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Volume LXII

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Number 35

EDITORIAL

The centennial year of the death of Francis Asbury finds sixteen bodies of Methodists in the United States. Four additional bodies are Methodist in doctrines and polity—the United Brethren (two bodies), the Evangelical Association and the United Evangelical Church. These bodies represent a combined membership of 8,268,757. In the one hundred years the increase in Methodist membership is more than eight millions, or (to be exact) from 214,235 to 8,268,757. It is a remarkable tribute to Wesley and Asbury that there have been no doctrinal schisms in American Methodism. Social issues and matters of Church polity have divided American Methodists, but North or South, East or West, Methodist theology is the same. Indeed, Bishop Matthew Simpson, in a sermon preached at City Road Chapel during the Ecumenical Conference in 1881, said, "All over the world Methodist theology is a unit."

The Northwestern Christian Advocate at this time is engaged in what it calls "Taking the Pulse of Our General Conference." Delegates-elect to the coming General Conference of the Methodist Episcopal Church are being asked what they consider the "four most important questions" which are likely to come up for discussion at the approaching conference. The issue of March 22 of that paper contains eight responses and six of the eight name "the unification of Methodism," five of the six giving it the first place in their schedules. That there are too many Methodist bodies in the United States, it would seem, does not admit of doubt, but certainly it will be a very great mistake for any delegate in the coming General Conference to approach the subject of unification on any assumption that our numerous bodies in themselves have been an unmixed evil. Methodism has saved America in the past quite as much through her divisions as it can ever hope to save America in the future through her unification. Particularly is this true of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The delegates from the thirteen Southern Conferences were constrained to ask for a Plan of Separation from the Methodist Episcopal Church, in 1844, because, in their judgment, "the objects and purposes" of Methodism in the South could not be successfully accomplished "under the jurisdiction of this General Conference as now constituted." And who is bold enough today to say that they were wrong in their judgment? The separation of 1844 undoubtedly saved the South to Methodism. The more than 2,000,000 Southern Methodists speak eloquently of the correct judgment of our fathers. By means of her divisions, we say, Methodism has been given access to all the people of the United States in the past, and, after all our discussions of unification, what if it should appear that only separation for a while longer will continue to give her access to all the people?

Bishop Thomas B. Neely, of the Methodist Episcopal Church, is one of the few living Methodists (North or South) who is now willing to cast aspersions on the motives of our Southern fathers in 1844. He is one of the few living Methodists who now assails even the judgment of our Southern fathers. Desire for "popularity," "influence," "success," and shrinking from Christian "martyrdom," the Bishop thinks, were among the motives which constrained our Southern fathers in their actions of 1844 (pages 68 and 69). It is perfectly evi-

dent to any candid reader of "American Methodism: Its Divisions and Unification" that its brilliant author deplores the success of Methodism in the South at the cost of Methodist union in 1844. It is perfectly evident that the good Bishop thinks it had been better for the South had the united Church continued its work in the South. Well, for seventy-two years (as the Bishop says) the Methodist Episcopal Church has been in the South, spending millions of dollars in money and thousands of lives in men, and what has been the result? Three hundred thousand white members in struggling congregations and in weak conferences! Southern Methodists have saved the South to Methodism, but they have done it at the cost of Church union and for this reason Bishop Neely can not forgive them. "Save the Church," says the Bishop; "save the people," said our heroic fathers.

INTERESTING BISHOP NEELY

Not in many moons have we read a more interesting book than Bishop Thomas B. Neely's "American Methodism: Its Divisions and Unification." The book is written in concise, vigorous English and contains a vast deal of most valuable information.

Through the first few chapters we found ourself writing on the margin such complimentary words as "indeed," "false," "amazing," and we do not care even now to erase either of these words, but we confess that we came to the end of the last chapter with something akin to admiration for the brilliant author. The dogmatism and daring of the man, his courage and his frankness, had quite won us. Bishop Neely, you have the rare merit of having made yourself understood.

In our issue of January 27 we discussed the "Plan of Separation," which was adopted by the General Conference of 1844 and in compliance with which the Methodist Episcopal Church, South, was organized in 1845. We noted at that time Bishop Neely's denial that the "Plan of Separation" was any plan of separation at all. And we confronted the Bishop with the records of the conference of 1844, with the decision of the Supreme Court of the United States, with the declaration of the Cape May Commission in 1875 and its adoption by the succeeding General Conferences of both divisions of the Church, and with the declaration of the Joint Commission in 1910 and its subsequent adoption by the General Conference of the Methodist Episcopal Church in 1912 and by the General Conference of the Methodist Episcopal Church, South, in 1914.

Our only reason for recalling that discussion now is to show how Bishop Neely, as with the wave of his hand, brushes everything aside which does not accord with his own views.

Concerning the records of the General Conference of 1844 Bishop Neely says that the word "Plan" does not appear in the resolutions at all and, therefore, that the resolutions were not a "Plan of Separation." It is true, as the Bishop alleges, that the word "Plan" is not mentioned in the body of the resolutions, but it is also true that these self-same resolutions were the response of the General Conference to the following resolution offered by Dr. John B. McFerrin: "To devise, if possible, a constitutional plan for a mutual and friendly division of the Church." And it is also true that the succeeding General Conference of the Methodist Episcopal Church, in 1848, spoke of the "Plan" and for various alleged reasons repudiated it.

Concerning the words of the Supreme Court of the United States in which it was said, "The same authority which founded that Church in 1784 has divided it," Bishop Neely, after discussing the concurrence of the Annual Confer-

ences and of the General Conference which is required for constitutional changes, says: "These were facts with which the Justice was not familiar." As a super-egotist Bishop Neely stands head and shoulders above every other American Methodist.

Concerning the declaration of the Cape May Commission, in 1875, in which this language is used: "Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784"—concerning this declaration the good Bishop says: "To say the least, this must have been an inadvertence on the part of the Methodist Episcopal Commissioners, for that is contrary to historic facts." "The Methodist Episcopal Church is not a 'branch' having its 'origin in the Methodist Episcopal Church organized in 1784.'" "It is not a branch, but the main stream," etc. This is to say that the records of the conference of 1844, the decision of the Supreme Court, the declaration of the Cape May Commission and the subsequent declaration of the Joint Commission mean one and the same thing to Bishop Neely—exactly nothing! An interesting man, indeed, is Bishop Thomas B. Neely!

BE GENEROUS TOWARD THE DEAD

Discussing James O'Kelley in his "William McKendree: A Biographical Study," Bishop Hoss makes a statement which American Methodists would do well, at this time especially, to lay to heart. The statement is this: "The majority of Methodist historians do not hesitate to charge that he (O'Kelley) was controlled by envy and jealousy. I shall not indulge in so extreme a judgment, for it is well to be charitable even toward a man who has been nearly ninety years in his grave."

It is bad enough to be uncharitable and ungenerous toward the living. Uncharitableness with our brothers is always the fume of a mean heart and is the infallible sign of a small man. "Judge not that ye be not judged" is not abrogated by that other statement of our Lord. "By their fruits ye shall know them." The first relates to the hidden motives of men, the second to the open conduct of men. And while conduct is a criterion of character and by conduct we are to judge men, yet the ethic of Christianity forbids the aspersion of the hidden motive which ultimates in conduct.

The unification of American Methodism is much more likely to become a reality if in our discussions we will keep the ethic of Christianity referred to constantly in mind. Let Methodists, North and South, cherish in their hearts the noble words of the Joint Commission, which met in 1910, and which solemnly declared: "We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves respectively and separated regretfully, believing that only such action could insure continued access to the people they were called to serve."

It is Bishop Thomas B. Neely's seeming forgetfulness of this noble principle of charity which distresses us more than we have words to say. His dealing with Dr. Lovick Pierce, the first fraternal delegate of the Church, South, to the Methodist Episcopal Church, in 1848, is simply inexcusable.

We have no harsh words for the General Conference of the Methodist Episcopal Church (1848) because of its rejection of Dr. Lovick Pierce as a fraternal delegate from the Church, South. The period was one of violent agitation, men's passions were stirred and the General Conference really thought the preceding conference had been too generous in its dealings with the Southern delegates. Moreover, the recognition of Dr. Pierce might carry

implications which would embarrass the conference in the lawsuit which already was appearing on the horizon.

And certainly it was not necessary for Bishop Neely, in his defense of the action of 1848, to asperse the motives of good Dr. Lovick Pierce. The Bishop's statement that there is a "marked difference" between Dr. Pierce's letter (addressed to the conference on the third day of its sitting) and the credentials given him by the Church, South, does not appear to be accurate. The Bishop's statement that Dr. Pierce's letter contained a "challenge" to the conference is likewise erroneous. The Bishop's statement that "the effort of the good Doctor" was to put the conference to "a test" is not justified by Dr. Pierce's letter. The Bishop's statement that "Doctor Pierce sought to gain a diplomatic point" can not be proved. And the further statements that "the incident impresses one with the idea that the good Doctor came determined to force an issue and expecting a conflict" and that "his own personal letter which to say the least did not reflect the exact form of the authorization in his credentials" are statements which not even a Methodist Bishop ought to make.

No, brethren, we can not heal our hurts by aspersing our dead.

MORAL USES OF WAR

Sometime ago we noted the report that a German skeptic was saying that the European war had disproved the existence of a reigning and good God. Indeed there have been walls from many quarters about Christianity having proved a failure. There never was a piece of more superficial thinking.

The European war, indeed, has staggered the world. Its mighty expenditure of money and its appalling loss of life have been the supreme tragedy of our century. We have done well to speak and pray and preach against war.

But has there come no moral profit to Europe as the result of the stupendous war? Has this war had no moral uses? Is there nothing to make us feel that after all there may be a moral order in the world and a moral Governor who presides over history?

We dare answer these questions in the affirmative. For one thing, Europe has been made sober, or, if not actually sober, certainly there is vastly more sobriety in Europe today than in any day in the past hundred years. The impoverishing, degrading, damning whisky traffic in Europe has received a solar plexus from the effects of which it can never be the stalking and defying monster of other days.

Europe, moreover, is more democratic today than ever in its history. Social caste and artificial trappings have been torn from the bodies of whole nations. The men in the trenches are all democrats now. They have an appreciation of the worth of individual nobility as never before. They will emerge from the blood-red trenches never to be snobs again.

Europe, in the third place, has become prayerful and serious. Daily in the presence of death Europe is not failing in the calculation of the true values of life. The moral and the spiritual have emerged in the men of Europe as never before.

The Christianity of Europe, in the fourth place, will never more consist in mere "cathedral Christianity." It will not consist in mere meat and drink nor in mere pious aspiration and cloistered religion. It will henceforth be a religion of human helpfulness and of practical godliness. Its supreme doctrines henceforth will be the fatherhood of God and the brotherhood of man.

All this (and more) has come out of the European war. War has had its moral uses,

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MORAL USES OF WAR.

(CONTINUED FROM PAGE ONE)

unquestionably, and where is the man who dares to deny the existence, therefore, of a moral order in the world? And the existence of a moral order leads straight into the presence of the moral God, who is again making the wrath of man to praise Him.

DR. R. S. HYER'S MORAL LEADERSHIP IN DALLAS.

Southern Methodist University owes a vast deal to the city of Dallas. None are so quick to make cheerful recognition of this fact as the Methodists of Texas. Without the magnificent help of the city of Dallas Southern Methodist University simply could not have been. The grounds which constitute so large a part of the University's assets are the gift of the citizens of Dallas. The magnificent Administration Building, in whose halls more than six hundred students daily assemble, is the gift of the citizens of Dallas. More than one-sixth of the student body have come from the homes of the citizens of Dallas. Moreover, Dallas has publicly promised, through representative citizens, to do even more for the University.

These facts make it the University's delight to promote the public enterprises of the city and to please the citizens of Dallas. Very painful indeed, therefore, to the University and to the Methodists of Texas is any situation which compels them to dissent from the views of leading citizens of Dallas on any vital public question.

Such a situation, however, has arrived even in the opening days of the University's history. The question of continuing the operation of the Fair Park saloon is before the city. The Fair directors and many other leading citizens of Dallas stand for its continuation. Dr. R. S. Hyer, President of Southern Methodist University, in opposing the saloon at the State Fair of Texas in his speech at the City Hall last Sunday, has taken the position which the Methodists of Texas desired him to take. His noble speech will receive the hearty commendation of the Methodists of Texas. Dr. Hyer rightly represented his great constituency and took his proper place among the moral leaders of Dallas.

Dr. Hyer, the Methodists of Texas, aye, the Methodists of the South, commend you. And the day will come when the city of Dallas will praise you.

SENATOR CULBERSON AND THE WHISKY TRAFFIC.

Last week there was given to the press a letter purporting to come from Senator Charles A. Culberson to the effect that the Senator is against Nation-wide prohibition, and representing that he considered the question one to be dealt with by the sovereign States.

If our memory is not at fault, a similar letter from Senator Culberson was given to the press and timed to appear just when the Anti-Saloon League was meeting in Waco a few years ago. The League stood for State-wide prohibition, and the letter of the Senator was against that. Whether Senator Culberson is against county-wide prohibition, too, we cannot say, but, in truth, we suspect that he is.

It is our deliberate opinion that any

man is a superannuated man who has been in public life as long as Senator Culberson has been and who still cannot see that the social, economic, moral and industrial evils of the whisky traffic outweigh all other evils combined. This nation is spending annually two billions of dollars on the whisky traffic. The waste of industrial energies is vastly more. The moral cost is even infinitely more.

Moreover, what right has Congress to turn down the numerous signed petition for the submission of an amendment to the National Constitution to prohibit the manufacture of intoxicating liquors for sale in the United States? The number of signatures to this petition, we are told, is larger than the number of signers for the combined amendments which have been made to our Constitution since the beginning of our National history. What right, we say, have our servants at Washington to tell their masters, the people, that they do not believe in Nation-wide prohibition? We do not care whether they do or not, but we demand that the right of petition shall not be denied. If our representatives at Washington, forgetting who they are, arrogantly tell us, the people, that our right of petition shall be unheard, then we will change servants.

AN HEROIC FIGHT.

The day of the heroic has not passed. For weeks the Christian forces and the liberalistic elements of Fort Worth have been engaged in a spectacular fight over Sabbath observance in that city. The former, led by the Christian pastors and noble laymen, have stood for the observance of the State statute which prohibits Sunday amusements to which admission fees are charged. The Court of Criminal Appeals again and again has held that the statute prohibits the operation of the Sunday picture show, and it was about this amusement that the fight centered.

On Saturday, April 1, a city election was held to determine whether or not the State law should be abrogated in favor of a city ordinance permitting Sunday picture shows. (Disguise it as we may, precisely this and only this was the issue). Seven thousand votes were cast and the liberalistic elements won only by a majority of 993. But is this a victory for this element? Not when it is considered that this element in a like contest in Waco won four to one and in Dallas by an even larger ratio.

Nelson, Dobbs, Norris, Lattimore and the rest have taught the lawless element of Fort Worth such a lesson as has been taught in no other Texas city of the size of Fort Worth. With the city of Fort Worth so evenly divided, it seems to us that the liberalistic element will hesitate to defy the law of the State and the sentiment of so respectable a number of supporters of the law. And should the lawless element undertake to do so, we predict a fight in the courts which will attract the attention of the entire State. The pastors of Fort Worth are fighting the battle for every other city in Texas and happily they are united.

CARDINAL GIBBONS A DISAPPOINTMENT.

In the midst of the recent campaign to make Maryland dry Cardinal Gibbons, the head of the Roman Church in America, gave out the following interview (as reported in the Northwestern Christian Advocate):

I am strongly opposed to any State-wide prohibition bill being passed by the Legislature because I believe that such a law is impossible of enforcement in a city the size of Baltimore and its environs.

Such being the case a law of this kind interferes with personal liberty and rights and creates hypocrisy in the people.

The story of the world down to the present time demonstrates the fact that people always have and always will indulge in the use of intoxicating liquors. Further, I am opposed to the passage of such a law because it would deprive the State of a large revenue without accomplishing re-

sults, and that, too, at a time when both the city and State are very much in need of revenue produced.

However, I am heartily in favor of temperance and whenever it is my pleasure to confirm a class of boys I always exact from them a pledge to abstain from the use of intoxicating liquors until they become of age. I am also a firm believer in local option and whenever the majority of the citizens of a county or any portion of a State want to vote on the question of local option their wishes should be gratified.

The Cardinal's interview sounds very much like the reading of a page from the Model License League platform. It consists of antiquated doctrine which long has been exploded. But it will nonetheless cheer the waning whisky forces of the Nation. These sayings, however, are no more true when spoken by Cardinal Gibbons than when spoken by the Model License League. Though the head of the Roman Church in America utters them, they can no more bear analysis than when spoken by the hired speakers of the whisky traffic in Texas.

The Cardinal recognizes the value of abstinence and the harm of indulgence in intoxicating drink when he says that he exacts a pledge of abstinence from boys in classes which he confirms, and yet Cardinal Gibbons is willing for the State to legalize a thing which does violence to the physical, intellectual and moral in a man's life. He is willing that the State should derive revenue from such a thing. He is willing to give his sanction to a thing which makes men violate the liberties and rights of others in order that they may enjoy their own liberties and rights. The Cardinal's position is indefensible and makes us glad again that Roman Catholicism is not the dominant religious leader and teacher of America.

SOUTHWESTERN'S NEW SCIENCE BUILDING.

The Houston Post, April 3, carried a cut and a description of the proposed new science building of Southwestern University. The announcement was made that bids for this new building would be opened in President Bishop's office at Georgetown on the morning of April 5. The building is to be three stories in height, constructed of concrete and reinforced with iron, and thoroughly fireproof. The exterior is to be of brick and hollow tile. The first floor will be devoted to the department of physics, the second to the department of biology and geology and the third to the department of chemistry. When completed Southwestern's new science building will be one of the most modern in the entire State.

This announcement will bring rejoicing to the Methodism of Texas. It will give new assurance to the public, if such were needed, that Texas Methodists were in earnest when they declared their intention to preserve and enlarge the historic institution at Georgetown.

We congratulate President Bishop, who has worked so tirelessly for the enlargement of our great college. We congratulate our fellow-trustees upon their unwavering purpose to make Southwestern occupy even a larger place in the life of our great State.

A SUNDAY IN HUNTSVILLE.

(Editorial; Correspondence.)

Sunday last was a rare day in Huntsville. It was the closing day of a gracious union meeting, held at the Methodist Church. Rev. E. W. Potter, our pastor, and his people; Rev. T. C. Mahon, pastor of the Baptist Church, and his people; Rev. W. H. Matthews, pastor of the Presbyterian Church, and his people, for some two weeks had been engaged in a meeting in Huntsville. Rev. J. W. Mills, of St. Paul's Church, Houston, did the preaching and, from all reports, did it most acceptably.

The editor of the Advocate was invited to preach the closing sermons. The Presbyterian pastor and his people were in the morning audience and at the evening service the three pas-

tors and their people were present. Rarely does one ever see different Churches work more beautifully together. Huntsville's new Methodist Church (one of the completest and largest in Texas) was filled to overflowing, especially at the evening service. Main auditorium, Sunday School room, galleries and extra chairs were filled by as splendid a people as can be found in Texas. At the close of the morning sermon six presented themselves for Church membership on profession of faith and two at the evening service. A profound spirit of prayer pervaded the services and, if I mistake not, the Churches of Huntsville will reap from the meeting through months to come. Some forty applications for Church membership to date.

Brother Potter has received sixty-four into the Church since conference. If there is a more desirable appointment in Texas than Huntsville I do not know where it is. The great Sam Houston Normal was never more flourishing and a more serious-minded student body cannot be found in the State. These young men and women literally throng Huntsville's Churches from Sunday to Sunday. Rarely has a town or its Churches ever more cordially taken a student body to their heart. Every citizen of Huntsville seems to have a personal pride and to feel a personal responsibility in, and for, the Normal.

Our Church at Huntsville is paying more than \$2000 for benevolences, pays half the salary of a medical missionary in China and half the salary of a home missionary in Walker County. Our space this week is too limited to begin to name the host of noble men and women who compose the membership of our Church at Huntsville. The Deans, Pritchetts, Gibbs, Thompsons, Addicks and the rest must go unmentioned in this write-up but will long be remembered in our heart. Sister Potter's health is greatly improved and her good husband is in great favor with his people.

The editor and his wife can never forget the gracious hospitality of Dr. and Mrs. J. L. Massey, at Navasota, who kept them Saturday night while waiting for the roads to dry for the auto trip to Huntsville Sunday morning. Mr. and Mrs. Harris Eastham, of Huntsville, a kind brother-in-law and a noble sister, were everything that could be desired. W. D. B.

THE METHODIST REVIEW.

The April number of the Methodist Review has just reached our table. We risk nothing in saying that no previous number of this quarterly has contained articles of greater variety and timeliness. Peculiarly fascinating are the three discussions of Francis Asbury and equally timely are the discussions on the unification of Methodism.

The "Editor's Table" abounds in the discussion of the most vital subjects. The book reviews are most inviting. Our own Texas Bishop has a luminating discussion of "The Bible: Its Value As a Source of Christian Theology." We regret that our space does not admit of a more extended notice of this remarkable number of our great quarterly. We are simply delighted with the taste of the new editor, Dr. H. M. DuBose, and with his admirable gauging of themes which are of interest to the reader and the discussion of which is of profit to our times.

SOUTHERN METHODISM AND THE BIBLE CLASS MOVEMENT.

One of the largest and most vigorous religious movements of modern times is the organized Bible class. Its rapid growth in all Churches and all parts of the country indicates the wide-spread demand for such an organization. The organized Bible class with its definite program of study and evangelism and social activities sprang up so simultaneously in so many quarters that it would be hard to ascertain who was the real author of the movement, if it had a particular author. So widely did it spread in our own Church in the four years between 1906 and 1910, that the General Conference, which met in the latter year, saw fit to give the work in our Sunday Schools a legal status and place it under the control of our own Sunday School Board. The result is the Wesley Bible Class. The first of these classes was organized in Fort Worth, Texas, in the fall of 1910. So rapid has been the growth of the organization, that about

seven thousand classes, representing an enrollment of probably two hundred thousand, have been reported to the General Board. And the movement is now growing more rapidly than ever.

There are many reasons why an enterprise of such vast proportions in our Church should be kept under denominational control, and closely related to the other work of the Sunday School. Otherwise it will be mismanaged and exploited to its own hurt and to the embarrassment of our denominational machinery and leaders. The efforts to bring these classes together in City, District and Conference Federations, under proper guidance, should be commended and encouraged. City Federations have already come into being in Waco, Fort Worth, Cleburne, Dallas and perhaps other cities of the Southwest. So far the only Conference Federation west of the Mississippi was organized at the session of the Central Texas Conference in 1914. After a most successful session in Waco last year, this Federation is to meet in May in Fort Worth, in what promises to be one of the largest religious gatherings in the history of Texas Methodism. The plans of our General Sunday School Board contemplate the formation of other Conference Federations in Texas. All preachers, Sunday School superintendents and members of Wesley Bible classes are members of these Federations. Let us give strong support to the work of our own Church.

COLLEGE OF BISHOPS AND BOARD MEETINGS.

According to the Christian Advocate the Bishops and the Boards meet as follows:
 Board of Education, Nashville, Tennessee, April 26.
 College of Bishops, Nashville, Tennessee, April 28.
 Board of Missions, Nashville, Tennessee, May 2.
 Conference Boards of Church Extension Representatives, Louisville, Kentucky, May 4.
 Board of Church Extension, Louisville, Kentucky, May 6.
 Board of Trustees, Nashville, Tennessee, May 9.

BISHOP E. D. MOUZON.

Bishop Mouzon returned Sunday morning from the session of the Baltimore Conference, which he held at Alexandria, Virginia. The Bishop delighted the brethren of the Baltimore Conference with his presidency. We welcome him back home and Texas will try to find enough to keep him busy for a while. No Bishop of the Church is giving himself more unstitutedly to the work of his office.

PERSONALS

Born to Rev. and Mrs. W. U. Witt, at Altus, Okla., March 31, 1916, a fine boy.
 Rev. A. P. Hightower, of Fate, delighted us with a visit this week. He reports progress in his charge.
 Brother B. R. Ellis, our evangelistic singer, reports some great meetings recently. We were happy to see him.
 Rev. J. W. Hill, of Commerce, called on us the past week. He is preaching to good crowds and is happy in his work.
 Rev. J. B. Turrentine, of Marshall District, called this week. His district is making progress and will have a good report this fall.
 Rev. L. B. Saxon, of Grace Church, Palestine, will preach the commencement sermon of the Franklin High School, Sunday, April 24.
 Bro. H. C. Brandt, of Chappell Hill, renews his subscription for this year, writes that he has been a subscriber to the Advocate since Dr. I. G. John was editor. He still enjoys the paper.
 Rev. T. P. Turner, presiding elder of the Shawnee District, is at the bedside of his sick mother at Bridgeport, Texas. We extend our sympathy.
 "One-Win-One Evangel," of Fort Worth, Rev. John R. Nelson, editor, is full of inspiring matter and is proving to be a great help in the Fort Worth District.
 The Dallas pastors will observe Sunday, April 9 (next Sunday), as Go-to-Church Sunday. Ervay Street will observe the day as Decision Day in the Sunday School also.
 Rev. O. A. Shook, superannuate member of the Texas Conference, has been confined to his room at his home in Houston for the past six weeks. We pray for his speedy recovery.
 Dr. O. E. Goddard reports a great meeting in Galveston. From the Houston Post we gather that First Church, Galveston, has had 200 accessions and our Church on Thirtieth Street 100. Isn't this superb?
 Dr. and Mrs. J. L. Massey, of Navasota, were friends indeed to the editor and his wife while detained on their trip to Huntsville. Is there any other earthly fellowship equal to that among Methodist preachers and their families?
 The Vinita District is to have a district parsonage. At the instance of Rev. R. C. Taylor, pastor at Vinita, the presiding elder brought the matter before the Vinita Quarterly Conference and the conference unanimously agreed to support the enterprise.
 Rev. E. L. Shettles, presiding elder of the Navasota District, sends us Asbury's favorite hymn. The music is beautiful and ought to be heard in all of our Churches at this season. His program contains also many interesting facts concerning the life and work of Asbury.
 Rev. R. S. Stout, D. D., Secretary of the Board of Church Extension of the Colored Methodist Episcopal Church, was a pleasant caller last week. This Church was organized by our own Church in Jackson, Tennessee, December 15, 1870, and is worthy of our constant support.
 Mr. D. A. Frank, formerly one of the prominent laymen of Trinity Church, Dallas, left us for New York City, where he resided for some months. He has recently been transferred to St. Louis. He occupies a responsible position as attorney for the Southwestern Telegraph and Telephone Co. He appreciates the Advocate and thereby keeps up with the progress of Methodism in the Southwest.
 Rev. V. A. Godbey, D. D., presiding elder of the Austin District, is reported in the press to have accepted the office of the presidency of Coronal Institute. In our judgment the trustees have made a happy choice and Dr. Godbey a wise decision. We predict for the new President a successful career. Can a more wide-awake or a more unselfish man be

Dr. Price's CREAM BAKING POWDER

Sixty Years the Standard
No Alum—No Phosphate

NOTES FROM THE FIELD.

(Continued from Page 3.)

dinner was over we had a song and prayer services. The good sisters began to bring in various kinds of groceries and deposit in the kitchen. As they were about to leave they dropped a few dollars in our hands and said, "this is all from the Arbanna Class." Last night, just as we were fixing to retire, we heard an alarm at the door. Wife opened the door. In stepped Brother Dugles, our Lay Leader, followed by Rev. J. L. Davis and their families, and many others; among them quite a lot of young men and women. They began to deposit packages of various kinds on the dining table. After we had seated them as well as we could we surrendered and told them to take charge of the parsonage. Brother Dugles and Brother Dennis started a song which was taken up by all present. They sang and prayed with us for some time, and made several good talks, such as would make any pastor and his wife happy. This storm came from the Delhi Class. We pray God's blessings upon them in this good work. We have two prayer meetings on the work. Hope to have a successful Children's Day at Center Point and soon see the Advocate in every family.—Wm. Harp, P. C.

DAWSON.

Our pastor, Rev. I. E. Hightower, closed a two weeks' meeting last night, doing the preaching in a most effective manner, and sowing seed in the hearts of his people that will spring forth and will bring a great harvest for the Master. We have an all-round man to fill up all the weak places he finds in his people. Have been twenty-five additions to the Church and forty conversions and reclamations. At the eleven o'clock service Sunday the people made a free-will offering of \$35.60, which was a surprise to our pastor. In the afternoon a Junior and Senior League was organized with a flattering number for memberships. The Church as a whole is strengthened and the true Christian spirit prevails. We hope to make this the best year Dawson has known.—K. L. McKeown, Secretary of Board of Stewards.

BIG SPRING.

Early in the conference year we arranged with F. M. Neal, Conference Evangelist for the Northwest Texas Conference, for our revival meeting. He came March 12, with O. E. Huckaby as his singer. So we began. Neal is as fine help as I ever had. He has no catch-trap methods. He preaches a full gospel for a whole man. Is satisfied with no lower standard than Jesus held out. He comes not with an evangelistic club, but with an old Damascus two-edged sword that is able to divide bone and marrow. Neal's work will abide. No pastor will make a mistake to get Neal. He can adapt himself to any situation. He is the man for the place. Huckaby is good in song, his solos were fine. All in all we had a good meeting. Some of the results are: Eighty conversions and reclamations, thirty-three joined the Methodist Church and more to follow. Every department of the Church was helped. On Wednesday night, after the meeting closed, we had ninety-two at prayer meeting. Have organized a Bible Class that meets Tuesday night. Family altar, have been rebuilt, also new ones. Since conference have received forty-five new members. Paid off an old church debt of \$700. Pastor paid each month, presiding elder each quarter. Sunday School is doing some fine work. Two hundred and seventy-nine present. To God be all the glory, for his we are and him we serve.—J. T. Hicks, P. C.

WEST OKLAHOMA PERSONALS.

Rev. H. A. Stroud has succeeded in paying an old debt of long standing at Olustee, which has been a source of much worry to this class.
Rev. Moss Weaver, presiding elder of Mangum District, has been invited to preach the baccalaureate sermon for Vinson public school June 4.
Mrs. J. W. Martin, wife of our pastor on Prairie Hill and Victory charge, after having been confined to her bed for seven weeks, is able to be up and out again.
Rev. N. E. Stout has succeeded in leading our people to do a noble thing in paying the entire indebtedness against our Church and parsonage property in Brinkman where he is pastor. Stout is very much in love with his work and his people. This love is reciprocated by the sheep of the shepherd on the entire charge.
Rev. J. C. Scivally is pleased with his charge. His people are delighted with their pastor. He and his people are planning for the enlargement of the borders of "our Zion" in the bounds of Vinson Circuit and the making of this the greatest year that has been in the history of the charge.
Rev. J. E. Wiseman, a local elder and charge leader for Mangum Circuit, has done a noble thing in leading the North Mangum congregation to remodel and improve their church building.
Since the last Annual Conference Mangum District has succeeded in bringing four of the forty-nine Sunday Schools in the district

30Mch16

Kindly glance at the yellow label on your paper. If it reads, for instance, 30Mch16, your subscription expired on the 30th of March, 1916, and should be renewed.

Representative Bailey, of Pennsylvania, has introduced in the House a resolution to increase the Presidential term to six years with a one-term limit.

At a live stock sale in Wapello, Iowa, last week forty-six head of short-horn cattle brought \$35,000. More than 600 buyers from a score of States and a number of foreign countries were present.

The Burnett immigration bill, with its literacy test and Asiatic exclusion provision unchanged, passed the House last week by a vote of 308 to 87. It now goes to the Senate, where favorable action is regarded as assured.

To stimulate interest in oil development in Cooke County the Gainesville Chamber of Commerce has posted an offer of \$5000 for the first fifty barrels of oil or evidence of that production from a well in that county.

In the will of J. K. Bywaters, who died last week at Paris, Texas, leaving an estate of nearly \$1,000,000, provision is made for the building of a \$50,000 lecture hall for free use of lecturers on scientific and educational subjects.

More than ten thousand pounds of poison have been used by ranchmen in West Texas in the past two months in an effort to exterminate the prairie dogs. The campaign is being conducted along scientific lines and is being successfully carried out under the direction of Government experts.

The assurance of the Choctaw and Chickasaw payment through act of Congress has given great cheer to the Indians in South-eastern Oklahoma. The distribution of several million dollars will not only aid the Indian beneficiaries, but will make business brisk in the former Choctaw and Chickasaw country.

America's exports and imports both were greater in February than in any previous month in the country's history. Figures assembled in the Bureau of Foreign and Domestic Commerce show exports had a total value of \$409,836,525, exceeding by \$50,000,000 the record set last December. Imports reached \$194,000,000.

CISCO DISTRICT CONFERENCE.

The Cisco District Conference will meet at Gorman Tuesday, April 25, at 11:00 a. m. Rev. W. T. Singley will preach the opening sermon.

The Connectional brethren will be welcomed and given an opportunity to address the conference. We would be greatly pleased if the busy editor of the Texas Christian Advocate could find time to attend.

All pastors, superannuates, local preachers, the District Lay Leader, the charge Lay Leaders, District Stewards, Recording Stewards, and delegates are requested to start in time to arrive for the opening of the conference on Tuesday, April 25th, at 11:00 a. m. and come prepared to stay until the conference closes. An invitation is extended to the District representative of the Woman's Missionary Society to be present.

Pastors will please see that their Quarterly Conference records are on hand at the beginning of the conference.

Committees will stand as previously announced. E. P. WILLIAMS, P. E.

PASSING DAY

THE WAR.

Another week has passed and the Germans are still on the outside of Verdun. An attempt to press farther south against the French in the region of Douaumont, northeast of Verdun has met with repulse with great losses. In the same section north, the French have driven back the Germans. An attempt by the Germans on the town of Haucourt, northwest of Verdun also failed and likewise did an attempt to reach the French trenches in the Vosges Mountains. The successive failure of the Germans has had the effect of encouraging the allies and has weakened the morale of the Germans. In the other war centers there has been practically no events of great interest from the standpoint of actual fighting. From Holland comes the news that there is a probability that she will have to forego her neutrality and enter the fray. The question is one that is very complex. There is a possibility that Great Britain intends to land her new armies on the Dutch coast, but has given Holland assurance that she will respect her neutrality. The question that is worrying Holland is what will Germany think of it? The question is a serious one—what will Holland be forced to do?

The Mexican situation is yet in a chaotic condition. It is a fact that the troops under Col. Dold had a brush with a large force of Villa's army, but the bandits to rout and killed between forty and fifty of them. But Villa is still able to keep out of range of Uncle Sam's guns. Various reports are received from different sources regarding the whereabouts of Pancho Villa, but so far none of the reports have proven of much value to General Pershing in his pursuit of the bandit chief.

College of Industrial Arts

(The State College for Women)

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The College of Industrial Arts is the largest college for young women in Texas, having matriculated during the current session 785 students. The plant of the College consists of fourteen substantial, commodious buildings, including the following dormitories: Oakland Annex, Stoddard Hall, and the Methodist Dormitory. Brackenridge Hall, the erection and equipment of which is to cost \$140,000.00, will be ready for use September 12th, 1916. The College first opened its doors to receive students September 23, 1903, at which time no public high school, college or university in Texas offered courses in home economics. It has four times as many students studying home economics as any other college or university in Texas. Its laboratories in home economics are the most complete and best equipped of any in the Southwest. It is a "college of the first class," which means that its faculty, its library, its laboratories and its courses of study, and all other college requirements conform to the best educational standards.

The following courses of study composed of correlated subjects are offered: (1) the Household Arts Course, (2) the Literary Course, (3) the Fine and Applied Arts Course, (4) the Manual Arts Course, (5) the Rural Arts and Science Course, (6) the Home-makers Course, (7) the Music Course, including piano, violin and voice, (8) the Course in Expression, (9) the Vocational Courses, (10) the Commercial Arts Courses, (11) the Preparatory Course, conforming in content and method to the last two years of work in a modern, well-equipped high school, which includes cooking, sewing and manual arts, and (12) the summer courses, including (a) the regular college courses, and (b) the summer normal institute courses required for all grades of teachers' State certificates.

The work is so organized that groups of subjects or integral parts of the several courses of study may be taken in one year, in two years, in three years, or in four years, and in all proper cases, college credentials, certificates, diplomas and the bachelor's degree are awarded. A woman college physician looks after the health of all students. The faculty consists of sixty members educated and trained in the best colleges of America and Europe. The instructional and dormitory buildings are located on a high hill in the center of the seventy-five acre campus. The Summer Session of 1916 will open May 30th, and continue for eight weeks. The next regular session of the College will open September 12, 1916. For further information or for announcements and catalogues, address

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OUR CHURCH NEWS

Our Tulip Street Church was badly damaged in the recent dreadful fire in Nashville, Tenn.

We note that Bishop A. W. Wilson delivered an address of great power at a banquet recently tendered him by the Board of Trustees of Randolph-Macon College for Women.

At its recent meeting the Book Committee of the Methodist Episcopal Church declared a dividend of \$275,000 for its retired ministry. This appropriation was \$25,000 less than last year.

Each Sunday the gospel is preached in four different languages in the La Salle Avenue Baptist Church, Chicago. They are delivered in English, Swedish, Finnish and Persian-Chaldee.

At a mass meeting of citizens at the courthouse, Plainview, Texas, it was decided to rebuild Seth Ward College, recently destroyed by fire. Committees were appointed to push the campaign as rapidly as possible.

Bishop John C. Kilgo, as is his native-born habit, is holding a great revival in Salisbury, North Carolina. The Methodists of that city are rallying to his great preaching of the old-time gospel, so says the Raleigh Christian Advocate.

At the approaching General Conference of the Methodist Episcopal Church, to be held in May, four of their Bishops will be automatically retired by the operation of the limit. They are: Bishops Cranston, Hamilton, Hartzell and Harris.

The Year Book and Minutes of the Japan Mission of the Methodist Episcopal Church, South, for the year 1915, has just reached this country. The figures show 223 members under our care, a net increase of 124. The Japan Methodist Church has a membership of 11,957, a net gain of 626.

An exchange says that in the death of Rev. E. B. Ryckman, D. D., the Methodist Church of Canada loses one of its foremost figures. He had been a Methodist preacher for sixty years, for fifty-one years in active service; was for many years a district chairman, and served for a term as Conference President. Dr. Ryckman was eighty-six years of age.

We note in the press that Rev. George A. Schulte, for the past twenty-three years Secretary of the General Missionary Society of the German Baptist Church of North America, died recently at his home in Newark, N. J. He was born in Germany seventy-seven years ago, came to this country when eleven years of age, and began his work as a minister fifty-three years ago.

Bishop Naphthali Luceock, of the Methodist Episcopal Church, died at La Crosse, Wis., late last week. Four years ago he was elected to the Episcopacy and since then has had supervision of the Methodist Churches in Montana, Wyoming and Idaho, making his home in Helena, Mont. He was seventy years old. Two weeks ago, while en route to New York, he became ill of pneumonia. His funeral and burial took place in St. Louis.

We feel sure the following summary of the beginnings of movements in Southern Methodism will be of interest to our readers:

- 1845—Southern Methodism organized.
- 1846—First General Conference.
- 1848—Missions begun; Dr. Taylor to China.
- 1866—Fifth General Conference at close of war; lay delegates enacted; probation abolished; pastoral term extended to four years from two.
- 1870—Laymen members of General Conference.
- 1870—Colored M. E. Church set apart.
- 1878—Woman's Missionary Society organized.
- 1881—First Ecumenical Conference.
- 1882—Church Extension Society organized.
- 1894—Epworth League organized.
- 1899—Branch Publishing House at Dallas.
- 1900—Joint Commission appointed.
- 1902—Twentieth Century Offering for Education; Joint Foreign Publishing House.
- 1906—Commissions on Vanderbilt University and on Restatement of Religion appointed.
- 1906—"Methodist Church of Japan" set apart; New Nashville Publishing House.
- 1907—Laymen's Missionary Movement begun.

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