is the largest city where both branches of Methodism exist. The Rev. Mr. Lee said that henceforth

there would be no conflict or rivalry between the two branches of Methodism in establishing new Churches in St. Louis and that for all practical purpose the two Churches henceforth are united in St. Louis. A plan for the merger of the two branches of Methodism will come before the Methodist Episcopal General Conference, which will meet next May. Definite action looking to the union of the two Churches throughout the world then is expected."

Recently a meeting was held in London in behalf of the fund for the relief of Jewish victims of the war in Russia. Leopold de Rothschild presiding over the meeting. At this meeting it was stated that there were 1,500,000 Jews starving in Russia, the Jews were face to face with a tragedy unparalleled in the history of Jewish agony, and that of the \$5,000,000 which the Petrograd authorities had expected from the British Jews only \$300,000 had been raised. An earnest plea was made for sacrifices and self-taxation to secure the remainder of the amount. In New York the appeal for help for the Austrian, Russian and Polish Jews is meeting with ready response. In the course of a few weeks more than \$15,000 in pennies and nickels has been collected from the Jewish laboring classes.

An incident particularly worthy of note at the late session of the Pacific Conference in San Francisco was the appearance of Bishop Edwin H. Hughes as fraternal delegate from the California Conference of the M. E. Church, he having been appointed, as he stated, at his own request. He delivered a great address, in which he showed the parallel of the government of Episcopal Methodism and the government of the United States. The address made a fine impression. Another incident equally worthy of note was a dinner at the Hotel Ramona, when Bishop Hughes, some of the District Superintendents of the M. E. Church, the editor of the California Christian Advocate, Dr. T. N. Ivey, editor of the Christian Advocate, Nashville, Conn. brethren in attendance at the Pacific Conference, Dr. Wainright, and the presiding elders of the Pacific Conference were guests of Bishop W. R. Lambuth.

Booker T. Washington, president of Tuskegee Institute, passed away at his home at the Institute, Tuskegee, Alabama, on Sunday morning, November 14, at the age of 58. The death of this great educator and leader of the negro race is lamented by both black and white, for he was conceded to be by far the best type of leader that has been developed among the race since emancipation. Washington was born in Virginia in 1857. After the emancipation of his race he moved to West Virginia. He was ambitious to acquire knowledge from the first, saving his money so as to pay his way in school. He graduated in 1875 and began work at once as a teacher. In 1891 he organized an industrial school for negroes at Tuskegee, Alabama. This was the beginning of what has grown to be one of the greatest and most successful schools for negroes ever established in the country. Beginning in a rented shanty it now has 3500 acres of land and 100 buildings, valued at \$500,000.

HE KEPT HIS PROMISE.

Promises made to us at conference are frequently forgotten; but Rev. Chas. Doak of Burke charge, Texas Conference, did not forget his promise to make a canvass for the Advocate, as a good list of new subscribers, sent as a beginning, testifies.

ON THE HONOR ROLL.

I'm proud to write that Seventh Street Methodist Church paid in full easily last Tuesday night on salary and conference collections. Every Advocate subscriber will be paid. One hundred and fifty-two accessions, seventy-eight on profession. Much improvement on all lines; and now I want the Bishop to let me tell the conference all that this Church has done, and I need to hear the other brethren. E. V. COX.

CORRECTION.

Recently I have received more notice in the Advocate than I feel that I deserve. Your kindness has abounded. But, in justice to my Church, I am asking you to correct the item in the Advocate of November 11, giving us credit for only twenty-seven additions when in fact we had seventy-five accessions, with a net increase of sixty-six members, and raised for all purposes in round numbers \$3000 with all finances paid in full. C. S. CAMERON.

Claude, Texas.

BISHOP WILSON.

The Advocate came this morning. I note the reference made to a reported "collapse" of Bishop Wilson in this city during the session of the North Georgia Conference last week. I write to correct your information. It is amazing how such exaggerations can get afloat. The facts are that on Thursday night, while he was delivering the address before the anniversary of the Board of Church Extension, Bishop Wilson's voice grew husky, owing to his chronic asthma, which was aggravated by the dampness of our atmosphere, and he was forced to close before he had finished his remarks. There was no collapse, no alarm at all and not the slightest foundation for the rumor that his family in Baltimore had even thought of coming to Rome.

I am glad to report that the grand old man spoke very satisfactorily Thursday night and delivered the address to the class received into full connection on Saturday morning and then preached with his old power and eloquence on Sunday morning at the First Presbyterian Church. He was in my home for a whole week and gave every evidence of good health for a man of his years. Bishop Wilson left here for Atlanta Tuesday morning last. He delivered there a series of lectures to the Candler School of Theology, visited his daughter, who lives down at Oxford, and goes today to Spartanburg, South Carolina, to attend the South Carolina Conference. He is making the round of conferences with Bishop Denny. I am sure you and all Texas Methodists will be delighted to have this statement of the real facts. S. E. WASSON. Rome, Georgia, November 22, 1915.

SOUL REST FOUND IN A MOMENT.

The beauty of experimental religion is that you can get it in moment and keep it forever.

That you can get this religion in a moment if you seek it in the right spirit is proved by the entire history of Christian experience.

John Wesley in his old age declared that after lifelong observation he had not found one case in which deliverance from sin was not instantaneous nor one case in which entire sanctification was not wrought in one moment however long the preceding seeking had been.

He said that had one-half of the thousands of cases which had come under his knowledge declared that the work wrought in them had been gradual he would have believed them, as he had no prejudice either way, but all, without exception, testified to instant change.

It is important that this doctrine of instantaneous salvation be kept before the mind. Those who expect only gradual blessing will do only gradual consecration which will be no consecration at all. Teach the unsaved that they may find salvation now. God does not gradually speak the sinner free nor the believer sanctified. All spiritual blessings are received instantaneously. The act of faith is instantaneous. Sinners who believe now are pardoned now. Saints who crave a richer experience now secure it.

Therefore teach the unsettled and unsatisfied that they can realize soul rest now. There is nothing more conducive to hearty and ready work for God and souls than the truth made emphatic that Jesus saves to the uttermost at any time and under any circumstances all that come unto God by him.—Exchange.

An aged infidel himself constitutes the greatest monument to the love, long suffering, mercy and power of that God whom he derides and rejects. The backslider gets his first setback in his heart, next in his faith, next in his life, and then "he's a sinner."

THE LIBERTY BELL.

Thy battered mouth
With broken lips
Once eloquent with vibrant speech
Hath passed to silence,
Not to death;
For ninety million loyal hearts
Beneath the starred and belted flag
Are speaking daily in thy stead;
And myriads as yet unborn
Shall gladly loan their willing tongues
To sing thy praise—
To live, or cheer-filled, die for thee.

In lands afar
Where despots rule,
Or anarchy red-handed reigns,
Thy name is loved;
Thy story told in polyglot.

The very sight of thee inspires;
It fills with fire the inmost soul;
For "Liberty throughout the land,
To all th' inhabitants thereof."
When well proclaimed
Makes all men new,
And living worth the while.

No tyrant's hand may ring thy knell:
Nor must thy pulsing cease to swell
Forevermore;
Thou glorious, mighty, Freedom's Bell!
—By J. D. Gillilan, D. D.

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