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# TEXAS CHRISTIAN ADVOCATE

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Number 29

## EDITORIAL

We heartily commend the following words of Dr. J. H. Jowett to our preachers and people as we are now about to enter aggressively upon an evangelistic campaign throughout Texas, New Mexico and Oklahoma: "When I look round among my people, and look round in my Nation, and long for an ethical revival for the reformation of outward manners and life, I know that the power in which it is to be accomplished is the preaching of Christ, and him crucified. Christ, and him crucified, is the doctrine which is to be creative of the moral reformation of our country."

The Cross of Christ has been variously construed in the different ages of the Church. In an age of brigandage the conception of Christ's sacrifice as a ransom paid to the devil appealed powerfully to the minds of men; in an age of chivalry the conception of Christ's sacrifice as a satisfaction to God's personal honor wrought powerfully upon the hearts of men; in an age of mediaeval monarchy the conception of Christ's sacrifice as satisfaction to God's law affected perceptibly the lives of men; in the severe age of the Reformers the conception of Christ's sacrifice as a penal satisfaction to God's wrath was the most effective expression of the work of Christ; in these modern days the view of Christ's work which seems most to appeal to men is that which construes it in terms of an enlightening and impelling influence upon the hearts of men.

From this survey of the historical interpretations of the meaning of Christ's death it appears that the theologians, as Dr. W. N. Clarke observes, have used "such forms as the thought of their age allowed and the exigencies of their ministry required." In other words, as the stream is colored by the kinds of soil through which it flows so the interpretations, in the past, of Christ's Cross have been determined by the thoughts prevailing at different periods of history. Indeed, this seems to have been the criterion by which the views of Christ's work have been constructed. And certainly the preacher cannot entirely ignore the prevailing thought of his times and he will seek always to construe his Lord's work in terms which will excite least opposition from the really thinking element of his day. And especially is this advice sound when it is remembered that "the whole meaning of what was done by Christ has never been gathered into a single expression, in creed or in Scripture." (It is understood, of course, that such liberty of interpretation is never to

make permissible any violence to the fundamental teachings of the Holy Scriptures concerning the work of Christ.)

Dr. James Campbell, in his "The Heart of the Gospel," declares that there is perhaps no doctrine of Scripture regarding which Christian preachers of today are more at sea than the doctrine of the Cross, and he says further that the thing most to be desired today is that we shall "find the basis for the new evangel, which is to bring in the new evangelism, in a conception of the Atonement which is at once vital, reasonable, and preachable." Agreed. But, where shall we find such a conception? Shall we spend our time in search of formulas which will be entirely acceptable to an age of science? Shall we make the naturalistic conceptions of today determinative of our interpretations of the Cross? Shall the "reasonable" and the "preachable" determine how we shall preach Christ and him crucified? Our first consideration, rather, should be an appeal to Christ's own words. And when we take our appeal to Christ we find a way—aye, the only way—in which the Atonement can be effectively preached to any age of the world. We are to preach Christ crucified and exalted as Jesus said the Holy Spirit should preach him. We are to preach the work of Christ in such a way as to bring to the minds and hearts of men a conviction of sin, of righteousness, and of judgment. Precise formulas for such preaching are not given by Christ, but the effective preaching of Christ and him crucified may always be determined by its results in mighty conviction of sin, in an awakened sense of righteousness and in a realized sense of judgment which is to come and which is already here.

### The Cross Defined by its Relation to the Love of God

However the Cross may be preached, by whomsoever, and for whatever age, it must be defined first, last and all the time in its relation to the love of God. This is primary and it is the constant note found in the Holy Scriptures. Nothing that Jesus ever said, or John, or Peter, or Paul, is inconsistent with the statement that the supreme expression of God's love, and the supreme evidence of God's love, is the Cross of Christ. The supreme manifestation of God's love to a fallen race was the gift of his Son. "For God so loved the world that he gave" are the words of Jesus. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" are the words of Paul. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the pro-

pitiation for our sins" are the words of John.

However, therefore, we may define the Cross of Christ, we must first define it in relation to the love of God and no definition of the Cross can stand which is inconsistent with the originating love of the Father God.

If it be said that the idea of "propitiation" is inconsistent with the idea of love, it must be answered that God's love provided the propitiation. God loves us not because Christ died, but Christ died because God loves us.

We have not arrived, however, at the full meaning of the Cross when we have defined it in its relation to the love of God only. It is altogether possible to so preach the love of God that men may be rendered comfortable in their sins. It is altogether possible to so preach the love of God that men will be impressed that God is indifferent to their sins. It is altogether possible to so preach the forgiving love of God as to confound it with a sort of Divine indulgence for sin and a kind of heavenly opiate for conscience.

If the love of God be preached as the love of an amiable, easy-going, indulgent Father, then the preaching not even of the Cross will effect a deepened sense of sin, nor a heightened sense of holiness, nor an awakened sense of judgment. And by these holy awakenings, be it remembered, all preaching of the crucified and exalted Christ must be tested.

### The Cross Defined by its Relation to the Love of Christ

The Cross must be defined by its relation to the love of Christ not less than by its relation to the love of God. Let us understand that when Jesus spoke of his death as a great constraint laid upon him that he spoke of no outward constraint. He "must" go to Jerusalem and suffer and die, not because man had any power thus to constrain him. "No man taketh my life from me."

The constraint was from within. "Greater love hath no man than this that a man lay down his life for his friends." He was constrained to go to the capital of his nation and to his Cross by the necessity of his own loving heart.

Not by his teachings, nor by his works, but through his voluntary loving passion Jesus expected to "burst his religion open to the dimensions of the world." It was as a voluntary, loving sufferer that Jesus expected to exercise his most potent spell upon the hearts of men.

It is exactly this element of Christ's love which enables the tragedy enacted on Calvary to challenge the veneration of the world. The Cross is more than martyrdom. "The victim is not devoted, he devotes himself." Jesus Christ was not a

conscript; he was the world's sublimest volunteer. He did not die because he could not help dying; he died because he chose to die. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

It was the love of Christ as manifested at the Cross which so constrained his disciples. The most beautiful things which the Apostle Paul ever wrote were his tributes to Christ's love as manifested in his great sacrifice. "I live by the faith of the Son of God, who loved me, and gave himself for me;" "Christ loved the Church and gave himself for it;" "Walk in love, as Christ also loved us."

The picture of an angry God driving an unwilling Son to the Cross is not the picture given in the New Testament Scriptures. On the contrary, the Cross is described there in terms of the gift of a loving Father and the voluntary sacrifice of his Son, who so loved the world that he was ready to die, and did die, for it.

We have not yet arrived, however, at the full meaning of the Cross, even when we have defined it by its relation to the love of Christ. It is quite possible to so preach the love of Christ that men will still be unable to see any necessity for its manifestation in the Cross. If one is sitting in safety on the bank of a stream and another, in order to prove his love for that one, jumps into the river and drowns, the only emotion awakened by such an act will be one of pity. And if we preach the love of Christ as exhibited in the tragedy of the Cross and fail to show men the necessity for such sacrifice, whatever may be the resultant emotions they are not likely to be an aroused sense of sin, of righteousness and of judgment. And by such holy awakenings, we insist again, all preaching of the crucified and exalted Christ must be tested.

### The President and Preparedness

That this country shares Mr. Bryan's aversion to war there can be no doubt. Mr. Bryan we believe to be a great patriot and we believe further that he has never rendered his country more timely service than in his recent preaching for peace and against war. This country, thanks to Mr. Bryan and other patriots, will never be stamped into an unrighteous, aggressive war.

However, that our country is equally agreed with President Wilson as to the necessity for a reasonable preparedness against foreign attack recent events clearly indicate. This country believes that in Mr. Wilson it has a President who could never be forced into an unholy war. Has he not been tried? Has he not resisted all clamor for the invasion of Mexico? Has he not exhibited a sane and

(CONTINUED ON PAGE 8, COLUMN 1)

**EXTRACTS FROM HISTORY BEARING ON THE LAST DAYS OF BISHOP ASBURY.**

By Rev. H. H. Smith.

**He Makes His Will.**

In 1813, three years before his death, he made his will and referred to it in the following words: "I have made my will, appointing Bishop McKendree, Daniel Hitt and Henry Boehm my executors. If I do not in the meantime spend it, I shall leave when I die an estate of \$200, I believe. I give it all to the Book Concern."—From Hurst's History of Methodism.

**His Last Year One of Heroic Service.**

"His last year was as full of toil as any of the forty-five he had spent in planting Methodism in the New World. With an incurable disease, rapidly running into consumption, preying day and night on his feeble and tottering frame, he went from South Carolina as far north as New Hampshire, and from Delaware as far west as Ohio. In August he writes at Zanesville: 'Since the 20th of June we have passed through New Hampshire, Vermont, New Jersey, Virginia and Ohio to Muskingum River, making nine hundred miles; two hundred of which ought, in our opinion, to be called the worst on the Continent.'—From 'Memorials of Methodism in Virginia,' by Bennett.

**A Premonition of the End.**

October 21, 1815 (six months before his death), after preaching to the Tennessee Conference and ordaining the deacons, he recorded in his journal: "My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet. It is my fifty-fifth year of ministry, and forty-fifth of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may be in part because of my being less deeply interested in the business of the conference. But whether health, life, or death, good is the will of the Lord. I will trust him; yea, I will praise him. He is the strength of my heart and my portion forever. Glory! glory! glory!"—From Bang's History of the Methodist Episcopal Church.

Journeying from Tennessee to South Carolina, he wrote, December 2, 1815: "My consolations are great. I live in God from moment to moment." The last entry of his journey is dated December 7, 1815—probably the last line he ever wrote: "We met a storm and stopped at William Baker's, Granby."—Bang's History.

**An Interesting Interview With Bishop Moore, of the Episcopal Church.**

Dr. Bennett's "Memorials of Methodism in Virginia" now out of print, gives an account of an interview he had with Bishop Moore, of the Protestant Episcopal Church, while in Richmond, about one week before his death. "Bishop Moore," he said, "in passing through your diocese you will find but few Episcopal Churches, and these in a sad state of decay, with but few communicants; but in most every neighborhood you will find an unpretending little clapboard meeting house. In these, an humble, pious people assemble to worship God in spirit and in truth. Go into these houses and preach to the people that gather in them. Recognize them as the children of God, and as true Christians and you will greatly promote the cause of Christ." Dr. Bennett adds: "This scene was of thrilling interest. Bishop Moore was deeply impressed by the manner and tone of Asbury."—Memorials of Methodism in Virginia.

**His Last Public Discourse.**

Bennett's "Memorials of Methodism in Virginia" gives the following account of the last week of his life: "A days after this interview with Bishop Moore he delivered his last public testimony. His friends, fearing he might die in the effort to preach, endeavored to dissuade him from the task, but he resisted them, saying that he must once more deliver the Gospel message in Richmond. He was taken to the door of the old church, at the corner of Nineteenth and Franklin Streets, in a carriage, and thence borne in a chair to the pulpit and seated on a table. Nearly an hour he spoke with much fervor and affection from the words: 'For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.' (Rom. 9:28). The sermon was delivered with much difficulty; at brief intervals he paused to recover breath; it was like the last words of a dying father to his children. The hearers were deeply, powerfully affected. 'How could it be otherwise?' asked one in describing the scene. 'To behold a venerable old man, under the dignified character of an ecclesiastical patriarch, whose silver locks indicated that time had already numbered his years, and whose pallid countenance and trembling limbs presaged that his

earthly race was nearly finished; to see in the midst of these melancholy signals of decaying nature a soul beaming with immortality, and a heart kindled with divine fire from the altar of God—to see such a man, and to hear him address them in the name of the Lord of Hosts, on the grand concerns of time and eternity! What heart so insensible as to withstand the impression that such a scene was calculated to make!"

**His Triumphant Death at the Post of Duty.**

"This sermon was preached at 3 o'clock Sunday afternoon, March 21. Exhausted almost to fainting by the effort, he was borne to his carriage and taken to his lodgings. On Monday he rested. Tuesday he set out, hoping to be able to reach Baltimore by easy stages (the General Conference was to meet in Baltimore in May). The next day he found it necessary to rest. On Thursday he started again, and the day after reached the house of his old friend, George Arnold, of Spotsylvania. He had hoped to reach Fredericksburg, twenty miles beyond; but the severity of the weather and his failing strength prevented. On Friday evening he grew worse; the night was one of much suffering. The next morning the family proposed to send for a physician, but he objected, saying that his breath would be gone before the doctor could get there. All day and night he suffered greatly, and it was evident that his end was drawing near. He said he had no special communication to make to the Church, having fully expressed his mind in his addresses to Bishop McKendree and the General Conference. On Sunday at 11 o'clock he inquired if it was not time for meeting; but recovering his recollection, he desired that the family might be called together. Brother Bond sang, prayed and expounded the twenty-first chapter of Revelation. Throughout the exercises he appeared to be collected and much engaged in devotion. They offered him a little barley water, but he was unable to swallow, and his speech began to fail. Observing the agony of Brother Bond's distress, he raised his hand and looked joyfully at him. Brother Bond then asked him if he felt the Lord Jesus Christ to be precious. He seemed to exert all his remaining strength, and raised both his hands as a token of triumph; and in a few minutes after, as he sat in his chair, with his head supported by Brother Bond's hand, and without a struggle, he breathed his last, on Sunday, March 31, 1816."—Bennett's "Memorials of Methodism in Virginia."

**A UNIFIED EDUCATIONAL SYSTEM.**

By Rev. W. F. Bryant.

The educational work of our Church has been one of the perplexing problems of the Church for many years. We have founded institutions of learning, they wrought well for a season, became financially embarrassed, and finally had to close for lack of funds. Other locations were sought, other institutions of learning founded, only to run a few years, and because of being burdened with debts unable to be carried longer, their doors were closed. Shall we continue to do business this way? If so, our own men of wealth will soon be afraid to intrust their large gifts to education, and we cannot blame them.

As Methodism has grown in numbers and wealth, we have enlarged our educational work in Texas and are now building upon broad foundations. The Church needs every educational institution in the State that it now owns, and the Church should rally to the support of these institutions. But with our present system the wires are getting crossed very badly, some of the wires are being grounded and some of our institutions are going to suffer, if relief does not come.

Our Southern Methodist University is a great institution of learning, her needs are great, and the Church must see that the plans there are fully materialized. But Southern Methodist University cannot afford to pre-empt the support of the Church throughout the State and crowd out other institutions. Why should it be necessary to have a scrap over our educational report at every Annual Conference? Why is it that some of our Annual Conferences in the State have a standing rule that the report of the Board of Education must lie on the table one session? This matter of one school trying to seize the throat of another school engenders a spirit that is harmful and detrimental to our educational work.

I believe this matter can be remedied; if so, it should be. I am going to suggest a plan that I believe is feasible. Let us have a Commission, or Board of Education, for the Conferences of Texas, composed, we will

of two laymen and two preachers from each conference, making a body of twenty men (or ten if that number is preferable). No man should be eligible to membership on this Board who is connected in an official way with any of our schools in the State. Let this Commission or Board meet once a year, and have representatives from all our schools to come before this Board and put forth their claims for current expenses and for needed improvements, buildings and equipment. Give this Board plenary power to act, to make a general assessment for educational work in Texas, to distribute this to the several conferences and designate the proportionate amount to go to each school. Give this Board plenary power to inaugurate campaigns for building and endowment funds and designate the proportionate part to be given to each school.

If a system of this kind could be inaugurated, I believe our educational work would be more closely unified and when our financial agents went out in behalf of our schools, they would not be getting on each other's toes and crowding each other off the platform. He would be there to represent our educational work and one man could do this just as effectually as some three or four men coming during the year to represent as many institutions, and do it at far less expense.

The Baptist Church has just entered upon a campaign to raise \$1,000,000 for their schools in Texas. Dr. George W. Truett is Chairman of this campaign. He says, "It is proposed to raise \$1,000,000 during the next four years to aid the Baptist schools of Texas. The schools to be helped and their locations are Baylor University at Waco, Baylor Female College at Belton, Bryan Academy at Bryan, Palacios College at Palacios, San Marcos Academy at San Marcos, Howard-Payne College at Brownwood, Wayland College at Plainview, Goodnight College at Goodnight, Deatur College at Deatur, Westminster Academy at Westminster, Burleson College at Westview, Marshall College at Marshall, Rusk Academy at Rusk, Southwestern Theological Seminary at Fort Worth, and Baylor University College of Medicine in Dallas. These schools range from the academy to the university, and have an aggregate faculty of several hundred teachers and an aggregate student body of several thousand students. Each school will share according to its needs in the \$1,000,000 to be raised."

Some of these schools are more important than others, for they "range from the academy to the university" yet each will share "according to its needs." A campaign of that kind will appeal to every loyal member of the Church and one school will not be enriched while another is impoverished.

Our educational work should be projected along the same harmonious lines. Then we would be able to save all our institutions and be able to interest a larger number of our Church members in the cause of education. Marlin, Texas.

**SHALL WE GIVE UP THE CHURCH?**

Brother Munger of Morrow Street Church, Waco, Texas, a few Sundays ago, gave us some thoughts that I would like to pass on; that others may think on them and be profited as I have been. He was presenting a bill for repairing the roof of the church and other expenses. While subscriptions were being taken, he talked in a very interesting and convincing way about the obligation of the church in such matters. He related the story of a little boy, whose father had taken him to Church and instructed him to do just as he did. The plate was passed to the father, who put in a contribution. The boy did not see this, and thought his father had taken something out; he took out a quarter and said to his father, "How much did you get? I got a quarter."

Brother Munger made a striking application of this to the benefits we receive from the Church. He said: "We get more out of the Church than we put into it," and asked: "What would this community do without the Church?"

Every community wants the Church, the Sunday School and the preacher. In the country, the people object to living in a neighborhood without them. In cities they want them accessible to their families. If the proposition was made to individual communities, to the State and to the Nation to give up the Church, the Sunday School, the preacher, they would not do it in this land. Even the infidel prefers a country where the light of the Gospel is shed on its people, on its institutions and its industries—to one where God's hand is not known would not be here if he did not prefer it for himself and his family.

The Church stands for law and or-

der. The recklessness of the youth, where there is no Church, shows what our children would be without the restraining, refining and uplifting influence of our holy religion.

"We get more out of the Church than we put into it." Let us count the benefits, and place them against what we pay and see:

We get more out of the preacher than we pay him. His time may be reckoned in dollars and cents, but his services—how can we estimate them? He is with us to counsel, to encourage to instruct, to visit us in sickness, to comfort us in sorrow or distress, to pray in our homes and to share our family joys and our social pleasures. Shall we give up the preacher? Shall we give up the Sunday School? Shall we give up the Church? If we have received benefits and blessings from them, shall we not cheerfully pay for them? Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." We cannot all pay alike. Tobit says, "If thou hast much, give plentifully; if thou hast little, do thy diligence to give gladly of that little." It may be a sacrifice to pay even a little, but God can increase the little and make it more than all that is cast into His treasury without sacrifice.

"We get more out of the Church than we put into it." "What would our community do with the Church?" Let us ponder these thoughts of Brother Munger until paying for our benefits becomes a duty, and duty a privilege, and until we realize that paying for "value received" is not giving.

MRS. E. J. GURLEY.

**A MISSIONARY EXPERIENCE.**

One morning the telephone rang in the parsonage on McKinley Avenue, North Fort Worth. Upon answering the call I recognized at once the voice of that prince of Methodist preachers, Rev. Jerome Duncan, now ascended. He was presiding elder of the Fort Worth District and I was pastor of McKinley Avenue Church. He told me that a Mr. Doughty, a missionary expert highly recommended, was to speak that day at a luncheon for men to be held in the Y. M. C. A. building, and asked me to go if possible. To his disappointment and also my own, I replied that I had a previous engagement with a Church committee at the noon hour to attend to an important local matter. With each expressing regrets the conversation ended. Later on in the morning I found an opportunity to postpone that committee meeting and did so. My elder was agreeably surprised to meet me at the luncheon. I heard Mr. Doughty that day and the three days following as he led us through the four great chapters of his little book, "The Call of the World." During those four days I got a vision—a vision of missionary obligation, neglect and opportunity. I began a campaign of missionary education and inspiration in my Church, which lasted three months, reaching a climax in a big Livingstone Centennial Banquet on the evening of March 19, 1915. During these three months I made it a point to preach on some phase of missions once each Sunday, or at least make some reference to this cause. In our midweek prayer services we took up the study of our mission fields. I ordered twenty-five copies of "The Call of the World" and distributed these among the members of the Senior League. The last half hour of the League program on Sunday afternoons was devoted to the study of this book with the pastor as teacher until the book was completed. I gave an examination to those who were willing and sufficiently interested to take it. A League banquet was held, at which time certificates of completion were awarded to those who passed on the examination. As a result of this campaign the Church adopted the weekly offering system of contributing to missions and the benevolences. That year this Church, which is unusually poor in this world's goods, met all assessments, wiped out some old debts, and paid two city mission specials. I trace the origin of this campaign and others which have followed since to my hearing Mr. Doughty and getting a missionary vision such I had never had before. The missionary apathy of our Churches and the indifference of so many of our people toward the cause which lies closest to the heart of Christ have been a growing burden on my heart. I had no idea of being Missionary Secretary when I went to the conference at Corsicana last fall, but when the call came to me I felt that God was in it, and that is why I am in this work. I have related this bit of personal experience to emphasize the importance of the coming Laymen's Missionary Convention at Fort Worth, March 8-10-12, and to urge my brethren of

the ministry in the Central Texas Conference to attend this great gathering, and take as many laymen with you as you can get to go, for the help and inspiration it will be to you and to them. J. E. CRAWFORD, Conference Missionary Secretary, Waco, Texas.

**"COTTON AND CONFERENCE COLLECTIONS."**

It is with much pleasure that I read the able letter of T. F. Gilley, Caldwell, Texas, in the Advocate of January 23, entitled, "Cotton and Conference Collections."

He has certainly made conditions and the duty of the Church plain. All people and institutions, no matter of what character, must depend upon the money that cotton brings to the producers for their support.

All posted ministers will testify that but few farmers contribute to the Church, as compared to their number; in fact, many counties maintain county missionaries for the benefit of the rural people, at the expense of the city and town Churches. This is a shame and should be remedied—it can be, easily.

Some ministers say for them to take up such matters would be for them to enter business matters, which ministers cannot afford. This seems very foolish, since the cause they are working for, the spread of the Gospel, depends upon financial aid to do so. If the rural membership of the Churches are handicapped by a system, or by gamblers, which prevents them from being contributors and makes them wards of the Churches at a heavy expense, then it is certainly the Church's duty to aid them to get in better financial shape for self-protection if no other. But there is another reason why the Churches should exert their influence in this direction. There are hundreds of thousands of boys and girls that ought to have a fair education who are deprived of it by the low price of cotton. There are thousands of mothers and girls ruining their health annually and for life who can be relieved by the influence of the Churches. Again, the Churches are constantly battling against vice in all of its forms, and rightly so. The price-making of cotton is the most outrageous and wicked form of gambling that exists today in the world! The Churches ought to understand it and protest against it, and would if they understood it and its baneful effects.

Mr. Gilley stated facts, but failed to state how the Churches could help the farmer get the value of his cotton or aid him in pricing it. It is very simple, but thought to be a very difficult task. The price is made by men betting what the price is going to be during some future month. They are termed speculators. Men bet on cards or horse races; they had as well be called speculators! All kinds of reports are given out, statistics juggled, conditions colored, manipulations made to affect speculation. These operators are either termed "bulls" or "bears." The "bulls" buy future contracts, or bet the price will be higher, while the "bears" sell, or bet, it will be lower. If each had an even chance we might say the result of their betting would be about the true price of cotton, but the "bears" have the advantage of the "bulls" in several ways. First, the farmer is in debt and must sell, which depresses the price; second, the spinner wants cotton cheaper than his competitor, hence he does everything in his power to depress the price; third, even if one class of speculators are "bulls," they, like all other speculators, do not want to give the full value of an article to speculate in, or it must some day be sold. Thus we see all of the encouragement is given the "bears." No doubt the question naturally arising in the mind of the reader is, how can the farmer encourage the speculator to be on the "bull" side? If the farmer will produce less cotton than the world needs, it will encourage speculation to the "bull" side to some extent, but, as I stated, not to the extent of betting the price to its full value; but if the farmers can be induced to place their cotton in the hands of an association of some kind, to price and sell for them, this will encourage the speculators to the "bull" side sufficiently to bet the price to that which the association is asking for it. Of course the stronger the co-operation the easier and quicker the desired price will be reached.

This is using the speculators to our own advantage and making them break their own necks, for as soon as the producers get their organization made strong there will be no betting on what the price will be, for, like other producers, they will price their own products and no other person will have anything to say about it.

This can be done easily now, since the establishing of the Reserve Banks. The farmer who must have money to

Central Texas is great gathering place for laymen with...

REFERENCE IS.

are that I read Gilley, Caldwell, Secretary of Janu...

for them to would be for matters, which...

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These "bulls" or buy future con...

"The United States Department of Agriculture declares half-and-half...

It is practically worthless for textile purposes, and many of the most...

meet his obligations can place his cotton in a warehouse, turn the ticket over over to his merchant he owes...

The Permanent Warehouse and Marketing law of Texas is authorized to act as the association and I am informed will take up that part of the work in the near future.

The next question that might arise in the reader's mind is, How much of the crop will it take to control speculation or make and maintain the price? The past efforts which have been made to get in control of the price have only taken from one-third to one and one half per cent of the crop.

The proper effort on the part of the Churches and others will add \$100,000,000 to the pockets of the farmers of Texas, or \$400,000,000 to those of the South annually. From this amount it would not be unreasonable to expect at least five million to reach the treasuries of the Churches of Texas.

W. B. YEARY, Farmersville, Texas.

TEXAS COTTON GROWERS FACE LOSS OF MILLIONS.

"Cotton growers of Texas are confronting the danger of losses running into millions this year," said M. H. Wolfe, a leading cotton buyer of Dallas recently. "Frequently one hears three hundred million dollars mentioned as the value of the Texas crop. In the event it is of inferior quality, or any appreciable amount of it is undesirable, plainly the loss can readily reach millions. The danger now grows out of the tendency in some parts to plant what is known as the 'half-and-half' variety of cotton.

"Our experience in the buying field has convinced us that this type of cotton produces a short fiber, one that is not readily usable on the machines of the spinners. Quite naturally they object to it, and those who buy it refuse to pay standard prices for it. Nor is that all, for when the spinners begin to buy in one territory and find that they are getting occasional bales of the shorter fibered staple they either lower the price they are willing to pay for all cotton in that territory, or they may refuse to buy in that section any further.

"Whichever alternate the spinners choose, the cotton farmer is the loser. The one who plants 'half-and-half' loses because there is little or no demand for his product. The neighbor of this farmer finds that the price of his long staple article is lowered by the spinner who takes this means of recouping himself against the acceptance of an occasional objectionable bale of 'half-and-half' cotton.

"The interests of the cotton producer and those of the cotton factors and exporters are pretty nearly identical. The better the grade of cotton, the longer and more workable the staple, the more it will be sought by spinners, and the more profitable for all concerned will be the business. With the hope of getting higher prices for both producer and buyer, the Dallas Cotton Exchange has undertaken to expose the fallacy and danger of planting 'half-and-half' cotton in this State.

"The United States Department of Agriculture declares 'half-and-half' cotton undesirable, and not only has ceased to propagate it, but advises against its further production," said D. A. Saunders, of Greenville, expert in charge of cotton experiments in the South for the United States Bureau of Plant Industry. "This variety was first developed in Georgia, and is a degenerate sport of the Cook variety. It is practically worthless for textile purposes, and many of the most responsible buyers will not buy it, while those who are less particular take it only at a reduced price. It is actually worth from three to five cents per pound less than the corresponding grades of ordinary upland cotton.

"Its large yielding quality leads some farmers to believe they can make more money per acre by growing it in preference to the Lone Star, the Mebane, the Rowden, and other standard varieties. The grower finds difficulty, however, in disposing of it, and must accept such a reduced price that it more than offsets any difference in the yield. Growers sometimes try to escape the difficulty by planting a row of standard cotton and a row of 'half-and-half' alternately, the purpose being to market a large yield at the price of the ordinary staple. If they knew that the buyer always takes

the mixture at the 'half-and-half' price they would not follow such a practice.

"The Texas farmers should stop planting 'half-and-half' cotton. By growing it they are injuring the cotton production and cotton business of the State, injuring themselves most of all. Larger yields of standard varieties of cotton, and certainly much more profitable yields, may be grown by the use of good seed and right cultural methods."

TEXAS INDUSTRIAL CONGRESS.

THAT BIBLE CHAIR.

By Rev. A. J. Weeks.

I have read with a good deal of interest the recent communications appearing in the Advocate about the proposed work at the University of Texas. I am very much interested in it, as I feel absolutely sure there is no work of anything like equal importance that can be started and maintained with such a small investment in money.

I have had some connection with the movement to establish this work from the first. I believe I wrote the first resolution adopted by the West Texas Conference looking to the establishment of it. I was appointed, together with Bishop Mouzon and Dr. W. D. Bradford, on a committee in 1912, with instructions to begin the work as soon as necessary funds could be secured. At that time, however, we were just beginning our campaign for Southern Methodist University, so we did not get very far with the other enterprise.

In 1914 I was again appointed on a committee, together with Rev. K. P. Shuler and ex-Senator R. E. Cofer, to undertake, in co-operation with other Texas Conferences, the launching of the enterprise. Texas, North Texas and Central Texas Conferences indorsed the movement and elected as their respective representatives on the Board R. W. Adams, D. K. Porter and W. L. Nelms. Last fall the Northwest Texas Conference indorsed the movement and elected Rev. New Harris as its representative. This conference also accepted an assessment.

There seem to be only two questions at issue:

1. Do we need this Bible Chair at our State University?

We have more than seven hundred students classed as Methodists in the University now. Shall we ignore or neglect them simply because they have gone to a State University rather than to one of our own denominational institutions? They are there and they are going in increasing numbers. We have not yet provided in our Church schools to give them what many of them want and will have. Then suppose all these hundreds decide to go to our Church schools, what would we do with them with our present limited accommodations?

Every one that came would be an added expense to us.

Here are these splendid young people, many of them from our best Methodist homes. They are going to be leaders in the business, professional and industrial life of the Southwest. We cannot be in too great haste to put every religious and Church influence into their lives. The University authorities are themselves anxious for us to stand by them and help them train these fine young people for their places in life.

The truth is, we as a Church need to get as close as possible to our State schools, because the vast majority of our boys and girls are going to get their education in them. We need to be in closer touch with our high schools and the splendid normals, where our teachers are being trained. Now understand I am perfectly loyal to my Church schools. I have had one or more of my own children in a Church school almost every year for the past twelve years, but there are many others just as good as my own who cannot well attend a Church college, but I am going to do my best to help them and hold them to the Church.

2. Can we get the money to establish and maintain this work?

Is there any place in all Texas where the Methodist Church can make as promising and economical investment as there? I know of no such place. If money is scarce we are certainly under obligation to invest it where it will bring the best returns. Here are seven hundred college students, our own people, and we can serve and help them with the investment of the salary of one first-class man.

This is not the time in Texas for us to reduce our educational assessments. My candid judgment is that the best investment of money we can make now is in our educational work. It will bring the largest returns. I have but little sympathy with the cry

METHODISM IN TWELVE CITIES

Table with 12 columns: CITIES, No. Past., Add. Per Preacher, Add. Per Prof. Faith, Add. Per Prof. Faith, Addition Otherwise, Total Members, Sunday School, League, Total Amt. Raised Altogether, Total Paid P. C., Avg. Per Preacher, Net Increase, Population. Lists cities like St. Louis, Dallas, Nashville, etc.

that our assessments are already too large. I do not believe this is true. Not only have our people failed to give what they ought to give, but we have failed to ask them for what they ought to give.

I am fairly well acquainted with Texas Methodism. I have been a member of four of our conferences, I have preached along the banks of the Sabine and along the banks of the Rio Grande. I have preached on the shores of the Gulf of Mexico until the sea sobbed pitifully, and as I write these lines the winds of the Panhandle are rattling my study door.

I was a presiding elder seven years and a pastor sixteen years, and I made full reports, but in all these years I do not recall one single charge that I thought was over-assessed for the general enterprises of the Church. Two years I was associated with Dr. John M. Moore in the Department of Home Missions and as I traveled something like fifty thousand miles in Texas during those two years, I got a pretty intimate view of Texas Methodism both in city and country. I candidly believe that Texas Methodists need more than anything else, a program of extension adequate enough to appeal to the heroic and with this a program of instruction that will give them a vision of the world's needs and our ability to meet those needs.

That Bible Chair ought to be established at once. The money needed to begin will amount to about one cent per member per year. That wouldn't buy enough gasoline to run an automobile down a hill. Of course we need a building, and must have it soon, but the immediate need is money to pay the salary of the man we place in this important and fascinating position. Clarendon, Texas.

FROM AMONG THE MEXICANS.

By Rev. Frank Onderdonk.

I greatly appreciate the many expressions from friends who insist that they enjoy the scribbling of this writer. I have no way of knowing how many there are who feel otherwise. Of course, I know that the attraction is not the writing, but the interest in the mission work being done within the borders of our own great State of Texas.

I was in Austin some time since, visiting our Mexican work, and had the opportunity of going up to the University Methodist Church and being with Brother Bob Shuler in an ordinary service. I confess that I was greatly impressed with the magnitude of the work there. I often hear of full houses, but Bob had one. It was communion Sunday and he gave us a very short sermon. The sacrament was a blessed season of grace. I assisted in the administration of it to the greatest number I think I ever saw commune at one time.

What impressed me greatly was the number of students who came forward and took the holy Supper. There appeared to be hundreds. I afterward learned that there were over six hundred Methodist students in the State University.

I have been greatly interested in that Bible Chair there. We are missing a great opportunity by not taking hold of this work. I truly believe that there is no investment in Christian Education that would pay us such handsome dividends as this. The money should be in Brother Shuler's hands right away for this purpose.

I have just returned from the lower Rio Grande Valley country. The Mexican disturbances have completely died away and everything goes on as usual. Eating delicious ripe oranges and grape fruit fresh from the trees was a new experience in Texas. That will some day be a second California.

Our work moves along well down there, but we should have more and better equipment than we now possess. That would be a fine country for establishing a mission school. It is so isolated from the outside world that it might be considered a coun-

try to itself, and the patronage to a good school would be large.

From the reports sent in by the pastors, it may be seen that during the last two months seventy-four persons have been received into the Church by profession of faith and thirty by letter, making a total of 110 received during the last two months. Twenty-four babies have been baptized and \$125 collected. One of the pastors had paid out his conference assessment within six weeks after conference adjourned.

The Board of Missions has decided that I shall go to Panama for the meeting of the great Latin American Missionary Conference which meets there on February 10-20. This will necessitate my sailing from New Orleans on the 29th. This privilege is greatly appreciated. It is a lifetime blessing to get into immediate contact with some of the men who will form that group. To brush up against Robert E. Spear is to get new inspiration and a deeper consecration. If Brother Bradford so desires it will be my pleasure to write something for the Advocate about this trip.

CALIFORNIA.

It has never been our good pleasure to see or meet the editor of the Texas Christian Advocate. Yet we feel like we know him intimately. While in the Northwest Texas Conference eight years ago we heard enough "good things" to cause us to vote unanimously for him to take the place made vacant by the death of our dear Doctor Rankin. Though far removed from Texas, we keep well up with all the movements in the Lone Star State. It is always refreshing to get the Texas Advocate. It usually comes on Monday afternoon. The Christian Advocate (Nashville), comes at the same time. Monday evening is always an "at home" evening. A visit with the brethren made possible by these great Church papers. It always makes the piece a bit more readable when I know the writer, though I read much from those I do not know. During more than four years on the Pacific Coast, these weekly visits with the brethren have brought abundance of good cheer. We are so far apart over here that it is impossible to see each other often. This work has so many transfers, we have to get acquainted anew at each conference. A "conference acquaintance" is invaluable. You will better understand why I appreciate these Monday evening visits. Soon my time—four years—will be up at San Bernardino. Our stay here has not been in vain. Have received one hundred and fifty-eight into the Church, thirty-four since conference. Everything is favorable for this to be the best of my four years here. Don't understand me as boasting. I cannot look upon my field without trembling. "So much to do—so little done." Of the 18,900 in this little city, there are not more than 4000 that enter our Churches. All the denominations represented here are constantly grinding between the upper and nether stones of California worldliness. Yet, we never had a pastor that appealed to us and challenged us as this. We have a good and loyal people. We will leave this work stronger than when we came. This is the "beauty spot" of the world. Sick folks from everywhere come here for "climate." Tuberculars find this climate a "haven of rest." No doubt many are permanently cured. They live outdoors except in the winter, rainy season. We had a snow in January—the fifth in thirty-five years. I made a snowball as big as a tub and some fellow stole it. I reported to the police, but it did no good. The District Conference meets with us this year. Any of the brethren having "special sermons" will be given right-of-way should they come over. Maybe you, Mr. Editor, would like to visit us at that time. We expect Bishop Lambuth. Our people are anxious to see and hear him. The spirit manifested by him at our Annual Conference will inspire any congregation. We are prayerfully anxious that the simultaneous evangelistic campaign be a great success. If the Holy Spirit is properly recognized and depended upon, it will be. Nineteen sixteen finds me believing in and yearning for Him more than at any time in my life. May He conduct this great campaign for the Church in Texas. With greetings and love to all we have known in Texas. W. J. LEE, San Bernardino, Calif.

WHO WILL PREVENT DEFEAT?

I just want to second Brother J. T. Smith's article in the Texas Christian Advocate of December 16, 1915, "To put myself on record against the proposed Bible Chair." I have five reasons for my opposition to the proposed Bible Chair:

1. I do not believe that Texas Methodists are ready, or ever will be ready, to make the State University a sort of Mars' Hill, where altar is set up against altar, thus turning the State University into a debating society upon the muted questions of theology. Methodism has long since settled the question of free grace and free will, the principles of the atonement and salvation, and Armenianism as taught by Methodism is preached in all evangelical pulpits of today.

2. I am sure that the Methodists of Texas are not arrogant enough to step into the State University and say to the gentlemen who compose its great faculty, "You are not capable, or in position to interpret the Bible to our boys and girls, and therefore we will establish a Bible Chair of our own."

3. I am sure that the Methodists of Texas want to keep their ecclesiastic hand off all public education, but at the same time render the State all the aid that they can for the education of the masses.

4. I am sure that the Methodists of Texas realize that they must hold their hand firmly upon their own educational institutions, and in so doing, the day is not far distant when the heart, thought and financial aid of our great Commonwealth will be with us for the mental and spiritual preparation of all who seek places of responsibility.

5. Methodism has never asked quarters at the hand of the world, and yet God has wonderfully blessed her, and made her a great Church and he has put within her fold men and women who are ready and willing to build for the Church universities, equip and maintain them for the boys and girls who are willing to give themselves to the uplift of the human race. G. H. COLLINS, Dayton, Texas.

LOOK at the Label on Your Paper. It shows the standing of your subscription. If it reads, for instance, 20Jan16 your subscription expired on the 20th of January, 1916, and should be renewed.

## NOTES FROM THE FIELD

### FORNEY.

We began our revival meeting Sunday, February 20. Judge M. J. Thompson and George P. Bledsoe assisted me in the meeting. Our work is moving nicely, receiving members most every week. Our Board of Stewards have assessed \$100 more for pastor's salary than last year.—T. W. Preston, P. C.

### MANNVILLE, OKLA.

We closed our meeting tonight. We had about twenty-five conversions and quite a few reclamations. We baptized four, received two by letter and four by vows, making ten received. We had much sickness in our membership; even one of the stewards was very low. Rev. J. D. Edwards did the preaching, and Mrs. O. S. Snell led the song services. This is the best help I ever had, taking in the conditions that prevailed. We are looking forward to entertaining our District Conference. Am happy on my way.—A. G. White, P. C., Feb. 20.

### BURNET.

We are here in our third week in a revival with our old friend and college mate, Rev. Price Garrett, Brother Garrett is pure gold, and his family are worthy paragon talk. The old settlers tell us this is the greatest meeting since the Rev. John H. Nelson was pastor here nearly thirty years ago. His influence is still here. We are rounding out nearly one hundred conversions and we expect to go beyond the hundred mark by next Sunday night. We are to open with Rev. E. A. Hunter, at Leona, on the fourth Sunday in this month for a two weeks' meeting, and we have then an open date before opening at Brady, second Sunday in April.—J. T. Bloodworth.

### GAUSE.

We have been received with outstretched hands and open arms. On every side we hear words of encouragement and commendation. The Woman's Home Mission Society at Milano has gone to work in earnest; the Sunday schools are advancing all along the line, and the congregations are very large. We have an able Lay Leader, Hon. O. D. Baker. The pastor's salary was fixed at \$825 and on January 20, 1916, our first Quarterly Conference was held with good attendance, and two very fine sermons by Rev. G. W. Davis, the presiding elder. There was paid on salary \$142 and on missions \$85. Brother Roger Killough contributed the largest amount. "The lines are fallen unto me in pleasant places."—John W. Wardlaw.

### LOS ANGELES AND PALM HEIGHTS, SAN ANTONIO, TEX.

Soon after conference I moved to San Antonio, under treatment of a specialist and my throat and general health rapidly improved. However, a month ago the grippe struck my family and I suffered an attack of grippe and bronchitis, which gave me quite a set back. My throat has been quite sore, but am on the mend and hope on the road to wellville. I have two small Churches which keep me busy all the time I am able to work. Had received eighteen members a month ago, but the grippe, smallpox and other contagious diseases have hindered our work very much the past month. Am glad, indeed that I am able to care for these Churches and I hope my throat will soon permit me to spend all my time in the work. I certainly appreciate the interest my brethren have taken in my welfare.—J. D. May.

### SCRANTON.

On Sunday, February 13, our pastor, Rev. M. D. Council, gathered his forces together and commenced a revival at Scranton. The revival began at the first service. Then there were conversions at nearly every service. The Lord wonderfully blessed the Church. All denominations joined in and helped to make the meeting a success. At the beginning Brother Council got hold of the people with his Gospel power and kind entreaties. The Church came to his assistance and the old ship of Zion moved on good style. Brother Council is one of the most consecrated preachers I have ever known. He is one of the busiest preachers I have ever known, visiting from house to house and seeing after the needy. He is a power with the young people. Our congregations were large in day time, but the church was crowded at

night. Nearly all unsaved students in Scranton High School were converted. Visible results: Twenty conversions, fourteen additions to the Church, organization with a membership of thirty-one of our Young People's Missionary Society, and the organization of the Woman's Missionary Society. Mrs. Neal M. Turner, our District Secretary of the Woman's Work, greatly assisted in these organizations. We take new courage and press forward to greater things. We give God all the praise.—J. D. Leveridge.

### ASHERTON.

Dr. S. B. Johnston, D.D., our presiding elder, was on hand for his second quarterly Conference of Asherton Circuit. He held four services, capturing our people both with his preaching and his administration. He is a man of the masses. My people love him. We have a small gain in membership. Two new Epworth Leagues; one new Sunday School. We are planning for a great revival and adopting the "One-Win-One" method for our watchword. Trying to profit by following the methods taught in our Sunday School Institute, and bring our school out of an aimless inefficiency to a high standard of efficiency with a fixed purpose and a zeal that will bring things to pass. In fact, there is no being at ease where Johnston goes. He puts dynamite under idleness. Asherton is looking up. Better things are to come to her. D. D. Warlick, P. C.

### WARNER, OKLAHOMA.

During the course of the revival services at Warner last week Brother Grose, of Wainwright, delivered five lectures at the Connors State School of Agriculture. His general theme was "The Preparation Necessary for Ultimate Success in Life." He dealt with the three natures of man, the physical, the intellectual and the spiritual. Brother Grose is a forcible and logical speaker and he impressed on those who heard him the value of the development and training of each of these natures. He showed that a man cannot be well rounded if either is neglected, and that no matter how well developed the physical and intellectual parts of our beings are, if the spiritual is neglected we are doomed to dismal failure. It is hard to place an estimate of the far-reaching effect of such honest, earnest talks toward the building of noble character.—W. H. Culwell.

### CLEBURNE STILL ON THE MAP.

Mr. Harwig's article, "Texas Getting on the Water Wagon," in last week's Advocate, gives statistics that make us rejoice. We see in the near future our great State cleaned from the awful stain of the liquor traffic and shining as the bright "Lone Star." My only objection to his article is among so many dry cities he left out Cleburne, which is the most important. It has 15,000 population and is "dry." An anti is almost ashamed to own it here. Anglin Street Church is in Cleburne, and there were 351 present at Sunday School Sunday, and there are two other live Methodist Sunday Schools in town. We had two conversions at the morning service. Our conference collections are covered with cash and subscription. On March 12 we begin a great Union Revival with the Hamansey Evangelistic party leading us. May the shouts of multitudes of newborn souls ascend heavenward during the next few weeks in Texas and New Mexico.—C. A. Bickley.

### COLEMAN.

The first Quarterly Conference has gone to record as one of the best in the history of this great Church. Our presiding elder, Rev. Samuel G. Thompson, was at his best in pulpit and chair, and won the hearts of all. His sermons were of a high type. Bishop Hoss used to say that he was the best presiding elder west of the Mississippi River, which was saying much, for I was in that gang myself. The district is alive from center to circumference. The Coleman Church is up to date in all financial matters and growing numerically and spiritually. We are having conversions at the regular services. Had two at 11 a. m. today. This is as it should be. The normal condition of a Church should be soul-saving at all times, and I hope to see such conditions here. We are getting ready for our revival and expect a great one. Our new church is nearing completion and will be a good one—a credit to a city of 50,000 people. It is a work-

shop from pit to dome of the most approved style. Our furniture is arriving and when installed will be furnished in every part, including the great pipe organ. It is our purpose not to owe one dollar on it when finished. It is a real pleasure to preach to and serve a people like this. A board of twenty stewards look after every need of the pastor, and the women take care of the home. We have had a fine winter. Streets and roads good, and wife and I are in homes by the dozen from day to day, and will soon be around with an old-time visit and then will take a "day off" and howdy with all. Don't forget to say to our young men, "Don't be afraid of pastoral work." Presiding elders have more trouble with pastors from this point than all others. Young men, be a real pastor. The Advocate is in favor and our ten subscriptions will come. When our publisher needs a week's rest and the ozone of this fine altitude, we will make it pleasant for him. I have never heard of anyone praying for or inviting the publisher.—M. K. Little.

### HEAVENER, OKLA.

The revival fires are beginning to kindle on our altars here. Two strong business men were saved during the preaching of the Word today and united with the Church. I am looking for others soon. Every department of the Church is well organized and most of my members are at work toward some definite aim. We are having some really great spiritual times in the regular services. I certainly have a splendid Woman's society and a fine Board of Stewards. The finances are coming along nicely. Not one thing I have suggested but the membership have laid themselves out to accomplish. I have never been happier in the service of a pastorate of a Church during my twenty years of preaching. Several Advocate subscriptions have been sent in and more will follow, for it is truly a great paper. My Official Board have voted to send me to Dallas to the Inspirational Meeting. Of course, I am going. By God's help I am determined to make this the most fruitful year of my ministry thus far. Love to all the brethren.—D. A. Gregg.

### QUINLAN.

When Bishop McCoy read us out to Quinlan we were very much delighted, for we had heard of the good people there. Brother Conkin, Brother Dale, and others, who had been pastor of the place, congratulated us on our good town and people. Quinlan is sixteen miles south of Greenville. So we decided to move by private conveyance. This we did on Wednesday following conference, and as we came in sight of the little town I saw a large building well lighted. I asked one of the men who was moving us what that was. He said it was the Methodist Church Wednesday night and they were having prayer meeting. I found a live prayer meeting, a good Sunday School and a very live Missionary Society—so alive that the next day they came over and told us not to straighten house, as they were going to repaint and repaper the house. This they did, also refurbished it, so we have one of the prettiest little parsonages to be found anywhere. We have been well received and well pounded—and it still comes. We have just closed a good year (with some of the best people in Texas) on the Greenville Circuit. But we have found just as good people here, and we are expecting a great year. We have set the second Sunday in March to begin our revival. We are much in need of a great revival. We are working, praying for and expecting one.—C. H. Russell.

### HOLDENVILLE CIRCUIT, OKLA.

This is a new charge, having been organized at the last session of the East Oklahoma Conference. The work consists of rural appointments in Hughes County, near Holdenville. At present we have nine preaching points. At many of these places the Methodists never held services before. However, we are gaining ground rapidly. As a rule, we find the people responsive, and at some of the points we have real good services. The Lord has wonderfully blessed us thus far in this much needed work. It is about seventy-five miles around the circuit. However, we do not have to travel that far to reach any one appointment. This is really a big circuit. It takes almost two-thirds of our time away from home to do the work. But we enjoy the work. It is what we want to do. The preacher that misses a few years' experience on a circuit misses something that he will never get anywhere else. There is only one church building on the entire work. Our services are held in the schoolhouses. We

have a membership of about 200. Our hearts are in the work. The stewards and members stand by the pastor. We are planning for a great ingathering of souls this year. Rev. T. F. Roberts, presiding elder of the Creek Indian District, fills three of our appointments for us. He takes a great interest in the work. He is loved by his people, and no doubt will do much good among us.—A. T. Winn, P. C.

### CROSBY.

Been running eight days. Forty-five have joined the Church and the town moved as never before. O. W. Hooper is doing the preaching. Held one burial service, married one couple, raised \$600 for parsonage, and end is not yet. To God we give all the glory.—L. Christian.

### ROBY.

We are in the midst of a great revival at Roby. Rev. Will J. Hamey, of Kentucky, is doing the preaching. Great crowds are attending. Souls being saved at every service. Rev. Bill Hamey is a great preacher. His power of word painting is marvelous. He is a power in God's hands. Brethren pray for us in this mighty struggle. All the Churches are united in this effort.—S. H. Young, P. C.

### ZYBACH AND GAGEBY.

Have been very kindly received for the second term by the good people of Zybach and Gageby charge. This is a new country and being settled largely by people from the north, who know a good thing when they see it. This is one of the best corn-growing portions of the South—corn shellers running all winter. One farmer near Zybach says his corn crop alone for 1915 will be 12,500 bushels. This seems to be a great country for good health; a blessing which the writer enjoys along with others. Am well into my second year as pastor here and have never held a funeral service! You people down in Texas who suffer with grippe, asthma, bronchitis, etc., come to the upper Panhandle country. Plenty of room for you and a million more. I have gained ten pounds in flesh since coming to the Panhandle. Have already begun the evangelistic campaign and expect to keep up the same until Easter. Am in a meeting now at Gem City. A goodly number of conversions to date. The parsonage at Zybach about complete and the next thing is a new church. Subscriptions are now being taken. The old Cataline Church, which had about gone into disuse, is on its way this week to another community several miles south of the former location. A Methodist doctor, druggist and barber wanted at once at the new town of Zybach.—C. G. Shutt.

### MARYSVILLE.

At the last Annual Conference the Bishop read out Marysville Circuit. M. A. Stout, for the fourth time. We were glad to hear the name of Marysville for another year. We have as loyal people here as you can find anywhere in the world. In the four years we have built one church at Marysville at a cost of nearly \$2000 when completed, paid out one church at Sivel's Bend, "for the people had a mind to work." Our good people of Sivel's Bend have covered up the place with the preacher's favorite chickens. There is a day for the preacher to enjoy the fruits thereof. Our good missionary women have furnished the parsonage new with everything from a napkin up, for which we are thankful. Our women are about their Master's business and they look after it. Our meeting at Marysville will be the second Sunday in July. We are expecting a great meeting. Brother H. C. Hands will help us at Sivel's Bend this year, beginning the fourth Sunday in July. At Vanslack the third Sunday in August. We are expecting great things this year of Marysville. Our beloved Dr. A. L. Andrews, of Wichita Falls, will be with us, and all who know him know what that stands for. Our Dr. Bradford has promised to come up this year. With these two good men the devil will get such a whipping he will never try to get the boys to play with sin any more.—M. A. Stout, P. C.

### MANGUM CIRCUIT.

We arrived on our work of six appointments soon after conference adjourned at Altus in November and found hopeful and waiting people. We were received heartily, and have heard scarcely nothing but encouraging talk since our coming. At our first appointment we were pounded, and the same thing has gone on in a less degree many times since. At our Center Point Church they invited us back to preach a Thanksgiving sermon and after the services brought in

a generous supply of edibles and laid on the rostrum for us. It even included live and unpicked chickens. We recently wound up our third round over the work and have gotten a fairly good line upon the situation. We are now planning our meetings for the year, putting the week of prayer before the people, working on the conference course, pushing hammer and saw on one of our Church improvements, planning a new church at another point if the crops result favorably, trying to find time to garden some, and never getting too busy to do some pastoral visiting every week. We solicit subscriptions to the Advocate at every appointment and are getting some, too. I believe it is possible to get new subscribers who had not thought of taking the paper before simply by talking it up and letting the people know that it is something worth while as well as worth money. I notice this: Wherever the members are the most cheerful and optimistic, the most loyal and faithful, they are readers of the Church paper, and in most every case readers of their own paper. Our congregation at North Mangum is engaged in putting a new roof on their house of worship. They also expect to have a new belfry, the interior repapered and painted and the exterior repainted. The labor is mainly donated, but we are paying cash for the material. This improvement was made possible through the unflagging energy of Brother J. E. Wiseman, our honored and beloved local elder at North Mangum. If we have good crops we are planning to build at Gyp Hill this year. Our predecessors are held in high esteem, their work abides, the charge is a good one and we are confidently expecting a year of blessings from our heavenly Father.—E. E. Grimes, P. C.

### CLAUDE.

Our Church has an upward tendency. We feel we are making some progress. Our return to this people was agreeable to this pastor, and to say the least was not objectionable to our people here; at any rate, we were received with cordiality. At the first stewards' meeting of this conference year they raised the salary of the pastor \$100 over last year, and it is being paid regularly each month. We have recently had a revival in our Sunday School, resulting in 100 additions in the three departments. Sixty per cent of this number was adults. Rev. W. B. Nance, our pastor at Channing, than whom there is no more effective Sunday School man in Texas, was with me, assisting in this forward movement in our Sunday School. His methods have all been worked out by himself, with his charts and his enthusiasm he holds the people under his spell. He is earnestness personified, impressing his auditors that he knows and loves his work. He will make good anywhere either in city or country charges. Rev. A. W. Hall, our presiding elder, was with us the 15th and 14th inst. in our second Quarterly Conference for this charge. He preached to the delight of my congregation, and presided in the chair with becoming grace and dignity. He, too, is making good. All in all we are moving upward with our great Church.—C. S. Cameron, Feb. 17.

### GREAT REVIVAL AT ROSEBUD.

The Coale Evangelistic Party have just closed a meeting with me that ran for two weeks, beginning Sunday, February 6, and closing out Sunday night, February 20. It was conducted as a co-operative meeting under the leadership of the Methodist Church. All agree that it was the greatest revival meeting in the history of Rosebud. This fact I gather from those who have observed the religious history of the Churches here from the beginning. But that is not all. It was not only a great revival as such, with all of the distinctive elements of a revival, but the effect of the meeting will, in my opinion, mark a distinct epoch in the history of the community. This will apply in the victory of revealed religion over the scorner and unbeliever, and the union of the religious forces for an aggressive future. In definite results, there were more than two hundred conversions, with forty-six uniting with the Methodist Church and some twenty-five with the Baptist Church, with several going to other Churches and others to join later. A follow-up campaign is now on that all of the results of the meeting may be gathered into the Churches and Sunday Schools. One distinctive feature of the meeting was the conversion of so many splendid boys and girls, who promise a great future in the work of the Church. At the consecration service on Sunday afternoon of the last day we rejoiced at the surrender of four splendid men and high school boys to the ministry of Jesus Christ, two each to the Methodist and Bap-

bles and laid it even in the third round often a fair-uation. We neetings for ck of prayer ing on the ing hammer Church in-ew church at crops result ine to garden too busy to every week. to the Ad-ent and are ve it is pos-ers who had ie paper be-up and let-t it is some-ell as worth Wherever the cheerful and it and faith- the Church case readers congregation aged in put-ouse of wor-o have a new papered and or repainted. ated, but we material. This de possible energy of our honored North Man-crops we are yp Hill this are held in abides, the we are con- of blessings ther.—E. E.

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ROSEBUD. Party have with me that ning Sunday, g out Sunday as conducted ing under the odist Church. e greatest re-ory of Rose-r from those religious his-ere from the not all. It was al as such, e elements of of the meet- mark a dis-y of the com-y in the vic-er, and the forces for an finite results, two hundred y-six uniting ch and some ptist Church, ther Churches A follow-up at all of the may be gath- and Sunday e feature of aversion of so id girls, who n the work of consecration rnoon of the d high school Jesus Christ, dist and Bap-

tist Churches. In the evening service, conducted for the young people, there were eight more who gave public testimony to their purpose and consecration to missionary or other special work. The young people were organized into a "Win-One" Club, which promises a splendid future for the work among them. They have as their leaders some of the finest High School boys and girls, with Brother W. F. Wagon, who has answered the call to preach, as their president. One other result we might expect also: The Christian people have been brought to a new consecration, and a vision of Christian life and service. One other thing I want to say: The work and place of the evangelist has not always been appreciated; and there are reasons for this, which I need not mention, save to say that there are many sorts of evangelists. But D. L. Coale is of the distinctive sort—the evangelist. As I heard his message from day to day, my mind reverted to the words of Paul to Timothy, "Do the work of an evangelist, make full proof of thy ministry," which to me found a real fulfillment in his ministry. I rejoice in the fact that his place as one of the general evangelists of the Church will go a long way toward determining the type of the evangelists we are to have. The interests of the Church are all protected in every way, and at the same time sin and wrongdoing is discovered under the light of his message, while the Gospel is ever in view to all who will receive it.—Henry H. McCain, P. C.

GROESBECK.

The third year with this loyal and faithful people has started off most encouragingly. Congregations at the regular services and on Wednesday evenings are the largest in the history of the Church. At our Quarterly Conference some two weeks ago, the stewards reported the salary advanced to \$1500 and paid in full for the first three months, \$100 has been sent the Orphanage, a new barn has been built and paid for and Brother D. L. Collier given the largest cash offering he has ever received from a town of this size. Our greatest need at the present hour is a larger building. The Primary Department of the Sunday School, under the direction of Mrs. Whitcomb, is having its classes in the moving picture show and the Young Men's Class is using the Mayor's office. These places are had without rent, but it is not like being at home. The Senior League has an average attendance of some sixty enthusiastic young people. They are engaged at present in purchasing a piano for the Church. We are planning to enter the Win-One Campaign and shall close it with a two weeks' meeting led by the pastor. I have never served a Church which stood higher in the respect of a community than does the Church at this place. It is a delight to be here and an inspiration to any man to do his best. Our presiding elder, W. H. Matthews, always comes with a message and it is a delight to the boys to be under him. His sermon during his last visit with us was one of the most stirring evangelistic appeals I have ever heard. The district is well manned from the largest mission work down to the First Church at Corsicana and we hope to make a jubilee report at Waxahachie.—Eugene B. Hawk, Pastor

METHODISM IN TYLER.

Methodism in Tyler is tiptop. From the presiding elder down we are all happy on the way. Speaking of the presiding elder—his name is J. T. Smith, his excellencies are legion. I am quite sure that Brother Victor Hugo was not thinking of Brother Smith when in describing a certain character he wrote, "When your face is turned toward him he slaps you in the back; and when your back is turned toward him he slaps you in the face." Brother Smith has a way of impressing the folks that he is a sincere soul—that what he has to say he comes out into the open to say it. I have always admired Paul's challenge to King Agrippa, "The King knoweth of these things, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." The truth is Paul was like Brother Smith is—he did nothing in a corner. I admire Paul and I admire Brother Smith. It is true that Brother Smith and I do not agree regarding the President's policy of preparedness. He is for peace by way of preparing for war. I am for peace by way of beating swords into plowshares and spears into pruning hooks. So that nation shall not lift up sword against nation, neither shall they learn war any more. He and I are are aiming at the same thing, though, strange to say, we are not aiming in the same direction. But I freely forgive him, since, according to the vote taken, they that be with him are more

than they that be with me. However, the majority is not always in the right. Israel spent nearly forty years of dreary wanderings in desert sands because the faith and the advice of the minority of the spies were refused. Ten to two were surely in the wrong. I am no Solomon, neither am I Solomon's son, but somehow my conviction is that since the God of Jericho is not dead and the God of Gideon, the God of Elisha and the God of Gethsemane still lives, what this country needs is not more gunboats but more faith in Jehovah. The entire Christian world delights to sing every Sabbath day, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of righteousness." We need to sing the two stanzas following this. "They that were incensed against thee shall be ashamed and confounded; they that strive with thee shall perish; they that war against thee shall be as nothing; for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." During these days when "everybody" is calling for more guns and bigger guns I am reminded again of the Savior's to me pathetic suggestion, "Nevertheless when the Son of Man cometh will he find faith on the earth?" Faith to believe that our weapons are not carnal, but spiritual. But back to Methodism in Tyler. From the continuing good reports that come to me I am sure that Brother Ritchie, of Cedar Street, and Brother Pounds, of Tyler Circuit, are both in high favor with their people and that the work of the Lord is prospering in their hands. May this year be for both of them a great year. Marvin Church is keeping abreast with her past enviable record. The presiding elder says that the congregations are good considering the kind of preaching they hear when they do come. The average attendance at Sunday School during the month of January was a little more than six hundred. The superintendent, Brother C. W. Boon, is a master workman at his job. Under his wise direction the school has come to be one of our very best in Texas. The Senior League has increased the number of members on roll from about fifty to one hundred and thirty during the last thirty days. If it holds this gait until conference they will number nearly a thousand. A Junior Missionary Church has been started, with Mrs. Carter Pearson as general manager—about one hundred names are on the roll. The Woman's Missionary Society has pledged \$100 for foreign missions for the coming year. The quarterly conference has authorized the building and proper committees have been named looking toward a new Sunday School room to cost \$20,000. Brothers Brown and Curry are to begin with us a protracted meeting the first Sunday in March. We are undertaking and are expecting great things for the year.—Edward R. Marcus, Feb. 17.

ROCKPORT.

We have just closed a revival campaign of three weeks' duration in which indifference, opposition without and within, direct and indirect, and sin in most all its forms opposed us. Rev. Hubert W. Clark, of Corpus Christi, did the preaching. Without fear or favor he drove right into the camp of the sinner and waved the red flag. Victory came. We took in a class of twenty yesterday. More to follow. The unusual thing for this town was that men of affairs took notice that there was something doing at the M. E. Church. A petition for a prohibition election was started during the time and much impetus was given the same by the sleds-hammer blows Brother Clark gave the liquor business. The Epworth people, we understand, are coming to Rockport this summer, and it is our aim to do a little housecleaning before they get here. Again it has been demonstrated to us that there's no better way to have peace than to charge the enemy in a great religious fight. The devil is easily routed when the Lord of hosts has been enlisted. "On with the battle!"—E. Y. S. Hubbard.

DECATUR.

All our charges have new men. Brother Moreland, of the station, is preaching to large congregations and is working with all his powers for a great revival and the cloud is thickening and the rain will soon commence. Brother Short, of the Circuit, is moving quietly and surely on with his people after a tussle with gripe. They are very much pleased with him and he with his charge. They will have a great year. Since Brother Stuckey has gotten over his narrow escape from blood poisoning he is working hard and the people are delighted with his ministry. He held a



OUR NEW BUILDING, METHODIST ORPHANAGE, WACO, TEXAS.

This is the new building of the Methodist Orphanage as it stands unfinished today. During the month of January, 1916, twenty-seven homeless children were turned away from your Orphanage—no room for them. The most of these children have neither father nor mother living, and no relative that can care for them. The following letter from one of the leading pastors is a sample of the appeals that continue to come: "Dear Brethren—We are today burying a woman, who leaves two children—a boy 10, and a girl 14; both at the mercy of the town. These children are so far innocent and can be saved to society. Their father is dead and other relatives unable to care for them," etc.

How much longer are we to wait to see this much-needed building finished? There is no more worthy cause than your Orphanage. No institution in your Church is doing a more Christ-like work. No investment that will bring greater returns. Your Orphanage takes the motherless and fatherless children, it trains their hand, head and heart, and gives back to society, the State and the Church young men and women who make good.

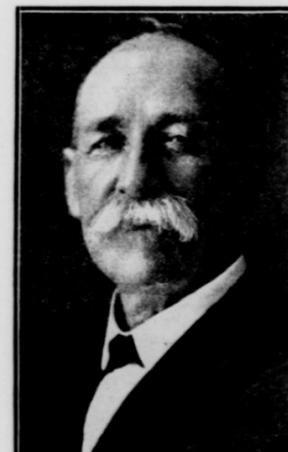
I asked all the Methodist Sunday Schools of Texas to make a special offering on Christmas Sunday to this worthy cause. To date, about 200 schools have responded, giving us about \$2000. Will not the hundreds of other schools help us? Our calls for homes for the homeless are so many, and their appeals are so pathetic that I must insist on your helping. The Sunday Schools and Leagues that have not helped us—Will you not make a special offering on Easter Sunday for your Orphanage to help us complete the new building? Or at least give us one Sunday's collection? My appeal is to any one who wants to help the helpless, to make a home for the homeless. If you are interested in the orphan boy or girl; if you have heard their cry; if you want to have a part in finishing this building, send your check for any amount, and I will receipt you and publish amount in Advocate.

Sincerely, W. T. GRAY, Field Secretary Methodist Orphanage.

Station A, Ft. Worth, Texas.

Quarterly Conference last Thursday on the Sunset charge, Friday on the Mount Zion and Shiloh charge and Saturday at Oak Grove on the Decatur Circuit, and preached to a packed house at Decatur Sunday night. It was pronounced a great audience and a great sermon. This is his first time on a district and he is putting his soul into the work and looking into all the details. This scribe was with him at Shiloh on Friday—dinner on the ground—the teacher of the public school, Miss Fullingim, with all her school, seated to themselves, and the community out, reminded some of us of the good old days of long ago. The same thing we heard at Oak Grove. If you folks who claim that the former days were better than these if you will come up here we will change your mind. After a good brother saw Brother Stuckey eat dinner he brought him a bushel of sweet potatoes next day. He is not timid, for he asked at the close of the Quarterly Conference when the next one came to that place, which is noted for the excellent dinners, not to forget the chicken gizzards and livers.—Geo. F. Boyd, Feb. 22.

You can't cover your tracks. Ghenghis Khan could be traced by his pyramids of human skulls. What marks are you leaving along the highway?



H. CLAY BUTLER.

Mr. H. Clay Butler is a member of our Mill Creek Church. He is a son of the late Rev. Frederick Butler, who for many years was a useful local preacher in this neighborhood. Bro. Butler began reading the Advocate fifty-eight years ago when it came into his father's home. When he married, forty-six years ago, he became a subscriber himself to the Advocate, and has not been without it since. His postoffice address is Seguin, Rural Route. His pastor, R. E. PARKER.

WARNER, OKLAHOMA.

We began our meeting at Warner January 16 and ran three weeks. During those days it snowed, sleeted, rained in torrents and at last covered the face of the earth with a sheet of ice. But for all this, our people attended nobly and we had fifteen conversions, six accessions to the Church and as many more to follow. The Church is greatly revived and we are still expecting many more to forsake sin and accept Christ as their personal Savior ere the year closes. One of the six will come up at our District Conference at Vian for license to preach. Brother W. M. Grose was with us and did the preaching, which was without fault, but forceful to the extreme. He does not fear to condemn sin of any type with words of pure English understood by old and young, and having at all times the old-time Wesleyan ring. We tried to get a co-operative spirit with the State School of Agriculture, located here, and hoped to reach its student body, but failed. Mr. Culwell has already stated the work of Brother Grose in the school. These services were held at 10 to 10:30 o'clock each morning in the auditorium of the college building. Several of the teachers attended and took active part in the services held in the church which was appreciated. But the President and the director of music in the school attended only one service each at the church. Thus we did not get hold of the student body as we had hoped to do. We are praying for a key that will unlock the situation.—E. H. Winger, P. C.

THE HONOR ROLL.

Rev. Chas. L. Canter, Martha, Okla., announces that all his stewards are now readers of the Advocate. Martha Methodism ought to bring things to pass.

Rev. Thos. J. Gross, Valliant, Okla., says that not only all his stewards, but fully fifty per cent of the Methodist homes, receive the Advocate. Brother Gross evidently believes that the Advocate in the homes means something—and it should mean something. Just compare the home where the Advocate is read to the homes where it is not read!

Rev. P. S. Wilson, authorizes us to state that Webberville charge is on the 100 Per Cent Roll. In addition to this Brother Wilson sends in five new subscribers. It is perfectly natural for good Methodist folk to read the Advocate.

THE INSPIRATIONAL MEETING AT DURANT.

At the call of the presiding elders, the preachers and a number of the laymen from the Hugo, Madill, McAlester and Shawnee Districts, East Oklahoma Conference, met in a great inspirational meeting at Durant, February 8-10. The program had been carefully arranged, and each number fitted into a great scheme.

The writer was unable to be present at the opening sermon, but was told that Brother Babcock's sermon reached the high water mark.

After the devotional on Wednesday morning, Prof. Bries, of the Ada Normal, addressed the meeting on "Religion in Public Instruction." He made some stirring remarks, and outlined the Colorado plan of instruction. He closed with the statement that in the near future the educators of the State would challenge the ministry to meet them half way in working out a plan whereby religion might be taught in public education.

Rev. J. M. Cantrell, Conference Missionary Secretary, was present and addressed the meeting.

M. A. Cassidy's sermon on "The Baptism of the Holy Spirit" was full of fire and power. L. B. Ellis occupied the 11 o'clock hour on "The Place of Prayer in Evangelism."

The afternoon session was devoted to the discussion of "The One-Win-One Campaign," led by J. W. White. The subject was discussed from many angles, and throughout was most helpful. The substance of it all was that we must put on a soul-winning campaign here in Oklahoma this year.

Dr. J. M. Peterson preached in the evening. He was at his best, and many of us will not soon forget the power of that sermon.

The general topic Thursday morning was the "Building of Missionary Church." The discussion was led by A. C. Pickens.

D. A. Gregg acquitted himself well on "Missionary Education from the Pulpit." C. A. Clark had acquainted himself with the methods of "Getting Missionary Literature in the Hands of Our People." J. W. White talked on the "Every Member Canvass." Early collections were urged. Dr. Linebaugh talked on "The Texas Advocate in Every Home," urging a campaign for the Advocate at an early date, and showing how the Advocate would be needed in the "Win-

(Continued on page 12)

CHURCH FURNITURE SALES OFFICES St. Louis, Mo. Chattanooga, Tenn. Memphis, Tenn. San Antonio, Texas. Greensboro, N. C. Jacksonville, Fla. Place your orders now for future delivery and secure best prices. SOUTHERN SEATING AND CABINET CO., Oldest and largest manufacturers of Church, Bank, Store and office fixtures in the South. HOME OFFICE: JACKSON, TENN.

# Simultaneous Evangelistic Campaign

R. P. SHULER,  
Evangelistic Editor.

## PUBLICITY AND LITERATURE.

W. C. EVERETT,  
PAUL B. KERN,  
R. P. SHULER.

## PROGRAM AND FINANCE.

O. F. SENSABAUGH  
W. D. BRADFIELD,  
JNO. R. NELSON.

A good brother asks the following questions: "Do any of your members play bridge, whist and dance?" And again: "If so, and since it is a fact that the Church has always had that kind of people in it, why do you insist that newcomers of the same way of living should be discouraged in their desires to join the Church?" My answers are: First, I have no deeply religious members who play bridge, whist and dance. Second, the Church today needs a spiritual membership. We are well stocked on the other kind.

Every Church in Texas a layman in Dallas, March 1 and 2!

We need to preach the gospel to sinners rather than preach about the gospel and about sinners. It is hard to approach an object by circling about it. Directness is a crying need of modern-day preaching. Talking directly to the people, pointing out their sins in kindly, but firm fashion, exhorting them to accept the only cure, will have the same results in awakening and rescuing the perishing that it has ever had. Light shines ever and forever in straight lines. It goes direct.

That Inspirational Meeting in Dallas is for you, brother!

Our narrowed ideas of propriety often stand in the way of a great awakening. The Holy Spirit must have latitude in these days. We must trust God. What some of us consider disorder in religious matters may be the most orderly processes in the wisdom of divinity. When the Holy Ghost is falling on the multitudes we may expect some rather unusual things to happen, even among the most intellectual and scholarly. A real shouting revival in Zion might not be foolishness. We remember that the Church "cut quite a caper" when the fires fell on Carmel. That Church had been a most dignified organization theretofore.

Let us march on Dallas 1000 strong, Brother Layman!

Some of us have developed an open pugnacity in dealing with the doctrine of sanctification. We grow exceedingly exasperated when some brother insists that we stress that doctrine. Brethren, let us not forget that the doctrine of holiness, the great experience of sanctification, is a part of the gospel message. We may differ as to the approach, as to the path, as to the process, but we can not deny and dare not overlook the fact that the Bible and Methodism stand faithfully committed to a holy life. We do not believe in foolish fanaticism in dealing with any question, and yet that might be more proper and profitable than slothful indifference.

If the pastors are not there, their Churches lose.

We know a bunch of preachers who, in their Preachers' Meeting, "turned down" a Union Revival in the city and then immediately "rescheduled" to set apart a certain Sunday night to preach on "Shakespeare." And that's one thing that's the matter with us.

Two Churches have already been heard from, both claiming that they

were referred to in a certain editorial on "The Choir." It happens that this editor knew nothing of their troubles until they began to claim the shoe.

Dallas, March 1 and 2, is the cry!

The Inspirational Meeting at Dallas must depend more on the attendance than the program for its inspiration. A great crowd will set Texas afire. If the crowd is not there, the program is sure to limp and fail. A great gathering means a great attendance and a great program as well.

Our motto: "On to Dallas!"

The Church that is wise will send a layman or two to the Inspirational Meeting. Your pastor should be there surely, but he is not enough. This is distinctively a Laymen's Movement, and we want the fires to kindle in the hearts of the rank and file. Surely, we may expect a thousand laymen in attendance?

A great crowd, a great program, means a great victory!

### ON TO DALLAS!

If the preachers and laymen of Texas are really in earnest about a great harvest of souls, such as we are planning and working for, it will be apparent when, on the morning of March 1, the great Inspirational Meeting in Dallas is called to order. No single human-built feature of this campaign is more important. If we have counted aright, this asset of the movement will have more to do with the total results than most of us dream. Great movements have always massed before they moved. A really vitalized, spiritual, enthusiastic, "live-wire" meeting in Dallas will sound the death-knell of doubt and pronounce the penalty of death upon discouragement.

Get together, brethren—Dallas the place—March 1 and 2 the time.

### THE CAMPAIGN IN BEAUMONT

It is impossible for us all to do this thing alike, and we would fail if we attempted it, but we may profit much by the carefully wrought plans of each other. I desire to give a very brief skeleton of the plan as being worked out by Brother Glenn Flinn and his Church at Beaumont. March has been designated as "Work Month." The first week will be given to the taking of a religious census, the second to enlistment and training of workers, the third to visits of the homes of all Church members and "unchurched people," the fourth to gathering Church letters and promoting inspiration. April is designated as "Harvest Month." The first week will be devoted especially to Sunday School activities, and the first Sunday will be known as "Invitation Sunday." The second week will mark a more intense work for the salvation of the young, and the second Sunday will be known as "Decision Sunday." April 16 is to be "Passion Sunday," and April 23 "Harvest Sunday." Through this whole scheme, as explained in a beautiful leaflet and program, is knit the laymen as the one agent and instrument emphasized. Brother Flinn means to handle the rudder, while the membership man the boat.

Every Church should pay the expenses of one layman.

### REPORTS OF MANY IN THE MOVEMENT.

Our limited space forbids our publishing all the names that are now coming to us of charges that are in the Evangelistic Movement. Whole districts are being reported. The number has now gone over the 500 mark, and we are confident that at least 1000 Churches are preparing for

this campaign. What a mighty victory this prophesies. Surely God will measure the largeness of this movement and respond with so large a show of divine strength and power as to give us the greatest revival of the years. Let us all pray with one powerful pull of faith, "Thy Kingdom come."

### SNAGS.

A preacher in North Texas writes the editor of this page making this request: "Give us a page on snags we are sure to run on." Perhaps this is the proper time in our movement to do that very thing. Let me merely name a few of them: First, we are apt to run afoul the fact that our movement has every qualification save life, if we are not very careful to place Jesus Christ in the very center of it. Second, we are apt to theorize on spirituality instead of bringing it to the practical level, where Christ himself lives and moves. Third, we are always in danger of permitting the Devil to blind our eyes to the real meaning of a Gospel message. Fourth, if we are not very prayerful, we will listen to our critics, rather than our Lord, in preparing our message for souls. Fifth, a meeting must never permit the grouch of a few soured saints to stifle and choke it to death, and there is grave danger at this point. Sixth, we are apt to run around a great many very little but very mighty "rows" and "fusses," which will give the good ship trouble. Seventh, we are apt to find ourselves confronted with the very modern and very false teaching that you have to even love the Devil in order to be religious. These are a few of the snags we shall speak of.

Let us go up and possess Dallas-town for two whole days.

### THE CENTER OF THE MOVEMENT.

The preacher who permits this movement to revolve about him will soon find himself a powerless captive in the midst of a tangled net. The preacher has a place of vast importance in this campaign, but he is not the center of it. He is not the heart of this body that we hope to see become a giant in Western Methodism. If Jesus Christ is not the very core of this campaign, it is dead to begin with. He brings life and brings it more abundantly. His is a well of living waters. All other wells are limited. If you cannot play the game with Jesus Christ in the lead, you are booked for certain defeat. True, you may receive some joiners, but so does the graveyard. The problem of many Churches is that of finding sufficient space in which to bury their dead. It is really a great pity to see more corpses coming for deposit in such Churches. Brethren, Christ is the resurrection and the life. We had best be sure that he has a large place in every plan we make and step we take.

### WHAT IS SPIRITUALITY?

We are not quite sure but that the Devil himself drew that imaginary line that some people seem to find between the spiritual and the secular. Who is a spiritual Christian and who is not? Spirituality is not an oily look on the face. That may be grease or it may be cold cream. Spirituality is man associating with God. A really spiritual man associates with God behind his counter, as he goes down the street, as he trades horses, as he loans money, as he rents his rent house, as he pays his taxes, as he votes at the election, as he eats his breakfast, as he goes to bed, and as he does everything else. The man who differentiates between his spiritual life and his secular life is mighty apt to find himself trying to do the impossible thing of serving

God and Mammon at one and the same time. Religion should never go to Church until it has gone everywhere else. In other words, all our misty, foggy vaporizing on spirituality should be dismissed at least through this revival season as laughable, and we should put our lives to the practical test. Men who live their spiritual lives every day and everywhere do not have to shout in order to prove to themselves and their fellows that they are spiritual.

Occasionally we drop into an experience meeting and hear a great deal of "praise the Lord," "glory, glory," "hallelujah to his name," etc. We have no objection to such expressions, if there is a life behind them. But no man ever sat on a chunk of ice for an hour and got more thoroughly chilled than he will get in the same length of time, listening to a great verbal show of spirituality with the facts all on the other side of the ledger. Spirituality is language after all the talk has been boiled out of it.

To attend the Dallas meeting means to double your efficiency.

### THE GROUCH AND CHURCH GOUT

The medical world every now and then creates a sensation by announcing a perfectly new disease. This editor has discovered a new malady, most deadly and of dreadful characteristics. It is sometimes called "a grouch," but is really "Church gout." It differs from ordinary gout in several particulars. First, ordinary gout affects the body, Church gout the mind. Second, ordinary gout is often produced by overeating, while Church gout is always the result of starvation. Third, ordinary gout begins with the foot and goes up, while Church gout begins with the head and goes down. Fourth, ordinary gout may be the result of overwork, while there is not a single case of Church gout that can be traced to such a cause. Fifth, ordinary gout affects the joints of the body, while Church gout affects the brain, the heart and the tongue.

And yet these diseases are very similar. Both promote "sitting around" and make action of any kind intolerable. Those afflicted by the two diseases persist in nursing themselves and growling at everybody else. Both diseases have a tendency to promote a bad taste in the mouth. The system, in either case, is filled with bile. Each disease makes life almost unbearable—to everybody within half a mile of the one afflicted.

"Church gout" is really the most to be dreaded of the two diseases. It may be described as an inflammation of the disposition, usually attended by a swelling of the ego. As the disease progresses, the Church loyalty of the patient usually sloughs off. His temper rises perceptibly every time the steward approaches or the pastor comes for missionary money. As the disease takes firmer hold, delirium seizes the patient and he imagines himself well and hearty and everybody else sick. He will rave about the hypocrites in the Church, the faults of the preacher, the frequency of collection baskets, the pride and "stuck-up-ish-ness" of everybody except himself. At last the final stages are reached. The malady fastens its fangs in the victim for the last battle and with awful convulsions the poor fellow dies spiritually, calls for his Church letter, puts it in his trunk, while the Daily Bugle of perdition carries both a funeral notice and the glad news of a new arrival—Selah.

The next thing you hear from that corpse, it is lying in state in a Christian Scientist, a Unitarian, a Dawnist, a Mormon or an "Evening Light" undertaking establishment. So endeth the story. Verily, the only thing

that will cure "Church gout," otherwise known as "the grouch," is a good case of heartfelt religion. May this Revival Campaign bring health and life to many who are now slowly perishing among us with this fearful malady.

Meet me in Dallas, March 1 and 2.

### THE GOSPEL.

Every organization of brewer and distiller in America is intensely interested in the imperative necessity of the preachers preaching the Gospel. Gamblers, booze-fighters, thugs and thieves all make a specialty of promoting Gospel preaching. The man who can pray out of his mouth while he votes for the open saloon out of his heart is also an expert on just how and when and why the preacher should preach the Gospel. All these authorities on the subject are agreed that the Gospel consists of funeral orations mostly. They are not sure but that blistering denunciations of all sinners and their practices, who lived and practiced in the days of Noah and thereafter, are also permissible. They have made a very close examination of the Gospel and find that it has, in this enlightened day, the following glorious characteristics: It is smooth. It is soft. It is easy. It is very, very kind. It is exceedingly tender. It is as mild as moonshine (not the liquid variety). It is pleasing, comforting, pacifying, consoling.

The minister of Jesus Christ who in this campaign permits himself to be trapped by such a definition of the Gospel is certainly to be pitied for his denseness. What is the Gospel? It is a sword that cuts. It is truth arrayed against falsehood in a battle royal. It is the victorious cry of right as he charges the citadel of wrong. It is a savor of life unto life or of death unto death. It is truth—bold, triumphant, forward-moving truth. There isn't a question of life and death and destiny that the Gospel of Jesus Christ does not touch and pronounce upon. Thank God for the love and mercy and tenderness and comfort of the Gospel! But let us not fail to thank God also that his blessed message has never dared become craven or cowardly, when face to face with the necessity of boldly condemning sin.

It is doubtful if any physician is successful in effecting a cure who is not also an expert at diagnosing the disease. The Great Divine Physician has a balm that cures, but he also has an eye that detects the ulcer that demands a cure.

### PECKED TO DEATH BY DUCKS.

Tiny quarrels and microscopic fusses are often the germs that sire spiritual decay. Every pastor comes in contact with the small soul, whose earthly desire seems to be the finding of a mote in the eye of his neighbor. Shall our campaign be pecked to death by these little web-footed waders in mud and slime? We know a Church member who refuses to step inside the Church so long as another Church member is permitted to attend. The second Church member failed to invite the first mentioned to some kind of a "shindig" with the above horrible results. When we happen on a sister like that we realize just how an elephant feels when he is "deviled" to death with chiggers.

We had just as well tell our people that God couldn't possibly have a heaven with such a bunch in it. Such conditions demand some very plain, Gospel preaching; a whole carload of real repentance; a Christlike attitude toward our fellows; and enough of the bigness of manhood and womanhood to love our neighbors, whether they love us or not.

**McKINNEY DISTRICT MISSIONARY INSTITUTE.**

The McKinney District Institute was held at Anna, January 25-26. Rev. Guy F. Jones was host, and Presiding Elder C. W. Dennis was in the chair. Bro. Jones and his people provided entertainment fit for an Annual Conference—and what more could be said? It was to the regret of all that the weather was bad. It rained throughout the entire session. In fact, the schedule called for another night and day's session, but this was omitted because of the rain. Brother Jones is doing a very fine work at Anna and Melissa, and the people recognize the fact, and consequently are rallying to his leadership. Notwithstanding the weather conditions, we had a really fine and profitable institute. All the preachers in the district were present except the following: L. N. Stuckey, H. E. Anderson, I. C. Kiker, W. J. Bludworth, George R. Slagle and P. C. Archer. Bro. Stuckey was detained because of the illness of his father. Bro. Kiker was sitting up with himself on account of the arrival of another "circuit rider" at his house. We rejoiced—not at his absence, but at the cause of it. Bro. Slagle was stuck up in the mud somewhere in North Texas, but he was most worthily represented in the presence of his noble father, who addressed the conference. Bro. Archer was detained because of his injury previously received. We missed him. Bros. Bludworth and Anderson failed to report to the Secretary the cause of their absence, and it is probable that the elder will remember this about December 1st, this year.

The preaching of the institute was done by Brothers Fuller and Riddle, and we truly enjoyed their messages. The missionary, the evangelistic, the financial and the Sunday School interests were all carefully considered, through the well prepared plan of our presiding elder. Space forbids a detailed mention of the discussions. All were good. It was decided that the district should undertake the support of a missionary through the missionary departments of the Sunday Schools. Brother W. C. Howell was present and gave some helpful suggestions on the Sunday School work. He is magnifying the importance of his work as President of the Conference Sunday School Board. The work throughout the district is beginning well. Both presiding elder and preachers are hopeful and joyful.

CLYDE A. LONG, Secretary.

**PREACHERS' INSTITUTE, NEW MEXICO CONFERENCE.**

The Annual Conference at Marfa authorized the appointment of a committee to arrange for a Preachers' Institute at El Paso some time during 1916. The committee met at Trinity parsonage last November and organized by electing Dr. Packard, chairman, and C. K. Campbell, Secretary. The other members of the committee, Rev. J. E. Cochran, Rev. J. C. Jones and Rev. E. C. Morgan, were all present.

The time for holding the institute will be June 27-July 7, immediately following the one at Georgetown. Bishop Lambuth, Dr. C. M. Bishop, Prof. Frank Seay will be on the program for lectures, whose themes will be announced later. Other possible speakers are Dr. J. M. Moore and Dr. E. H. Rawlings. Dr. Packard will give a daily exposition of the Book of Romans.

The committee designs that the preachers who attend the institute will do something more than listen to experts on inspirational and instructive themes. Periods will be reserved for both the undergraduate and postgraduate courses of study. The various examining committees are expected to meet their respective classes for the purpose of instruction and examination. All the other members of the conference are expected and urged to prepare on the postgraduate course of study in order to quiz and be quizzed and enter into any discussion that may be precipitated. The following teachers have been chosen to teach the books of this course: "Doctrine of the Person of Christ" (Mackintosh), Rev. T. L. Lallance, "The Divinity of Our Lord" (Liddon), Rev. E. C. Morgan, "Christianity and the Nations" (Speer), Rev. Ellis Smith, "Life of John Huss" (Schaff), Rev. J. T. McClure. These are the books recommended by the Bishops, and in order that the institute may be intellectually beneficial to the preachers every one is urged to make a thorough study of them before next June.

The committee was of the opinion that there was no better qualified body of men in the conference to finance the institute than the presiding elders, and they were requested to bring this matter to the earnest attention of the District Conference and to endeavor to get each pastoral

charge to pay the traveling expenses of its pastor to El Paso.

A full program will be printed at a later date. If this initial institute of the New Mexico Conference will receive the indorsement and co-operation of all the preachers its success will be assured. It will be a season of spiritual, social and intellectual enjoyment. We may indeed count ourselves fortunate in having secured the speakers above mentioned.

For the committee:  
C. K. CAMPBELL.

**MISSIONARY INSTITUTE.**

The Chickasha District Missionary Institute was held in Marlow, Okla., February 8-10. Fourteen of the pastors were present and several laymen and local preachers.

The opening sermon was preached Tuesday night by Rev. J. A. Old. His subject was "Prayer," and it reached our hearts and set the keynote for the meeting.

Wednesday morning our presiding elder, Rev. C. F. Mitchell, took the chair and conducted the devotional services. He read Acts 3:1-11, and commented on the same. His remarks on the necessity of the personal touch in lifting the lost to Christ were very appropriate and made us feel like going out to win one. I will say just here that Brother Mitchell is in great favor with the people of his district.

The Wesley Bible Class Federation was discussed and explained by the presiding elder, and the district organized by electing the necessary officers, etc.

The following are some of the subjects discussed: "The Organized Class as Soul-Winners," and "How They Can Assist in Building Up Our Congregations."

"Putting the Bible into the Lives of Men" was a live subject.

"One-to-Win-One" Campaign was given prominence, and all seemed to be greatly interested in this great Evangelistic Campaign. In fact, the rival fires are already kindling in our district.

"The Country Church Problem" came in for its share, and much interest was manifested in saving the people in the rural districts. I am confident we need to change some of our methods in the use of our mission funds.

"The Church Paper and Missionary Tracts in Building a Missionary Church" was one of the big interests considered. Possibly we need to do more preaching along this line, for when men get saved they need to be taught. One of our greatest needs is more religious literature in our homes.

Our District Lay Leader, Brother R. E. Schofield, of Waurika, talked on "Lay Activities," and urged the brethren to make a very earnest effort to pay the missionary assessment before the meeting of the District conference; also that we adopt the "Every Member Canvass" in all of our congregations.

These are only a few of the good things that were before us, and the men all showed a lively interest in the meeting.

Wednesday night Rev. J. O. Peterson preached a very able and inspiring sermon on "Missions," and it seemed to touch all hearts present.

Brother J. L. Henson and his splendid people are ideal hosts, and we all, I'm sure, will carry with us pleasant memories of this meeting, where brotherly love prevailed throughout the entire meeting.

M. T. ALLEN.

**BEAUMONT DISTRICT MISSIONARY INSTITUTE.**

The Missionary Institute and Pastors' Conference met in the city of Jasper, Texas, and the opening sermon was delivered by Bro. G. H. Collins, pastor of Dayton Station, on Wednesday evening, January 26, 1916, using the text, "What Think Ye of Christ?" (Matt. 22:42). His sermon was highly edifying and had the old-time ring of the Gospel.

The next morning the conference convened at 8:15 under the presidency of Rev. C. F. Smith, presiding elder. A call of the roll showed all of the pastors of the district to be present with only one exception. The following were present: C. F. Smith, presiding elder; Gus Garrison, Anahuac and Stowell; Glenn Flinn, First Church, Beaumont; H. T. Perritte, Roberts Avenue, Beaumont; J. C. Stewart, Nederland; G. H. Collins, Dayton; W. C. Hughes, Liberty; Weems Wootton, Newton; P. R. White, Kirbyville; F. D. Dawson, Jasper; Otto Daniel, Jasper; J. W. Cullen, Sour Lake; O. W. Hooper, Silsbee; W. H. Crum, Port Arthur; J. A. Moore, Batson and Saratoga; J. F. Wallace, Woodville; L. E. Green, Call; J. C. Marshall, Nome and China; L.

Christian, Crosby; D. W. Moore, North End, Beaumont; M. H. Wells, Kountze; T. E. Bledsoe, Burkeville; Brother J. A. Moody, of Alvin, was a visitor with us.

A well arranged, comprehensive program had been prepared by the presiding elder, and it was taken up and each topic received a full discussion. There was not a dull moment during the whole time of the institute. The devotional service at each session was deeply spiritual and highly enjoyed.

The session continued through the entire day of Thursday and until noon Friday.

Brother J. W. Mills, of St. Paul's Church, Houston, made us glad with his presence and delivered a very instructive address on the "China Mission Work."

A committee, appointed to draft suitable resolutions in regard to the unity of the work in the district, made the following report:

We, your committee appointed to present a program of work for our district this year make the following report:

1. That we indorse the places of the State-Wide Evangelistic Committee for a Simultaneous Revival Campaign throughout the bounds of the Texas and New Mexico Annual Conferences during the months of February, March and April, and that we join as far as practicable in carrying out those plans in our various churches.

2. That we observe with conscientious and earnest regard the resolutions adopted at our last Annual Conference calling for an Every-Member Canvass for the benevolences of the Church in every charge and that we prepare carefully for such a canvass and that we make it as near as the first week in March as seems best in our several churches.

3. That as far as convenient we attend the Laymen's Conference in Houston, March 12-16, and the great Evangelistic Conference in Dallas, March 1-3, and urge some of the best of our laymen to do the same.

4. That we make an effort to raise one thousand dollars in our Sunday Schools during the year as a special for China, and that our mission work in China be presented to our Sunday Schools as far as possible on the days set apart as "Missionary Day."

GLENN FLINN,  
G. H. COLLINS,  
W. C. HUGHES.

The hospitality of the people of Jasper was abundant; it was characteristic of good people. We had the presence of Judge W. B. Powell with us, and, although blind, he took a part in the program, and his deeply spiritual talks were an inspiration to the whole conference.

GUS GARRISON, Secretary.

**MARSHALL DISTRICT INSTITUTE.**

The Missionary Institute and Preachers' Conference for the Marshall District, Texas Conference, was held at Kilgore on February 1 and 2. So far as I know, meetings of this kind have never before been held at the same place two consecutive years. Kilgore, after entertaining us last year, and after having twelve months to think the matter over, decided that she would profit by our presence again, and, in response to her cordial invitation, we went; and we are glad of it. A finer bunch of folks is not to be found, and more beautiful and big-hearted hospitality I have not seen. I wish I might speak separately of those magnificent people, but lack of space forbids. I move, Mr. Chairman, that Kilgore be made the permanent meeting place for our "Preachers' Conference."

The time may come when these meetings will degenerate into mere formal gatherings and, because of that, cease to have a real place in the economy of our Church, but surely that day is a long way off. I have never attended a more helpful conference. The subjects up for discussion were of the kind calculated to excite the highest interest, and the manner and spirit of the speeches carried us far out into the realm of holy enthusiasm. Oh, that the lofty heights of zeal and fervor to which we mounted might indicate the atmosphere below which we would never fall!

Our watchword: "A revival in every Church and all collections in full," furnishes a clue to the character of our program. Our efficient and brotherly presiding elder was exceedingly happy in the assignment of most of the topics, and the discussions following the announcement of each head were, for the most part, illuminating indeed. Who can ever forget Turrentine's speech on "The Preacher's Hindrances?" or Solomon's passionate appeal for "Church Loyalty?" W. D. White, our pastor at Longview, pitched the preaching on a high plane in his good sermon on Monday

**Cancer Is Curable**

A committee of laymen and surgeons, working in harmony with the National movement of the American Society for the reduction of the mortality rate from cancer, says: "This terrible malady is curable, if taken in time." But there is such general ignorance of the importance of taking it in time, both by the people and many physicians, that this campaign is necessary to educate them, not to frighten them, but bring them hope where now only the death sentence is given. "Just take the figures—75,000 people died in this country last year of cancer. One out of every eleven people over forty years of age dies of cancer." A large percentage of these might have been cured entirely if treated in time." Dr. J. A. Caldwell, at his sanitarium in McKinney, by his original method of treatment, without the use of knife or X-Ray, is successfully removing all cancerous growth, whether internal or external. Hundreds of living men and women bear testimony to this fact.

Write for booklet of testimonials and information, or come for free examination.

Address DR. J. A. CALDWELL, McKinney, Texas

evening. D. H. Hotchkiss, of First Church, Palestine, dropped in on us just in time to preach at the 11 o'clock hour Tuesday. I never heard him preach so well. His sermon stirred the preachers and made them restless to plunge more deeply into the mighty work of the ministry.

E. W. Solomon preached Tuesday evening on "God's Investment in Man," using the "Parable of the Pounds" as a text. My soul, what preaching! Under the marvelous power of the sermon what a flood of new light poured in upon the text! L. F. Brothers, our Jefferson pastor, concluded the work of the institute with a sermon, rich in good sense and practical truths.

Thus passed into history a conference the extent of whose good will not be known until the consummation of all things.

FRANK PLATT, Sec.

**THE GOD OF WAR.**

Let Venus fling her bright ray,  
Caught from the fiery orb of day;  
And Jupiter his lightning flash,  
To awe the world with thunder crash.  
That brilliant light but pains our eyes,  
Jove's fierce display our hearts despise.

Of all the gods of Greece and Rome,  
That guard the State, the fields, the home,  
And all the hosts of mighty stars,  
We worship but the muddy Mars.  
To him our sacrifice we bring,  
To him alone our praises sing.

Hail, god of war, we thee implore  
Thy benedictions to outpour!  
While loudly rings the sabre's stroke,  
And upward rolls the battle smoke,  
Thy dull red light our planet flood,  
To bathe the old earth in tears and blood!

If sometimes we begin to doubt,  
And wonder what it's all about,  
Yet still we swear to keep the field,  
Yea, though we die, we cannot yield;  
For surely 'twill some honor bring  
To Prince and Kaiser, Czar or King.

The right of King we hold divine,  
And to his cause our all resign;  
To this we're born, for this we live,

For this our lives we freely give;  
For this our priceless souls we sell,  
And turn fair earth into a hell.

High o'er the earth, deep 'neath the sea,  
The deadly missiles are set free;  
A shriek! a crash! all in a breath,  
The unsuspecting meet their death,  
As through the land goes sword and flame,  
All in our potent Monarch's name.

The babe upon its mother's breast,  
The aged ones from toil at rest,  
Ambitious youth and dreaming maid,  
All in one ghastly leap are laid;  
Or sink beneath the briny wave,  
At once into an unmarked grave.

All that, at last, the victor crowned,  
With martial pride may look around  
On cities wrecked and fields unsworn,  
On earth with rotting corpses strewn,  
And sway his scepter o'er a land  
Despoiled by famine, fire and brand.

Then onward let the war-cloud roll,  
That death may claim his rightful toll!  
And hail to Mars, whose ruthless hand,  
With clutch on air and sea, and land,  
The gate of death and hell unbars—  
Yea, hail, all hail, to bloody Mars!

J. A. PUCKETT.

Hackett, Ark.

British scientists propose to make a map of the world on the scale of sixteen miles to the inch.

**MINOR HURTS SOMETIMES FATAL**

A cut, bruise, pimple, pin prick, or scratch very often develops into a serious case of blood poison. To allow a sore of any kind to go unattended is risky business. Dangers of this nature can be easily and surely avoided by having a supply of Gray's Ointment on hand for immediate use. It will save Doctor's bills and perhaps life. And then, if you ever suffer from boils, carbuncles, old sores, ulcers, poison oak, or other skin trouble, it will quickly and permanently relieve you. Write Dr. W. P. Gray & Company, 850 Gray Building, Nashville, Tenn., for a Free Sample of Gray's Ointment or get it from your druggist, 25c.

**Kidd-Key Conservatory**

This great school, located in Sherman, Texas, is organized with five departments—viz: Music, Expression, Athletics, Painting and Drawing and Modern Languages.

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THE PRESIDENT AND PREPAREDNESS

(CONTINUED FROM PAGE ONE.)

commendable reasonableness with Germany? For nine long months has he not used every honorable means to keep out of war? Has his weapon not been argument and does he not still prefer this weapon to steel?

Mr. Wilson's remarkable itinerary in the Middle West, however, has convinced the people of that section and of all sections that the United States is not in position to say whether or not there shall be war. There are elements in the equation which the United States cannot control. Whether we shall have war or not depends almost wholly upon nations across the seas. It is wholly in their power to push things too far. They may do this, too, despite our own wishes.

Mr. Wilson has been telling the Nation of its high mission in the world, of its duty to both itself and others. He has been pointing the people to our historic declaration that this continent shall be kept free from European or Asiatic domination and that it be allowed to work out the destiny of its own peoples.

Mr. Wilson has been telling his people that no man can tell when the historic position of this country may be challenged, and that statesmanship and wisdom demand that the Nation shall be prepared to dispute with any or all comers who may deny the right of the American peoples to fulfill their high mission in the world.

Right or wrong, President Wilson's voice has penetrated to the remotest corners of the Nation and the people are with him for a reasonable preparedness against future contingencies. We think the President is right and we think that no moment in all our past history has been quite so critical as the present moment. Germany is charging that many of our "notes" might have been written in London, and England and France are beginning to say that other "notes" might have been written in Berlin. The President has earnestly sought to remain neutral as to the great European conflict, but, as usual, the place of the neutral is a difficult place. Moreover, at this very moment the Nation is filing its indictments against certain high officials of one of the belligerents. Irritation and friction are entirely possible.

In the meantime, let our Nation turn to God and righteousness. The European nations are being scourged because of their selfishness, materialism, infidelity and their forgetting of God. Let us pray that God may be able to save our people without resort to a like scourge.

OKLAHOMA AGAIN.

Rev. G. R. Wright, of Lindsay, Oklahoma, sends twenty subscribers to the Advocate. Who will be the next to do so?

HOW THE ATTORNEY-GENERAL PROVED HIS ASTOUNDING CHARGES AGAINST TEXAS BREWERIES.

Never before in the history of Texas have such astounding charges been lodged against the liquor traffic as those lodged by the Attorney-General, the Hon. Ben F. Looney.

THE CHARGES

The average man cannot comprehend at a single reading the enormity of General Looney's charges nor the significance of the breweries' confession. Read again the charges as summarized by the press of Texas. Here they are:

The charges against the breweries contain allegations that they violated the State anti-trust laws by combining for fixing prices and making territorial arrangements to eliminate competition; that they collected by assessments and donations funds at the rate of \$1,200,000 a year for the last five years to promote anti-prohibition legislation and combat county and other local option elections, that they employed agents to disseminate propaganda, that they paid the poll taxes of thousands of persons of known sentiments so that these persons might be able to vote on liquor legislation, that they held meetings to arrange for the distribution of assessments and the raising of funds, and that they exceeded in many other ways the corporate powers granted them.

The whisky traffic of Texas for years has been at work in the removal of the very foundation of republican institutions. Vast aggregations of bloody wealth have been thrown into the scales against representative government. Millions of dollars have been gathered by the whisky business of Texas for the purchase of negro and Mexican votes, for the selection of candidates, for the supervising of legislation, for the support of a relentless propaganda against political decency and honor, for the defeat of local and State contests in behalf of good government, for the wicked training of the State's chosen representatives and for the general defeat of the will of the sober people of Texas.

To these charges the breweries, despite their pretense to the contrary, have plead guilty. They have been glad to pay more than a quarter of a million in fines, all cost of suits, to forfeit their charters and to promise that the trustees for their institutions would refrain from further infraction of the law. Precisely this, and only this, is the meaning of their abject and humiliating surrender.

HOW THE CHARGES WERE PROVED

The breweries themselves, or their agents, were the only witnesses for the State. No prohibitionist was placed on the stand by the State. No preacher was put on the stand. No advocate of temperance was heard. No enemy of the brewers uttered a word of testimony against them.

Their own written documents were produced in court. Twenty-five thousand letters, written by the brewers themselves, or their agents, were the sole witnesses. Letters which they could not, nor dared not, deny, their own letters, were given to the court.

SOME SAMPLES

One letter by a San Antonio brewer on March 21, 1911, said that Adolphus Busch, the St. Louis brewer, contributed \$100,000 to the campaign fund. He estimated the total expense of the election would be \$400,000. He said practically all newspapers were with the brewery interests, also most of the Texas representatives in the National Congress, as well as the State administration.

Another letter from a Galveston brewing official asked, "How are we to prevent reckless expenditure of our funds? We can't prevent it." The letter said that eighty per cent of the expenditure of funds would be wasted. It added that \$1,000,000 had been spent at prohibition elections since 1909 and averaged \$100,000 annually. The letter concluded with the state-

Isaiah 5:20: Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! LET US PRAY Merciful Father, wouldst thou forgive me for the lies I have told about thee and thy word. Drive all deception from my heart. Oh! May I live the truth before my fellowman through smile or scorn. For Jesus' sake. Amen.

ment that if fights had not been made at county local option elections the writer was convinced that ninety-five per cent of the counties of the State would have been dry five years ago.

Another letter said:

The State-wide election will surely come off this year and we must be prepared for the fight when it does take place by fortifying ourselves and friends with the necessary poll tax receipts right now.

Another letter said:

While it was stated that the organization would leave to the Legislature the question of submitting a prohibition amendment at the next session, still you must understand that our friends are not overlooking the importance of working with every member of the Senate and House from those districts that voted against submission.

Another letter regarding the election in McLennan County, including the city of Waco, in 1907, estimated "that this fight will cost at a low estimate \$15,000."

Letters and other documents, twenty-five thousand in number, and weighing six hundred pounds, the production of the brewers, or their agents, constituted the enormous evidence of the Attorney-General, and by these, and these alone, the brewers were overwhelmed and made to acknowledge judgment.

Let us thank God that among the great dailies of Texas no voice has been lifted in defense of the brewer's stupendous crime against righteous morals and good government.

CHURCH PENSION SYSTEM

Some five years ago the General Convention of the Episcopal Church appointed a commission for the purpose of raising \$5,000,000 for the support of the wornout clergy of that Church. The essential features of the plan are given in the following paragraphs from the Outlook, February 9:

A Church Pension Fund has been organized, with Bishop Lawrence, of Massachusetts, at its head, and has been chartered by the New York Legislature. It is organized, not on a charitable but on a business basis, and a system of regular payments for the maintenance of the pension fund is an essential part of the system, the success of which will depend upon the spirit with which the Churches enter into and carry out their part in its execution. It has already secured so hearty an approval from a majority of the Bishops and other clergy as to make its general acceptance by the Church reasonably certain.

The purpose of this plan is to secure to every clergyman at the age of sixty-eight upon his retirement from regular active work an annuity of not less than six hundred dollars and not over fifty per cent of his average annual salary; or upon disability at any age a similar annuity during the continuance of the disability, equal to forty per cent of the average annual salary for the last five years of his active service. It also makes some provisions for a widow and minor orphans, if such have been left by the clergyman's death. To secure the necessary fund the parish which accepts this plan will, in addition to paying its regular

salary to its rector, pay also annually into the Church Pension Fund an amount equal to seven per cent of their rector's salary.

This is admirable and it will serve to remind Methodists that they are being increasingly followed by the leading Churches of our country. The Superannuated Endowment Fund of our Church ought to appeal convincingly to our people. Dr. John R. Stewart, of Nashville, Tennessee, is directing the movement to raise \$5,000,000 in our own Church for our superannuated preachers. Already many thousands of dollars are invested and are bringing annual returns for our old heroes.

Our Annual Conference Brotherhoods, and the local men in charge of the movement for superannuate homes ought to have hearty support.

The West Texas Conference, for example, is seeking to raise \$100,000 for a conference endowment fund and for the erection of homes for her superannuated preachers. Rev. H. E. Draper is directing the work and already has made a profound impression upon his conference.

Rev. F. O. Miller, of the North Texas Conference, already has homes for fourteen superannuates and is making progress in his work.

We mention the work in our two conferences named in order to say to our people that no man has a more important work in the Church than these noble ministers who are preparing for the comfort of the men and women who have made the Church in Texas, Oklahoma and New Mexico.

The hour of superannuation is the most pathetic hour in the entire Methodist calendar. As a rule the noble man of God has been so busy raising money for others that he has saved none for himself. And ofttimes he is compelled to beg the conference to continue him longer on the effective list because he has no shelter for his family. He knows, probably, that he is already ineffective, but dire want compels him to press on in his toil.

Let Methodism press her Pension System until adequate support shall have been secured for the men and women into whose heroic labors we have entered.

THE SUMMER SCHOOL OF THEOLOGY AT SOUTHWESTERN UNIVERSITY

In next week's issue of the Advocate will be found the announcement of the work to be done this year in the Summer School of Theology at Southwestern University. Competent instructors have been secured for all in the undergraduate courses of study. Men who are making the Texas Methodism of today will direct our young ministers in their courses of study. And how carefully these men have been selected by their conferences will appear upon the mere reading of their names.

The great books in the postgraduate course of study will be discussed by men eminently qualified for so important work. Porter, Dobbs, Goddard and H. W. Knickerbocker will well repay any man who will sit in their classes.

The names of those who are to be general lecturers immediately inspire confidence. Dr. G. A. Johnson Ross, professor of Homiletics in Union Theological Seminary, and Dr. Ivan Lee Holt, chairman of the faculty of the School of Theology of Southern Methodist University, are announced as among the general lecturers. Texas preachers will be charmed with each.

The Summer School of Theology at Southwestern University has more than justified the hopes of its founders. It has contributed as much as any one thing in

annually into amount equal to salary.

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**THEOLOGY UNIVERSITY**

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Texas Methodism during recent years toward giving Texas a thoughtful, studious and inspiring ministry. We have watched with increasing pride the intellectual and spiritual growth of our preachers who have availed themselves of the opportunities afforded by the Summer School of Theology. The "dead line" is being made more remote and the day of superannuation is being postponed for hundreds of Texas preachers by the glorious days spent at the Summer School of Theology.

We rejoice to know that no work is contemplated elsewhere in our Texas Methodism which will interfere with the work of our Summer School of Theology. It is fitting that our preachers should enjoy this annual retreat to the quiet, classic city which is the seat of our great Southwestern University, the intellectual and spiritual mother of literally hundreds of our preachers. We congratulate Rev. Cullum H. Booth upon the splendid program for the year 1916.

**AN S. O. S. CALL**

The Senate Bill to prohibit the sale of intoxicating liquors for the District of Columbia has been reported to the United States Senate. Senator Sheppard and Senator Jones intend to call it up as quickly as possible.

The whisky forces are afraid to risk the United States Senate and are working like beavers for an amendment to provide for a referendum in the District.

The liquor crowd well know that such a proceeding is contrary to the policy of the government of the District, for there is in the District no machinery to record the will of any who might be enfranchised. Confusion also would arise over the question of what sort of suffrage should be permitted, whether manhood, equal, qualified, unqualified, limited or unlimited.

It is a shrewd old gang which we are fighting—this liquor gang.

The S. O. S. call which comes from our temperance organizations in Washington is that our people shall immediately write or wire their Senators and their Representatives to support the bill which proposes to free the environment of our National Capitol from the corrupting influences of the saloon.

**A SUNDAY IN SULPHUR SPRINGS**

Our work on the Advocate does not admit of our absence from the office on Saturdays and Mondays, and in order to visit Sulphur Springs we were compelled to be up until midnight Saturday and to rise at 3:15 o'clock Monday morning. Preaching is such a passion with us that occasionally we are willing to brave such a schedule, but we cannot make it a rule to do so.

Sunday, February 20, was an ideal day in Sulphur Springs. The audiences, in every respect, were worthy of the day. We never saw a finer Sunday School. The facilities of the Church were taxed to the utmost and, in addition, three large classes met at the parsonage and another in a tent on the church lot. At assembling time every available seat in the auditorium was occupied and 125 children stood in the aisles. A finer lot of young people—especially young men—we have nowhere seen.

At eleven o'clock, of necessity, the larger part of the Sunday School retired in order to make way for an audience which filled even the aisles of the church. Our old pastor, Rev. J. F. Sherwood, led the opening prayer. Can anybody else pray like Brother Sherwood? Heaven seemed to lie about us when he had finished his prayer. The spot was indeed holy ground to us, for here thirty-

one years ago we were licensed to preach. A more attentive and positively tender hearing we have never had.

Rev. W. D. Thompson, the pastor, at the close of the sermon converted the great audience into a Church Conference. He presented to the congregation its need of a new church building. Others followed the pastor in the same strain and, with but one dissenting vote, the audience passed a resolution requesting the Quarterly Conference to appoint a building committee for a new church.

Brother Thompson is doing a remarkable work in the growing city of Sulphur Springs. Last year he had more than 200 accessions to the Church and his membership now numbers more than 1000.

Sulphur Springs has grown in every way since we were a student there in 1884-85. Fine school buildings have been erected, miles of paving have been laid and the city now has a population of 7900.

The memories of departed friends made the visit to Sulphur Springs very precious. The vanished faces of Professor Adkisson, the old president of Central College, of Judge Rogers, of "Uncle Sammy" Tomlinson, of Colonel Weaver, of Dr. Patton, of Brother McNabb, of "Uncle Wash" Clifton, of Randle Neely and of many others were recalled during our visit.

Sam Hay, R. C. Hicks, C. M. Harless, W. A. Stuckey and others came from the halls of Central College. After all, the biggest thing about any school is, not its endowment nor its equipment, but its teachers. If these be godly men and women first and, afterwards, of culture, the noble results of their labors can never be in doubt.

**BISHOP MCCOY CALLS THE PRESIDING ELDERS.**

Bishop McCoy has called the presiding elders of three of the Texas conferences to meet him during the Inspirational Meeting in Dallas. The elders are called to meet in the following order: Tuesday, February 29, at 2:30 p. m., the presiding elders of the Northwest Texas Conference; Wednesday, March 1, at 2:30 p. m., the presiding elders of the Central Texas Conference; Thursday, March 2, at 2:30 p. m., the presiding elders of the North Texas Conference.

**PERSONALS**

Mr. M. S. Kerley, of Allen, was a pleasant caller during the week.

Rev. W. M. Stone, of Caldwell, cheers us with kind words. Thanks.

Professor H. L. Piner is now installed as postmaster at Denison. Congratulations.

Rev. T. W. Preston, of Forney, called. Brother Preston finds time to look after the Advocate accounts.

Rev. D. L. Coale, evangelist, is conducting a meeting at Lott. Brother Coale is a sane evangelist and a busy man.

Mr. W. R. Pence, of Brady, called by while in Dallas. He says he has been reading the Advocate for a long time now.

Mrs. Rebecca J. Fisher, of Austin, sends us a fine article on the life of her distinguished and ascended husband, Dr. Fisher.

Dr. Luther E. Todd, of St. Louis, brings us under obligations to him for a fine article for our evangelistic number, March 9.

Herbert W. Jester, Jr., February 1, 1916. Eight pounds. Congratulations to the parents and to "grandpa," L. L. Jester, of Dallas.

Mrs. L. T. Gulick, of Corsicana, is visiting her daughter, Mrs. Sam R. Hay, of Dallas. We greatly enjoyed meeting this good mother.

Rev. W. E. Hawkins, Jr., is writing the weekly prayer found on our eighth page. His Scripture quotations are apt and his prayers inspiring.

Dr. J. W. Lee, presiding elder of the St. Louis District, at the conference on the Union of American Methodism, Evanston, February 15, delivered an address on "Climate and

Unity." It is as brilliant a piece of work as ever came from that brilliant pen. Our readers may look for it.

Bishop W. R. Lambuth will deliver a series of lectures on missions next week at the Southern Methodist University.

Rev. W. M. Crutchfield, of Victoria, writes kind things about the Advocate and sends us a fine article on "Doubling the Preacher's Power."

Rev. C. N. N. Ferguson, presiding elder of the Abilene District, speaks kindly of our recent treatment of the Vanderbilt matter. Thanks.

Rev. James Campbell and family, who have spent a few months in Lynchburg, Virginia, have returned to Texas and at present are at Rising Star.

"Social Relationships in the Home" was the theme of a fine address by Dr. Ivan Lee Holt before the Social Service School in Dallas last Monday. Busy man!

Rev. Henry H. McCain, pastor of the First Methodist Church, Rosebud, writes that he will attend the great inspirational meeting in Dallas next week. Will you?

Lee J. Rountree, president National Editorial Association, of Georgetown, has a fine contribution in the Masonic Fraternalist on "Nations Must Give Up War or Perish."

Rev. W. E. Lyon, presiding elder of Big Spring District, sends in a note concerning a change in the date of his District Conference. See notice. Thanks for good words.

Thanks for an invitation to attend the McAlister District Conference at Spiro, Oklahoma, March 9-12. "The Advocate man" would certainly like to be present.

Rev. Chas. L. Brooks, presiding elder of the Muskogee District, writes us a fine article for our evangelistic number. A busy presiding elder, yet he finds time for other things.

Rev. George W. Davis, presiding elder of the Marlin District, invites us to his District Conference at Teague, May 16. If possible, Brother Davis. Thanks, too, for kind words.

Rev. J. W. Fort, of Corsicana, writes: "The Advocate this week is so full of good things that I can't resist the impulse of telling you." Thanks, Brother Fort. You, too, are doing well.

Rev. W. M. Wilson, presiding elder of the Oklahoma City District, invites us to attend his District Conference at Epworth Church, Oklahoma City, March 28-30. Thanks, Brother Wilson.

Dr. C. D. Bulla delighted our Trinity congregation, Dallas, last Sunday morning with a strong sermon. The adult classes of the Sunday School filled the entire center section of the church.

Rev. W. H. Matthews' sermon on "The Evils of the Modern Dance" is highly commended by Bishop McCoy and others. It may be had of the author at 1411 West Fourth Avenue, Corsicana, Texas.

Dr. C. M. Bishop spoke at the Evanston meeting on "The Comparative Values of Federation and Organic Union." The address is a capital one and we hope to give it to our readers in the near future.

Rev. E. W. Solomon invites us to First Church, Marshall. "A splendid congregation of fine folks" is the way he describes his Church. And his congregation never had a truer man for pastor.

Upon the invitation of Judge J. E. Cockrell and others we attended a luncheon last week in honor of Rev. Geo. W. Benn, who is leaving Dallas for work in Michigan. Brother Benn leaves many friends in Dallas.

Rev. N. L. Linebaugh, presiding elder of the Madill District, changes the date of his District Conference from May 16 to June 5-7. Thanks for an invitation to attend. The conference of this elder last year was a great one.

Rev. Chas. U. McLarty, in a letter to the publishers, says, "Tell Bradfield that I am now living in Caldwell, and that my batting average is now .500." Of the first statement we have no doubt, of the second we want proof.

Brother J. H. Edwards, a good layman at Forreton, called to see us this week. He has been a subscriber to the Advocate for thirty-six years and says he is only "a high private in the rear ranks." Come again, Brother Edwards.

Rev. J. W. White, of Wilburton, Oklahoma, writes us for information concerning reports from District Conferences. The Advocate is striving heroically to serve its conferences in Texas, Oklahoma and New Mexico. There are many conferences of many kinds and it is necessary that all reports be as brief as possible. Old Chancellor Garland used to tell the

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On the practical side, which of course is the most important to you, Hood's Sarsaparilla for forty years has been demonstrating its curative power in relieving complaints arising from impure blood, low state of health, poor digestion, inactive kidneys and liver.

For your humors, or for rheumatism, weak stomach, loss of appetite, that tired feeling—take Hood's Sarsaparilla. It will do you good.

boys to cut out every word in their addresses which it was possible to spare. Good advice for reporters as well as speakers.

Hon. D. E. Garrett, of Houston, announces his candidacy for Congress from the State at large in the July primary. Mr. Garrett was a member of the Sixty-third Congress, is a staunch prohibitionist and a man of exemplary character.

"Uncle Buck" Hughes, of Dallas, recently celebrated his eighty-eighth birthday. Did you read his article on "War?" When has any man, young or old, defended with more cogent logic his position on any subject? Blessings on "Uncle Buck!"

Rev. T. W. Preston, Forney, was a pleasant visitor last week. He says his work is moving along nicely; receiving new members and his stewards have raised his salary. He is now in a meeting, being assisted by Judge M. J. Thompson.

Judge M. M. Brooks occupied the pulpit of Trinity Church, Dallas, last Sunday evening. His theme was "Patriotism," and his address is highly spoken of. A good omen when our strong laymen are willing occasionally to speak to our people.

Rev. R. P. Shuler's address before the Dallas League Union last Friday evening was kindly received. The Evening Journal had nearly two columns in its report of the address. Shuler always manages to be heard. "Chained lightning" describes Shuler.

Rev. J. M. Cantrell, of Sapulpa, Oklahoma, and Conference Missionary Secretary of the East Oklahoma Conference, was a pleasant visitor at our office this week. The brethren of Oklahoma are doing their share toward the making of the Advocate.

Brother W. C. Everett says his last word in this issue of the Advocate about the Inspirational Meeting to be held in Dallas February 29-March 2. "Prayer and the Revival" will be the subject of Bishop Lambuth's opening address Tuesday evening, the 29th.

Judge W. Erskine Williams, of Fort Worth, sends us a notice of the coming Laymen's Missionary Meeting to be held in Fort Worth. Read it. No more important meetings are being held on the American Continent than the meetings now being held in the National Missionary Campaign.

Rev. H. P. Clarke, our pastor at Stigler, Oklahoma, reports in this week's Advocate the great inspirational meeting which was held at Durant last week. The East Oklahoma Conference is in the evangelistic campaign in dead earnest. Send conference items on the campaign to R. P. Shuler, Advocate Evangelistic Editor, Austin, Texas.

**SAN SABA ONE HUNDRED PER CENT.**

Enclosed find check for eight more new subscribers, which makes fourteen new subscribers in one week. This puts our great paper in all my stewards' homes. Under the present editorial guidance our Texas Advocate continues to be unexcelled in all our Connection. I read the Advocate with pleasure and profit and hope to make the San Saba list still larger.

Z. V. LILES.

San Saba, Texas.

The Advocate makes intelligent, loyal Methodists of those who take it. I shall do my best for the Advocate. You can count on me.

E. F. BROWN.

Chico, Texas.

Now of all times, when the Church is entering upon what I trust will be far-reaching revival plans, I want my people to have the Advocate, and I hope to send in some new subscribers. It is true, as often said, that real representative Methodists cannot get along without the Church paper. I believe that more and more, and you can depend on me to support you in wanting the Advocate in every Methodist home. Success to you.

A. L. SCARBOROUGH, Lockhart, Texas.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

BROTHER RECTOR AND HIS WORK.

This department is not for purposes of eulogy. It aims to let the Church know what the Southwest is doing in Sunday School work.

IN THE LAMPASAS DISTRICT.

Still campaigning in wintry weather, this editor and Brother Rector reached Lometa for the Lampasas District Institute on Wednesday morning, February 9.

IN THE SAN ANGELO DISTRICT.

From Lometa a night in Brownwood and an early morning trip over the Frisco placed the "team" at Brady for the Institute of the San Angelo District.

serve in any part of our field. The little one-room church has a Sunday School annex of six or seven rooms, and some classes are meeting in other places.

"YOU CAN'T TELL MY PEOPLE ANYTHING THEY DON'T KNOW ABOUT IT."

So said a pastor recently when a Conference Field Secretary proposed an Institute for his town. That is refreshing. We happen to know that not many of the officers and teachers of that school are even educators by profession.

REPORT YOUR TEACHER TRAINING CLASSES.

Rev. John W. Shackford, Superintendent of Teacher Training, furnishes this editor a monthly report by Conferences of Teacher Training Classes organized. In January, 1916, there were fifty-five classes reported with a total student body of seven hundred and sixty-two.

THE LARGEST TRAINING CLASS IN THE CHURCH.

Seventh Street, Temple, reports a new Training Class, with fifty-five members. And this is not a large Church. Brother Walker, where did you get them?

FIELD WORK IN THE TEXAS CONFERENCE.

By Walter G. Harbin, Field Secretary. Much of January was spent in the field; the interest in Sunday School field work going so much ahead of last year in our conference that we have been able to do as much by February 1 as was accomplished last year by the first of April.

institute. Two Teacher Training pupils were secured. The following Sunday was spent at Richards, also on the Anderson work. Here the gripe epidemic began to assist the weather in interference with Sunday School extension.

The next stop was Montgomery. It felt like the North Pole. It was astonishing how Brother Ayres got those Montgomery folks out to listen to Sunday School in that freezing weather; but he did it.

The morning of the 16th we preached at Huntsville. Just before the sermon Dr. Thomason and some of his workers in that most excellent of Sunday Schools gathered with the Field Secretary in the pastor's study.

The night of the 16th found us at Trinity quite as near the North Pole as at Montgomery. Dr. Shettles, the presiding elder, crossed our trail at this point; and we had Sunday School Institute and quarterly meeting all together.

At Grapeland the weather, which had been bad all along, turned right around and got worse. Rain added to freezing temperature and increasing gripe made attendance practically impossible; but we secured one Teacher Training student and departed feeling repaid for the disappointment by our association with that unmitigated bundle of personality and good fellowship, Ben Ansley.

EULA P. TURNER, Editor

917 N. Marsalis Ave., Station A, Dallas, Texas.

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

Topic for February 27, "Exterminate the Saloon. Why? How?" Hab. 2: 1-4.

Alternate topic for North Texas Conference, Ruby Kendrick Council Jubilee Sunday. Ps. 2:8; Ps. 86:9-10; Mark 16:15.

EVANGELISTIC CAMPAIGN.

The most important matter to be considered by the Epworth Leagues of Texas, New Mexico and Oklahoma at the present time is the matter of the Evangelistic Campaign. This is a matter of spiritual life and death.

"Watchman, what of the night?" Many of those who are on the watch-towers of our beloved Church tell us that the League is not measuring up in the fullest extent to the opportunities set before it.

Turkey, Texas, is organizing a League with a charter membership of twenty.

TO NORTH TEXAS CONFERENCE EPWORTH LEAGUE SUPERINTENDENTS.

Sunday, February 27, Ruby Kendrick Council Jubilee Sunday. The Ruby Kendrick Council is enjoying an era of prosperity. Its fondest plans are being made good by loyal Epworth Leaguers all over the conference.

The schedule for the balance of the month was a case of readjustments. It is hard to have all things fit all the time. One brother had to ask for a postponement of his date, so we ran by Jacksonville and arranged with Rev. P. T. Ramsey, the pastor, for a week's campaign in the rural territory around Jacksonville, using local workers.

The month's field work ended at Garrison at the meeting of the Timpson District Conference. Two Teacher Training pupils were secured. The presiding elder and pastors arranged for a District Sunday School Conference to meet at Diboll in May.

The constitution and officers were adopted and elected at Timpson last October, and copies of same have already gone in to the editor of this Advocate. The Timpson District is coming well to the front in Sunday School work. Plans are afoot up there for a series of rural Sunday School Institutes in which the pastors assist each other.

EPWORTH LEAGUE DEPARTMENT

ary Drill. Use such verses as Ps. 2:8; Ps. 86; 9:10; Mark 16:15, and others). Ruby Kendrick Council News. (Leaflet may be secured from the District Commissioner giving news of the building of the Kendrick Memorial Church by the Juniors, the Africa Special, etc.)

Memory Work led by the Missionary Superintendent. (Prepare a lot of round table questions about the Council Specials, etc. A list may be secured from the District Commissioner.)

Our Pledge. Have the League Treasurer tell the amount your Chapter has pledged; for what purpose; how much has been paid, and raise the amount now due.

Of course, appropriate hymns should be selected.

This can be made a very profitable and inspiring service. We are counting on the North Texas Missionary Superintendents. Your District Commissioner will help you, if you will but ask.

Every Epworth Leaguer can have a part in this service. "You can do this if you will. You must if you can. This is not our must, but the Master's." "He that knoweth to do good and doeth it not, to him it is sin."

"To know, to pray, to give, to go." MARY ELIZABETH CAPERS, President Ruby Kendrick Council of Missions.

MISS NORWOOD WYNN WRITES LETTER.

Miss Mary Hay Ferguson, Treasurer of Ruby Kendrick Council of Missions, recently received the following very interesting letter from Miss Wynn. She is a Council Special and at this time is colporteur and missionary of Texas Mexican Mission with headquarters at San Antonio.

Hill's Business Colleges

You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 80, and Disability Certificates. Benefits payable at death, old age, or disability.

of you dear Leaguers who are doing so much for the Master."

The Letter. Y. W. Co-operative Home, Houston, Texas, Jan. 20, 1916.

Dear Miss Ferguson: Here is check for \$7 from Miss Richardson. Did I write and thank you for the ten dollars you sent me? I fully intended doing so, but it came about Christmas time and I do not remember if I wrote you.

A few weeks before Christmas I received a letter from one of the girls in Guadalajara. She has taught the day school ever since the trouble began and the missionaries had to leave. She wrote me that they were preparing a Christmas program and would I send them something to help. I collected some money from friends in the place where we were holding a meeting. I sent her \$12.50, part of it to be used for the tree and part of it for one of the faithful girls there who has had to suffer a great deal. The \$12.50 was turned into \$208.15 Mexican money and they were able to do a lot of good with it.

O how I wish the war would cease! I am so pleasantly situated here. There are three deaconesses in the Co-operative Home, and I find them congenial company. When the weather permits I am able to do a great deal of visiting, cottage prayer meeting work, etc. I have organized the women into a Missionary Society and the girls into a little club.

I do not come in contact with the Leaguers very much here, but I know they are not active like the North Texas Conference Epworth Leaguers, and I am sure it is because you all have your missionary activity and unabated zeal and enthusiasm.

Lovingly, NORWOOD E. WYNN.

You say it is not worth while to save the little you can? Try it and see. The reflex is the power that makes the man.

ADLER'S PLAN SAVES HALF CHURCH ORGANS. Before you decide on an organ for Church, Sunday School or Young People's Society, you should get my big FREE ORGAN BOOK and a list of my direct-from-factory selling plan. I will save you big money.

Pipe Estey Organs. More than two millions of dollars' worth of them are in constant use in the churches of this country. Send for references of satisfied purchasers. ESTEY ORGAN COMPANY Brattleboro Vermont. Almost 400,000 Estey Reed Organs have been sold since 1846. Estey is the standard musical instrument for small churches, chapels, schools and missions.

CHURCH SUPPLIES CHURCH BELLS SCHOOL. Ask for Catalogue and Special Donations. Plan No. 31. Established 1870. THE C. S. BELL CO., Elmhurst, Ill.

EDUCATIONAL Metropolitan BUSINESS COLLEGE. The highest standard commercial school in Texas—the most reputable and reliable. Metropolitan graduates get the best positions. Write for catalogue.

Hill's Business Colleges. You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools.

Methodist Benevolent Association. A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 80, and Disability Certificates. Benefits payable at death, old age, or disability.



**PASSING DAY**

**THE WAR.**

The hardest fighting recently has been over in the extreme Eastern part of Turkey. The Russians have pushed into the country and hope later on to form a junction with the British approaching from the south. If this can be done the proposed advance of the Turks and Germans into the regions about India may be checked.

There has been considerable fighting in Northern France, but the trenches there are so numerous that a drive is almost impossible.

The new submarine policy of Germany and Austria is what is attracting attention. A week or two will demonstrate what the Allies are to combat.

The National Democratic League Clubs have announced that bills will be introduced in Congress and in all State Legislatures making April 13 Thomas Jefferson's birthday, a holiday.

A full-grown American eagle several feet high was on exhibition at the White House last week, and attracted considerable attention from visitors. It was the gift of Judge C. F. Patrick, of Colorado, to President Wilson.

The skins of thirty frogs—330 inches in all—were recently grafted upon a Des Moines, Iowa, lady. Burns covered nearly half her body. No one volunteered to donate tissue, so the surgeons seized upon a shipment of frogs to the town.

The Senate has by a vote of 55 to 18 ratified the long-pending and persistently opposed Nicaraguan treaty, whereby the United States would acquire a ninety-nine-year option on the Nicaraguan canal route and a naval base in the Gulf of Fonseca for \$3,000,000.

Alaska's trade with the outside world increased \$12,000,000 last year, according to figures made public recently by the Department of Commerce. The balance of trade in the Territory's favor was \$27,000,000. Exports were valued at \$55,000,000 and imports at \$28,000,000.

One man was killed outright and another was reported missing as the result of a compressed air blow-out in a subway under construction 100 feet below the surface of the East River at New York. The explosion imperiled the lives of thirty-five other men working in the tube.

The battleship Oregon, "bull dog of the Navy," went on the retired list last week when she was turned over without formality to the Naval Militia of California at the Mare Island Navy Yard. She gained fame by a cruise around Cape Horn, which ended in the battle of Santiago, July 3, 1898.

As an indication of the demand for vessels, the Naval Collier Justin, which was purchased just before the Spanish war by the Government for \$145,000, was sold last week to New York parties for \$291,107. The ship had been appraised by the Navy Board of Survey at \$75,000. The Justin is at San Francisco.

Repeal of the free sugar clause of the Underwood tariff law was approved as a party measure by the House Democratic caucus. The vote was 84 to 20. As the law now stands, sugar would go on the free list May 1 with a consequent estimated revenue loss at the rate of \$10,000,000 annually. The repeal, which is expected to pass both houses before May 1, is provided for in a bill prepared by Majority Leader Kitchin.

J. J. O'Connor, Director of the Red Cross at Chicago, gives out information that the \$100,000 relief fund which was given to the Red Cross to distribute among children of the Eastland disaster has been so disposed of that all dependent minors will be cared for until they reach the age of sixteen years. The Eastland, an excursion steamer, it will be recalled capsized at the wharf in the Chicago River last summer and over a thousand lives were lost.

Defective eyesight frequently is the cause of criminal tendencies or moral delinquencies, in the opinion of Judge William H. Wadhams, of New York. "Bad eyes make bad men," said Judge Wadhams in an address to the Society of Medical Jurisprudence. "The man who can not see straight cannot think straight and cannot act

correctly. When the nervous functions become disarranged the morals also are affected. A very large percentage of the men who appear before me for sentence are suffering from defective eyesight and I attribute their moral delinquencies largely to this cause."

A pension bill for those who served in Indian wars, adopted by the House last week, includes a provision that Texas volunteers and members of the Texas Ranger force who served in defense of the frontier of that State from 1853 to 1861 and from 1866 to 1876, or their surviving widows, shall be included for \$20 and \$8 per month, respectively. The provision was offered by Mr. Murray, of Oklahoma to a bill introduced by Representative Stephens, of Texas.

At midnight last Monday, when the stroke of 12 proclaimed the anniversary of George Washington's birthday, a wireless message similar to Paul Revere's warning was flashed out of a wireless station in Chicago and relayed to the large cities of every State in the Union. The message was for amateur wireless operators only—nearly 200,000 of them—scattered over the United States. At every village and hamlet where an amateur operator holds forth the message is supposed to have been copied.

An elm tree that was a sapling when Columbus discovered America and which for more than 720 years has stood near the site of historic Fort Ticonderoga, has just been cut down by a prominent lumberman of Northern New York. Expert lumbermen estimate that 5000 board feet of lumber will be got out of the tree. The trunk of the tree measures sixty-eight feet to the limbs and is sixty inches in circumference at the base. The top measures twenty-seven inches. The tree was sound and without a blemish on its surface. Its age is indicated by the rings.

"I really believe the Republic in danger, as surely as in 1861," said Dr. Thomas H. MacBride, President of Iowa University, addressing the Minnesota Federation of Women's Clubs at St. Paul, Minn. "Our children, rich and poor alike," he continued "tango the hours of the night away and spend the following afternoon at cards, as if to 'bridge' over the sad vacancy from one dancing season to the next. A more absolutely wasteful sacrifice of human life I cannot imagine. We have, for our children, glorified the so-called practical until we measure all success in terms of luxury, of physical comfort—after all, impossible to thousands—and have forgotten that a successful republic is an intellectual achievement, and that, in the great game, even though a leading part may be denied us, yet are we, every one of us, playing for our lives."

Efforts of the employees of two telephone companies in Canyon, Ill., to force a rat with a string tied to its tail through a conduit 434 feet long as a preliminary to establishing connection between the two companies were successful after a week of hard mental and physical labor. The connection is being made in compliance with an order from the Public Utilities Commission. A few days ago a rat with a silk fish line attached to its tail was started through the small passage. A ferret sent in to force the rat through to the other end was too ambitious and caught the rat. Then followed a series of similar races, in which all of the rats prepared by a newspaper advertisement were sent into the conduit, but the workers were always unable to properly judge a distance handicap for the ferret. One of the bystanders suggested tying a bell on the string near the rat. This was done and the animal dragged the fish line and the bell through the passage. As a reward the rat was allowed to escape.

**OUR CHURCH NEWS**

Bishop Eugene R. Hendrix will deliver the Avera Bible lectures at Trinity College on April 9-11. His general subject will be "Some Things Alone Taught by Christianity."

The Sunday Schools of the Alabama Conference propose to raise a fund for the building of a Sunday School hall at Auburn, Alabama as a memorial to the late Dr. H. M. Hamill. Dr. Hamill spent most of his boyhood and early young manhood in Auburn and vicinity and was an alumnus of the Auburn school. Sunday, March 12 is Hamill Memorial Day for the Sunday Schools of the Alabama Conference.

At the recent meeting of the Sunday School Council of Evangelical

Denominations Dr. E. B. Chappell, our Sunday School Editor, was elected a member of the International Sunday School Lesson Committee, representing the Council. Dr. Chappell is Chairman of the Editorial Section of the Council. Mr. D. M. Smith, Senior Publishing Agent, was re-elected Treasurer of the Council at the recent meeting.

Our Missionary Secretaries received last week a cablegram bringing the news that Miss Margaret Cook had been compelled, on account of ill health, to give up her work in the Hiroshima School, Japan, and that she was en route home. She will reach San Francisco this week. Miss Cook, who is one of our most efficient workers in Japan, is the sister of Dr. Ed F. Cook, Foreign Secretary of our Board of Missions.

During the past year our conferences received as traveling preachers from other Churches twenty-nine. Nine of these were from the Methodist Episcopal Church; eight from the Missionary Baptist Church; six from the Methodist Protestant Church; two from the Freewill Baptist Church; one each from the Presbyterian, Congregationalist, Nazarene and Wesleyan Methodist Churches. These figures do not take into account a larger number as local preachers from other Churches.

The Southern Methodist Handbook, issued several weeks ago, gave the total number of members of our Church at the close of 1915 as 2,102,965. A final revision of the figures gives the total as 2,102,281 and the net increase for the year 66,634. These figures include local preachers, but not traveling preachers, including traveling preachers, numbering 7459, the total is 2,109,624. The Handbook figures do not include members in the territory of the Japan Mission, where there is now a Japan Methodist Church, but include all other foreign missions. The number of supplies, including only the home conferences, is 667, and the total number of local preachers 5270.

The Christian Advocate (Nashville) says: "One of the discouraging features of the 1915 statistics of our Church is the number of subscribers to the Church paper—13,479 for the general organ and 118,417 for all of the conference organs. These figures are not complete, this being one of the new questions that all of the pastors have not yet come to include in their reports; but looking through the Annual Conference Journals, we find comparatively few blanks in the columns intended for these two items. These figures do not represent total circulations, but are supposed to represent the number of subscribers in the membership of our Church. Our Church papers are going into fewer than 150,000 Southern Methodist homes; are within reach of 600,000 members of the Methodist Episcopal Church, South. What of the 1,500,000 who, so far as a Church paper is concerned, are out of touch with the great movements of our Methodism? Can we expect this great body of our membership to give as they ought of service and of money if they know not what movements Methodism is enterprising?"

**THE INSPIRATIONAL MEETING AT DURANT.**

(Continued from page 5.)

One Campaign." H. P. Clarke occupied the 11 o'clock hour, after which Brother Pickens led in a great consecration service.

In the afternoon, W. W. Armstrong led the discussion, "The Sunday School an Evangelistic Force." He showed his acquaintance with the work, and answered many questions, looking to the bringing up of the Sunday School to the standard.

In the evening, R. T. Blackburn preached the closing sermon of the meeting on "The Touch of God." It was a fitting close.

The meeting, in its entirety, was a real inspiration, and there is no doubt that our leaders were led of God in calling us to an "upper room" for a season, where Pentecostal power might be received.

The visitors from other districts were J. W. Rogers, Vinita; J. M. Cantrell, Sapulpa; L. S. Barton, Tulsa. H. P. CLARKE, Reporter.

**EAST OKLAHOMA CONFERENCE PASTORS PLEASE TAKE NOTICE.**

At a meeting of Evangelistic Committee for the East Oklahoma Conference held at Durant, Okla., February 11, an aggressive evangelistic campaign was planned. The committee recommended that the East Oklahoma Conference join the Texas, New Mexico and West Oklahoma



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Conferences in a simultaneous evangelistic movement extending from the second Sunday in March to the fourth Sunday in April. This recommendation was adopted by an inspirational meeting held at Durant, Okla., February 11, 12, 13, composed of Hugo, Madill, McAlester and Shawnee Districts, and the committee feels sure that the three districts in the north part of the conference will concur in the action of the districts in the southern part of the conference.

The Evangelistic Committee wants to be of as much service to the brethren as possible, but to be of service to you we must have your prayers and co-operation. We have a great conference, embracing a great country, but within the territory of our conference we have thousands of people who are as sheep without a shepherd. The brethren cut upon the firing-line, in the rural districts, have more than they can do. They cannot cover the field. There are hundreds of communities in East Oklahoma unreached by any creditable type of Christianity. We ask you, brethren, to help us reach as many of these neglected people as possible.

The committee has sent out letters to the pastors, asking them to assist pastors in one or more revival meetings, and to hold one or more meetings in unoccupied territory, under the direction of their presiding elder and the Evangelistic Committee. With the proper co-operation this movement should result in one hundred pastors being aided in meetings by their brethren, one hundred meetings being held in unoccupied territory, ten thousand converts, one hundred new Churches organized and at least twenty-five new pastoral charges organized. Brethren, why not do this for the glory of God?

Many of our pastors have already responded, offering a part of their time to the committee to be used in rural evangelistic work, and I am sure that many more of the brethren will be heard from in a few days.

Brethren, make your wants known to us. If you can and will give a part of your time to this work let us know as early as possible. If you want some one to help you in your revival, please let us know, and we will send you the names of two or more brethren for you to select from. W. V. TEER, Sec.

**MARRIED.**

SMITH-McAFEE.—At the home of the bride's parents, Mr. and Mrs. H. E. McAfee, at Emmett, Texas, Tuesday, December 28, 1915, Mr. Russell V. Smith and Miss Clemmie McAfee, Rev. M. L. Latham officiating.

MANFORD-PATTERSON.—At the home of the bride's parents, Mr. and Mrs. J. D. Patterson, Smiley, Texas, Mr. T. D. Manford and Miss Estella Patterson, Rev. H. Bascom Owens officiating, February 6, 1916.

ROGERS-MILLER.—At the home of the bride's mother, in McCaulley, Texas, December 26, 1915, Mr. Walter Rogers and Miss Ruth Miller, Rev. F. T. Johnson officiating.

JAYROE-YARBROUGH.—At the parsonage, in McCaulley, Texas, February 6, 1916, Mr. Walter Jayroe and Miss Vera Yarbrough, Rev. F. T. Johnson officiating.

HARRIS-SLATTON.—At the home of the bride's parents, three miles of Hamlin, February 10, 1916, Mr. William Harris, of Sylvestor, and Miss Florence Slatton, Rev. F. T. Johnson officiating.

MULLINIX-GARRETT.—At the parsonage at Maysfield, January 1, 1916, Mr. Walter Mullinix, of Maysfield,

and Miss Maud Garrett, Rev. E. A. Sample officiating.

PURGERSON-TYLER.—At the home of the bride's parents, near Van Slack, December 26, 1915, Mr. Ralph Purgeron and Miss Fannie Tyler, Rev. M. A. Stout officiating.

REEVES-OWENS.—At the county courthouse, Gainesville, Texas, January 25, 1916, Mr. Monroe Reeves and Miss Mary Owens, Rev. M. A. Stout officiating.

AUTREY-BARCLAY.—In the parlors of the Cliff Hotel, Glen Rose, Texas, Monday evening, February 14, 1916, at 7:30 o'clock, Mr. R. L. Autrey and Miss Lucy Jewell Barclay, Rev. F. L. Meadow officiating.

There are in the Bible, which consists of the Old and New Testaments, 3,586,473 letters, 775,693 words 31,378 verses, 1'89 chapters, and 66 books.

The silent sufferings of the mind, as it undertakes to unravel the tangled thread of life and affection, are unwordable. It has no spoken language. It tells its story in the sunken eye, the shattered nerve, the silvery hair, the furrowed brow. It's a sad story that needs no tongue—its eloquence is in the very hush that attends it. Watch the throng that's passing now—you'll catch the message. Suffering hearts speak in whispers. They evade the nameless fiend who would increase the torture by their idle gossip.—Selected.

**PILES CURED AT HOME BY NEW ABSORPTION METHOD**

If you suffer from bleeding, itching, mild or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Letters report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Dr. C. C. Summers, Box 197, South Road, Ind.

**KIDDER'S PASTILLES** For 50 yrs. standard relief for Asthma, Allergies, Hayfever, etc. STOWELL & CO., Mfrs., Charlestown, Mass.



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Is cheap in price only. Those who have used higher priced sewing machine say it is the equal of many sold for \$75.00. Our arrangement with the factory to ship direct to you cuts out the middle man's profit, and you are benefited thereby. The Advocate Machine is a NEW MODEL, DROPHEAD, AUTOMATIC LIFT and is sold on a guarantee of the factory, as well as our own. We prepay the freight from factory to your station. Remit the price, \$25.00, which includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB CO., Dallas, Texas.



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tt, Rev. E. A.

R. — At the parents, near 26, 1915, Mr. Miss Fannie t officiating.

At the county Texas, Janu-ro Reeves and v. M. A. Stout

—In the par-Glen Rose, Tex-February 14, r. R. L. Autrey | Barclay, Rev. g.

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FREE ASTHMA COUPON FRONTIER ASTHMA CO., Room 794-M, Niagara and Hudson Sts., Buffalo, N. Y.

OUR ORPHANAGE.

Rev. R. A. Burroughs, Waco, Texas: Inclosed find \$10.40 for the Orphanage. This money was sent me to help us build our church at Echo.

NOTICE.

The Committee on Evangelism of the Texas Conference is called to meet Tuesday night, February 29, after Bishop Lamborn's address.

MID-YEAR MEETING.

The mid-year meeting of the Board of Missions, for the Northwest Texas Conference, will convene in Stamford, Texas, at 9 a. m., March 8, 1916, and remain in session only one day.

TO THE PASTORS OF THE TEXAS CONFERENCE.

The addresses of Sunday School superintendents turned over to the chairman of the Sunday School board by the presiding elders at the last conference were lost in the changes in the officers of this board.

"Information Refused."

This is the final notice. Please let us have the addresses of your superintendents by next mail, brethren, that we may send a complete list from our conference.

WALTER G. HARBIN, S. S. Field Sec. Tex. Annual Conf.

A CORRECTION—BIG SPRING DISTRICT.

Our District Conference will be held at Stanton, April 28, 29, and over Sunday, instead of the 21st and 22nd, as announced.

Rev. S. B. Cox will preach the opening sermon Thursday evening, April 27. Committees on Examination: License to Preach: T. C. Willett, C. H. Ledger, J. W. Cole.

DISTRICT CONFERENCES.

- Georgetown District—Second Round. (Revised) Florence, at Florence, Feb. 26, 27. Troy and Pendleton, at Pendleton, March 4, 5.

SAN ANTONIO DISTRICT CONFERENCE.

The time of the San Antonio District conference is changed from April 25 to May 2.

TULSA DISTRICT CONFERENCE.

District Conference for the Tulsa District, East Oklahoma Conference, will be held at Beggs, Oklahoma, May 4.

LAMPASAS DISTRICT CONFERENCE.

The Lampasas District Conference will be held at Lampasas April 12-14, opening sermon Tuesday, April 11, at 7:30 p. m., by Rev. J. G. Forrester.

ALBUQUERQUE DISTRICT CONFERENCE.

The Albuquerque District Conference will be held at San Jon, New Mexico, May 10-14. Further announcement will be made later.

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference will convene at Conanche, 3 p. m., April 27, and continue over Sunday.

Brownwood District—Second Round.

- Blauvelt, March 4, 5. Santa Anna Sta., March 12, 13. Talpa, at Voss, March 18, 19.

Cisco District—Second Round.

- Ranger, at R., March 4, 5. Eastland, March 5, 6.

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- (Revised) Florence, at Florence, Feb. 26, 27. Troy and Pendleton, at Pendleton, March 4, 5.

Dublin District—Second Round.

- Dublin, March 5, O. C., 7:30 p. m., March 6. Gustine, at Energy, March 11, 12.

Cleburne District—Second Round.

- Godley and Cresson, at Bono, March 4, 5. Venus, Preaching, March 12.

Sherman District—Second Round.

- Sadler and Gordonville, at Sadler, March 11, 12.

Gatesville District—Second Round.

- Moody, March 4, 5. McGregor, March 5, 6.

Brenham District—Second Round.

- Tanglewood Mis., at Salty, March 4, 5. Blundale, at Blundale, March 5, 6.

Timpson District—Second Round.

- Appleby Mis., at Prairie Grove, Saturday and Sunday, Feb. 26, 27.

Pittsburg District—Second Round.

- Dolly Springs, at Oak Grove, March 4, 5. New Boston and DeKalb, March 5, 6.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. For sale a TWO CENTS A WORD. No advertisement is taken for less than 50 cents.

AGENTS WANTED.

GARTSIDE IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copy-right registered in the U. S. Patent Office)

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CABBAGE PLANTS.

BEST Frostproof Cabbage Plants, by mail, 100, 200, 300, \$1.25; 1000, \$2.00. By express, 200, 350, 1000, \$1.00; 2000, \$4.50. RELIABLE PLANT CO., Longview, Texas.

DRIED APPLES.

DRIED APPLES—Not bleached. Made from select, ripe apples. 100 pounds, \$7.25. Peaches, \$6.00. Apples, 25 cents. BERN CARLOCK, whiteoak, Ark.

EVANGELISTS.

D. V. YOKK, Evangelist, Eldorado, Okla.

EVANGELISTIC SINGER.

SIDNEY K. BRITZ, baritone, open for engagements after May 20, 1916. Address P. O. Box 462, Denton, Texas.

Waxahachie District—Second Round.

- Waxahachie Cir., March 5, 6, at Dixon's Chapel.

Houston District—Second Round.

- Houston, First Church, March 6. St. Paul's, March 7.

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FREEZE-PROOF CABBAGE PLANTS

GENUINE Freeze-Proof Cabbage Plants, sure headers, month earlier, field-grown, early and late varieties. Prices: By parcel post, 35c hundred, 500 90c, 1,000 \$1.25; by express collect, 500 65c, 1,000 \$1.25, over 3,000 \$1 thousand. No better plants grown. No better plants grown. No better plants grown. BLACKBURN PLANTS CO., Mount Pleasant, Texas.

FOR SALE

200 acres land at Georgetown. Small farm, pasture and first-class improvements. THOS. DECKROW, P. O. Box, 183 Georgetown, Texas.

MISCELLANEOUS.

WANTED—Men and women to qualify for government positions. Several thousand appointments to be made next few months. Full information about openings, how to prepare, etc., free. Write immediately for booklet C. G-920. EARL HOPKINS, Washington, D. C.

HELP WANTED by U. S. Government.

375.00 month. Vacations. Steady work. Common education sufficient. Pull unnecessary. Write immediately for free list of positions now obtainable. PSYCHOLIN INSTITUTE, Department G174, Rochester, N. Y.

PILES.

Why suffer from Piles? Get rid of them quickly in the drugless way. Inexpensive, painless home treatment. Free from drugs and foolishness. Prepaid for 50c. Address: J. A. MUSTAKIA, 616 21st Street, Galveston, Texas.

SEEDS.

McGEE TOMATO—1,200 bushels per acre. Please send your address for the proof of this great fact. M. C. McGEE, San Marcos, Texas.

TOMATO PLANTS.

I HAVE an unlimited supply of the Acme tomato plants ready for the market at the following prices postpaid to you: 1000 for \$1.50; 200 for \$1.00. J. E. BUTRILL, Willis, Texas.

Plainview District—Second Round.

- Plainview Sta., Feb. 23, 7:30 p. m.

Waxahachie District—Second Round.

- Waxahachie Cir., March 5, 6, at Dixon's Chapel.

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

THE GREATNESS OF HIS LOVE.

By L. A. Linder.

There's things too small and things too grand For human minds to understand, But God, our Maker, knows it all; He sees men's cares and sparrows' fall, His eyes of love all space behold, And atoms' parts to Him unfold.

Life's problems and perplexities May drift me out on troubled seas; Come stress and strife and trouble sore

And wind and wave about me roar; I hear a voice when storms grow wild, It says: "Trust Me, thou art My child."

OAK LAWN CHURCH, DALLAS.

In the Advocate of January 20 are found the floor plans of our new church. With them before you, and by following the description herewith given, you can get an accurate idea of the interior arrangements of the building.

The architecture is Gothic, giving the cateneural effects in outline. The materials are dark brick trimmed with terra cotta and slate roof. It consists of a sub-basement, basement, main floors, balconies. The sub-basement consists of two rooms of reinforced concrete. These are occupied by the steam heating plant and the vacuum cleaner. The entire building can also be heated by gas in every room. The basement, some hundred and twenty feet long, is divided near the middle by a spacious hallway. On one side is the social and entertainment department. This consists of an assembly room that seats five hundred, a kitchen with every convenience of large cabinets, etc., and a cloak room. The assembly room is divided into four separate sections by folding doors, thus providing Bible class rooms, each seating one hundred. These doors are made to disappear, making a banquet room large enough for many hundred people. This room is equipped with attachment for moving picture machine, which has already been tried with good success. This is the main lecture room for semi-religious occasions. The neighborhood ward school held its last commencement exercises in this room.

On the opposite side of this hall is the Beginners and Primary Department of the Sunday School. Here is an assembly room to seat one hundred, surrounded with various class rooms and a mothers' room. At either end of the hallway is a spacious toilet room.

Directly above the primary department, on the second and third floors, is situated the main part of the school. The second floor consists of assembly and class rooms for the Intermediate Department. The class rooms are cut off into private rooms by a series of folding doors. When these are opened they disappear, and the entire floor space is in the assembly room. The third and balcony floor takes care of the seniors, parlors, pastor's study and church office. At either end of this floor is a toilet room and lavatories. The decorations in this part of the building are most pleasing to the eye. The ceilings cream, walls light tan, and all woodwork white enamel, and beautiful stain glass windows. There are four entrances to this part of the building, two into the basement, and two into the second floor; then two stairways on the inside connecting all floors.

A solid wall separates the Sunday School Department from the main auditorium. The pulpit, choir and organ loft are located against this wall. There is a narrow passage way by this wall made by the back wall of the choir loft. Situated directly above the choir is the organ. The console of the organ is detached and placed in the front side of the choir loft. Attached to the front of the choir is the pulpit rostrum. The auditorium consists of the main floor, the foyer, and three balconies, a narrow one on either side and a large one at the rear. The auditorium will seat one thousand. The balconies are reached by four stairways. The foyer is large and convenient. At one end under a stairway is a toilet, and at the other is a stairway leading to the entertainment room below. From the foyer two of the stairways lead to the balconies. All the wood work in the auditorium is birch stained to a rich dark mahogany. The pews match this. The wainscot is dark gray, the walls in a lighter gray, ceilings in old ivory, and the large beams in the ceiling pure white. The floor is covered with a solid dark green carpet. The main entrance to the auditorium is at the front end of the building. The steps leading to the three double doors at the front are twenty-four feet wide.

The windows in the auditorium are three immense memorials each covering nearly all of the side of that

part of the building where window space is desired. They are some twenty-five feet high; an enormous gothic arch at the top, dividing into five separate window sections at the bottom. On the south side of the building the figure in the arch is the Announcement of the Birth of Christ to the shepherds. Under this in the five sections the story of the Parable of the Sower is worked out. In the one small window in that side of the house is Jesus Knocking at the Door, with one of the same size on the opposite side of the house—Jesus the Good Shepherd. Over the front door is another immense memorial that takes in the entire end of the building. This depicts the garden scene of Christ praying by the rock in the Thy Will be Done scene by Hoffman. On the north side of the building is the other large window. This is the Resurrection scene, the empty tomb. In the five divisions below are worked out five scenes in the life of Jesus, applying Christianity, Jesus Blessing Little Children, Jesus and the Rich Young Ruler, Jesus and the Woman at the Well, Jesus Lifting Peter from Sinking in the Sea, Jesus in the Home at Bethany. The light through these beautiful windows harmonizes most perfectly with all the other decorations of the room.

The building is located at the crossing of two of our popular city drive-ways, Oak Lawn Avenue and Cedar Springs Road. The building and lot represent an investment of one hundred thousand dollars. During the last two years while the building has been in the process of being finished, the attendance at Sunday School has been trebled, and the membership of the Church has doubled itself in numbers. All other parts of the work have increased in like proportion. No more heroic, efficient and faithful people can be found.

CLAUDE M. SIMPSON, P. C.

Hebron, one of the oldest cities in Palestine, has always been famous for its goatskin water bottles. There are large tanneries in Hebron, where hundreds of goatskin bottles are turned out every year. When the skins have been tanned and treated, they are inflated with air or water, so that the purchaser can see for himself that the goatskin is water-tight. Egypt and the Sudan import hundreds of skin bottles each year. They are either used as bottles or are inflated and attached to a light wooden raft frame.—Forward.

LOSS OF APPETITE.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and every body says there's nothing else so good as Hood's.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

RAMBO—Mrs. R. A. Rambo, wife of J. L. Rambo, was born in Monroe County, Ohio, March 16, 1856. At about twenty-five years of age she moved with her husband to Arkansas where they lived twenty-four years and then came to Jones County, Texas, eleven years ago. She reared a large family of children and grandchildren who "will rise up and call her blessed." She joined the Methodist Church when just a girl and lived a consistent member till the day she quit the walks of men, November 3, 1915. She had poor health for some time, and realized that her time was short, but was thoroughly resigned and talked very sweetly about it to her pastor. The end came while we were away at conference and she was laid to rest in the Nienda Cemetery to await the resurrection morning, Rev. S. C. Vaughan, of Hamlin, conducting the funeral service. She leaves a devoted husband, a brother and sister, two daughters, a goodly number of grandchildren and a host of friends. Hearts are lonely here without her, but she outstripped us in the race. Let's thank God for her life and press forward with greater zeal for just a few more days and we will join her on the other shore. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Her pastor, F. T. JOHNSON, McCaulley, Texas.

GOODMAN.—Mrs. Martha Ann Goodman was born February 13, 1851, in Knoxby County, Mississippi. On March 4, 1874, she was married to B. L. Goodman who preceded her to the better world. She was converted at old Mt. Zion Church, formerly known as the White Church in Navarro County, Texas, some thirty years ago. At the time of her death, January 17, 1916, she was a member of our Brushy Prairie Church of the Emmett Charge. She was a consistent Christian, loyal Church member and loved her neighbors. Two sons and three daughters, all grown and married, and a large circle of relatives and friends are left to mourn their loss. Wednesday, January 19, amid a large concourse of friends and loved ones, we laid her body to rest in Dresden Cemetery. In the death of Sister Goodman the community has lost a faithful friend, the children a good mother and the Church a true member. Her pastor, M. L. LATHAN.

WHEAT—On January 19, 1916, there fell asleep in the city of Beaumont one of its oldest and most highly regarded citizens, Mrs. Virginia Wheat. For a number of years she had been a practical invalid and suffered much in her last days from a fall which caused her death; but her faith sustained her richly through it all and she was not only ready, but wanted to go. "I have a better home than this old world," she said triumphantly to me just a day or two before her death. Sister Wheat would have been seventy-nine years of age on the first of May this year, and had been a member of the Church since early girlhood. She was for thirty-six years a reader of the Advocate and prized it highly. In labors abundant and unselfish during her lifetime she rests now in a reward abundant which shall have no end. GLENN FLINN, Beaumont, Texas.

CURTIS—Clara Maydell, daughter of L. L. and Duma Curtis, was born December 9, 1909, and the Lord took her to himself November 28, 1915. She was a bright and beautiful child and we wonder sometimes why the buds are not spared until maturity, and then we are reminded that we go into our garden and pluck the beautiful tender buds that are just opening, and why should we think strange when God does the same in his garden? "Of such is the kingdom of heaven." Maydell lived on the earth long enough to win the hearts of those who knew her, then went to live with Jesus. Now the beautiful hands are beckoning father and mother and sister to come or where she is. We bespeak for the bereaved ones all the consolation of our holy religion. It is lonely here without her but "thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Let us follow on and "afterwhile" we shall find her again, where partings never come and then we shall understand. The Lord comfort the hearts of those who are left behind. F. T. JOHNSON, P. C. McCaulley, Texas.

OLIVER—Nicholas Oliver was born in Cornwall, England, October 8, 1852. He came to America in the spring of 1880. Married Miss Ellen Warne September, 1881, at Sherman, Texas. Located near Jacksboro, Texas, November, 1883, where he lived to the day of his death, December 19, 1915, being sixty-three years of age. Soon after locating he professed faith in Christ and united with the Methodist Episcopal Church, South, and lived a consistent member ever after. His neighbors he loved and sought to befriend them in any way he could. The high estimate of him was noticeable in the large number who attended his funeral and the many open remarks made. He was tender and kind to his wife and children, yet was firm and possessed deep convictions of character. The high ideals he held out for his children were realized when his son, William Oliver, our Methodist pastor at Mt. Vernon, entered the ministry. Often he spoke of his deep interest in Christ's cause and his prayerful wish was that William would lead many souls to the true light. He was true to the Church, often giving more than his share in order that his preacher might have his salary in full. He was truly a preacher's friend. His preacher was God's man. He was one of my truest friends. In his going I am sad, yet I shall see him where there are no more sorrows. God called him home to be with him. He leaves three sons—John and Tom on the home place; Rev. William Oliver, of Mt. Vernon, Texas; Mrs. Laura Hague and Mrs. Eva Owens, of Jacksboro, Texas, and his faithful wife. Our prayers are for them. He was laid to rest in the Wesley Chapel Cemetery to await God's general resurrection. A former pastor, L. D. SHAWVER, Denison, Texas.

MERRELL—On December 15, 1915, the death angel visited the home of Mr. and Mrs. W. A. Merrell and summoned their little daughter to her home in heaven. The shroud of sadness envelops the home which was made glad and bright by the six short years of her stay, but surely God knows best and doeth all things well. Little Bettie was loved by all who knew her. God loves her, too, and has a right to call the best, sweetest and most loved to himself. Jesus, who said, "Suffer them to come," is still saying it and still taking them to his bosom. Heaven seems nearer since little Bettie has gone there to live. So let us cheer up, for she is waiting beneath the tree of life for our entrance through the gates of heaven. Your pastor, T. L. SORRELS, Irene, Texas.

MARTIN—Mrs. Harriet Martin (nee Johnson) after suffering for a number of days with typhoid fever answered the call of her Master. She was born September 15, 1886; died December 30, 1915. She was converted and joined the Methodist Episcopal Church, South, when a child and lived a faithful life until death. Was married to Mr. Walter Martin December 8, 1907. To them were born four little girls. She leaves a husband, four girls, father and mother, brother and sister and a host of friends to mourn her death. May the God in whom she was taught to trust from infancy so direct them that when the call comes to them, they may answer the call with the same submissive spirit that characterized Sister Martin. When we all gather around the great white throne of God may this be an unbroken family, is the prayer of her pastor, H. C. HAND.

FRANZ—Weldon Franklin Franz, son of Mr. and Mrs. P. F. Franz, was born May 11, 1915, and died January 17, 1916, at Houston, Texas. The child's death was a great shock to the fond parents, who were making a great sacrifice for its future good. They were followed to the sanitarium by the prayers and sympathies of friends and relatives, and the sad news came as a great surprise and deeply touched the most sympathetic chords of our hearts. The deep mysteries of Providence are past human understanding, and yet we bow in humble submission, knowing that He doeth all things well. The God of all has said, "Of such is the kingdom of heaven." "We cannot bring the child back, but we will go to him." We would not bring him back again, and so we renew our vows, that whatever else we may miss in life we will make sure of heaven. The remains were laid to rest in the Palacios Cemetery, January 18, 1916, to await the resurrection at the last day, when, with all the redeemed, it shall be raised in the likeness of our Lord and Christ. B. A. MYERS, P. C.

GLASS—Mrs. Alberta Glass (nee Fairrier) was born in Butler (or Barbour) County, Alabama, April 19, 1858. She moved with her father to Texas in January, 1879, and settled at Old Wheatville, north of Naples. She never knew what it was to have a mother to look after her welfare, and to cool her fevered brow in time of sickness, since her mother died while she was quite small. She was married to J. W. Glass January 20, 1876. To this union there were born six children, three girls and three boys, all of whom survive her, except one boy. She departed this life January 9. Had she lived to the 29th, eleven days longer, she and her husband would have been married forty years. She was converted and joined the Methodist Church under D. F. Fuller in July or August of 1877, since which time she has been one of its most consistent and faithful members. When a girl she was modest and refined of nature and these traits followed her to the end. She loved modesty in others. I never was around a woman who was more attentive to her friends and loved ones. She loved home and few women knew better how and took a greater delight in making it a piece of real joy. She was always looking for the good in others, and there was no mother more jealous of the good name of her husband and children. She loved her Lord, and it was a great joy to her to attend the services at God's house. She hated to leave the husband and children, but was ready to go when the summons came. She left her parting blessings behind, and was heard saying just a little while before her departure, "Bless the Lord, O my soul; let all that is within me bless his holy name!" We miss her, but we know where to find her, and it won't be many years at best until we shall meet her again in that land where there are no good-byes. B. C. ANDERSON, Omaha, Texas.

CATARH IS CURABLE 1,000—SAY SO! I Will Gladly Tell You Now—FREE

HEALS DAY AND NIGHT

Don't let anybody tell you that Catarrh suffering is not curable. It can be cured—I know it—and I have proved it—and will prove it to YOU—FREE of cost—NOW. Never mind what you've tried, or how many times you have been disappointed. I tried and failed for years. Cured my own suffering—my friends—their friends. THOUSANDS have written words of praise for showing them how to rid themselves of Catarrh suffering—right in their own home—visiting or traveling. There may be ten thousand wrong ways, but there is ONE RIGHT WAY. I want you to know it—AT ONCE—FREE.



Your hacking, spitting, sneezing, nose blowing, heart-burn, head-noises, cold-deafness, neuralgia, electricity, massage, vibration surgery, things to smoke or burn and then inhale, plasters, masks, bandages; baths, injections, or anything of the kind.

IT STOPPED MY SUFFERING—AND MY FRIENDS

You don't have to use salve, pastes, greases, jellies, lotions, ointments, sprays, atomizers, nebulizers, electricity, massage, vibration surgery, things to smoke or burn and then inhale, plasters, masks, bandages; baths, injections, or anything of the kind. Now that I am so willing to show you how to stop your Catarrh suffering you certainly ought to write and let me and you. Nobody suffered more than I did. I was a social outcast—a miserable failure, and because I freed myself I want to free you. The truth is FREE. It is better by far than a gift of money to you. It means Health, Happiness, Freedom from Catarrh Suffering—that fearful demon of disease.

Just Risk One Penny

Surely, you will spend a penny for a postal to get this truth FREE. Just write and say, "Tell me how I can rid myself of Catarrh suffering. FREE." Address me RIGHT NOW: SAM KATZ, Suite U655, 2909 Indiana Ave. Chicago, Ill.

CARMACK—Mrs. Sarah Jane Carmack (nee Price) was born November 29, 1856, in Anderson County, Texas. Professed religion and joined the Methodist Church in her early girlhood days; was married to W. A. Carmack September 3, 1885. To this union were born eight children, five of whom and the husband survive. She was a consistent member of our Brushy Prairie Church at the time of her death, January 20, 1916. She was a good woman, a faithful wife, a loving mother and a tireless neighbor. May God's blessings rest upon the saddened home from which she was so suddenly and unexpectedly taken. Her pastor, M. L. LATHAN.

DEWEES—Geneva Dewees, the little seven-year-old daughter of Claud and Millie (foster mother) Dewees, was born in Denison, Texas, December 29, 1908; departed this life January 15, 1916. Her mother preceded her some three years ago, yet her foster mother was so kind and true to her that no real noticeable change could be made. The child was a kind, loving child, faithful at Sunday School and favorite of the children. God came and took her home to be with him. Christ said: Suffer the children to come unto me and forbid them not, for of such is the kingdom of God. Our prayers are for the suffering family. She was laid to rest in Fairview Cemetery. L. D. SHAWVER, P. C. Denison, Texas.

BENNETT—John Henry Bennett was called by the death angel January 12, 1916. He was born in Dair County, Kentucky, April 3, 1862; and was married to Miss Mary Jane Munday January 6, 1887; there were born to them six children, two boys and four girls. They moved to Hamilton County, Texas, in 1901 where he lived until death. Johnny Bennett professed religion in July, 1899, and lived a true Christian life, died as he lived, said he was going home to Jesus and talked of his heavenly home; tried to talk to family and friends, but his speech was so near gone, pointed up and looked with such a bright look and a sweet smile. He has only gone away to a world that is better and brighter than this—a world where vacant seats are never known in the family circle. Johnny Bennett leaves four living brothers and three sisters. All six of his children were with him in his last hours. We all miss him in Sunday School, Church and prayer meeting. He was a member of the Methodist Church. He was laid to rest in the Shive Cemetery; funeral services conducted by R. v. C. B. Diltz, his pastor. Weep not, loved ones, as those who have no hope. How sad to say farewell, yet how glorious the thought that we may meet again. MRS. C. O. HUFF.

RAH ABLE AY SO! Tell You

ND NIGHT that Catarrh can be cured...



I want you... sneezing, nose...

SUFFER-FRIENDS

e, pastes, greases, sprays, atomizers...

e Penny penny for a postal...

rah Jane Carborn November County, Texas...

between, the lighter of Claud (ther) Dewees...

Henry Bennett angel January in Dair County...

MILFORD.—Frances Rebecca Milford (nee Kay) was born April 27, 1850...



MOTHER DUKE, WIFE OF THE LATE GEO. T. DUKE, WHO DIED DECEMBER 27, 1915.

The immortal spirit of Mrs. Martha J. Duke has gone to another, a bright...

If to speak of the lamented dead were a possible pleasing thought, ours would be more than a lamented task...

Mother Duke was an ardent supporter of her Church for years. She was converted in childhood...

But when one dies who is good in greatness, and great in goodness, every heart is a living tomb...

Mother Duke was the mother of nine children all of whom survive her except one daughter...

Mrs. Martha J. Duke was born June 10, 1835, in Beech Grove, Coffee County, Tennessee...

GRANT.—Charles Lothrop Grant, son of Chaney Lothrop and Temperance (Page) Grant...

VANDERVER.—Little Lois, daughter of G. S. and Voda Vanderver, was born January 25, 1914...

"The righteous shall be in everlasting remembrance." The life hid with Christ in God, cannot be extinguished...

She was twice married. First, to Sam C. Henderson. To this union three children were born...

The second marriage was to Geo. T. Duke. To this union six children were born...

On the 12th of November she fell to the floor as she arose to answer the door call and sustained a serious fracture of the hip...

GILBERT.—John W. Gilbert was born in Athens, Tennessee, June 14, 1850; departed this life February 5, 1916...

WEATHERBY.—John Ellis Weatherby was born November 24, 1895, and died at San Angelo January 14, 1916...

MILTON F. HILL.

CROWLEY.—Mrs. Mary Ann Crowley (nee Baker) was born in Tarrant County, Texas, March 1, 1854...

Midland, Texas. J. M. PERRY

ANDERSON.—Mrs. Martha Elizabeth Anderson (nee McGrady) was born near Preston, in Webster County, Georgia...

D. F. FULLER. Wylie, Texas.

MERRIMAN.—Lillian Maude Merriman, daughter of Rev. J. B. and Mrs. A. L. Parr...

TEFFTELLER.—Mrs. Bettie Teff-teller (nee Sudderth) was born in Georgia, May 19, 1848; was married to J. G. London in 1865...

BARTON.—After a short illness, Mrs. O. L. Barton, wife of J. C. Barton, passed to her reward Wednesday evening, November 24, 1915...

F. T. JOHNSON. McCaulley, Texas.

"Better out than in"—that humor that you notice. To be sure it's out and all out...

At Glasgow, Scotland, is a munition factory in which three thousand women are working making eighteen-inch shells.

GALLSTONES

May Be Cured at Home Now Without Operating.

Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE...

DR. W. D. JONES DR. H. B. DECHERD EYE, EAR, NOSE And THROAT 701-2 Wilson Bldg., DALLAS, TEX.

**Sixty Years the Standard**

**DR. PRIGES' CREAM**



**BAKING POWDER**

Made from cream of tartar derived from grapes.

**NO ALUM**

**LAYMEN'S CONVENTION.**

I as Chairman of the Convention Committee for Laymen's Convention to be held at Fort Worth, Texas, in the Chamber of Commerce Building, March 8-12, desire to invite all of my friends who read the Advocate to attend. This convention promises to be the greatest missionary meeting ever held in Texas. The program, which will be published in a few days, contains the names of the leading men of all the Protestant denominations. Leading men of all the Churches are the speakers. I am very anxious that the Methodists of North Texas shall get the inspiration of this great convention. The convention opens with a banquet on the night of March 8, and among other speakers for this particular night will be our own General Secretary, W. W. Pinson. One dollar entitles the delegate to a reserved seat at all of the sessions of the convention, including the banquet.

Let every man who expects to attend write at once to S. J. Briant, care Y. M. C. A. Building, Fort Worth, who is the Executive Secretary of the Convention Committee, and inclose one dollar and ask for a delegate's card and button, which gives the privileges of the banquet and convention.

The railroads have given convention rates, which are good also for the Fat Stock Show which follows immediately after the convention.

I shall expect a very large number of my friends to be present at the very opening session.

W. ERSKINE WILLIAMS.



REV. J. J. MORGAN

Southwestern Agent American Bible Society.

The following testimonial to Rev. J. J. Morgan was recently received by him from headquarters of the American Bible Society:

"You may be interested in knowing that your gain is the largest of any Home Agency in 1915, and, in fact, constitutes about two-thirds of the total gain of 1915 over 1914 in circulation, according to statistics which have been received."

Total distribution of Scriptures in the Southwestern Agency last year was 193,993 volumes, an advance of more than 10,000 volumes.

**East Oklahoma Notes**

By REV. LUTHER ROBERTS, CORRESPONDENT

Rev. A. T. Winn, of the Holdenville Circuit, has been in Wesley Hospital, Oklahoma City, for several days, where he has undergone an operation for appendicitis. He is making rapid and complete recovery and will soon be back at his post.

Rev. W. T. Ready is in a meeting at Kingston. Rev. W. C. House, of Madill, is assisting him.

Rev. L. S. Barton, of Boston Avenue, Tulsa, reports that things are going well with him this year. One of his laymen, Mr. Chapman, recently gave him a check for \$2994, which pays the last of the indebtedness on his parsonage. He has laid his plans for a revival campaign in May, for which he has secured the services of Rev. D. L. Coale, of Texas. Boston Avenue is probably the heaviest pastoral charge in Oklahoma, and Bro. Barton is meeting the demands.

Rev. J. A. Parks has recently held a great meeting in his Church, Phillips Memorial, McAlester, in which about 120 members were added to the Church. Evangelist Culpepper did the preaching for the meeting. Brother Parks is one of the most painstaking and conscientious pastors in Oklahoma and usually succeeds.

The Madill News-Democrat speaks in high terms of the work of Rev. W. C. House, our pastor at that place. It says: "Our Methodist minister, Rev. W. C. House, always abreast of the times, advertised last week a Bible reading called 'When Dreams Come True,' to be given by him in the Methodist Church Sunday evening, February 6. The large congregation which gathered at 7:30 was proof positive that it pays to advertise God's business as well as our own. This reading was a story of the life of Joseph as told by Brother House. We have seldom, if ever, heard anything more beautiful, or told in a clearer way." Brother House has been delivering some Bible lectures to his congregation which are spoken of as very interesting and profitable.

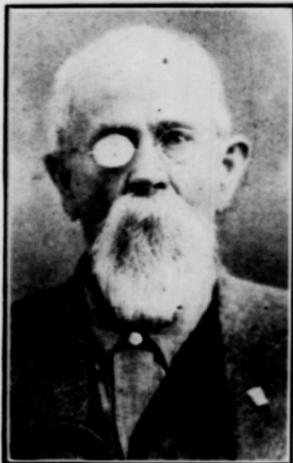
Rev. E. A. Townsend, of the Seminole charge, is making a good beginning and has hopes of a great year. Brother Townsend is religious and studious and takes a deep interest in the affairs of the Church at large.

Letters have been sent out by the Conference Evangelistic Committee, signed by the Chairman and Secretary, Revs. L. S. Barton and W. V. Teer, asking for pledges from station preachers to assist the circuit pastors in revival meetings and also to hold one meeting each in unoccupied territory, under direction of the presiding elders. All our pastors should take an interest in this movement and send their names to Rev. W. V. Teer, Konawa, Okla., for service. Our pastors need to stir up the evangelist gift in them, if they have any, and if we have none, we ought to pray until the Lord puts it upon us. This scribe was not privileged to hear all the addresses at the Inspirational Meeting at Durant, but he did hear one which ought to be preached to our ministry in this conference until the fire comes upon us, and that one was the address of Rev. M. A. Cassidy on "The Baptism of the Holy Ghost." It needs to be preached first to the preachers, and when we get right—when we rise to the level of consecration, where we can give the kingdom of God its rightful place of supremacy and bring other things into subordination to its ultimate aims—the battle is half won.

The first Quarterly Conference for First Church, Ada, was held on the night of February 11. There were fourteen officials present besides a few visitors, and the reports were encouraging. Twenty-one members have been received into the Church. Superintendent Robison spoke encouragingly of the work of the Sunday School, stating that it was in better condition than for some time. The finances are a little behind. We began last Sunday a revival campaign. The pastor (this writer) did the preaching on Sunday. The congregations were great, and the beginning is fine. Rev. J. M. Cantreu, our pastor at Sapulpa, is assisting with the preaching, while Mr. O. W. Stevens, of Checotah, is leading in song.

Rev. M. B. McKinley is in splendid favor with his people on the Stone-wall charge, as is Rev. O. S. Snell at Milburn. The people speak kind and commendable things of them and their work, and the outlook is hopeful on both these charges.

Rev. M. C. Hays has been graciously received by the people of Roff and Mill Creek. Some of his young peo-



ROBERT PAINE BAKER.

Robert Paine Baker was born in Lexington, Henderson County, Tennessee, July 4, 1825. He came with his father to Texas, who crossed Red River January 3, 1837, and settled near Trammel's tract, in Bowie County; moved to Red River County in the fall of 1841. He joined the Methodist Church in August, 1842. His father then moved sixteen miles west of Paris, in Lamar County. From there he moved to Fannin County. From there, in 1846, he enlisted in the Mexican War. After coming out of the war he went to school one year to Rev. J. W. P. McKenzie, near Clarksville. On December 29, 1849, he was married to Mary Jane Russell at Bonham, Fannin County, Texas; moved to Parker County in 1854, before it was organized; was elected Sheriff in 1856; served four years, during which time he joined the Masonic Fraternity; was Master of the lodge and Sheriff of the county when the war came up. He vacated his station as Master and resigned his office as Sheriff and enlisted in the Confederate Army; moved his family to Johnson County, near Grandview, on account of the Indians. When the war ended was elected Master of Lodge No. 266. The same year he was appointed District Deputy Grand Master over ten counties, including Dallas, serving three years. He afterwards moved to Young County; was reappointed and served six years. He moved to Amarillo in 1899. He lost his wife January 2, 1902. He is now living near Midway, N. M., with his youngest son, W. R. Baker.

ple say splendid things about his preaching.

Rev. E. T. Campbell has just closed a gracious revival in First Church, Durant, in which he had the assistance of Dr. A. L. Andrews, of the North Texas Conference.

Rev. M. A. Cassidy, Conference Evangelist, with residence at Ada, has the sympathy of his brethren in the death of his brother, which occurred Sunday morning in a wreck on the Frisco. Mr. Cassidy was an employee of the Frisco.

Again, this correspondent asks that the presiding elders keep him posted as to affairs in their districts, in order that our work may be kept prominently before the readers of the Advocate. Only two presiding elders so far this year have given notes from their districts. This is purely a work of love on my part. I am doing it because I was asked to do it. I like it, and want to make this column worth something to the Church in the East Oklahoma Conference. But it's hard to manufacture news. We want notes of progress. It's up to you, elders and pasors. And when "I tell the tale as 'tis told me," then I'm done. The personal element must necessarily be large in the work I am called to do; but this column shall not degenerate into a mush-pot for anybody or class. The obscure circuit and the high-steeple Church look alike to me. Send in your notes. Ada, Okla.

**CHILDREN'S DAY.**

To the Pastors and Sunday School Superintendents Texas Conference:

The last Sunday in April is Children's Day. This falls this year on April 30, the fifth Sunday.

Smith & Lamar write that programs will be out on or before March 15.

Your Board will send each pastor a supply of programs. Superintendents may apply directly to pastors for Children's Day programs.

Our gain in Children's Day offerings for 1915 was nearly fifty per cent over 1914. Begin now to plan to make a similar gain over 1915 for this year.

WALTER G. HARBIN,  
Field Secretary for the Board.

**Southern Methodist University Church Holds First Quarterly Conference**

Another long step towards the place designed by the Church for Southern Methodist University was taken last Monday night, the 21st, when Brother Sensabaugh called the first Quarterly Conference of Southern Methodist University Church.

The presiding elder very touchingly called attention to the importance of such a meeting; to the great expectations placed upon it by the Methodist people of the entire Southwest; and to the possibilities held in the near future if both spirit and letter of the Methodist Discipline were followed.

Although the first Quarterly Conference, it was probably as enthusiastic and as largely attended as the average Quarterly Conference of any Church in the district, if not in the entire State. There were present a large number of young preachers who, full of zeal and ardor, were anxious to enlist in the prescribed way for efficient service. They enjoyed the privilege of becoming a part of a great forward movement and, as Brother Sensabaugh said, like the Asbury of the early days, unhappy unless possessed with the opportunity of carrying the gospel somewhere to those who have it not.

The pastor, Rev. A. Frank Smith, made his first report. The Church list of charter members had not been closed, though 134 had already been enrolled. Some fifty or sixty who had signified their intentions of becoming charter members were yet to be seen. Prayer meetings in each of the men's buildings had been in operation for some weeks, organized and operated by the young laymen and already exerting marked influence over the student body. The Sunday School reported a process of organization into not only all of the departments required by the Discipline but into such special lines as would best conserve the activity and the interest of so large a number of young people. Finances were reported by Professor McGinnis as in first class condition, and the outlook for pastoral support all that could be desired. The following stewards were elected:

Dr. J. S. McIntosh, Chairman.  
J. H. McGinnis, Secretary-Treasurer, Assistant Sunday School Superintendent.

Frank Reedy, District Steward, Sunday School Superintendent.

Olin D. Wannamaker.  
J. Howard Gardner.  
Jack Doty.  
(One place yet to be filled).

Active participation in the great evangelistic campaign of next month was thoroughly discussed and co-operation pledged.

A sense of strong responsibility pervaded the meeting. There was not a young man present who did not somehow realize the importance of the work ahead; and not a one who did not evidence approval of undertaking such work as would touch through the student body, friends and parents every pastoral charge in Texas and surrounding States eventually. It was like a council of war before the beginning of a great campaign and the University Church occupying a most strategic position in the front rank of all progress has been organized and its success only a matter of love, loyalty and co-operation. The Methodist preachers and people of the State of Texas especially are urged and entreated to remember these responsibilities and to co-operate in making every day a day of evangelistic success.

Again the administration of the University wishes to be put on record as realizing that there is no excuse for the existence of the institution if it does not produce young men and women of a type and of a quality that will meet the emergencies of Church and State in present and future generations. With the innumerable facilities for service everywhere, with uncounted opportunities arranged clearly before them, these young people must be carefully nurtured, trained, guided and supported at the University both by the officials of the institution, by the officials of the Dallas Churches and by the "folks at home." If any one fails to do their part inestimable damage will be done. There is no reason for failure; on the other hand there is no limit to success, and there is also no excuse for hesitancy or disorder.

Now is the time for Methodism to take another great step forward. The world is yet to see what Methodism can do all working together—for the same thing, at the same time.

**AN EXCELLENT OPPORTUNITY FOR A METHODIST PHYSICIAN.**

A Methodist physician in a thriving Oklahoma town is changing his residence on account of illness in family and wishes to sell his holdings to a fellow Methodist physician. His holdings consist of home, good practice and one or two smaller things. All these will be sold at a most reasonable figure.

**An Excellent Opportunity.**  
Address, Southern Methodist University, Frank Reedy, Bursar.

A good Methodist dentist may find a splendid location by forwarding his application to this office, addressed E. A. H.

**THE LAST CALL.**

First service of the Inspirational Meeting in Dallas next week will be held in First Methodist Church, Tuesday evening, February 29. The general subject will be "Prayer," and the principal address will be delivered by Bishop W. R. Lambuth. We hope for a large attendance at the first feature of the program.

Beginning at 9 a. m. on Wednesday the program will continue through the usual hours until adjournment Thursday afternoon. So far as I know every speaker on the program will be present. The noonday luncheon in the Palm Garden of the Adolphus Hotel will be a unique and an instructive feature of the program. The committee hopes every seat will be taken. The price will be sixty cents each. Pay at the door. Bring your peculiar problems to this meeting and get suggestions as to the best way to work them out. Preachers and laymen all invited.

Next week will be a busy week in Dallas. Those who come should arrange to arrive here as early in the day as possible, so they can arrange for dooms in good time. Bishops Lambuth and McCoy will stop at the Waldorf. There are a number of other good hotels and no trouble need be had in securing rooms if you begin in time. A large attendance seems assured.

W. C. EVERETT,  
Sec. Pub. Com.

"The cost of the necessities of life is not burdensome; it is the tax which we lay upon ourselves for luxuries that is grievous."

**NOTICE TO PRESIDING ELDERS.**

The presiding elders of Texas Conferences are called to meet at the Publishing House, Dallas, on following dates by Bishop J. H. McCoy:

The presiding elders of the Northwest Texas Conference will meet on Tuesday, February 29, at 2:30 p. m.

The presiding elders of the Central Texas Conference will meet Wednesday, March 1, at 2:30 p. m.

The presiding elders of the North Texas Conference will meet Thursday, March 2, at 2:30 p. m.

Cannibals found in Liberia, on the west coast of Africa, by missionaries driven out of the country by uprising, ate only the limbs of their victims. Legs and arms were roasted and the meals made festive occasions, according to Miss Suckow, of Newton, Kan., one of the missionaries who arrived in New York recently on the Spanish liner Antonio Lopez, from Cadiz. Miss Suckow spent three years with the Methodist Episcopal Foreign Mission Board at Jacktown, going there with the Rev. Wilbur Williams, his wife and Miss Freda Roberts. Miss Suckow said the uprisings began in August and were fomented by the French and English and the Germans, each side in propaganda against the other. Finally the English cut off the food supply. The missionaries fled to Greenville, where December 23, the United States cruiser Chester appeared from Monrovia with 200 native troops who were landed and suppressed the revolution. The Chester took the missionaries to Monrovia.