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A Moral Equivalent Of War

THE passion for war is not new. It is as old as the race. The present European conflict presents war upon a larger scale than ever before seen, but the compelling passion is not different from that of which historians in every age have written. The heroisms of the present contest are not greater than those recorded in the past struggles of nations.

The passion for war since the beginning of history has been able to call to the same colors men of different races, different nationalities and different religions. War ever has been the hot flame that melts together and fuses men of different tongues and different national ideals, impelling them to the pursuit of common aims and the accomplishment of common tasks. In the present conflict in Europe England, France, Russia, Belgium, Serbia, Montenegro and Japan stand or fall together. The passion for war has fused together Anglo-Protestantism, Greek orthodoxy, French atheism, Belgium Catholicism, Shintoism, Brahminism and Buddhism. The melting pot for them all is the impelling passion of war. Everything is subordinated to this controlling passion.

The magnitude of the European war does not impress us more than the intensity with which it is being prosecuted. The undaunted heroism of the Belgium army will make a new chapter in the annals of military history. Men fighting to the death in water-filled trenches amid the rigors of winter; armies clambering up snow-covered mountains amid the blasts of penetrating, icy winds; garrisons submitting to be done to death rather than surrender; aviators braving misty heights amid the perils of unfriendly currents; men crawling like sea-serpents beneath the waters—these and countless other like things attest the mightiness of the passion for war.

The question we are asking ourselves at this moment is: Is there a "moral equivalent" of war? It has been said that the need of the Church today in her inner life and outward activities is for just such an equivalent. The need is for a mighty dynamic that will do for men in the pursuit of character that the dynamic of war has done for men in the pursuit of territory. The need today is for a passion that will make men as invincible in the moral conquest of the world as the passion for war has made them invincible in the military conquest of the world. The need today is for an impelling principle that will make men as great in the victories of peace as the impelling principle of war has made them great in the victories of arms. The need today is for a constraining motive which will lead to as great heroisms in the religious life as the con-

straining motive of war has led to heroisms in army life.

The need today plainly is for a "moral equivalent" of war. Is there such an equivalent?

The bottom question in moral character and conduct ever has been the question of power. The quest ever has been for a moral dynamic. The world has grown old in its search for a source of power which will enable it to translate its ideals and precepts into character. Sometimes such dynamic was thought to be found in knowledge, and men became proficient in literature, science, art and government. Sometimes men looked to habit for the secret of such power, and stoically sought to fix themselves in certain modes and molds of conduct. Sometimes the simple idea of duty was sought as the source of such power. And yet again, the principle of self-interest was thought to supply the power. Everywhere the thinkers of the race, through all the ages, have searched high and low for a great moral dynamic, for a mighty "moral equivalent" of war.

The futility of such search fills the longest chapter in human history. The humblest man among us is aware that it is one thing to know and quite another thing to convert that knowledge into conduct and character. The most intellectually untrained among us knows that the idea of duty is a very different thing from the power needed to translate that idea into ethical action. Where shall we find the power? A mighty moral dynamic? A tremendous compelling passion that is worthy to be described as a "moral equivalent" of war?

The very need for such equivalent is the highest proof that somewhere it may be found. The great Maker of men has not inspired them with lofty ideals of character and then mocked them by leaving them powerless to give some adequate translation of these ideals in their own lives. The eye does not more certainly argue the existence of the light than the yearning of the morally impotent soul presages the existence of a mighty moral dynamic. The reasonableness of God's world inspires hope.

The supreme compensation for the carnage of the world-struggle now going on will be the rediscovery of the great moral equivalent. Having tried learning and art and science, having tested ideas of duty and principles of self-interest, men will now turn to the source and secret of better living. And the power to convert their better ideas into character and their better impulses into heroic endeavor will be found in Jesus Christ.

"It is devotion to Jesus," exclaimed Canon Gore, "which has been the source

of the enduring forms of Christian heroism." The passion for Jesus has produced heroism as resplendent as ever did the passion for war. A personal devotion to Jesus Christ explains as many conquests as the passion for war. It was this that sent the early disciples to the ends of the earth in the ardor of a deathless enthusiasm. It was this that withstood Jewish persecutions and Roman tortures. It was this that compelled the Roman army to capitulate and the Roman throne to surrender. It was this that inspired the martyrdom of Polycarp and the messages of Chrysostom. It was this that sustained the labors of St. Francis of Assisi and the ministries of the Wesleys in England. It was this that explains the messages of Liddon in St. Paul's and Brooks at Trinity. It was this that gave power to Moody and sent Carey and Judson and the rest to the ends of the earth. It was this that made martyrs of Chinese Christians and patriots of Korean citizens. Without a parallel in history in its heroism and martyrdom and enthusiasm is the passion for Christ.

The passion for Jesus displays the same sublime indifference to language or nationality as does the passion for war. It fuses into one body men of every kindred and tongue. It breaks down the castes of the race. It is humanizing, liberalizing and equalizing in its power. It constructs a new brotherhood of the race. It fashions the most enduring society known among men. And this passion is the Church's spiritual dynamic and its "moral equivalent" of war.

It scarcely needs to be said that such mastering devotion to Jesus does not grow out of a mere intellectual admiration of Jesus. In every case it finds its inspiration in an experience of the forgiveness of sins. The forgiven man loves. And the height of his love is usually measured by the depth of his forgiveness. He loves much to whom much hath been forgiven. Peter, forgiven, turned to flight the authorities he once feared. Saul of Tarsus, forgiven, became the mighty apostle of service and of love. Wesley, forgiven, set a new mark for the ministers of his day in devoted service to his Lord. Jerry McCauley, forgiven, became the apostle of love for the "bums" of his generation. No passion equals the passion for Christ, and this passion is bottomed upon a conscious experience of sins forgiven in and through his name.

The task of the Christian Church is appalling in its magnitude. Hosts of sin are drawn up in battle array. Evils hoary with age are to be destroyed. The whole race must be subjected to a moral and spiritual reconstitution. But the Church's task is sure to be done if the multitude of her members are impelled by a personal devotion to Christ—the mighty spiritual dynamic of the ages and a veritable "moral equivalent" of war.

Can We Do Without Jesus?

IT is comparatively easy to reject Christ and to criticise the gospel, but what is your substitute for Christ and his gospel? "Always ask for alternatives," exclaimed Dr. Joseph Parker. What other man do you offer? What other book?

A recent author designates the modern substitutes for Christianity as four in number. In answer to the Christian's demand that the critic designate and define his alternative to Christianity some answer, "Morality without religion;" others answer, "The religion of the universe;" others still answer, "The religion of humanity;" and still others answer, "Theism without Christ." The first say that their religion is the religion of a good life, to be moral is the sum of it all. The second say their religion is simply this: God is everything and everything is God. The third class of critics say that their religion is the worship of man, their God the sum total of human life. The fourth class say that they accept heartily Christ's teachings about God, but do not find the person of Christ in any way necessary to the realization of these doctrines in their lives. Christianity without Christ they accept, but not Christianity with Christ. The mentally alert pastor has recognized the presence of these substitutes, more or less clearly defined, in his rounds among the cities of his times.

It were easy to point out to these critics of Christianity many insuperable difficulties in the way of the acceptance of their substitutes for Christianity. It is sufficient however, for the purpose of this editorial, to ask of them but a single question: Where is your moral dynamic? Certainly no one has magnified morality nor glorified humanity quite so much as Jesus, but where shall we find the incentive to be moral and the constraining power to love? Where shall we find one who himself is not only the highest pattern of virtue, but the highest incentive to its practice? Where shall we find one attractive and lovely enough in his own person to lift the feeling for humanity into an enthusiasm? Where shall we find one of sufficient authority to transfigure the whole of morality with the sanction of a holy religion? Where shall we find a spiritual dynamic sufficient to transform religion from a dull rite into a flaming passion?

Has any religion, ancient or modern, other than the religion of Christ, supplied its votaries with such moral and spiritual dynamic? Has it not been the supreme merit of Jesus Christ that alone of the world's religious Masters he has been able to furnish a motive power sufficient to raise men above their circumstances and to lift them above their sins? And, can we do without Jesus?

"Proofs Of The Resurrection"

By PROF. W. F. MISTER, Dallas, Texas.

The resurrection is said to be the best attested fact in history; still I think this is not commonly regarded. The reason doubtless is that it involves the supernatural so greatly that it is much more difficult to receive and realize than events of an ordinary kind. Still, as it is a question of an event occurring in time, it ought to be subject to all the laws of investigation and evidence.

The question then is, "Did Christ actually rise from the tomb?" His followers affirmed that he did; the enemies of his cause denied it. It is a question of the vastest importance and interest to all humanity today. The Church maintains the reality of the resurrection, and bases its history on its genuineness as a most fundamental fact. The opposers or rejecters of Christianity must hold it at least in very serious question, which amounts to a practical denial. One must affirm or deny in such a case. Probably the attitude of most of the non-professing world is that of doubt—a kind of fixed suspense, as if such a question was naturally insoluble. In this way almost the effect of a denial is felt, it seems to me. But why should not this great question be approached and dealt with by the reasonable view of evidence, as in other things? Let us see what we can do in that way today.

In the first place the fact of the crucifixion is in no way brought in question by any party. That was a plain fact of reality admitted by all. Late on Friday afternoon of the day of the crucifixion (the day preceding the Jewish Sabbath) the body was taken from the cross by devoted friends and laid in the new tomb of Joseph of Aramathea, a member of the Jewish Sanhedrin, but an admirer and, in a reserved sense, a believer in Jesus as a great and wonderful teacher. He and other friends of the Master had been allowed by the Roman Governor to manifest this last respect of burial; and so the mangled body of Him who had been so loved, so revered, so trusted by those who had been His followers in life was tenderly taken from the cross, and after anointing, as the only remaining evidence of affection for the dead, and wrapping in burial clothes this pierced body of the Son of Man, but whom they now felt they had vainly hoped to prove their long expected, glorious Messiah, was laid in Joseph's new tomb, a chamber hewn in the rock and with no opening but the door in mouth of the excavation in front. A large stone was rolled in front of this tomb, as was the custom, to prevent intrusion of any kind. The Pharisees had gone to Pilate and, claiming they feared that as Jesus had, they asserted, said, "He would rise the third day," that his disciples might steal him away and report to the world that he had risen; these bitter, proud and vindictive enemies who had procured his crucifixion now obtained a Roman guard to watch over the body and prevent any possible interference, and besides were authorized by Pilate to seal the stone with the Governor's mark of office, which none would dare violate. This showed the care and extreme jealousy of the Pharisees to prevent any conceivable interference with their plans and to vindicate themselves. The body lay there in the rock-hewn tomb, thus sedulously guarded, through the first night, on through the next day, the Jewish Sabbath, and on into the second night with no sign of disturbance or molestation. On the early morning of the third day some friends of Jesus, some weak, timid women drew nigh to the tomb to show some further signs of respect to the body of their beloved Master, who they evidently supposed to be dead, and only desired, after the manner of purely human sorrow and affection, to lament over and honor his remains. These women reported that to their utter surprise and regret they found the body of their beloved friend not there, and in perplexity as to what had happened and fearing his implacable enemies had borne him away to show further disrespect, they were amazed at being accosted by what impressed them at once as a heavenly messenger, who addressed them: "I know that ye seek Jesus who was crucified. He is not here; he is risen and appeareth before you in Galilee. Go tell his disciples." One of the women, Mary Magdalene, on finding the tomb empty, fled at once to tell this fact to two of his best known disciples, Peter and John. These tell us they ran at once to the sepulcher, and on looking in found it empty and,

furthermore, say they went in and found the linen clothes of the burial and the napkin that had been about the head folded and laid to themselves, showing there had been nothing like confusion or disturbance. A little later Christ himself made five several appearances to his disciples that day—to separate individuals or small companies, four times, and the fifth to them collectively. So they assure us, and they afterwards showed themselves willing to seal their testimony with their blood, and did do that in many cases.

Now, could they have been deceived? How was this possible with so many separate appearances, and to those of so diverse dispositions? Were they confused by their own enthusiasm in expecting his resurrection? Evidently they were not expecting it at all and had given up all hope of his cause in broken-hearted disappointment. They even seemed unwilling to credit when they saw Christ in person. They were like we are now, naturally unprepared to credit the supernatural. You recall how Thomas, as intended to show us the utmost of incredulity, refused utterly to accept the testimony of his fellow disciples who had seen the risen Lord, and said, "Unless I see with my own eyes the prints of the nails in his hands and touch with my own fingers these prints and thrust my hand in his side, I will not believe." Afterwards, when Christ appeared and told him to do this, showing he knew his thoughts and wishing him to be absolutely convinced, Thomas fell down before him, exclaiming, "My Lord and my God." But did the disciples just wish to band together to deceive the world? Why? All their interests were against it. Their prejudices and training as Jews were against it. What did they have to hope for? Persecution, loss, hatred, even death staring them in the face. What did they have to gain? Nothing conceivable, unless what they told was true. Yet, in the face of this, they went forward, overcame with their doctrine all opposition and the most rooted prejudice, and with the power, pride and corruption of the mighty Roman Empire to contend against, and with the scorn of the philosophy of the then most enlightened age of the world to encounter, they succeeded in a comparatively short time in planting the Gospel of the resurrection in every part of the accessible world, and in a few centuries the vast Roman Empire itself declared officially in support of Christianity.

Now, if the resurrection was true, we can understand this; but if not, you then not only have the vastest and almost inconceivable achievements attained with no means at all; but you have God himself to sanction with success and use for the greatest moral uplift of the world ever known, that which unless the resurrection was a fact is the greatest falsehood by far that the world has ever known. So I think we are led to see that the resurrection was a fact and, taking all things together, the best attested fact in all history.

This is the positive side of our question, "Did Christ really rise from the dead?" What is the negative? We only hear that the Pharisees and rulers told the soldiers to say in explanation of the absence of his body from the tomb, that his disciples had come and stolen him away by night while the guards slept. Are we to suppose then that those few timid, disheartened disciples would undertake a thing like that in opposition to the plans and wishes of the ecclesiastical rulers of their nation, and in the face of the military power of Rome; and when, too, they themselves did not know that a resurrection was to be expected; and what possible object could they have in wishing to take away a lifeless body of one in whom they had abandoned every hope? No object or motive conceivable. But why did these violent opposers of Christ not make search for the body, and thus confuse and overwhelm at once all who might question their course? They never even attempted it. Why did they not summon the Roman Governor to arrest and try any supposed to be implicated? They never attempted it or even spoke of it; and yet their reputations and interests were vitally at stake in disproving what the disciples were proclaiming. They evidently made use of a convenient falsehood, with no possible or conceivable foundation in probability.

Let me mention one or two other inquiries of importance bearing on the subject. It may be asked how the Pharisees and rulers could continue to oppose Christianity if they knew Christ had risen. I do not think we can hardly say they knew it. They

did not wish to know, but wished greatly not to believe it. They took advantage of what we all experience, the naturally great difficulty of crediting the supernatural. We say that even in the disciples. Now with this to start with, and then the fact that all their most intense prejudice, hatred, pride and interests, would lead them to wish to think or imagine anything else than the great and momentous fact of the resurrection of Him whom they had persecuted to the death in the name of their lofty ecclesiastical system. You can hardly think of a condition so biased by intense prejudice and profound opposition. We do not realize how much our judgment is biased by feeling and interest. It is a most common thing.

I will illustrate: Do you not all recall that when we first heard about the Mexican General, Villa, and were told that he had been an assassin and brigand in the past, and we heard of his having captives shot down by dozens near El Paso as a seeming pastime, did we not say that he was certainly an unspeakable monster? Soon afterwards, when it was thought the United States was likely to get into war with Mexico, and we dreaded with horror the idea of our people being shot down and dying with disease in that wretched country, and this same Villa spoke out something favorable to the United States and expressed a kind of friendship, did we not feel and conceive at once that he had something of the noble and heroic about him, and did we not voluntarily dismiss all thought of his atrocities or even much concern? How can you account for our clear judgment being so quickly and completely overridden by our feelings

and interests? I could give other illustrations, but this is sufficient.

Further, I may say that perhaps a full and realizing faith in the supernatural can only be reached by divine enlightenment and assistance. We see that now. So many may say in a sort of way that they believe Christianity, but do not show in life that they act as if they did. We must desire the truth profoundly, and be willing to act on the best we know, and keenly seek to find higher things; then I think they are given us, when otherwise we will remain insensible. That is the philosophy of the wonderful, and to our dullness almost incredible saying of Christ, that if we believe not the great teachings God vouchsafes to us: "If they believe not Moses and the prophets, neither would they believe though one rose from the dead."

Finally, some may ask, "Why did not Christ appear in the temple bodily after the resurrection and thus overwhelm and confound all opposition?" Just for the reason we have just been giving, that God does not deal with men that way, but gives them certain truths, and they are to seek for more. This develops responsibility. If men were overwhelmed, where would responsibility be? Besides Christ's work and person were too sacred to be thrust on unwilling and profuse eyes as a kind of wonder working. Where would be the moral uplift of that? Rather the opposite would occur. I think he arranged and intended as he does now, that those who wished to find him, and who out of a sincere heart and singleness of purpose sought the will of God, could learn and know of him, and in doing so should find life eternal.

Wild Errors I Have Met

With Apologies to Ernest Thompson Seton.

By REV. J. R. MOOD, Dalhart, Texas.

The following is no fancy sketch. The facts recorded actually happened, and are put on paper merely as a warning to others who may be so unsophisticated as to fall into the same pitfalls. Any regular attendant at Sunday School, if he but keeps his eyes and ears open, will detect things equally as strange and ludicrous. And it is in no spirit of harsh criticism or unbecoming irreverence that the writer notes these errors, but simply and solely that sincere scholars of the Scriptures may profit by what he was so surprised and amused over.

One of the worst enemies to honest Bible research is the approach to the Scriptures with such preconceived notions and prejudices, handed down from our forebears or conjured up in our own little craniums, as are sure to dictate to us what the pages ought to say. Full of our own ideas as to what the Bible teaches, we very often read into a passage a meaning entirely foreign to the same. A frank, candid, unbiased mind is the very first requisite in forming a just verdict.

Before a large and studious class of growing girls, a portly lady pronounced the following: "You must observe closely and emphasize all the words found in italics in the Old and New Testaments. These are of special importance and must receive the stress of the voice in reading." The lone preacher, who by chance overheard this remark, was so non-plussed and indignant that fifty cents worth of ice was not sufficient to cool his throbbing head. The good woman was as far from the truth as the imaginary pole discovered by Peary is from that one to the south. She was far and away from the facts, but I judge was doing the best she knew how. So let us publish it again and again, so plainly and so often that he that runneth may read, the words in italics in the Bible do not in reality belong there at all; are merely added by zealous translators to aid English readers to understand the context. For diversion's sake let us follow the advice of the aforementioned lady and see to what it will lead us. Read in First Kings and the thirteenth chapter about the deceitful prophet who led his companion and friend astray. His false advice led to the death of his friend, and he concludes that he will search for the body. Calling up the family he orders, "Saddle me the ass." The Scriptures add, "And they saddled him." Put the stress of the voice on the word in black face type; and, poor old man, you will have him all harnessed up instead of the animal with elongated ears. But then he richly deserved to have the saddle strapped and girted and tied to his own body, for did he not tell falsehood upon falsehood to his confiding brother preacher?

2. Not a thousand miles from this

desk and not a hundred years ago the director of a class of young ladies assigned to one of the members the task of writing a sketch of "Mary Magdalene, the Sister of Lazarus." Now the barest glance at this title will show how confused he was on New Testament facts. Of the five Marys mentioned there it is no great task to keep in mind the names and character of the three most prominent. One naturally thinks first of "Mary, the mother of our Lord." The second is easily distinguished, "Mary, who brought rich ointment to anoint our Lord and who was the sister of Lazarus." And thirdly, we think of "Mary of Magdala," called "Mary Magdalene." The two remaining are not of sufficient prominence to try to remember about always.

3. Our good Presbyterian friends still use that word Mizpah and the supposed benediction that follows in the closing exercises of their Endeavor meetings. Be that as it may, they are in the wrong if they do so. Just read the thirty-first chapter of Genesis and notice it closely and you will smile when you remember how anxious the young lover was to please his sweetheart, and how far he went astray, for he wrote in her Bible, "Mizpah." He intended to say, "May the gracious God take care of you while I am gone." What he really said was, "Be sure you keep on your side of the fence and never pass over this pillar and this heap to me for harm."

And the facts will bear out this interpretation. Who used this word and on what occasion? In what spirit or frame of mind was he? To whom was he speaking and at the close of what kind of interview? That oft quoted, "The Lord watch between me and thee when we are absent one from another," was uttered by a semi-heathen. Laban, the dishonest and overreaching, the spiteful, who a few moments ago had accused Jacob of theft and deceit, is the author of a beautiful (?) prayer. No, my dear member of the Christian Endeavor Society, do not ask me to use the words of a man who was angry over not being able to find his "zods," "teraphim," or "images" among Jacob's idols as a benediction. If he had tents, he was a heathen. What Laban really said was: "Let this heap be a witness that you will never come near me again. When you are far away down south I hope that the god whom you worship will see to it that you do not harm my daughters. You are absent and hidden from me there. I hope you will comport yourself properly. One thing you must never do, cross this boundary line. I promise to do the same."

4. From the mountain heap at Galed we will go to the sacred precincts of a city charge. The long Prince Albert and immaculate tie add dignity to the manly pose and striking attitudes of the well-groomed minister in the pulpit. He was

preaching on a theme that ought to be expounded, for God himself tells us much about it. The subject was "The Rest that Remaineth for the People of God." We were finally led to the noiseless stream, the multi-fruit-bearing tree of life, the streets of gold and the harps of praise in the hands of redeemed missions. As a final burst of eloquence he said: "St. Paul adds his matchless descriptive passage, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him!'"

This wonderful and inspired language of a still more wonderful man, the Apostle to the Gentiles, is found in his first Epistle to the Corinthians. In the chapter from which it is an extract there is no mention of heaven at all.

Paul was telling of his methods of teaching in Corinth. In approaching those whom he wished to win from the world he used the foolishness of preaching, resisting always the temptation to please their taste for rhetoric and philosophy. To his mind no method was equal to the simple presentation of the story of the cross. To those who had already owned the power of the cross, to those whom he terms full-grown or "perfect," he enlarged upon the sway and significance of that cross, and even to these he disclaims any desire to propagate any philosophy of his own. He himself did not devise the system of truth he proclaims to those more advanced in the Christian life. It came to him by means of the supernatural. "In the person of Christ the glory of God was manifested." That the systems of men and their theories had utterly failed was proven by the fact that they destroyed the Christ. He was particular to avoid the use of any speculative view or system devised by man's ingenuity. For the wisdom he is speaking of is a knowledge that is not attained by human effort. The three great sources of human knowledge known to the Corinthians—seeing, hearing, and thinking—fail in this instance to add anything to the sum of human knowledge. "Things which eye saw not, and ear heard not, and which entered not into the heart of man" are now being revealed to them by the Lord himself. The declaration of the divine purpose to restore man to his rightful place in the universe and bring him in fellowship with the living God—these are some of "the deep things of God" and "the things which God hath prepared for them that love him."

A BRIEF REVIEW.

Amid the aggressive forces of the world no one who has physical and mental activity can afford to be idle. When once the field of activity is chosen the slogan must be "Forward March," even in the thickest of the battle. If the aggressive forces of evil would surcease then a brief armistice might be proclaimed. To an old soldier, long accustomed to the battles of life, it is somewhat difficult to submit to a brief respite.

I am glad to say that the pulpit of my dear and esteemed friend, Sterling Richardson, who was converted under my ministry, is always open to me. It was my pleasure to preach in his church, Glenwood, Fort Worth, morning and evening of the second Sunday in January, presenting the Sabbath in its two phases. The interest manifested was marked. Brother Richardson is a success in the itinerancy meeting the demands in all of its details—a good preacher and pastor. He is popular with his people. Brookland Heights, Fort Worth, is a young appointment of a few years' standing and is under the pastorate of Brother Oswald, who gives it two Sundays during the month. I presented the Sabbath question to these people morning and afternoon of the fourth Sunday in January. No more brotherly man can be found than Brother Oswald. For many years he has proven his fidelity to God and the Church and is loved by his people. The people expressed great interest in my mission and cordially and earnestly invited me to return to them.

I was with P. E. Riley at Weatherford Street on the second Sunday in February. The day, I am sure, was a profitable one. This Church, under the efficient leadership of the well-equipped and progressive pastor, is in fine working condition and is moving to the front. The third Sunday in February found me at Kennedale, where Brother B. F. Alsip is the pastor. It is needless to say that he is popular with the people. He is large and rotund in build, with a corresponding heart which bids you welcome. My association with him and his people was delightful. I have accepted an invitation to hold a meeting for him in the summer.

It was a real delight to spend the fourth Sunday in February with W. G. Bailey at Smithfield. The day was cold and gloomy, yet we had fairly

good congregations at both services. This is Brother Bailey's third year on that charge and it gives me great pleasure to say that he is succeeding splendidly. His father, the departed E. A. Bailey, was my presiding elder four years and the meantime I was pastor of his family. So I have known Gip since he was a small boy, so I take more than ordinary interest in him.

I preached at the morning hour of the first Sunday in March at McKinley Avenue, Fort Worth, where Brother J. B. Curry is pastor. He has been there but a short time, but the people are delighted with him and I am sure he will have a successful year, for he has the ability and knack necessary. The streets are unpaved and were muddy and the day very cold, so that the morning congregation was small and the forecast for the evening not being propitious I returned home in the afternoon by private conveyance.

It afforded me great pleasure to spend the second Sunday in March at Forrester, which is in the bounds of Waxahachie District, which I served years ago. I preached to a good congregation at the morning hour at the Methodist Church and to a larger one at the Presbyterian Church at the evening hour. From the many expressions of interest coming to me the next day I judge that much good was accomplished. I met several persons whom I knew years ago. The pastor, Brother B. R. Wagner, was absent, holding a revival meeting. I heard a favorable report of him and I am sure that he will have a successful year. I regret that I failed to enjoy association with him.

I spent the third Sunday in March with Brother S. P. Nevill and the people at Walnut Springs. We had union services at the Methodist Church in the morning and at the Baptist Church in the evening.

The day was exceedingly blustery and cold, but we had very good congregations at both services. We did not request the Baptists to dismiss their morning services and unite with us, but we indicated to the pastor that we would appreciate their presence, which we did. Brother Nevill is a congenial minister and it is a delight to be in his home. He is much esteemed by his people and is doing a splendid work.

I enjoyed to the full extent a day, the fourth Sunday in March, at Milford. This was my first appointment in the Northwest Texas Conference before it was divided. I served the work in 1877 and 1878. It included what now constitutes seven pastoral charges. I preached to a good congregation at the Methodist Church at the morning hour, and we had union services at the Presbyterian Church at the evening hour. Judging from the many expressions of approval and words of encouragement from the members of the congregations I judge much good was done. Brother L. A. Hanson, of the North Texas Conference, is the pastor. He was appointed by the Bishop to take charge of the work when Brother Urquhart surrendered it. I was royally entertained at the parsonage. Brother Hanson and his good wife know how to make a visiting minister feel at home. He is taking hold of his work vigorously and will doubtless bring things to pass. I am indebted to all of the above named pastors for their kindness and ministerial courtesy. I am dependent upon the pastors to do the work assigned me. A thousand blessings upon their devoted heads.

R. C. ARMSTRONG.

FIFTY YEARS OF THE ADVOCATE

As there are few left in Texas who remember the history and struggles of the Texas Christian Advocate for the past fifty years, we take the liberty of printing the following communication. The contents of this letter are fully verified by the senior publisher:

My Dear Bradfield: I was more than pleased when I saw that you had been elected to succeed the late Dr. Geo. C. Rankin. I was watching for your salutatory, and when I read it I said: "It is just Bradfield. The only change that time and successful experience has wrought is to mature the grain for the food of more people in a wider field."

I well remember the time, a half hundred years ago, when the Texas Advocate was a small single-sheet paper, published in Galveston with Dr. John, the editor, struggling against poverty and an old debt on the Advocate.

At that time Texas was a broad, blank country that was filling up with a poverty-stricken refugee population who were fleeing (out of the States east of us) from the wreckage of the Civil War and from a carpet-bag government. They settled in the prairies in little shacks, and the frontier preachers preached to them in their little homes and in their little school-

houses, and rustled for subscribers for the Advocate and took collections to pay the Advocate debt.

Such men as Pierce, Marvin, Doggett, Keener and McTyre were our Bishops. They were sons of thunder and encouraged us to pay the Advocate debt and save the Advocate.

Finally we contracted with two young men, named Shaw and Blaylock (who were printers), to publish the Advocate for what they could make out of it; the conferences to furnish the editor and they to pay his salary and the preachers to act as agents to give it circulation. This was all done when Dallas, the great roaring city where the Advocate now lives, was but a straggling village on the bank of the Trinity River. Sometimes the stringency of finance would cut the sheets of paper in halves to make it go round, and it would be a four-page single folder, a little larger than the size of its present pages. Modern readers of the modern Texas Advocate have no conception of the deep waters of affliction through which it passed to reach them in its present form. Clean, strong and with no call on the Church for its debts, the present editor can hardly realize the hardships and years of solicitude which one of his predecessors (Dr. John) passed in order to hand over to his successors a paper commanding the respect of all our people.

Blaylock knows; for Blaylock was there in the ring furnishing entertainment for the people who did not realize what it was costing him. About the only remuneration he got were the abuses of all the grumblers for carrying advertisements in a Church paper.

Sometimes we justified his course from a business standpoint. Sometimes we apologized for him, all owing to the person we were canvassing with. Sometimes we would join in and help abuse him and threaten to sit down on him at the conference, anyway to get the subscribers.

We are now glad that while we have a great paper circulating among a great people, we have also a great team hooked on to it, one with education, common sense and ability, and the other with an experience that has tried him from the bottom clear up to the top and has never been "found wanting."

If you could get the Methodists all together in a big class meeting and let the few old fossils who still hang on to life tell their experience with the Advocate for a half century it occurs to me that there would be a shout of triumph and all Methodist families would run over themselves to get a paper in their homes with such an experience and such a bright future before it.

Be assured that you have the confidence and best wishes and the prayers of one who rustled for subscribers and took collections to pay the Advocate debt something like fifty years ago, and is now past three-score-years-and-ten.

W. D. ROBINSON.

Fl. Worth, Tex., 1523 Vickery Blvd.

"ON WITH THE BATTLE!"

This is the great battle cry of the much-loved, highly honored and now lamented Dr. G. C. Rankin, one of the greatest leaders in the fight against the liquor traffic in Texas or anywhere else.

Many of us, yea, all true Methodists and thousands of others, have gladly followed and have been inspired by his great battle cry, "On With the Battle!" Now as he has gone we should not forget, but press on more heroically, if possible, until the victory is won. I like the statement, "On With the Battle," and it is in keeping with the teaching of St. Paul who said, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

Christianity is a great divine movement introduced into the world by divine authority for the purpose of saving men from sin and in heaven at last. It is a great army fighting against all forms and forces of evil. Some great evils and errors have been practically conquered and driven from the world. Negro slavery, as it once existed in the United States, and was thought then by thousands of good people to be proper and right, has been driven from our great country for nearly fifty years and practically everybody has come to believe that it is better for the Negro to have his liberty and all the privileges of free men. It now begins to look like the licensed liquor traffic will soon be run down and put out of all civilized countries. That's what we hope to see. Many other evils have not yet come out into open battle, but they will, and will be driven out one by one until "the earth shall be full of the knowledge of the glory of God as the waters cover the sea."

The war will not be over when the saloons are gone. Many other battles must be fought and won, and they will

be. Negro slavery was driven out with guns and cannon, "at the point of the bayonet." It cost millions of money and hundreds of thousands of men. But slavery is gone, never to return. Thoughtful men everywhere now concede that it would have been better for the South and for the North and for the world, if the Negro could have been set free without all the sorrow and suffering and the sacrifice of men and treasure brought about by the Civil War. But it was not done. The South put up a great fight, but lost everything—men, money and the Negro as a slave.

Now we are in a great war with the licensed liquor traffic, but "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And it is only a question of time, and we trust a very short time, when the strongholds of the liquor traffic shall have been pulled down and the saloon business as completely driven from our great country as was Negro slavery. Everybody has come to know that the Negro should have been freed by education, public sentiment and by moral principles rather than by bullets. Hundreds of thousands of men are coming to know that the saloon business, with all its kindred evils, should sink away and "hide their deformed faces" in the darkness of oblivion under the gradual development of public sentiment, advancing intellectual light and the principles of moral right rather than by votes. With the light of truth and right shining about us as it now does, men ought to be ashamed to engage in the saloon business, or any other evil work, that injures or destroys their fellow men.

May be it is time for the pros to raise a flag of truce and offer terms of peace to the antis. Of course this flag of truce should be a mere suggestion to the antis that they should lay down their arms of rebellion and surrender, with the promise to never take up arms again against the Redeemer's kingdom by selling liquor and thereby make drunkards of our growing boys; that it is far better for them to go out of business and engage in some good business, of their own accord, before the prohibition forces close in on them and make them do it.

Some of us now think it would have been better for General Lee to have surrendered long before he reached Appomattox. He would have thereby saved many of his brave soldiers and money and would have prevented much sorrow and suffering. As soon as he saw the cause was lost he should have come to terms of peace. So of all others.

So the enemies of prohibition, of civic righteousness, of the Church of God, of religion, of salvation, of heaven and eternal happiness, of Christ and of God the Father; the enemies of all that is right and good hath for time and eternity, for themselves and for their children and all others, should come to terms of peace before they sacrifice themselves, their children's and their money in a long drawn out but losing fight.

But if it be said that human nature is too stubborn to listen to reason, if it should be said that the antis are like Collin's fighting sheep that began butting a swinging maul and continued butting it until he butted himself all away except his tail, and that the tail was still butting the maul the last time it was heard from; yet I would ask if it is not true that multitudes of men who are on the wrong side of all great questions are not waking up, and are now willing to come over on the side of righteousness. If the better element among the workers of iniquity could be induced to forsake their former comrades in sin it would greatly weaken the forces of evil, and strengthen the army of the Lord.

Now the terms of peace, sent out under this flag of truce, should be in the form of circular letters by the highest authorities of the Churches, by conferences, synods and conventions; by editorials and other articles in all Church papers; by pastors and committees of men and women, duly appointed to carry messages of love and sympathy to all brewers, saloonkeepers and all other workers of iniquity, leaving with them some religious literature, and inviting them to Church and to Jesus. Many will not come, others will. Was there ever a committee of pure, devout, religious women, duly appointed and sent to a liquor dealer, a brewer or a saloonkeeper in the name of the Church, in the name of Jesus, to persuade him to give up his evil business and learn to do well? Did such a committee ever go to the liquor man's wife or son or daughter, or to the drunkard or the drunkard's wife or son or daughter, or to any others who are down and out, and try to bring them to Christ? They should go with the flag of truce, in the name of Christ and in the spirit of prayer. Is the Church on its knees, looking up into our Fa-

ther's face, in humble prayer, pleading for the salvation of the liquor dealer, the brewer, the saloonkeeper and all the unfortunate and the lost? Have we the spirit St. Paul had when he said, "My heart's desire and prayer to God for Israel is that they might be saved?" Or, is the Church giving thought and attention to the fashions rather than to the perishing about us? Meantime, if we can not use successfully the flag of truce, we must keep our "powder dry" and "On With the Battle!" until victory comes.

S. L. BALL.

Sherman, Texas.

MISS LEILA ROBERTS—AN APPRECIATION.

The well-deserved eulogies so recently delivered on our beloved Dr. Rankin, in most of which stress is laid on the power of Dr. Rankin to overcome difficulties, suggested to me that the little woman who had dropped in unexpectedly to see me, was just as meritorious along the line of achievement; and that one should not wait to honor those who make Church history.

So, as Miss Leila Roberts has talked with me in the precious intimacy of those who love the Lord and his work, either in the firelight's glow or on long walks around the "violet-crowned city," I have gathered a few facts, all unconscious to her, which surely will prove an inspirational life-story.

It was the small town of Mooresville, Limestone County, North Alabama, into which her baby life entered, the joy of a large and aristocratic family; and here she played and grew as a happy little girl until eight years of age, when her father, having lost all through the Civil War moved to Bonham, Texas, there to remain three years, and then pushing on farther west to Palo Pinto.

The child had early shown a thirst for knowledge and learned from her mother and from the schools accessible.

At the age of 15 she felt that she must support herself and accepted a school in the country near Palo Pinto. There was a summer normal at Granbury that year, which she attended and tried for one of the two Sam Houston Normal scholarship, then offered in each Congressional District. She won, and who can measure the joy of the ambitious girl when at last she saw a gleam of hope along the road to learning! As board, tuition and the cost of books were included in this scholarship, the year was most pleasantly and profitably spent; so that, at its close, she was prepared to teach, and returned to her mother in Palo Pinto with that in view.

In the meanwhile Rev. J. D. Scoggins, who was preacher in charge at Palo Pinto and knew Miss Roberts, had been appointed presiding elder of the Mexican Mission. Now in Saltillo, Mexico, there was a little mission school supported by the Rosebuds of Virginia, and a teacher being needed Mr. Scoggins wrote to Miss Roberts asking her to accept the position. She hid the letter from her mother, and, while meditating upon the proposal, was very unhappy, not wanting to leave home and yet feeling that it was a direct call from God. At last, under the influence of prayer, she accepted, being joy-filled immediately.

Miss Roberts had no money to buy her ticket to Saltillo, but in her own words "The Lord always provides," and, lo, the ladies of the Church, honoring the consecrated young woman, held a farewell meeting, and collected \$75 for her benefit.

Strengthened in her devotion to Christian education, she sped southward through Texas and was welcomed in Saltillo by Rev. Scoggins, who took her immediately to view her future school.

The sight of fifteen unkempt children in disorder in a small windowless room with dirt floor and adobe walls, served only to call out the mettle in Miss Roberts' brave spirit. Her only request was to have the school removed to pleasanter quarters, which being acceded to, she took charge. Her first requirement, that the children come clean, bereft the school of eight pupils, so that the seven who remained formed the nucleus of the extensive work which now crowns her efforts.

After one year of faithful, unremitting labor the school was adopted by the Woman's Board, and since then has grown into a graded school of 200 pupils, topped by a normal of seventy students. The teaching is all in Spanish and the curriculum includes all the departments demanded by the best modern culture. So well is it organized that native teachers (some of whom have been with Miss Roberts for sixteen years) are continuing to conduct the school during the absence of the missionaries, and so highly is it appreciated that \$75,000 have recently been appropriated for the erection of a new building. But what of the personality of Miss Roberts? Per-

haps a few incidents may illustrate. Her visit to Austin was in the interest of an unfortunate Mexican. Bringing letters to influential citizens of the Capital City, she hastened to work for her beloved Mexico through the person of one of its needy sons. Many were the interviews held and letters written; and never discouraged, Miss Roberts would reply to every advantageous opening. "See how the Lord provides!"

She understands the people and the country thoroughly, having brought to bear on the problems confronting her good executive ability, power to discern and appropriate the adaptability of others, generosity, common sense and a keen sense of humor. Two of our Bishops have each called Miss Roberts "our ecclesiastical statesman."

Above all, one is impressed with her illuminating memorization of the Bible. Surely Miss Roberts has made hers the Psalmist's rule, "Thy word have I hid in my heart that I might not sin against thee."

While in Austin, she received a check for five dollars from a conference Secretary whose annual meeting she had attended, and in the same mail a letter from a former normal pupil, a girl who had not quite completed her course, because she was willing to go to the help of a missionary at another school. Now, this Mexican girl felt the need of the teacher's diploma, so essential in Mexico, but lacked the necessary \$17 to take the courses. As \$1 in American money is worth \$5 in Mexican currency, Miss Roberts joyfully saw that her \$5 would cover the deficiency, and immediately enclosed it in a letter to the girl. Truly she knows that it is more blessed to give than to receive.

At the Latin-American Conference in Cincinnati (1914) Miss Roberts was placed on the committee for Education in Mexico, and has prepared an able paper out of her large experience along that line. To help Mexico in everything that is highest and best is the object of her life, and the women of Southern Methodism should rejoice in having such a consecrated representative and uphold her hands by prayers and gifts.

MRS. S. PRIMER.

A REMARKABLE JOURNEY.

H. G. H.

The months of March and April, 1836, were the great historical months in the early history of Texas.

Santa Anna and his army of more than 6000 left the City of Mexico the last of January, 1836, reaching San Antonio into the northeastern part of his country near the last of March, same year, crossing the Rio Grande, Nueces and Medina Rivers—at that time without bridges or ferries.

He surprised the Americans in San Antonio by attacking that city March 1st. The battle of the Alamo lasted six days, when all the Americans were dead.

After burning their bodies, he divided his army into three divisions, sending one division toward Goliad, another toward Bastrop, and in command of the main army corps, marched to Gonzales to meet the Texans under Sam Houston.

He crossed the Guadalupe River where there was neither bridge nor ferry; then on to the Colorado and the Brazos—rivers difficult of passage.

His army crossed Buffalo Bayou on Vince's bridge, was totally destroyed at the battle of San Jacinto; Santa Anna captured, held a prisoner for three months by the Texans, then sent on overland by way of New Orleans to Washington City, and turned over to the tender mercies of Andrew Jackson.

Jackson kept him a short time, then sent him by United States gunboat to Vera Cruz, Mexico, where the Mexicans met him and turned him back to Havana, where he remained in exile for a few years.

Then he appears in the City of Mexico again at the head of the government, preparing to again invade Texas. A part of his army crossed the Rio Grande near Matamoros, was met by Zachary Taylor and defeated, and finally his capital surrendered to the Americans.

Take Santa Anna's journey from the City of Mexico through Texas, by way of San Jacinto, New Orleans, Washington City, Havana, Vera Cruz, and it is one of the most remarkable journeys recorded in ancient or modern history.

A few years ago, Geo. C. Rankin was on a visit to the City of Mexico. On the outskirts of the city, on the side of a hill, he suddenly came across the grave of Antonio Lopez de Santa Anna.

The engineer who runs his train into the ditch is naturally inclined to be peevish toward the reporter who calls the world's attention to the wreck.

Notes From The Field

WANETTE PRAYER-MEETING.

In our prayermeeting at Wanette, Oklahoma, we are trying to do some real Bible study of fundamental topics. A few nights since we had the subject of Heaven, and one of my members prepared a paper that I think will make good reading for the Advocate. We all enjoyed it the night he read it for us. I asked him to allow me to send it to the conference organ for publication.

D. A. GRIGSBY, Pastor.

TRINITY CHURCH, DENISON.

We have just closed our personal work campaign at Trinity Church. Over one hundred received into the Church, and the Church greatly revived. The Sunday School has more than doubled since conference. We are hoping to have 500 members at Trinity by conference. We begin the great co-operative meeting, ten Churches co-operating with the Ham-Ramsay evangelistic force, April 18. We are hoping for 2000 professions in this meeting.—J. K. Atchley.

WEATHERFORD ST., FORT WORTH.

We have just closed a gracious revival meeting held by the pastor. During this meeting we had forty-five conversions, and during the time it was in progress there were forty-six additions. Some others are to join the Church later on. As a result of our Win-One campaign we had twenty-three to join the Church on Easter Sunday. The majority of these were on profession of faith. We have had a total of eighty-four accessions since November. For two months we have been in a campaign to raise a church debt. It has been raised in small amounts, and paid weekly. At the conclusion of the second month we had secured in cash \$450, and have nearly half as much more in good subscriptions. We are confident of securing the full amount of the indebtedness.—P. E. Riley, P. C.

ELDORADO.

Just wanted to report our recent revival, the best Eldorado has ever had. The Bloodworth Trio began with us March 21 and closed April 4, with 105 conversions and reclamations. It was the best meeting we have ever had. Brother Bloodworth preaches the gospel in a convincing manner. He shells the forces of sin with great "slugs" of truth, cuts the sands from about them and thus shows the sinner where he stands, then in the spirit of his Master he urges the sinner to come home. Sister Bloodworth is a power with the people as a personal worker. Her earnest work can't easily be overestimated. Bro. Loyd Bloodworth is a power with the young men. They believe in him. He understands the boy and the boy understands him. It was good to have them with us. Our town will never get over what the Lord has done for us. So far this is the best year of our work. We are praying that greater things shall be given us of the Lord.—Geo. L. Kever, Pastor.

LAKE CREEK CIRCUIT.

We have been at quite a disadvantage since conference on account of rain and bad road conditions, but in spite of that we have been getting together that we can do some real team work when it is so that we can get out. Plans are being made for the meetings, and the various committees are doing some work. Notwithstanding the constant cry of hard times, Enloe has taken half time. There are some loyal people there and we are expecting them to come to the front and Methodist to make some real substantial gains there. The other two places, Lake Creek and Brushy Mound, are doing well. One evening a few weeks ago wife and I were very much surprised when someone knocked on the front door and about sixty of the people from Lake Creek came in and every one had a package of some kind. When we had enjoyed a social hour and all had gone home, wife and I had some trouble in finding a place for everything that had been brought. We are praying that God's kingdom may prosper in our midst.—T. E. Cannon, P. C.

DECATUR CIRCUIT.

Brother Lehnhoff, Nute Taylor, Henry Mason and this writer attended the second Quarterly Conference at Sand Hill on the Decatur Circuit, not far from this place. This is a noted meeting place in Wise County. It was here that the first church building was erected in Wise County. Brother King, who gave the land in 1874, was on hand at this conference in his usual happy mood. Was he ever out of humor? Brother J. M. Binkley was pastor of Sand Hill when he was a young man on the Denton Circuit. It is a mistake about him always being presiding elder. He was once a circuit rider, according to the testimony of some of these old citizens. We heard a splendid sermon from his son-in-law, Rev. S. C. Riddle, the presiding elder. Bro. Carter, the pastor, slipped in a collection for the work of Supernatant Home of the North Texas Conference to surprise Miller. I know Brother Miller will forgive him for getting some of his cards. Carter is a live wire and is always in a hopeful mood. Brother Dave Hoyl was at his post. He is one of the four Hoyl boys who live in Decatur. Their father was one of the pillars of the Church at Oliver Creek. He holds his membership there to help keep up the Church that his sainted father loved so dearly. The Decatur Station

is a child of the Decatur Circuit. The two are in love with each other. The Sand Hill people are noted for their hospitality. This was a busy time with farmers, but the house was well-filled on Saturday and a dinner spread and eaten in the good old way. We had all the usual delicacies on such occasions, with turnip salad, beans, beats, fresh tomatoes and coffee. They pay no attention to the high cost of living. They live. This writer hopes to get to heaven before these good old days pass away. Long live these good people.—G. F. Boyd.

WALLER.

At the last session of the Annual Conference at Bay City we were read out for Waller Circuit for the second year. We have organized an Epworth League at Waller; have fine League doing good work. Have four as good Sunday Schools as any circuit in Texas, all preparing now for Children's Day. We have two splendid Missionary Societies on the charge, faithful to help the Churches in all undertakings. We have just completed our parsonage, which is worth \$1200. It is a monument to the town and an honor to the faithful members of the circuit. The whole circuit has a steady growth. And, above all, we have one of the best presiding elders yet, a faithful helper to all the preachers in the district. They await his coming with eagerness. We have things in readiness for the District Conference which meets at Waller, May 18, and, of course, it goes without saying, all conference collections will be paid in full. Just these brief lines to let you know we are not dead, but up and doing. May God's richest blessings rest upon all of you.—J. Lloyd Weatherby, P. C.

HOLLAND.

We are very glad to report a renewed interest all along the line on this charge. Our parsonage has been thoroughly renovated, our Sunday Schools have grown in attendance and enthusiasm, and our material welfare has been given good attention. Our thoughts often travel back to our good friends on our former charge, but we have already learned to love those here, and we feel that the Higher Power has guided the powers of the Church in sending us to this field. It is a task, but we are in the midst of it, and by the help of God hope to strengthen his kingdom. Our second Quarterly Conference, held at Wilson's Valley, has just passed, and it was indeed a great occasion. We had an unusually large attendance of officials, and our great presiding elder, Rev. T. S. Armstrong, was on hand. He preached three times to the delight and edification of all who heard him, and the occasion was in many respects similar to an old-fashioned Quarterly Conference. We are looking forward to our meetings and believe we will have a great year.—J. M. Bond, Jr.

LA RUE.

We have just closed a great meeting here at La Rue. We began on Easter Sunday and closed Wednesday night April 14. I have been in a number of good revivals and I believe I can say this was one of the best I ever saw. The entire town, as well as the Church, is stirred more perhaps than ever before. A prayer meeting was started to meet Wednesday night of each week. We also organized a ladies' cottage prayer meeting to meet once a week. Thirty-eight of the ladies pledged themselves to attend this prayer meeting as much as possible. We were assisted in the meeting by Rev. C. B. Fuller. I have had Brother Fuller with me in several meetings and he always does good work. He did some of the most earnest work in this meeting that I have ever seen. I do not hesitate to recommend him to any one needing good help in their meetings. We received twenty-seven into the Church with more to follow, and the membership of the Church has certainly had their strength renewed. The pastor's family were given a regular old-time Methodist pounding, for which we are very grateful. The La Rue Circuit is coming, I think, and it will be a stronger charge some day than it is now. We are praying for and expecting a good revival at every point on the charge. Remember us in your prayers.—A. A. Rider, P. C., April 16.

ANGLIN STREET, CLEBURNE.

Just a word as to the progress being made by Anglin Street. On Easter Sunday we closed our "Win One" campaign and received fifty members into the Church, with seventeen others to be received later, they being hindered from being present by different causes, this making a total of seventy-two members received into the Church this conference year. The "Win One" campaign was begun March 1, and the week preceding Easter Sunday services were held each night, our able and efficient pastor, Rev. C. A. Bickley, doing the preaching. He brought helpful, stirring messages and, though the weather was bad and there was a great deal of sickness, the attendance was good and much interest manifested. This personal evangelism movement which is being inaugurated all over the country is a grand, good thing. It develops so many splendid personal workers out of nominal Church members and gives them a vision of the great opportunities confronting them as laborers in

the vineyard. It enables us to go to our friends and neighbors and there in the quiet of the home tell them the blessed, sweet story of Jesus and his love for all mankind. Our Sunday School is growing by leaps and bounds, having a total enrollment of more than five hundred and an average attendance well past three hundred. We have a total of twenty-seven classes, many of them being thoroughly organized. We have set our mark for five hundred in regular attendance in the Sunday School by the 'close of the present conference year. The Boys' League and both the Junior and Senior Leagues are well organized and doing good work. The Missionary Society is thoroughly alive and is doing things both in a spiritual and financial way. Despite the many seeming hindrances to the successful carrying forward of the Lord's work, Anglin Street is pushing steadily forward and knows no such thing as defeat. To our Lord and Master be the glory.—W. C. Darby.

FERRIS.

I want to say a few words concerning the work at Ferris. Being only nineteen miles from Dallas, we appreciate our proximity to the great Methodist center. In fact, from the work that is being done here, we feel that Ferris is "not the least among the princes" of Texas. There is more brotherly spirit among Christian people here than ever before. The people of the Tabernacle Baptist, the Cumberland Presbyterian, the U. S. A. Presbyterian, have joined our pastor in one of the greatest prayer-meetings our town has ever known. The people are so attracted by the service that the crowd often fills any of the four Churches above mentioned. The Sunday School is simply excellent. We have a number of enrollment equal to about ninety per cent of the number on our Church roll. Our Teachers' and Officers' Training Circle has been doing good work. The Young Men's Class and the Young Women's Class are in a friendly contest for supremacy in numbers and efficiency, and we have discovered that our housing capacity is inadequate. We petitioned last fall for the return of our preacher, and he was returned. It has certainly been a great lift to our Church and town. Brother Lee is a born leader and organizer. I must not forget our Brotherhood. We have organized a brotherhood with sixty members. This represents the number, at least ninety-eight per cent of the male membership of our Church, who are eighteen years of age and over. We are now planning a great union revival, and I feel sure that we shall report great things.—Jno. K. Noble, Church Secretary.

FLUVANNA.

Easter Sunday was a great day for Fluvanna. On that date we dedicated our church, Dr. Boaz came to us Saturday morning and at night gave his lecture, "Fools in Eden," to a large audience. It was humorous and instructive. For one hour he kept the audience in a serious study with a smile on their faces. Then Sunday morning came in clear and bright. It seemed nature had adorned herself for the occasion. Again a great audience filled the house to its limit. Our people were delighted to sit in our own church and hear one of our great preachers. In the front pew sat the Board of Trustees. Practically every member had been on the board since the erection of the house and had struggled under a heavy church debt, until last year we raised nearly \$900 and freed it from all debt. It was inspiring to be in such a service. At the close of that great sermon the house was formally set apart to its intended use. Our beloved Dr. Griswold and former pastor, Brother Gattis, taking part in the service. In the afternoon Brother Gattis preached to the delight of his many friends. The day closed with a great sermon on the Christian Race, by Dr. Griswold. It was a treat, and always is, to hear Dr. Griswold preach, for we all love him. We have a very promising future on the Fluvanna charge and expect great things this year in the way of upbuilding the kingdom of our Lord. Fluvanna has raised the preacher's salary \$125 over last year and takes two Sundays a month. The pounding has been a continuous thing since conference. Pray for us, brethren!—Sam H. Young, P. C.

AUSTIN CHURCHES.

At the meeting of the Methodist Pastors' Association Monday morning, April 12, the following facts and figures were tabulated: Ward Memorial: Twenty-five accessions; average Sunday School attendance, 160; number in Missionary Society, 26; Senior League doing fine work; average attendance on Wednesday night prayer meeting of 65; revival in progress and congregations larger than ever before.

Fred Allen Memorial: Fifty-two additions, 25 being on profession of faith; Church reaching foreigners; average Sunday School attendance of 100; 23 members Missionary Society; Junior and Senior Leagues organized and working well; additions at every evening service. Congregations larger than Church membership.

Hyde Park: Twelve additions; Sunday School average attendance, 152 out of membership of 180; 20 members of Woman's Society. Good Junior League; congregations good. Finances in good shape.

University Methodist: Eighty-eight additions; Sunday School averaging over 600 in attendance; average collection for Sunday School of over \$40 per Sunday; 118 members of Missionary Society, over 50 having been added during this year; Home and Foreign Missions paid in cash; all finances up to now; congregations that pack the house, several conversions at the regular services. Average prayer meeting attendance, 75.

First Church: Eighty members received;

Sunday School attendance, 475; Standard of Excellence reached; 86 members of the Missionary Society. Prayer meeting attendance, 60; paid preacher and presiding elder to date. Largest crowds ever preached to in this Church.

The presiding elder was present and reported the district as promising the best report at this coming District Conference that has ever been made. A campaign for membership was organized, every Church in the city to participate, which campaign will end with the District Conference. Austin Methodism is making the best financial show ever made in her history.

H. B. ATKINS, Sec.

RULE.

Sunday, April 11, was a banner day for Methodism in Rule. Dr. H. A. Boaz was with us and preached one of his great sermons, after which he officiated in the dedication of our Church. Rev. I. L. Mills and Rev. O. M. Addison, former pastors at this place, were present and helped to make the day's services a success. Rule is a live, growing town. Four or five new business houses are now under construction. We have here one of the neatest and best church buildings this writer has ever seen in a town of this size. About the first of January the stewards, by a heroic effort, raised \$1200 to pay the remainder of an old debt on the church, with enough over to have the house re-papered and the wood-work, including the pews, varnished. The work on the whole charge is progressing. The preacher's wife and her husband are being well cared for. They have not yet recovered from the "protracted pounding," which opened the early part of the year, with a "united attack"—a storm. The missionary society recently purchased quite a lot of new furniture for the parsonage, and a communion table for the church. They also sent an Easter box to the Orphanage, valued at more than thirty dollars. A missionary auxiliary has been organized at Saratoga, and is doing good work. They have sent a box to the McKeown Home at Stamford. We have received by certificate since conference twenty-two members. Our presiding elder, Brother Dodson, made a good impression at Rule. We are praying for great revivals. Pray for us.—Joe Haymes.

AN INSPIRING RELIGIOUS SITUATION AT JACKSONVILLE.

Blessings sometimes come singly and sometimes in groups. For the past few weeks we have had them in groups. Several church plans consummated and other religious occasions have operated and co-operated to give increased religious interest and activity in the community. Inspiring situations usually present large opportunities. Judging from results the Rev. S. S. McKenney, the efficient pastor, steadfastly believes both in religious extension and expansion. His splendid service is clearly visible, in part, something like this: Preaches with increasing attractiveness and general acceptability and satisfaction to the people, two weeks' revival meeting, including Decision Day and Win-One campaign, conducted by himself; 77 conversions, 57 additions by profession of faith, 20 by certificate and 22 names given to be received later; 156 have been received into the Church since conference, 71 by profession and 85 by certificate. There are accessions to the Church at nearly every service. The Church now has a membership of 945. For the past three Sundays the number present at Sunday School has been 533, 516, and 518, respectively. Congregations morning and evening fill the large auditorium, and frequently the galleries. Plans and specifications are prepared and the contract will soon be let for a new parsonage. McKenney is both a preacher and pastor in the truest sense. Not often does one hear a sermon where he would not add a word, nor take one from it, but he gives such finished productions that you feel like letting them alone. Bishop McCoy came and dedicated our splendid church on Easter Sunday, which was erected under the administration of Brother Watts. The occasion was great, the congregation was great and the sermon was great. His sermon at night was full of revival fire. He traveled every day and preached somewhere every night, and wound up by meeting his presiding elders of the Texas Conference. Strange to say, he said he enjoyed his stay. I think he meant that he enjoyed his going. His visit and valuable service was greatly appreciated.

B. R. BOLTON.

THE SUMMER SCHOOL OF THEOLOGY

We are now able to make complete announcements concerning the Summer School of Theology.

Last year the man comparatively unknown to Texas Methodism, whom the Texas preachers most wished to see and "size up," was Bishop McCoy. We tried to get him for the Summer School last June, but failed. Bishop McCoy came and held our Texas Conferences, and Texas has learned to love him. The man in Southern Methodism now, unknown by face to most Texas Methodists, about whom Texas preachers are most curious, is Dr. Plato T. Durham, Dean of our Theological School at Atlanta, Georgia. We are fortunate in having secured him as the first lecturer in the Summer School of Theology.

Dr. Durham graduated from Trinity College, A. B., 1895; spent a year in Yale, then in 1899 graduated from Union Theological Seminary, New York, and later spent two years in Oxford University, England. He has for some time been a prominent preacher in North Carolina, led his delegation to the General Conference of 1911, and took a conspicuous place in that body. He is said to be a very able preacher. Well equipped

as he is and well able to present his material, he should make an attractive and helpful lecturer.

The liveliest question now before the Church is the "Rural Problem." We are fortunate in securing as our second lecturer Mr. A. E. Roberts, of the international Y. M. C. A. work, a member of the Committee on Church and County Life of the Federal Council of Churches. He has been called by one in a position to know "the best man on country life in the field."

The active representative of American Protestantism is Dr. Charles S. Macfarland. The President of the Federal Council of Churches is rather an honorary officer; the real executive who gives his entire time to the work of the Council is its Secretary. But Dr. Macfarland is not sought after merely for his official position. He is a man with a message. It is to be doubted if any former lecturer at the Summer School has made a deeper impression than he will make. He is to be our third lecturer.

Besides these out-of-State men we shall draw as usual upon our own men. The chapel will be conducted by Dr. Frank P. Culver, of Waco; Prof. Arthur L. Manchester, of the Music Department of Southwestern University, will deliver one lecture on "Church Music;" and Dr. George M. Gibson, of Tyler, will give three lectures as follows: "The Preacher's Business," "The Preacher's Relation to Poverty and the Conditions that Produce It," and "The Preacher's Relation to Disease and the Conditions Out of Which it Grows."

This program makes a feast of good things never surpassed by a session of the Summer School. Let the Summer School have right-of-way from June 14 to 23.

There has been a report circulated in some quarters that the Conference Committees would no longer accept the certificate of the Summer School of Theology because of General Conference action. Nothing could be a greater mistake. What the General Conference did was officially to recognize the work of the Summer Schools and Preachers' Institutes and to give the Conference Committees official warrant for recognizing their work. This is the mildest possible interpretation that can be put upon the new law, which reads as follows:

"When practicable the work of the committee may be done in connection with the Preachers' Institutes or other mid-year meetings, in which case the student shall be permitted to enroll immediately in the Correspondence School for the work of the succeeding year, subject to the formal passage of his character and advancement into the class of said succeeding year at the ensuing Annual Conference." FRANK SEAY, Georgetown, Texas.

MUSKOGEE, OKLA.

Realizing that a note of praise and rejoicing is appreciated by all, I am writing this letter in commendation of the work done in this (Muskogee) District, and especially on the Wainwright Circuit, by our pastor, Rev. W. M. Grose, and our presiding elder, Rev. Chas. L. Brooks.

When they took charge of the work at this place, at Augusta Avenue, there was a church building unfinished and about six members which could be found. Today we can report the church finished and the membership growing. One year ago we had in Sunday School eighteen scholars. At the last Quarterly Conference we were able to report for the Sunday School as follows:

Number of scholars for the past fifteen Sundays	1285
Average attendance	85 2/3
Smallest attendance any Sunday	72
Largest attendance any Sunday	100
Number received into the Church through the Sunday School	4
Number of conversions from the Sunday School	4
Baptized from the Sunday School	1
Received on confession from the Sunday School	1
Received on transfer certificate from the Sunday School	2
Number of scholars who have been present every Sunday	65
Collection	\$23.75
Expenses literature	10.50

Hoping these few lines will be an incentive to some other struggling congregation and cause them to take heart and push forward in the wish of the writer, for what has been done at Augusta Avenue can be done at other places.

I remain yours for the success of the work.
M. A. SCREECHFIELD,
Superintendent Sunday School.

NO CHANGE AS TO S. M. U.

I wish to say that my acceptance of the pastorate of Forest Avenue Church will not change my relation to Southern Methodist University, nor will it materially effect my work for that institution. I will visit as many District Conferences as possible, solicit contributions and make collections throughout the State.

Where I have visited various gatherings of the Church I find great interest manifested on the part of both preachers and laymen in the opening of the University this fall. Pastors are pledging themselves to take the five cents per member collection for the Theological Department, and a large per cent of contributors are making heroic efforts to pay their subscriptions, while others are making new contributions.

Prospects are good for a large enrollment of students at the opening of the University.
O. S. THOMAS.

Dallas, Texas.

AFFAIRS IN WEST OKLAHOMA.

Dr. Bradford has asked me to act as official correspondent for our conference. It is understood that this does not excuse the brethren from writing the Advocate as usual in all matters of interest. We urge two things. First, that a full use of the columns be made by all the brethren. It is now our own Conference Organ and is second to none in all the Connection. Its columns are free to us. We are urged by the management to avail ourselves of all the space we need. Report your meetings, marriages, deaths; in fact, any and everything of general interest. Secondly, report to me. Write me a card from time to time of anything of interest. I here ask all the District Reporters to write me and also to keep up your correspondence as formerly. I will not accept the responsibility if I am to monopolize the reporting within the conference.

The thing uppermost in interest at this time is the Epworth University matter. For two years the case has been pending in the courts. Last Friday, the 9th inst., Judge Clark, of the District Court, handed down his decision, which puts the University in the possession of the Church. Formerly, as all doubtless know, the university was jointly operated by both Methodists. The University Development Company donated 52 acres in what was then the suburbs of the city. It is now in the best residential section. The property is now very valuable. Some while back the M. E. Church withdrew and established themselves at Guthrie. Contrary to expectations we declined to do likewise. We had entered into the agreement in good faith and we maintained that we purposed carrying out the conditions as far as we were concerned. An organization was maintained and theoretically has been operating, practically it has been tied up in the courts. A debt of \$40,000 in the Indiana State Life Association and \$15,000 for back salaries had accrued. The question was raised in the suit as to which party really owned the property. And, therefore, who owed the debt. The court decides that the Church owes it. A further donation of \$100,000 was made by the said Development Company at the same time that the land was granted. \$40,000 of this is still due us according to the decision. So it is a sweeping decision in our favor. Attorneys for the Development Co. have filed amended petition in the District Court and have appealed to the Supreme Court, but it is felt that the decision was so sweeping that there is little doubt but that the Church will win. An order will be asked for the sale of sufficient lots to pay off all indebtedness and all plans will be made to open the University in the fall of 1916, pending the result of the appeal. Last Monday Dr. O. F. Sensabaugh, acting Chancellor, Dr. R. E. L. Morgan, chairman of our Board of Education, and Bishop Hoss held a meeting with the attorneys of the Church and went over the matter carefully. The writer was privileged to be present. Statements as to the purposes of the Church will be issued. The following from the pen of Bishop Hoss, published in the Oklahoma City papers, can't be improved on and will be of general interest. He says:

"The decision of Judge Clark is, of course, most gratifying to all Southern Methodists. Our chief ground for rejoicing is not found in the material advantage which is likely to accrue to us, but in the vindication which it furnishes of the integrity and uprightness of our intentions. "From beginning to end we have wanted only what is right; and we would rather have lost everything involved in the suit than to have compromised our consciences by asking anything beyond our just dues. The fact that this suit has been pending has very much hindered and delayed the educational work of the Church throughout the State. As soon as it is finally settled, we will, of course, resume our endeavors, and on a larger scale than ever before. The public may take it for granted that the university will be reopened as soon as possible after final judgment and decree have been entered; and that it will have the cordial and virtually unanimous support of the more than sixty-three thousand Southern Methodists in the State."

We feel greatly encouraged. It will quicken the pulse of all Oklahoma Methodism. Our educational enterprises have been very unfortunate. Drouths, panics, etc., have sadly blocked our efforts. We feel that we have both a moral and legal right to Epworth and have at least a half million assets out there. On every hand we hear of good revivals and the future for our conference work for the year is unusually hopeful. Rev. J. A. Old has recently held a great meeting in his Church at Chickasha and is now assisting Rev. R. S. Saterfield at Paul's Valley. Dr. E. G. Vaught, of Ashland, Virginia, is assisting Bro Goodrich at St. Luke's. He is doing some great preaching and the interest is very gratifying.

District Conference season is on. That of the Mangum District and also of the Clinton, will be held next week. Bishop Murrah is expected to attend and preside at both. Also we expect to see our new editor at all the conferences of the year. He will receive the glad hand and our preachers propose to make the Advocate go as far as we are concerned. Great plans are in process of formation for our Oklahoma Methodist Assembly this summer at Sulphur. We have excellent grounds, a large pavilion or auditorium, lakes, springs, etc., and it is hoped that the largest crowds ever will attend the great program now being arranged. Rev. N. L. Linebaugh, D. D., is dean of the Summer School of Theology and a competent committee will arrange the Chautauqua features.

The writer recently attended the conference of Educational Secretaries at Atlanta and represented this conference in that capacity. Report was had in last week's Advocate. It was

a great meeting. It is one of the specific duties of the Conference Secretary to write for the press on all matters of educational interest, especially that of Christian education. From time to time we will have something to say along that line.

E. R. WELCH.

LONGVIEW WIN-ONE CAMPAIGN.

The Lenten "Win One" campaign in Longview Station, Rev. Glenn Flinn, pastor, was a decided success. When Brother Flinn laid his plan of campaign before the Church and announced that he expected to receive one hundred new members by Easter there were many doubting Thomases. The task appeared too great and there was no precedent to go by.

About 100 workers were organized and the names of prospects distributed. To the first public call for professions and Church membership fourteen responded, and the campaign was on! A revival thrill swept through the Church and a large part of the membership became personal workers. The hundred mark was reached and passed two weeks before Easter, and when the final call was made 154 responded. This was a most joyous Easter for Christ had risen indeed in the hearts of many.

When the new members were lined up for the glad handshake the line extended from the chancel down the aisle through the vestibule and for quite a distance out on the sidewalk. That was a sight never to be forgotten and every heart was filled with praise.

The revival started with the young men in the Baraca class, largely the result of the influence of their teachers, Miss Mollie Chaney and Mr. E. B. Rembert. The effect of the campaign on the Sunday School was very pronounced and the attendance was soon doubled, totaling nearly 500. More than half the new members and the brightest conversions came from the Sunday School and nearly all the new members are now in the school.

The Baracas gave a banquet in their hall last Tuesday night, honoring Brother Flinn and as a slight token of esteem for the successful campaign he had conducted. This was one of the most enjoyable social affairs ever given in the Church. Other banquets and social gatherings are being planned.

The Texas Conference holds its session here next fall and the brethren will find a hearty welcome. Flinn says he was forced into this job, but hopes no one will regret it—he has not begun to plan for the entertainment, adding that "sufficient unto the day," etc. Come to Longview!

R. M. KELLY.

OKLAHOMA METHODIST ASSEMBLY.

Having been notified by the President of the Assembly that it would be my business to do a press-agent stunt for the next two months, and that the first duty arising was to go to Sulphur on April 14 to meet the committee in charge and find out what to advertise, I revised a plan looking to the purchase of a pair of shoes and bought a ticket for Sulphur last Wednesday morning. Like the road to heaven, a trip to the health resort of Oklahoma is a constant struggle against difficulty and full of trials and temptations. A better roadbed, faster schedules, and more comfortable coaches would furnish a more fitting introduction to what must be a really delightful visit to any but the jaded few who require excitement in order to feel pleasure.

I failed to see the Assembly grounds at Sulphur. They were rather far out for a walk, especially after a foot investigation of the Platt National Park. Accordingly I cannot speak of the accommodations, equipment, or natural advantages of the location of the Summer Assembly Oklahoma Methodism is enterprising. But the general plan of the Assembly, the town of Sulphur and Platt National Park, and the program for this summer, will furnish sufficient material for three letters, and if my ingenuity fails to produce something for further discussion my presiding elder will have to come to the rescue.

It is an ambitious program these big-dreaming Oklahomans have for their Sulphur Assembly; withal, a practicable and profitable one. Educationally, it holds three distinct features. The undergraduates of the two conferences may study and pass their conference course here under the guidance of the men on the examining committees. As proven in other summer institutes, this short period of class work makes the course of study count for more as a cultural influence, and at the same time makes it possible for the earnest undergraduate to do honest work on the course without serious interference with his pastoral duties. Incidentally, it might not be out of place to urge the preachers who are to take the course of study at the Assembly to read the books in the course carefully before the session begins.

Instead of the usual postgraduate courses of study in summer institutes, this Assembly will have a Chautauqua-like program of three general lectures daily, at eleven, three and eight o'clock. These will appeal to preachers, laymen, women and the more general public, all at once; and they can become of invaluable practical benefit. With Bishops Murrah and Hoss, and Dr. Plato Durham, heading the list of lecturers for this year, it is needless to say that the lecture feature of this summer's Assembly will be informing, broadening and inspiring. It is equally apparent that it will be interesting and entertaining.

The third feature, and in my judgment the most notable and capable of good, will be the efficiency conferences for workers in the various departments of Church activity. Rev. E. Hightower and Miss Elizabeth Kilpatrick will have charge of the Sunday School work; Dr. Parker or Rev. J. M. Culbreth will look after

the Epworth League, and Mrs. J. T. Bloodworth will conduct the Women's Missionary conferences. Other phases of the work will be handled, particularly the Laymen's Movement organization and activity. The International Sunday School Association is a constant demonstration of the advantages of these schools of methods in the work of the kingdom, and the impulse and power from these studies of efficiency should be felt in every charge and Church in the State.

This outline is sufficient to show that the Methodist Assembly at Sulphur this summer is not an Epworth League Assembly, nor a Summer School of Theology, but a miniature Junaluska for the Methodists of Oklahoma. And since there are so many of us, both preachers and lay workers who cannot go to Junaluska or attend the larger schools of efficiency; and since we all alike need to know more about how our big jobs can be done with real effectiveness—Oklahoma Methodist Assembly ought to have a heavy patronage and support. The expenses will be light; the location is remarkably fortunate and advantageous; the plan is comprehensive as well as wise, and the program, so far as announced, is a guarantee of practical helpfulness.

The Assembly meets for ten days, beginning Tuesday, June 22. Tents for four will be rented at four dollars for the session, cots at seventy-five cents each, and chairs or campstools at twenty-five cents. Seventy-five cents per day will abundantly satisfy the hunger of the physical man, if plans under way are consummated. Jitney cars will run between the Assembly grounds and the town and main entrance to the park, fare five cents per run; and the medicinal waters in the park are free. Fifteen dollars per person, besides the railroad fare, will cover all necessary expenses, with an allowance for incidentals, for the ten days, and one-third of that may be saved if you are careful enough. Naturally, there will be opportunity to spend more; but the necessary expense is low enough that the Assembly is in reach of almost everybody. Bathing and fishing are available at the grounds; the curative waters are easily procured, and the park, charming in its simple and natural beauty, offers an added attraction. This national park at Sulphur is exceeded only by the Hot Springs reservation in point of attendance among the national parks of the United States. Something like fifty thousand people annually visit it, by rail and wagon. There should be at least a thousand Methodists in Oklahoma who would spend a ten days' vacation at the Oklahoma Methodist Assembly this summer.

W. W. ARMSTRONG.

THE RICHMOND REUNION, VETERANS, SONS AND DAUGHTERS OF THE CONFEDERACY.

Each recurring year reveals new causes for congratulating the Confederate soldier. Much public beneficence has accrued through the influence of the U. C. V. Association. Our social, literary, historical and benevolent work hold universal recognition. A Confederate Home for 380 Veterans and a home for 42 Confederate women have been provided by our State at Austin, Texas. In addition several hundred veterans and wives of veterans are receiving pensions. Correction of historical error in text books, and error in other current literature have been accomplished. Permanent monuments in loving remembrance of our heroes and of our heroines have been erected. A noble literature perpetuating the virtue, honor and devotion of the South has been established. Social ties have been strengthened and widely extended. The United Daughters of the Confederacy have perfected their work of benevolence and have extended their benign influence until their order finds no rival in the world. The Daughters are our refuge and our sanctuary, and the Sons are our safeguard.

Our striving was for local self-government and for the integrity of the white race—all of which are now on a firmer base than ever before. Under the benign influence of civility and morality, the savagery of war and strife will be banished and civilized nations will be at peace. Recounting passing events, the Old World is cursed with the most devastating war in all history. The oldest seat of civilization is changed into the lowest and most appalling human savagery. Sacred human life and property are subjected to hideous destruction. Surely ours was a civil war compared with this European war.

Our Annual Reunion at Richmond, Va., on June 1, 2, 3, 1915, is approaching, and promises much pleasure and inspiration to all those who attend. Urgent appeal goes out to every veteran to rally once again to our standard by an early meeting of each Camp, with increased membership; and send to Richmond a large delegation of Veterans, of Sons and of Daughters, where all can meet and greet the best people on earth, coming from every section North and South.

Visitors can see many historic battlefields and view noted monuments and the great Battle Abbey, and hear eloquent rehearsals of heroic deeds of valiant men. The beauty and splendor of Washington City and its numerous places of intense national interest will be easily reached, and opportunity to visit other States will be extended to every visitor.

Proceedings of the session will include the election of a General Commander, and fixing place of next meeting; both of these honors are sought by Texas, and in winning this victory we need the aid of every Veteran in Texas. We urge an early meeting of every Camp, the appointment of delegates, and sending annual fees of membership (10c for each member) to W. M. E. Mickle, Adjutant General and Chief of Staff, New Orleans.

E. W. KIRKPATRICK. McKinney, Texas.

OUR CHURCH NEWS

The Empress of Russia and two of her daughters are serving incognito as Red Cross nurses.

Bishop W. D. Murrah will preach the Commencement sermon for Granada Female College on May 23.

The Central Pennsylvania Conference, Methodist Episcopal Church, reports over 18,000 conversions.

Bishop Quayle, of our sister Methodist, will deliver the Commencement address at De Pauw University.

The Empress of Russia has taken 20,000 Scriptures with her for distribution among the hospitals at the front.

The men's Bible class of First Church, Goshen, Indiana, has advanced its average attendance from thirty-five to 517.

William Shaw, L.L.D., General Secretary of the Christian Endeavor Society, is a candidate for Governor of Massachusetts.

French Protestants have given the Scriptures in German to a thousand wounded German soldiers in Bordeaux hospitals.

Professor Friedrich Loeffler, who in 1884 discovered the diphtheria bacillus, died a few days ago in Berlin. He was born in 1852.

Bishop Waterhouse will preside at the District Conference of the Western District of the German Mission Conference on June 24 at Castell, Texas.

At its recent annual meeting the Allegheny (Pennsylvania), Presbytery of the United Presbyterian Church declared by unanimous vote that the minimum salary for its pastors be \$1000 and a parsonage.

The committee appointed to select the place for holding the next General Conference of 1918 met at the Publishing House, Nashville, Tennessee, Thursday, April 22.

Of the ten Chinese young women sent by the Chinese Government for education in the United States all are Christians, and eight are daughters of Chinese pastors.

Dr. A. C. Dixon has entered his fifth year as pastor of the Metropolitan Tabernacle, London. His pastorate has been very fruitful, and the outlook is for yet larger things.

Not only has Iceland gone dry, but orders have been issued that every gallon of liquor must be shipped out of the country so that there shall be no more chance for "blind tigers."

Dr. S. H. Werlein, pastor of the First Methodist Church, New Orleans, Louisiana, will preach the Commencement sermon for Martha Washington College, at Abingdon, Virginia, on May 30.

Plans have been made for a seven-year voyage of 250,000 miles by the ship Discovery for scientific research. Thousands of dangerous small islands, rocks and reefs will be charted.

Mrs. F. A. Dicks, of New Orleans, recently gave a fine reception complimentary to Dr. J. B. Fearn and his wife. Dr. and Mrs. Fearn are our distinguished missionaries in China.

The Federal Council of the Churches of Christ in America has invited its constituent bodies to celebrate the Five Hundredth Anniversary of the martyrdom of John Huss on July 6, 1915.

On April 10, Governor Major and the Masonic bodies laid the cornerstone of our new University Church in St. Louis. This handsome structure, when completed, will cost \$120,000.

The Temple Baptist Church, Los Angeles, California, organized in 1913, with Robert J. Burdette as its first pastor, now has a membership of 2130 and a Sunday School enrollment of 2200.

Dr. Emory W. Hunt, formerly General Secretary of the Foreign Mission Board of the Northern Baptist Convention, has accepted the call of the Newton Center Church, Massachusetts.

At the approaching commencement of the Woman's College, at Lexington, Missouri, Dr. W. F. McMurry will preach the sermon, May 30, and Dr. John A. Rice will deliver the address June 2.

The Commencement sermon of the A. and M. College, at Starkville, Mississippi, will be preached on May 30 by Rev. William Mercer Green, rector of the Episcopal Church at Jackson, Mississippi.

The Midland Methodist says that a plan is practically complete whereby Emory and Henry, Martha Washington and Sullins Colleges are co-ordinated under a system like that of Randolph-Macon.

Roxboro and North Carolina Methodism suffered a great blow in the death of Hon. J. A. Long. He was one of the State's leading citizens and a devout Methodist. He was prominent in the councils of the Church,

among them being trusteeship of the Greensboro College for Women, Trinity College, and the Methodist Orphanage at Raleigh, North Carolina.

Rev. S. F. Chambers, of East Oklahoma Conference, who superannuated at last conference, is now living in Pueblo, Colorado. We regret to learn that his wife's health is not improving as he had hoped.

The re-election of Dr. H. G. Hawkins as President of the Memphis Conference Female Institute, at Jackson, Tennessee, will delight his large circle of friends who know his worth as a citizen and an educator.

Rev. Joseph Hopper, Presbyterian evangelist of Kentucky, died March 28 of heart disease. He was a member of the U. S. denomination and one of the best known Presbyterian ministers in that State.

Bishop Murrah has just held the Gallatin District Conference in the Tennessee Conference. The last week in May he will hold the Dickinson District Conference. The Bishop is in great favor with the Tennesseans.

Chicago is preparing to establish the greatest graduate school of medicine in the world. It is to be about four times the size of the Johns Hopkins School of Medicine, and is backed by the Chicago Medical Society.

In the United States District Court at St. Louis recently an artist and a publisher were each fined \$100 for their connection with a cartoon which represented "Billy" Sunday working to garner dollars instead of souls.

The final figures of the cost of the Sunday meeting in Philadelphia are given as follows: Collections for charity during the meeting \$15,630.93. Current expenses, \$52,000. The freewill offering to Sunday and his workers, \$53,000.

The Rockefeller Foundation has announced its purpose to extend its welfare work to China. It will seek to aid inadequately equipped medical schools and hospitals. The Foundation affirms sympathy with Christian missions.

Rev. A. F. Vaughan has just closed a fine revival in his Church at Franklin, Louisiana, doing the preaching himself. He received fifty-eight into the Church, of whom twenty-eight had been reared in the Roman Catholic Church.

The Perry-Rainey Institute, at Auburn, Georgia, which formerly belonged to the Missionary Baptist Church, has been purchased by the Christian Church. It is reported that the purchasers will establish a college there.

The Northern Baptist Theological Seminary has created a new degree, known as Ev. G., which means "Evangelistic Graduate." It might mean "everlastingly going." It is to be hoped they will turn out some safe and sane ones.

The Macon Telegraph (Georgia), contains in a recent issue a very interesting interview with Dr. J. B. Gambrell, of Dallas, Texas, who spent a few days in Macon on a visit to his son. He is always read and heard with interest.

Rev. J. E. Harrison, D.D., will preach the Commencement sermon for Cherokee Junior College, June 6. This is the college largely supported by our German Mission Conference, and of which Rev. C. A. Lehmburg is the efficient president.

The Twentieth Century Bible Class of the Baptist Church, Atlanta, Georgia, is made up largely of business and professional young men of the city. They have grown, in two years, to a membership of over 400, and they propose to have 1000.

Dr. Thomas R. English, professor of English Bible and New Testament interpretation in Union Seminary, Richmond, Virginia, died March 25. Dr. English was found dead in his chair, with an open Bible in his lap. He was sixty-five years old.

The Moravians have in Europe 40,000 members, and the membership contributes annually for foreign missions \$500,000. In the foreign mission fields of this Church there are 187 missionaries, 1213 preaching stations, and 96,459 native Christians.

As a result of the work of mission schools, the Chinese have given up the old system of education which they spent fifteen hundred years in developing and have opened more than forty thousand schools, colleges and universities to teach Western learning.

Speaking of the Bible in our public schools, President Woodrow Wilson said: "I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of our thought the incomparable and unimpeachable Word of God."

We remember the devastating fire and cataclysm which swept the city of San Francisco on April 18, 1906. The citizenship met on that date this year in a great mass meeting in the Municipal Auditorium and celebrated "Nine Years after the Event."

A message from China has reached this country that Mrs. W. A. Estes had died

(Continued on Page 16.)

Bro. Matthews Replies to Criticism Of Sermon

Says Did Not Attack Elks in Corsicana—Did Not Know What Is Going On.

Quite a large audience was out yesterday to hear Presiding Elder W. H. Matthews, at the First Methodist Church, who had announced that he had "heaped a tirade of abuse and slander" upon the Elks, etc. The auditorium was crowded, the gallery was full and a large part of the Sunday School room was occupied while a few stood in the rear of the auditorium. The song service was good and seemed to be greatly enjoyed by the large audience. Prior to the sermon Rev. Mr. Fort explained that Rev. Mr. Matthews was the presiding elder of this, the Corsicana District, and therefore enjoyed certain privileges among which was the right to fill this pulpit at any time he saw fit. Making this statement Rev. Mr. Fort gave way to Rev. Mr. Matthews, who at once began his discourse. He spoke with earnestness and his ideas were clearly presented. He said:

"I am going to read this morning a few verses from the sixth chapter of II Corinthians, beginning at the 14th verse and ending with the 17th.

"14—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"15—And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"16—And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk with them; and I will be their God, and they shall be my people.

"17—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

I believe I will go farther and read the next verse:

"19—And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I have read you a great passage of Scripture, one that I think will be very easily interpreted by any man and any woman who is at all acquainted with the Holy Scriptures. It can mean but one thing, and that is that Christian folks, not nominally Christian, but genuine Christians, are separate and distinct from what we call the world. The apostle gives them to understand there is no agreement between the believer and the unbeliever, or infidel, and between them there is a mighty gulf. He gives us to understand that a man of God, a genuine Christian, if he follows at all his spiritual and eternal interest, must come out from among them, and is warned against holding with and joining to worldly people. And we are given in other statements to understand that he must crucify himself to the world. Paul himself declares that he was crucified with Christ and that he died daily. I want you to get this in mind clearly, that there is a distinction clearly made and drawn in the statements in God's word between Christian and non-Christian, and that distinction is drawn between morality and Christianity, between the genuine Christian and the very best type of moral (catch the word, moral), cultured and refined man or woman in the world. The distinction is there still. There never was a Christian, there never was a follower of Christ, and there never was a man or woman that was crucified with Christ, that you will not find him or her very different from the very best type of moral, cultured, refined manhood or womanhood that you will find in the world. This much about the text, and what I shall say this morning shall cluster about it and show the great difference.

Last Sunday morning in preaching on The Watchman, I first talked about the responsibility that God had placed upon ministers as watchmen for the souls of men. Certainly if ministers have any place in the world at all, it is to warn men and women of the dangers that threaten them in life and to point them to a place of safety, so that living they shall be safe and dying they shall be safe, and when they stand at the judgment bar of God they shall be approved. I said that as men and women we ought to watch for each other because of the peculiar relationship in which we stand to each other, and spoke of the fact that even the old hen in the yard looks after the safety of her little chicks, and has a peculiar sound to give warning of danger, and that the little chicks instinctively understand that warning of the mother bird and fly to her for protection, and tried to get the mothers and fathers to understand that it was their business to protect their children from everything evil in the world, especially during their young years when their characters were in the formative period. And I warned them not to do, what a great man said is often done, "push their innocent smiles against the guns." I warned and urged upon husbands and wives to be true to each other, not only as housekeeper and breadwinner, not only concerning their temporal and financial welfare, but to look after that higher interest of the soul and the spiritual interest of each other. I spoke of the fact that there were some watchmen that would sleep at the post of duty, as they stand upon the walls, of the flagman who stands at the dangerous crossing who goes to sleep and lays down the red flag of danger. It is these watchmen who fail in their duty and let those for whom they watch go into dangerous places. It is these watchmen in the Church who let fall the standard

of religion who are responsible for the young men and young women who have drifted away from the Church. And in this connection I urged upon the women not to let their young girls go to the ballroom, and in that connection I happened to mention the Elks' ballroom and for that I have no kind of apology to offer. I urged you as fathers and mothers, if you looked after the spiritual and eternal safety of your children, to keep them from the Elks' ballroom, and from all other ballrooms and dance places in the world. (Amen, Amen.) It was in this connection that I used expressions that gave offense to some of our Elk friends. I used some such expressions as these: "That we were not to let our children go where baldheaded bachelors and whore-mongering married men danced with the girls through the hours of the night, sometimes with the lights turned low, or out, and a little raper upon their shoulders." This seems to have given great offense, especially the expressions that I used, I am amazed! There were fine ladies here who are regular attendants at the house of God, ladies who read their Bibles, who have read the fearful denunciations of the Christ concerning sin. I have no need to apologize to them, because they know that possibly the most objectionable word that was used is frequently used in the Holy Scriptures. And more than that, in the enumeration of those who go down to hell we are told that unbelievers, idolaters, adulterers and whore-mongers shall be turned into hell, which is the second death. I call your attention to this because some of the Elks may be here this morning, and some I know are here, and some of you have come with the idea that I am going to say something that is very indecent. I don't know where they are this morning, but some of you are here, I believe, and I believe you are honest men and you will be willing to listen to what I say this morning in my defense, if I had any defense to make. I did not, as every man knows, attack the Elks' Lodge in Corsicana; did not even know what was going on there. I do not know whether they dance down there through the night with the lights turned out or not. I do know it to be a fact that they do it at other places, for they had their reporters to give it to the papers; that they all started at 3 o'clock in the morning. I do know that the papers stated and they never denied it that they turned out the lights, and they danced by the light of the tapers on their shoulders. So enough of that. Neither did I say that you had baldheaded bachelors and whore-mongering married men that belonged to the Elks in this city. But I do say this morning that if you have no such in your organization here, then this is the most remarkable organization that I know of in the State or elsewhere. (Right! right! Correct! correct!) Now, you have to take that for what it is worth.

I am amazed at one thing; let me repeat. I am amazed at one thing. That I should be attacked and accused of heaping a tirade of abuse upon the Elks' Lodge here; that I used language which if used in the presence of ladies in the lodge room would subject the member using the same to expulsion. I am amazed; I am amazed that an Elk, informed Elk, would all at once become so pious and throw up his holy hands at the use of such indecent language in the house of God. Understand me this morning, I made no attack on the Elks' Lodge. I made an attack on the Elks' ballroom, yes, on the Elks' ballroom, and on everybody else's ballroom. All of my ministerial life I have made an attack on the ballroom, and I have no apology to make to any man for it. If I stood alone in this position you might say I was a fanatic or a crank; you might say I was very uncouth or very uncultured, that I should attempt to attack this institution, and folks might say we should keep our hands off. But I stand here this morning a representative of the Corsicana District that has about 7000 Methodists in it, with twenty pastors, and I know this morning that every loyal Methodist of the 7000 and every pastor stands with me against the ballroom. (Amen! Amen!) I want you to know and to believe that the Methodist Church, the largest Protestant denomination in the world, the Methodist Church, North and South, as I shall prove to you this morning, regard the Elks' ballroom, the dance hall and everywhere modern dancing is carried on objectionable, and in the home itself, they regard it just as I regard it. And though there are 300 magnificent Elks in the city, each one with horns that reach to the skies, and who could roar in a way that could be heard from here to Trinity River, they shall not intimidate me nor cause me to fail as a minister of the gospel of Christ in denouncing this institution or organization that has done so much against the spiritual and eternal interests of the Church. I put you on notice this morning that you will never do it. I say here I have no personal animosity towards any man or woman in the world. I have three brothers who are Elks, possibly four, who are members of the Elk Lodge, and I know what I am talking about. I know them in Waco, in Fort Worth and in other large towns in Texas, and I was in Dallas about the time of that great conclave there, and I know something about Elkdom. But I vow I did not attack the Elks' Lodge as a lodge, but I did and do attack the social program of the Elks' Lodge in two particulars. As I understand and so far as my information goes, in places where it is not against the law, they always have a bar, or a place where intoxicating liquors are served; and while this may not be true here, it is true in Waco and Fort Worth. I

know in Waco they serve liquors; it is part of their good fellowship program.

I was going through the Elks' Lodge in Fort Worth and everything was pretty quiet, and I said to the man in charge there, can I get anything to drink here. He said, "Yes, boss, right here." I said I didn't care for anything, I just wanted to know if I could get it. I was not a member, either. I am just touching on this point. The Church of Jesus Christ protests to the last limit against such practice. I understand you handle it here sometimes. You can deny that through the papers if you want to. I object to this because I have struggled with some young men, trying to save them, who were addicted to drink, and when they had sobered up and I had begun to think they were rescued, they have gone into the Elk Lodge where they were served wines and liquors, and fell again. Some of them were as dear to me as my own life. I know where I stand. We have driven the infamous liquor traffic out of Navarro County, but the wine bibbing and wine drinking and the beer folks, they have not helped us to do it. (Rev. Mulkey: Now you are preaching.) You didn't help us to do it. (Rev. Mulkey: Bear down on that pole.) I just want to remind you of the fact that we are opposed to the liquor traffic, we are opposed to dram drinking. We are going to stand against any institution whatever its prestige may be, whoever may be at the head of it. We must do it in the interest and in the defense of our sons and daughters. We are opposed especially to the social program of the Elks' Lodge in connection with this feature. We oppose it.

We are opposed to the social program of the Elks' Lodge in connection with the ballroom, and we have good reasons for opposing it. As teachers of morals who are conservators of the best interests of the community, we oppose the social program of the Elks' Lodge along the line of the ballroom. We oppose the social program in relation to the dance in any home, whether in the home of a professing Christian or not. We oppose the modern dance from first to last. This opposition and stand of the Churches is the same in all ages past; this opposition to the ballroom runs back through centuries. Tertullian tells that those engaged in the dance were refused communion at the altar of the Church. It has been considered by the Church of God as inconsistent for a man or for a woman who claims to be a follower of the meek and lowly Christ, or for a man or woman who claims to enjoy a forgiveness of their sins and a consciousness of their acceptance with God, to engage in such amusement.

Will you listen to these men who are a good deal older than the Elks' Lodge, who were opposed to this practice before there were any Elks' lodges? We stand here now and say that because the Elks have come upon the scene we do not propose to sit down and say these Elks are on the scene; there are lots of them; they have got wealth, they have got position, and for this reason the Church of God will stand for their ballroom. My friends, understand this morning that it is war to the bitter end. Your club shall never touch our sons and daughters. You shall never take out from our Sunday Schools our boys and girls we have struggled for and loved and striven to train for righteousness. You cannot take them into your ballroom where piety and religion never go. The dance has its basis in the passions of human nature. The dance is the only indulgence that requires the two sexes to make it tolerable. It is said that men gamble together without women; that men drink together without women, they go to horse races without women. They do a whole lot of other things without women, but they don't dance without them. The reason is very plain, and every man who will face the question fairly and squarely knows that they like the contact, and physical contact, in the ballroom. Every man knows this is true. Who believes you if you say it is not so? I do not, unless you are an abnormal man, or unless you are made out of wood or marble, but if you are a normal man, I would not believe it. I do not ask you to take my word either, for experts have studied this question, have studied it in the past and are studying it still, and they are all of this opinion—that the reason that men dance is because of the position they are allowed to take with the women. Now, bluish! I find that the old man always wants to dance with the beautiful young girl. I know you will say I don't want you to talk about this; that it is awful to talk that way to a mixed congregation. I know that very well; I know them, I have been dealing with them all these years. The point I am making this morning is that the dance leads to social impurity. Do you believe that? If you say no, it is just because you are not informed, just like I find people who don't believe in missions; they don't know anything on earth about it. But the man who is informed knows. What I am saying this morning is true, that the dance leads to social impurity. I shall give you this morning some statistics that will drive this nail into your heart, if it is not already so adamant in its hardness that the truth will never find any entrance there. Some facts—facts are stubborn things—society impurity. I have before me here some statements made by Billy Sunday. You have all heard of Billy Sunday; he is the baseball player-preacher who has been holding a great campaign in Philadelphia. Listen to what Billy says. In the first fight they had in Chicago the people were confronted with the following statistics: Jean Cogna, head of the home for fallen woman says, that eighty per cent of the girls that come to that home came there because of the dance. Let's see again. Where did the drunkard get his first drink? Where did the gambler get his first lesson? In the social glass in somebody's parlor. Where did the prostitute feel the first premature excite-

ment of passion? Dancing on the ballroom floor. Listen to these statistics. Five hundred thousand prostitutes in the United States; their average life from three to five years; three hundred and seventy-five thousand following as the result of the dance. It is stated on good authority, from those engaged in the rescue work in the cities and everywhere else, that three-fourths of all fallen women in the world today get a start in the ballroom. Does that impress you? I want that to impress you. Listen to what he says again: "The dance is the moral graveyard of more girls than anything else in the world." I unflinchingly denounce the dance. It is one of the greatest social evils in the world. I may say some things here that will hurt your feelings. I am going to give some of the things Billy Sunday says on the subject of the dance. But first, Abe Mulkey knows some things. Thank God for his life-work. Abe Mulkey said in his 600 revivals in twenty-two States, associated with 2400 ministers, he had asked many of them what was the main source of evil that disturbed the spiritual life of the young people, and the unanimous answer was the effects of the dance.

Mr. Biederwolf, one of the greatest evangelists in the world, gives it as his opinion that the hardest young man in the world, and especially young women in the world, to win for Christ, is the one who is devoted to the dance. Now this is an expert. He says, "The hardest young men, and especially the hardest young women in the world to win for Christian life, are those that are wedded to the dance." He further says "that for every man and woman in the Church who will advocate dancing, you will find one on the outside who never expects to become a Christian until they do give it up. How the world does entice us Christian folks! One of my old friends back in Cleburne heard me on one occasion denouncing publicly a dance given by the Elks; he was one of the society leaders in the ballroom, and he told me more than once that the Elks' ballroom was no place for a Christian girl. He was a member, and he knew it and the man of the world has no respect for a young woman who claims to be a Christian; that is no respect for her Christianity, none in the world. I heard of one of these men on the outside, an Elk, with an oath, say these Church members have no business in the lodge, it's no place for them. I will not go so far as to say they have no business in the Elks' Lodge, but I do say this, that when they join hands with the social evils in the ballroom they have gone back on the solemn vows to Almighty God, vows they took at the altars of the Church, renouncing the world, the flesh and the devil. Can they take God to be their Father, Jesus Christ their Savior and the Holy Spirit to be their Sanctifier? My dear young man and woman, can you ever be a Christian? If you ever expect to give your heart and life to God you had better not attend the ballroom. I give you this testimony. I was pastor in Cleburne for four years, and with all kinds and character of people and meeting them frequently, and in kinds of folks I came in contact with, and in those years I have never known or heard of what is called a social Elk, a ballroom Elk, or a ballroom woman that was converted to God and became a genuine Christian. They are never saved at all; they give themselves to understand that they cannot pursue a Christian life or make loyal Christians until they give that up. They know very well that the institution does not belong to Christianity.

Here comes along the tango; actually they have the tango here; over at Cleburne the tango didn't go. But it goes in Corsicana. God pity us! Over in Louisiana the Bishop pronounced an edict against the tango, and announced that no one who engaged in dancing the tango could have absolution. And in a certain town in Louisiana they actually passed a law in the community forbidding the tango. This was done at the instigation of the Roman Catholic Church, not supposed by the Protestants to be very strict about amusements. Tangoing! God deliver us! I want to give you this point. I want this morning to let you know that you folks have been paying more attention to your clubs than to the cause of Christ. I want you to know where the Church stands, then it will be up to you men and women whether you will stand with the Church, or with the ballroom, with the Elks or with the Eagles. Excuse me, are there any Eagles in town? (Brother Mulkey—No, they have all left.) I was going to say that if I got onto the long horns of the Elks and the sharp beaks of the Eagles the buzzards would soon take my carcass; there would not be much left of me. I was represented as saying in my sermon last Sunday morning that the Elks' Lodge had a lot of old bald-headed bachelors; well I can say that the Church has a lot of bald-headed preachers.

Quoting again from Mr. Biederwolf, the great evangelist, speaking of the dance, he says: "The Roman Catholic confessional reveals some strong evidence on this point. A Catholic priest in defending the confessional had come just to this point, when he said: 'Another argument for the confessional is that we at least have the advantage of knowing when our people fall, where they fall and how they fall; and we have found that almost every lapse of female virtue in our community is traceable to the round dance.' A noted Catholic archbishop, no other than Archbishop Spaulding of New York, said recently that this was true of 19 out of every 20. You say you don't believe it. Listen: The facts are all open for investigation, and certainly no one with a true heart would think of denying them without investigating for themselves. You may repeat again, young woman, that it never has and never can do you harm, and I repeat again that I will not argue the question with you, but I do ask altogether apart from your Christian profession, altogether apart from what

would be pleasing to Him who pleased not Himself, I do ask, have you no womanly interest in womankind?"

These Catholic priests would know; they go to the confessional and tell the priest about it, tell him where they fall, where the temptations were met that wrecked them. I quote again from Mr. Biederwolf: "But you say, do all Churches take this stand? Yes, all of them."

I will follow this with proof before I get through. Some of you belong to Churches that you think are not opposed to dancing.

Hear the Roman Catholic Church again, assembled in plenary council in Baltimore. The archbishops in this connection say: "We consider it to be our duty to warn our people against the amusements which may easily become to them an occasion of sin; against those fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy (Did you get that word delicacy?) every feeling of delicacy and propriety, and are fraught with the greatest danger to morals."

Take the Episcopal Church, which some say believes in dancing. Yet some of the most denunciatory addresses on this subject have been given out by this Church. In other documentary evidence, I have also statements made by them that no individual Church and but few Church members who are so back-slidden into the spirit of the world that they cannot conquer these things. Take the Episcopal Church again. Bishop Hopkins of that Church says: "Dancing is chargeable with waste of time, the indulgence of personal vanity, and the premature incitement of the passions." And note the following: "No ingenuity can make it consistent with the covenant of baptism." Bishop Meade, of Virginia, and Bishop McIlvaine, of Ohio, have said the same thing. Bishop Cove, whose name has become a household word in the Episcopalian Church, says the dance is lascivious. That is the word I used; I don't know whether I did or not, but if I did I know I am right along with the Episcopal Bishops when they declare the dance is lascivious and warn those who persist in it, that they presume not to come to the holy table. Now, what do you think of that? I think that some Episcopalists, like some Methodists, disregard it absolutely, and disregard every vow and every obligation they have taken when they came into the Church, if they take in the ballroom during the week, and then come with sanctimonious faces and bow down to take the holy sacrament of the Lord's Supper. You can think what you please and put the Bible from you, but these men, your Bishops, your great men who watch over the souls of men, have declared that they presume not to come to the holy table when they are guilty of these things.

The General Association of the Congregational Church passed a few years since a resolution that it was the opinion of this association that dancing by members of its Churches was inconsistent with the profession of religion and ought to be made a subject of discipline.

Listen to the Presbyterian denomination: In its General Assembly it declared that, "We regard the practice of promiscuous social dancing by Church members as a mournful inconsistency, and the giving of such parties for such dancing, on the part of the heads of families, as tending to compromise their religious profession, and the sending of children by Christian parents to the dancing school as a sad error in family discipline. That is what the Presbyterian General Assembly said. They said some more terrific things of it. Listen! Speaking of fashionable amusements of the world, and mentioning dancing, it said of the professing Christian who indulges in it: "That he furnishes satisfactory evidence that he has not yet put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts nor put on the new man which after God is created in righteousness and true holiness, and that he thus brings dishonor and reproach upon his religious profession and throws a stumbling block in the way of sinners, offends them that are weak, and grievously wounds the Savior in the house of His friends." That is what Presbyterian folks say about it. You say they dance. Some of them do, because their hearts are hard, and because they say they don't especially bring reproach on their profession. The position of their Church is clearly proven by this documentary evidence, that would be accepted in any court of the land, as they get it from the highest source in their Church.

The Church of Christ is as pronounced as any. One of its recognized authorities has said: "Dancing is offensive, not to the ignorant, prejudiced and weak people, but to the best informed, the most pious and devout." If there were nothing else against it, that would stamp it with the seal of condemnation.

You hear folks say it is the bottom strata of society that dance, the fellow that buys booze liquor, and goes out between dances and takes a drink. I say it is the other side that dances, those who claim to be the very top notch, the very best cream of our community. But I call your attention to this fact, you often find this top and bottom class mighty close together as far as their conception of religious living is concerned, and spirituality is concerned. Do you know who are the saviors of the world? It is that great strata of society we call the common people. Some folks get a little ahead, get a little money, and send their children away to school, and they seem to think they have got absolute license to do what they please. I am preaching to you this morning because I love you, because I have a great duty to perform. Some of these people think they can sin and not be found out, and you don't find them out sometimes. In many instances—I don't say there are such instances around here—but I

have it on the authority of physicians, that sin and shame have fallen upon the rich man's home when the girls have been away and spent a year at school, and then you hear they are traveling in Europe, but they are not traveling in Europe; they have gone off for a period of time to hide their shame. The poor girl can't do it; she is exposed and her only way is the red light district. God save them! God save them!

By the way you don't believe some of the things I said but here's a little book, called "From Ball Room to Hell," written by an ex-dancing master, that goes into all the business; how the devils mislead on purpose young girls in the ballroom. You should get this book. Get this book and read it instead of standing around on the streets cursing me. (Rev. Mulkey—"I handle the book; you can get it from me.")

In defining the position of the different Churches on this subject, I think I made it clear, but I missed reading from Dr. Palmer, one of the greatest Presbyterians in the South, who lived in New Orleans many years. Listen to what Dr. Palmer says in a published sermon on dancing:

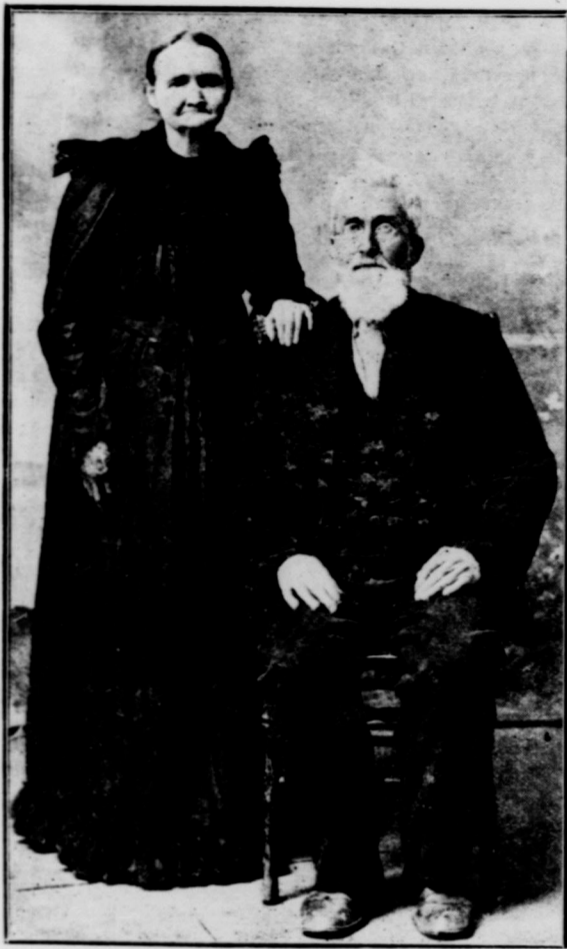
"Above all do we profess to be followers of Him whose style and title on earth was the 'Man of Sorrows.' Do we profess to hear about in our bodies the dying of the Lord Jesus? and have we been to the communion table expressly to remember his death, and have fellowship with him in his sufferings? O, tell it not out to earth lest it rend again the very rocks and break once more the slumber of the dead! A dancing disciple of a crucified Redeemer! Indeed so deeply impressed is my own mind with the inconsistency of dancing with baptismal obligations, I hesitate not to utter my mature conviction that members of the Church who consent to the dancing of their children are perfectly amenable to the discipline of God's house, on the ground of their breach of vows." Dr. Palmer was pastor of the First Presbyterian Church in New Orleans for many years. So if I had time I could pile up a lot of evidence on my side.

See what our own Methodist Book of Discipline says:

"Amongst these indulgences which cannot stand this solemn test is the modern dance, both in its private and in its public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in, it is a justifiable ground of judicial action by the Church authorities."

"A presiding elder decided in the case of a local preacher complained of for having dancing taught, that the case came under the rule of the Discipline forbidding improper tempers, words or actions. This decision appeal was sustained by the Bishop on the ground that it is contrary to the spirit of the Discipline and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere and all the Bishops concurred."

You see the presiding elder decided against it, and this is the stand taken by the Bishops, on the ground that it is contrary to the spirit of the Discipline and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere. Any man or any woman who gives dances in the home, or participates in the modern dance in any way is violating the law of the Church to which he or she belongs and subjects himself to discipline according to the relationship to which he belongs. These things have been passed upon. About the only remedy we are going to have is for our Church folks to stand on that ground. I want the Methodist Church to stop putting its approval and label on this thing. I insist upon it and I say it again, that no man or woman who dances should sing in the choir. I insist that the man or woman that sings should lead clean lives. The man that goes to the ballroom and comes back to the church on Sunday to sing in the church, you have no respect for him. If I were to go to a dance or frequent ballrooms, do you think you would have any respect for me, or would listen to me preach? God help me to be a true watchman, so that I may stand before the judgment bar of God with a consciousness of duty performed. The judgment is just beyond you and me, judgment and eternity; let us face them. I have here before me the Book of Discipline of the Methodist Episcopal Church, North, which presents same attitude as the Methodist Episcopal Church, South, as the Christian Church, the Baptist Church, the Presbyterian Church, the Roman Catholic Church. In fact there is no question as to the stand they all take. I can pile up the evidence mountain high, had I the time. Well, you say, I don't care what my Church says, I am going to do this thing anyhow. You say it can not harm me. Let me repeat again, young woman, that it may never harm you, but I say, if eating meat makes my brother offend I will eat no meat so long as the world stands. That is one of the marvelous statements of the greatest man that ever pressed foot to God's great green earth. Some folks say they can dance in the ballroom without harm, and it may be they will never come to harm, but I tell you there are others who are harmed whenever they go into a ballroom; it is about the end of them. I know what I am talking about, and you know it, too. There is a lot of difference in men and there is a lot of difference in women. Take some old man, or some old maid, as cold as icebergs, and it may not harm them. All the old bachelors ought to be made to dance only with old maids. But you will observe that it is the beautiful young girl of 18 or 20 that they all want to dance with, want to take in their arms in the dance. If harm comes, who is to blame? You all know these things are true. You know where they drift to. I do not have to tell you this. Although you say



JOHN AIRHEART AND WIFE.

Brother John Airheart and wife are two of Collin County's most prominent citizens. On March 11, 1915, their pastor, relatives and friends gathered at the home to celebrate Brother Airheart's 90th anniversary. An old-time Methodist service and a sumptuous dinner were events of the day. The Advocate is a welcome visitor to this home. J. W. BAUGHMAN, Pastor. Blue Ridge, Texas.

I may engage in this practice without harm to myself, are you not setting an example to others who have not your self-control, and while you may be spared, they will fall and set their feet in the way that leads to ruin. You know what I am talking about. There is danger for some if not for you. I want to tell a little story I read. Two little boys, one leading his smaller sister, were going through the woods. They came to a tree that had fallen across the creek and formed a natural bridge. The first little fellow bounded over and, turning aside, "Come on, it's easy." But the other gripped his little sister's hand a little tighter and shrank back, saying, "I could, but she might fall." This little fellow had more of the spirit of Christ in him than many members of many Churches who will not deny themselves some pet indulgence for the sake of the weaker sister. I appeal to you this morning in the interest of the young sister who is weak, not because she is more steeped in sin, but weak because she is born so, weak through mighty passions you will never know, which she is powerless to resist. You are not the only one in the world to be considered. What about little brother? What about little sister? Oh, little sister, little sister, victim of your selfishness gone to seed, selfishness that is eating up the heart! Do you know that three-fourths of the girls and women who have gone to the bad went along the same road that you say can not harm? They were harmed. You tell me you have got a heart in you and can stand up and look at these wrecks and see them fall into the stream of destruction; from three to five years their allotment of life! And yet you say it never harmed me; it can not harm me. I appeal to your manhood, to your womanhood and to your sense of fair play and square dealing. I appeal to you this morning to put down this thing; put it down. If you have built your home and have at least the ballroom as one of the prominent features, have the courage, my friends, to tear it down, tear it out, or use it for some more noble purpose that will be a power to save, rather than for purposes that will be an instrument in the hands of the tempter to destroy. I make this appeal to you this morning, to your manhood, to your womanhood. I stand here this morning pleading for little sister. I appeal in God's name now that you take your stand on the right side of this question. I thank God for the opportunity to bring this appeal before you. By God's power I will not turn back now. Whatever attitude you may take I shall stand against these things that drag men and women down to hell. If you expect me to stand for your Elks ballroom, or any other ballroom; if you expect the First Methodist Church of Corsicana to stand for your ballrooms, or any man or woman that believes in God and Jesus Christ and a clean life to stand for your ballrooms, you will be disappointed, that's all. I want to make this clear, that the Church of Jesus Christ is separate and apart from this thing; that the Christian man or woman has no part in it. I want to know this morning every man and every woman in this Church this morning to make a

stand against this evil. I don't mean the members of this Church only, but every man and every woman here; I want to stand clearly against the ballroom. If you want to go out from here this morning saying that you stand for the Elks ballroom, I want you to make it plain. Men, you may stand for things in the Elks Lodge that no Christian man can afford to stand for, but I want to know and the public wants to know which side you are on. We want to know where the Church stands. They may tear me to pieces for it, but I am going to know where you stand. Where you women will stand who have taken the vows of Church membership. You men who are professing Christians, where do you stand? There can be no question about this. If you can defend your institution defend it. I mean the ballroom. If you find a preacher in this town that stands for it, find him. If you can find a Methodist Bishop in this State or any other who will defend it, find him. If you can find a respectable pastor who will dare to go into the pulpit next Sunday morning and defend the ballroom, find him, if you can. Let us see where we stand this morning. Let us see how you stand, for or against. It has been remarked that the Churches do not stand together, do not all stand against the ballroom. I believe we have been misrepresented. We do stand against the ballroom. I thank you for the attention you have given me, and I am happy enough to shout at the course you have pursued and the stand you have taken this morning. Thank God, thank God! Let us pray. —Corsicana Daily Sun.

A LETTER FROM ARKANSAS.

On Monday night, March 15, we closed the greatest revival Pea Ridge has ever known, conducted by Rev. J. H. Maxwell, who was raised here, but is now a pastor at Sonora, Texas. He was called to his father's bedside, who was seriously ill at that time, though not unto death, but to the glory of God, as you will see when you have read the results of this meeting. The writer met Brother Maxwell at his father's home, and invited him to preach the following Sunday. At the appointed hour a large congregation greeted their old friend, and I am sure there was not a dry eye in the house. At the close I asked him if he could not preach again for us at night, to which he said, if his father was able for him to leave he would be glad to do so. During that Sunday afternoon several were asked what they thought of continuing the meeting a few days? They all answered, "We would be glad to come and hear Brother Maxwell, but the weather is so cloudy and cold and should the weather fair up it is getting time for the farmers to get busy in their crops; in fact, we do not think this is the time to try to hold a meeting." Services were announced from night to night. On Tuesday night there were two conversions. Bad weather prevented us having any more services during the week. The last Sunday in March Brother Maxwell preached again for us, stating at the beginning of the service

that he would preach at Bentonville at night and leave for his home in Texas. At the close of the service that morning (there having been several conversions) Brother Maxwell turned to me and said, "Preacher, get the wires busy; I am not going to Bentonville tonight. I love to preach to this people." At night there were six conversions, and he left an appointment for Monday night, at which time there were thirty-six conversions. There were conversions every day during the week. A second telegram caused him to leave our coasts on Saturday, the 13th, as abruptly as he came, but the good work goes on. Brother Hall, preacher in charge of the Baptist Church, and who was a schoolmate of Brother Maxwell, preached that night. There were nine conversions. I preached Sunday morning. There were three conversions. Brother Wilhoit, preacher in charge of Presbyterian Church, preached at night with two conversions. The meeting closed Monday night with one conversion. There were over one hundred conversions. We never will know the number that will join the different Churches, as there are Churches every three or four miles in every direction, and I know of some being converted who live some twelve miles away. Yes, we had the old-fashioned mourners' bench, but many never reached the front till they found Jesus precious to their souls. They were saved in rear of the house, on the outside, on the roadside, at home. Eternity alone will reveal the results of this meeting. I have heard of union meetings, but this was the first one I was ever in. Oh, of course, I have attended many so-called union meetings, but this one was genuine. A stranger could not have told one denomination from another. All the pastors were present and worked like Trojans. Twenty-four have found the Methodist Church, fifteen the Presbyterian Church, and thirteen the Baptist Church. More to follow. May He who ruleth all things well send Bro. Maxwell this way again. H. L. WHEELER, P. C.

MID-YEAR SUNDAY SCHOOL AND EPWORTH LEAGUE INSTITUTE OF THE NORTHEAST PORTION OF ABILENE DISTRICT.

The Mid-Year Missionary, Sunday School and Epworth League Institute of the Northeast portion of the Abilene District met in Bowie, Texas, April 3, 1915, at 9 a. m., Rev. C. N. N. Ferguson, presiding elder, in the chair. After religious services, conducted by the elder, the program was entered into with a zest. Rev. J. W. Cadwell, of Putnam, spoke on the subject of the "Evangelistic Committee" and he did it well. After a general discussion Brother Cadwell presented the following motion: Motion that a "District Evangelistic Committee, composed of the presiding elder and two other preachers in the district, be appointed by the presiding elder and given discretionary power." Carried.

"The Laymen's Opportunity" was discussed by A. D. Jameson, of Moran, after which Rev. A. W. Waddill, of Baird, gave us a very practical and commonsense talk on "The Every-Member Campaign."

We then adjourned to preaching service, by Rev. T. H. Davis, our District Evangelist and Colporteur. His sermon on "Prayer" was very spiritual and inspiring.

In the afternoon session we had a number of very interesting subjects, all of which were ably discussed. Among those that deserve special mention were "The Efficient Sunday School Teacher," by A. W. Waddill; "The Good of the Abilene District for the Present Year," the slogan being "The Enrollment of a Thousand Additional Members," by Rev. C. N. N. Ferguson. His remarks were timely, intensely practical and decidedly suggestive. The paper by Mrs. A. D. Jameson on "The Benefits to Be Derived From Our Woman's Organized Work and the Possibility of a Society in Every Charge" was to the point and well received.

Brother Ferguson commended the good women on their reports from the various Societies, calling especial attention to the work of the women of Baird. His talk on sanitary covering of church floors should have been heard by everyone. He pointed out the fact that the Church should stand for salvation of both soul and body.

Resolutions of thanks to the people of Baird for their kind, open-hearted hospitality were offered by Brother Cadwell and adopted.

The presiding elder then announced the "District Committee on Evangelism." They are: C. N. N. Ferguson, J. W. Hunt and C. W. Heaton.

Motion to adjourn carried and we adjourned to the preaching service. Brother Cadwell preached a strong sermon on missions.

This we have noted only in a loose way from the minutes the work of our Mid-Year Institute, but we have not told, neither can we convey to you what we consider the better part of the work done there. We refer to

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the spirit of the occasion and the inspiration derived from the fellowship of the day. The brethren noted it once the great spirit and purpose of our elder, who is a peerless leader, an undaunted planner of great things and an untiring pro-ecutor of his strong purposes. We came together cheerfully, with optimistic visions of the future, in the real of consciousness that it was worth our time, and in joyful anticipation of achievement and success. Not a discordant note was sounded, not a foreboding hope was given expression. Every man was full of his subject and we had a good time. We were drawn closer together and discussed freely those subjects which are of such vital importance to all preachers in general and Methodist preachers in particular. This position of the District has been strengthened and new life has been infused as a result. There is only one trouble with our Institute work as I view it, and that is perceptible everywhere. As pastors we do not advertise it beforehand as we should. The great need of such a meeting is not emphasized and brought forcibly before the minds of our lay members as it should be. If Methodism is to be saved from disintegration or decay, it must be done by laymen who have been aroused to a sense of their possibilities and opportunities. At present we are in need of just such an influence and we can best do it through the medium of the Institute. Let us begin on this bedrock principle of Christianity and Methodism and let us begin by doing the first thing practicable—emphasizing the necessity of the Institute.

A. D. JAMESON, Sec.

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BISHOP E. E. HOSS.

Bishop Hoss was in Dallas last week and delighted the Advocate force with his presence. The Bishop is looking unusually well. He is hard at work. Next Sunday he will dedicate our new church at Vinita, Oklahoma. From Vinita he will go to Nashville to preside at the meeting of the Board of Education. Following the Board meeting he will be kept busy during the entire college commencement season preaching four commencement sermons. If all this indicates that the good Bishop's work is in any way lightened, we should like to know what full work for a Bishop is.

Bishop Hoss' pen is still a very busy pen. He has just finished his life of Dr. Morton. Recently his life of Bishop McKendree came from the press. A more delightful book, comprehensive in its grasp of the times in which its great subject lived, incisive in its knowledge of the great character studied, and profound in its philosophy of Methodism's progress, has not appeared from our press. The Advocate promises its readers a review of this great book.

Bishop John C. Kilgo is one of our Bishops who simply can not stay out of a revival. It is positively against his nature. Here and there, throughout our borders, the Church is constantly stirred by his powerful appeals to the backslidden and the unconverted. For two weeks past he has been preaching to great crowds in Waco, Texas. All our brethren over there joined in a great union meeting and Rev. and Mrs. Albert Fisher direct a magnificent choir of three hundred voices. Bishop Kilgo, with all the fire and vim of old North Carolina and with the intenseness of his Spirit-baptized personality, has turned himself loose on Waco. Multitudes flock to hear him and scores are being brought into the fold.

The Editor In Oklahoma

The East Oklahoma Conference, in session at Ada, Okla., November 12-16, 1914, adopted the following resolution offered in the report of its Committee on Books and Periodicals:

Whereas, A change in our relation to the Western Methodist may become necessary; therefore be it

Resolved, 1. That a Commission composed of N. L. Linebaugh, A. P. Johnson, W. M. Wilson, C. W. Miller and J. T. Ezzard be appointed to act in conjunction with, or independently of, a like commission from the West Oklahoma Conference, to consider the whole matter and make arrangements for a Conference Organ.

2. That this commission be, and it is hereby instructed to act as early as possible; and that their action be the action of the East Oklahoma Conference.

The West Oklahoma Conference, in session at Chickasha, Okla., November 18-22, 1914, adopted the following resolution offered in the report of its Committee on Books and Periodicals:

Whereas, A change in our relation to the Western Methodist may become necessary, be it

Resolved, 1. That a commission composed of O. W. Stewart, W. M. Wilson, C. C. Barnhart, B. C. Clark, and C. E. Hall, be appointed to act in conjunction with, or independent of, a like commission which has been appointed for the East Oklahoma Conference, to consider the whole matter and make arrangements for a Conference Organ.

2. That this commission be, and hereby is, instructed to act as early as possible, and that their action be the action of the West Oklahoma Conference.

The Commissions appointed by these great conferences of Oklahoma Methodism met in joint session and formally adopted the Texas Christian Advocate as the Official Organ of their conferences. And their action, by the terms of the resolutions under which they were appointed, has become the action of the East and West Oklahoma Conferences of the Methodist Episcopal Church, South.

The members of these Commissions were cordially invited to be present at the late meeting of the Joint Board of Publication of the Texas Christian Advocate and were most cordially received. Their action awaits only a formal acceptance by the original patronizing conferences of the Advocate to invest them with full powers as members of the Joint Board of Publication. Until such formal acceptance is given by the Texas Conferences the members of the Oklahoma Commissions, under the terms of the constitution of the Joint Board of Publication can not participate legally in any election held by the Joint Board. Nevertheless, the editor wishes to express his profound gratification that the members of the Oklahoma Commissions were reported to have cast, in a complimentary way, their solid vote for him as editor and thereby expressed in a beautiful manner their approval of his election.

The resolutions as given above and the subsequent action of the Commissions created by them explain why the editor is now in Oklahoma.

It was a genuine delight when I found that I was to have as my traveling companion out of Dallas last Friday evening, Bishop E. E. Hoss. Bishop Hoss, as is known to the readers of the Advocate, is President of our General Board of Education. He had spent a day in Dallas at the invitation of President Hyer and Bishop Mouzon familiarizing himself with the resources and plans of the Southern Methodist University. The Bishop is one of the most catholic men in American Methodism and is broadly interested in whatever makes for the success of our Zion.

More than for any of these qualities, however, I love him because he was my teacher. Could he teach? Never was there a greater. He taught by what he was as well as by what he said. He taught out of the hidden depths of his personality as well as by what he did. Always the soul of courtesy, the personification of wisdom and the exemplification of great ideals, he was a superb teacher, a greater teacher than editor, a greater man than teacher--this is Bishop E. E. Hoss.

I arrived on schedule time at

Vinita, Okla., at 6:25 Saturday morning. Vinita is a beautiful Oklahoma city of forty or forty-five hundred souls. It has four banks with a combined capital of \$225,000 and deposits slightly above a million. Two great trunk railways (the Katy and the Frisco), a fine public school, ten churches, fifty flowing artesian wells, and paved streets--this is Vinita, in part. Rev. R. C. Taylor is our pastor in Vinita. He has the care of four hundred eighty-six members. His church building is valued at \$4500.00 and his people raised last year for all purposes the goodly sum of five thousand fourteen dollars.

The Frisco, which I boarded at 9:35 a. m., put me in Afton, the seat of the Vinita District Conference, at ten twenty. The Vinita District is one of nine districts in the East Oklahoma Conference. The East Oklahoma is one of the historic conferences of our Methodism. Its first session was held at Riley's Chapel October 23, 1844. It was then known as the Indian Mission Conference, and was formed out of one of the districts of the Arkansas Conference. At its initial session the conference voted to go with the South, Bishop Morris, of the undivided Church, presiding. At the session held at Tulsa, 1906, the name of the conference was changed to the Oklahoma Conference; and at its session held at Ardmore, 1910, the conference was divided into the East and West Oklahoma Conferences.

The East Oklahoma Conference now has 170 pastoral charges, 234 local preachers and more than 32,000 members. Last year 1778 adults were baptized. It has more than 2000 members of the Epworth League and 26,984 members of the Sunday School. It contributed for Home and Conference Missions last year six thousand seven hundred twenty-nine dollars. Last year the subscribers to the General Organ were reported as 267 and to the Conference Organ as 2605.

The Vinita District, Rev. Jas. W. Rogers, presiding elder, certainly is sharing in the progress everywhere being made in its conference. The presiding elder reports an increase of \$2000 this year on his preachers' salaries. One circuit, for example, which paid \$84 last year will pay its pastor \$700 this year. A half dozen new church buildings are being entered. Three hundred and fifty members have been received into the Churches of the district since the last session of the annual conference.

The Vinita District contains men who would be welcomed in any district in Methodism. Among them the young Texan, Rev. G. E. Holley, pastor at Afton; Rev. J. C. Hooks, who completed a fine quadrennium at Broadway, Paducah, and was twice pastor in Memphis; Rev. R. C. Taylor, who is doing phenomenal work at Vinita; Dr. T. F. Brewer, President of the College at Muskogee; Rev. W. E. Garrison, the Texan who is doing such splendid work at Welch; and last but not least, Rev. Jas. W. Rogers, the alert, wise presiding elder. The editor, doubtless, would have known others equally worthy of mention had he arrived at the first day's session of the conference.

The work of the conference was done through the usual committees. The following were elected as lay delegates to the annual conference: M. L. Spencer, J. C. Goins, T. W. Smith and C. W. Jones; alternates: W. S. Ghormsley and G. W. Duvall. Welch was elected as the place for holding the next conference. Frank Pierce Marsh was licensed to preach. Mrs. W. R. Greer, Superintendent of Social Service in the Conference, delivered an illuminating address on the Woman's Missionary Society.

The Advocate is in high favor in the district and the editor was shown every courtesy by the brethren. He preached at the 11 o'clock hour Saturday and more appreciative words have nowhere been spoken to him.

W. D. B.

NEW VOICES FROM KANSAS.

The whiskey interests never sleep. They work overtime. United, alert, vigorous, if they sleep at all they sleep with one eye open. Their business is twofold: to defeat prohibition if they can; if they cannot defeat it then discredit it.

From the Christian Advocate (New York), we learn of a recent article in the New York Times charging that prohibition in Kansas is a failure. Through the Kansas Woman's Christian Temperance Union, Mrs. Lillian Mitchell president, the Advocate secured the following answer to the article in the New York Times:

The Governor of Kansas, Arthur Capper, says:

As a result of prohibition, the annual expenditure for liquor has been reduced from twenty-one dollars per capita, the average in the United States, to one dollar and twenty-three cents in Kansas; illiteracy among Kansas people has been reduced to two per cent--the lowest in the United States; there are forty-eight counties which did not send a prisoner to the penitentiary and eighty-seven counties that did not send an insane patient to the asylums last year; more than a dozen Kansas counties have not called a jury in ten years to try a criminal case; fifty-three counties were without prisoners in their jails; twenty-eight counties were without paupers in their almshouses; the Kansas death rate is the lowest in the world--seven and one-half for each one thousand persons; there are more students in the Kansas colleges and universities in proportion to population than in any other State in the Union; the bank deposits in ten years have increased from one hundred million dollars to more than two hundred million dollars. Kansas, with a population of a million and three-quarters, has as much wealth as Chicago, with a population of two and a half million, and the per capita wealth of Kansas is the greatest of any State in the Union--approximately one thousand seven hundred dollars for every man, woman and child in the State.

The Attorney General of Kansas, S. M. Brewster says:

The remarks of the Attorney General are equally impressive. He says:

Kansas has had prohibition since 1880, and the strongest argument in refutation of the claims made by Mr. Debar, secretary of the National Wholesale Liquor Dealers' Association of America, who affirmed that prohibition was a failure in Kansas, is that the people of Kansas today are stronger in favor of prohibition and the strong enforcement of the prohibitory laws of the State than ever before. One of the stock arguments made by the Wholesale Liquor Dealers' Association is that there is more liquor in proportion sold in Kansas under prohibition than is sold in the States where license exists. If this is the fact, why do we find the wholesalers of other States complaining of the prohibitory laws of Kansas? If they are able to sell more liquor in this State under prohibition than they could sell under high license, why are they objecting to prohibition? If more liquor was sold in Kansas by the Wholesale Liquor Dealers under prohibition than could be sold under high license, you would find every one of the wholesale liquor dealers of the country urging prohibition in Kansas.

THE EPISCOPAL AGE LIMIT.

The General Conference of the Methodist Episcopal Church in session at Minneapolis, 1912, enacted an Episcopal Age Limit, the effect of which is automatically to retire Bishops after they reach the age of seventy-three years. The age limit act permits a Bishop to ask release from traveling through the Connection as a general superintendent after reaching the age of seventy years. But at a General Conference nearest their seventy-third year Bishops are automatically relieved.

A lively discussion even at this distance from the General Conference, May, 1916, is taking place in our sister Methodism. Dr. James Roscoe Day, chancellor of Syracuse University, vigorously questions the wisdom of the age limit retirement. His reasons, as given in the Methodist Review for March-April, and summarized by the Central Christian Advocate (Kansas City), are as follows:

Chancellor Day regrets this age limit retirement:

1. Because no fixed age can be made to mark the bounds of human

efficiency. Some men are old at fifty. Some are young at eighty.

2. Increasing years, with their knowledge and with their helpful and beautiful experiences, are too valuable for the Church to throw away.

3. Any scheme of age limit is certain to load the retired list with effective men incapacitated for any other practical service by their peculiar office and work.

4. The retirement of a certain number each quadrennium inspires the self-seeker, the only real peril of our Episcopacy, to put forth well-laid campaign plans.

5. The retirement of the Bishops by a plan which originates and is sustained by the episcopal committee will inevitably be subject to harmful criticism of the Church. Even if the criticism is unjust, it does harm.

6. Throwing a dead line across the Episcopacy of our Church will result in turning aside from this great work our greatest men--men who will not consent to their fellow men limiting the possibilities of their stewardship, who will deny the right of men to take the capstone of achievement out of their hands.

7. It will result in turning over to mediocre men the greatest ecclesiastical office since the apostles.

8. The General Conference will become less critical in the selection of Bishops when the office can be filled for a quadrennium or two. Our jealousy of the life office has been a great safeguard to the Episcopacy.

9. A powerful element in our Episcopacy has been the reverence of our Church at large for men wearing the seal of the Church and invested with a life tenure apostolic in its character.

The present controversy is of no immediate concern to the Methodist Episcopal Church, South, though it is certain to be before many quadrenniums have passed. At this writing our sympathies are decidedly with Chancellor Day. The reasons set forth by him seem cogent and sound. And additional reasons might be given. For example, why should the Church build up a burdensome system of pension when money is so sorely needed for the advancement of missions, education and other great connective enterprises? For our Bishops who are unable longer to travel it is a joy to the Church to have the privilege of making their last years comfortable and happy, but why retire physically and intellectually strong men for no other reason than that they have reached an arbitrary limit originated and prescribed by an Episcopal Committee?

DR. STEEL ON DR. BLEDSOE.

The April number of the Methodist Review Quarterly, edited by Dr. Gross Alexander, is before us. The contributed articles, among the best that have yet appeared in this splendid periodical, are as follows:

1. "Albert Taylor Bledsoe," Sometime Editor of The Review, by Rev. S. A. Steel, D.D., Columbia, S. C.
2. "Books of the Inner Life," by Rev. James Mudge, B.D., Malden, Mass.
3. "Benson's Contributions to Religious Thought," by Elmer T. Clark, St. Louis, Mo.
4. "The Greatest Woman of Southern Methodism," by Francis A. Downs, Liberty, Mo.
5. "Evangelism and the Reformation," by S. Parkes Cadman, D.D., Central Congregational Church, Brooklyn, N. Y.
6. "A Sturdy Itinerant of Heroic Days," by Rev. M. T. Plyler, Elizabeth City, N. C.
7. "Eucken and Royce on 'The Problem of Christianity,'" by Prof. W. O. Carver, D.D., Louisville, Ky.
8. "The Building of Homes," by Mrs. J. D. Hammond, Paine College, Augusta, Ga.
9. "What Is It to Be a Christian?" by W. D. Weatherford, Nashville, Tenn.
10. "O. Henry, the Short-Story Writer of America," by Prof. Edwin Bowen, Ph.D., Ashland, Va.
11. "Los Angeles and Its New Trinity Southern Methodist Church," by Gross Alexander, Nashville, Tenn.

The high qualities of the first and second articles will give the Review a place in the editor's grip along with Wesley's Journal, Forsyth's "Positive Preaching and the Modern Mind" (for second reading), as he starts for Oklahoma.

A charming writer and a profound subject met when Dr. S. A. Steel took pen in hand to write of Dr. Albert Taylor Bledsoe. The sidelights given by Dr. Steel upon the personal traits of Dr. Bledsoe, many of them, appear for the first time. An absorbed, brusque man was Dr. Bledsoe. "Do you know Miller?" was his greeting to the new chaplain of the University of Virginia, young Steel, as he entered the great author's room, neither having met each other before. "Which Miller do you mean?" answered the

Alum In Bread

Mrs. C. C. H. writes: Are alum baking powders harmful to one having indigestion? Where can I get baking powder that contains no alum?

REPLY

1. Thompson says that alum in bread in large quantities (from baking powder) is astringent and injurious to the digestion.

2. Ask your grocer for baking powder that contains no alum. There are several standard brands of alum-free baking powder.

—From "How to Keep Well" Column, By Dr. W. A. Evans, in Chicago Tribune, Feb. 12, 1915.

Royal Baking Powder contains no alum or any ingredient that is not pure and wholesome beyond question. It is made from cream of tartar which comes from grapes.

ROYAL BAKING POWDER CO.
New York

new chaplain with his "dander" rising. "C. W. Miller, of Kentucky" (a controversial antagonist of Dr. Bledsoe). The new chaplain replying that he was on speaking terms with the gentleman, Dr. Bledsoe (without stopping for an introduction to the speaker), continued, "Well, I know him, and he knows me. He is composed of three parts: one part alligator, one part bear and one part jackass. He has the toughness of the first, the ferocity of the second and the stupidity of the third."

Dr. Steel is right in thinking that the "Theodicy" is Dr. Bledsoe's greatest production. The Methodist Review as edited by him, however, is a very close second.

When the late Dr. Charles Deems, upon a visit to England, was twitted that the section of the United States from which he hailed (the South), had never produced a book that would live, he replied: "Yes, the South has produced one book that will live—Albert Bledsoe's Theodicy." And it has.

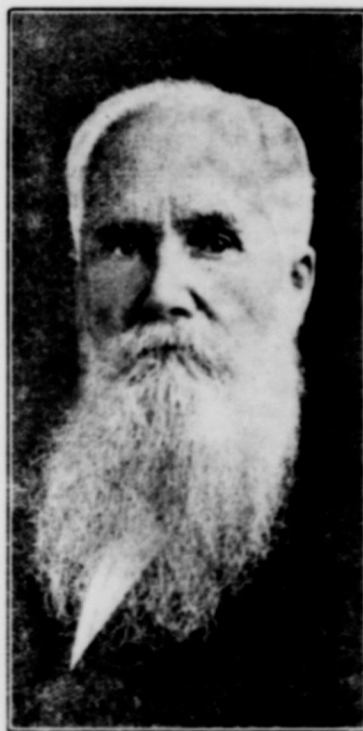
The thesis of the book, of course, Dr. Steel correctly states: Is the existence of moral evil consistent with the holiness of God and the existence of physical evil (or suffering), consistent with the goodness of God? Dr. Bledsoe brought to the discussion of his thesis a most intimate knowledge of philosophy, the keenest wit and decidedly the finest logical powers the continent of America ever produced. As a master of profound logic Dr. Bledsoe was without an equal in the whole of America. The champions of necessity, whether Augustine, Calvin, Edwards, McCosh or Leibnitz, are literally cut into ribbons.

Dr. Steel must have noted, however, that the destructive powers of Dr. Bledsoe are much superior to his powers of construction. The great author has written a book which America will never let die, but how much greater book he had written had his powers of construction equaled that of destruction?

No man can claim to know theology and philosophy until he has read Bledsoe's Theodicy.

Rev. C. C. Young and the pastors of Bonham District have set apart the first week in May as "Advocate Week" for a campaign for new subscribers. This is a wise action. Definite, concerted work will mean a great gain in Advocate readers in that District and a great gain to the Church in interested, intelligent membership. We trust other districts will join them in this campaign.

In this issue will be found a most interesting page, ancient the Sunday School Department. It will be a red-letter occasion for the Wesley Bible Class movement. In Waco, April 27-29, the Wesley Bible Class Federation for Central Texas will hold its first annual meeting. You will note the exceedingly strong program and that some of the greatest Sunday School orators and workers in America will take part. It will be an epoch-making event in the history of Texas Methodism. Brother Hightower, our efficient Divisional Secretary in the Southwest, deserves great credit for the success that will come to this occasion.



REV. S. C. LITTLEPAGE.

Another old hero has crossed the flood. Many such have outstripped us and many of our old heroes linger along the shore. The last call we record is the translation of Rev. S. C. Littlepage. He was born in Alleghany County, Virginia, August 16, 1832. He was converted and joined the M. E. Church, South, at old Parson's Creek Camp Ground, Linn County, Missouri, in 1849. Brother Littlepage was admitted on trial into the Methodist itinerancy in 1854; ordained deacon in 1856 by Bishop Pierce; elder, 1858, by Bishop Early. His first appointment was as junior preacher on the Trenton Mission, Missouri Conference, which

he joined in 1854. From there he went to the Albany Mission, 1855-6; Maryville, 1856-7; Albany Circuit, 1857-8. That fall he transferred to the old Northwest Texas Conference and served these charges: Waco, 1858-9; Springfield, 1859-61; Lagrange, 1861-2; Fairfield, 1862. In 1862-5 he was missionary to Walker's Division in the Confederate Army. Returning from the war, he served Fairfield, 1865-6; Corsicana, 1866-9. This latter year, 1869, he located, but was readmitted into the St. Louis Conference that same year, and served Marvin Mission, St. Louis. From 1870 to 1872 he was pastor of Bethel Mission, St. Louis. That fall he came back to the Northwest Texas Conference and was stationed at Bryan, 1872-4. He then transferred to the Texas Conference, Shearn Church, Houston, 1874-5; Bryan, 1875-6. That year, 1876, he was appointed presiding elder on Huntsville District where he remained three years. Huntsville Station, 1879-80; Sunday School Agent, 1880-1; Chapel Hill, 1881-3; Fairfield, 1883-6; Columbus, 1886-7; Bastrop Station, 1887-9; Cameron Station, 1889-1; Rodgers Circuit, 1892. Brother Littlepage then transferred to the Northwest Texas Conference. Here he faithfully served Troy Circuit, 1893-4. For six years following there is no account of his labors. Ovilla, 1900; Alvarado Station, 1901-3. In 1905 he was at Crawford and McGregor; Bosqueville Circuit, 1906; Whitney Circuit, 1907; Bristol, 1908; Forrester, 1909. Brother Littlepage took the superannuated relation in 1904, which he held until death. In some records before us, he says he never kept account of the number of conversions and accessions. Why should he? There is a record that will tell the story. When he swept through the gates there doubtless awaited a throng among the blood-washed who welcomed Brother Littlepage to that home where no shadows ever fall.

APPOINTMENTS.

Brother S. T. Francis has resigned his pastorate of Forest Avenue Church, Dallas, and Brother O. S. Thomas has been appointed by Rev. O. F. Sensabaugh to fill out the unexpired term.

Rev. W. M. P. Rippey, superannuated member of the West Oklahoma Conference, but living in Plainview, has been appointed to the Crosbyton charge in the Plainview District, post-office address, Plainview, Texas. O. P. KIKER, P. E.

Notes and Personals East Oklahoma Conference

LUTHER ROBERTS, Correspondent

Rev. John Haggard, of the Bluejacket Circuit, has received many members into the Church of late as a result of revivals held in his charge.

Rev. W. H. Smith, of the Fairland charge, has recently held a splendid meeting at Wyandotte. There were a number of additions to the Church.

Large congregations are waiting upon the ministry of Rev. J. E. Carpenter at St. Paul's, Muskogee. He is a student and his people report that he is a great preacher.

Our people at Welch Station are preparing to remodel the parsonage for the pastor, Rev. W. E. Garrison. Brother Garrison has his work well in hand and that charge, under his leadership, is coming to the front.

Plans are being made for the erection of Churches at Narcissa and Hudson Creek, on the Miami charge, where Rev. T. A. Harkins is pastor. Miami, under the care of this bright young pastor, is making the best record of its history.

Our Church at Jay has recently enjoyed a great revival, resulting in a substantial increase in our membership there. The revival has put our Church in the lead at that place. Rev. Jas. P. Butler is the preacher in charge.

First Church, Hugo, is making substantial progress under the ministry of Rev. W. W. Armstrong. A new church is the imperative and immediate need at that important point, and it is hoped that Brother Armstrong will succeed in launching the enterprise.

Rev. W. L. Blackburn and his people at Wetumka are breaking all records. He has been accorded a warm welcome at that place. The Sunday School is better organized, congregations have increased, and all the de-

partments of the Church are in a flourishing condition. Brother Blackburn is a Texas product and well equipped in mind and heart for the work of the ministry.

At Centralia Rev. K. K. Anderson recently held a meeting in which he received thirty-seven members, and as a result his Board of Stewards voluntarily increased his salary \$100. Brother Anderson is a new man in this field, having come to us last fall from the Louisville Conference.

At Strong on the Spavinaw charge, Rev. John Hatfield, preacher in charge, recently held a great meeting resulting in 150 conversions and 120 additions to the Church. Strong is a town of about 250 people. The pastor was assisted in this revival by Rev. J. D. Edwards, Conference Evangelist.

Rev. B. L. Williams has recently raised and paid off a \$400 debt on the church at Weleetka. Weleetka is an important point, and Brother Williams is one of the most energetic of our young preachers. He is succeeding in building up his congregations and his Sunday School. He is on the job seven days in the week.

Rev. L. S. Barton, who went last fall from the North Texas Conference, seems to be a perfect fit at Boston Avenue, Tulsa. He is preaching to large congregations and is impressing himself upon the thought and life of the town. The majority of the brethren in that field knew him and they have extended him the glad hand. He is success organized.

PERSONALS

Brother J. L. Miller, of Wortham, was a pleasant caller recently.

Rev. R. B. Bonner, of Shamrock, was a pleasant caller this week. He is looking well and is in good spirits.

Rev. A. B. Chapman, of Cochran's Chapel, phoned us a good list of subscribers and promised several others.

Rev. C. T. Tally, of Bryan, called this week. He is delighted with his charge and praises the work of his predecessor, Bro. Glenn Flinn.

Rev. J. A. Kerr, of Henrietta, called on the Advocate force. His daughter Miss Mildred is still at the sanitarium and will be for probably a month yet.

Rev. W. H. Brown, the North Texas evangelist, was in to see us this week. Bro. Brown is busy and cheerful. He is a success in his work.

Brother J. E. Murray, of Wills Point, was in Dallas the past week and called to see us. He is a Methodist and the Advocate has always been in his home.

Rev. E. L. Spurlock, of Greenville, brightened the office with a visit this week. He had many good things to say of Bro. L. E. Conkin's revival in Greenville.

Brother H. P. Barton, a stanch layman from Melokoff, called to see us last week. His son is in a sanitarium in this city, but we are glad to learn, will soon be well again.

Superintendent M. M. Dunro, of the Lubbock Schools, states that Rev. O. F. Sensabaugh, Presiding Elder of Dallas District, will preach their Commencement sermon May 15.

Rev. G. S. Sexton, of Shreveport, Louisiana, was in Dallas the past week on Church business and we enjoyed a call from him. His Church is flourishing and he is happy.

Rev. J. M. Peterson, of McAlester District, was in Dallas the past week and called to see us. He is in his usual optimistic spirit and the work on his district is flourishing.

Rev. S. Kirkpatrick, of Lovelace Circuit, was in Dallas this week to meet his father who was coming from Harrison, Ark., to visit him. We appreciated Bro. Kirkpatrick's call and the new subscribers he brought.

Rev. D. P. Fuller, of Carrollton and Farmers Branch, one of the true and tried of the North Texas Conference, called the past week. Brother Fuller stands on the doctrines of our Church and believes that genuine conversion and religion are the only true remedy for the ills of the world. We learn

LOSS OF APPETITE

Most Successfully Treated by Taking Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, which is serious. It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist today. By purifying and enriching the blood and giving vitality, vigor and tone, it is wonderfully successful in the treatment of loss of appetite and the other ailments prevalent at this time. It is not simply a spring medicine—it is much more than that—but it is the best spring medicine. Hood's Sarsaparilla makes the rich red blood the digestive organs need.

from others that after a sermon preached by him at the McKinney District Conference two young men responded to a call to the ministry and a young lady gave herself for special Church work.

Rev. E. L. Egger, of Terrell District, passed through Dallas to reach some of his appointments and we are glad when he finds time for a call at the Advocate office. Affairs on his district are in fine shape.

The following invitation has been issued: "The faculty and students of San Antonio Female College invite you to attend their twenty-first Commencement Exercises, April 26 to May 3, 1915, college auditorium."

Dr. A. L. Andrews, of Wichita Falls, was in Dallas this week for the marriage of Judge Cockrell's daughter, and called on the Advocate. He is planning an Advocate campaign in his charge and promises us a big list.

Mrs. A. J. Davidson, mother of Mrs. Hubert D. Knickbocker, died at the home of her daughter in Temple April 16, 1915, from an aneurysmic stroke. She was 69 years of age. She had many friends all over the State who will learn of her death with sorrow. The Advocate extends sympathy to the bereaved family.

Rev. Glenn Flinn says that 154 new members had been received into his Church as a result of his recent campaign. A goal of 100 members was set, but they exceeded their expectation. He says they are in the midst of good things throughout the Texas Conference.

Rev. Arthur Marston and Miss Henrietta Midwinter Shirley were married at the home of the bride's mother, Mrs. Mary H. Shirley, at Sanger, Texas, April 8, 1915, at 8 o'clock p. m. Rev. R. E. Porter, pastor of the Methodist Church, officiating. The wedding was a quiet affair, only the relatives and a very few others being present. Brother Marston has been one of our successful missionaries in Mexico and is a member of the Northwest Mexican Mission Conference. The bride has been a teacher in the Sanger schools and later in the El Paso schools, returning to Sanger about two years ago and is now the very able teacher of the Men's Bible Class in the Sanger Sunday School. Brother and Sister Marston will make their home for the present on the Shirley Farm, one mile east of Sanger.

About thirty-five years ago there lived in the town of Kaufman a slender boy of apparently delicate physique and average intellectual capacity. At that time he was barely in his teens and gave no special promise of future distinction, although he was known to be of good stock on both sides of the house. His father was a very popular Methodist preacher and his mother a member of the Jack family, which had furnished to the Texas bar some of its ablest lawyers. The boy decided early in life to be a lawyer and after a few years of splendid success at the Texas bar he went to the city of New York and entered the practice of his profession in the great metropolis. He rapidly rose to distinction as a lawyer, being employed in some of the noted cases which have attracted wide attention in this country. A few years ago he was nominated for Congress by the Democrats of his district, which being Republican, failed to elect him by a small majority. The name of that young man is Samuel B. Thomas. He is a nephew of Rev. O. S. Thomas, who is so well known in North Texas and highly esteemed by the people of Greenville.—Denison Herald.

THE SUNDAY SCHOOL DEPARTMENT

The Federation---Last Word

Herewith we give the pictures of three Texas Wesley Adult Bible Classes selected at random from a large number of classes whose pictures would look as well on this page. These classes will be well represented in the Bible Class Efficiency Conference in Waco next week and their teachers will have parts on the program.

Last Thursday the Texas editor had the pleasure of the local committees who have in charge the entertainment features of the Wesley Bible Class Federation. Everything is moving like clockwork and nothing that can minister to the comfort and pleasure of out-of-town delegates will be overlooked. Austin Avenue Church will be tastefully decorated for the occasion. Delegates will be met at trains, carried to the Church and assigned such homes as they desire to stay for. The program was on the same and should be in the hands of all pastors, superintendents and Bible Class presidents and teachers before they see this. For further information write C. B. Harmon, Times-Herald Building, Waco, Texas.

Red-Letter Day For Wesley Bible C'ass

By Miss Elizabeth Kilpatrick.

Time—April 27-29. Place—Waco.

The Fort Worth District already has seventy-five classes registered in the District Wesley Bible Class Federation. Mr. W. J. Baker, teacher of a progressive women's class at Mulkey Memorial Church, is President of this fine organization and will bring a fine delegation to Waco. Judge W. Erskine Williams, teacher of Wesley Bible Class No. 1, is one of the speakers and should bring his class in a body. Cleburne has a really fine Federation meeting the first Friday night of each month, and they have Judge Harmon as the able President. Despite the fact that Rev. A. D. Porter will be in the midst of a protracted meeting, a large delegation of these enthusiastic Bible Class people will attend the Waco meeting with the full consent.

Mr. Roseland's great class will come over from Temple one hundred strong, under his capable leadership. Quite a group of splendid women will come from the large classes they represent. Superintendent R. O. Cain has a great plant, a great school and a great Bible Class Department.

The courteous and much loved Chairman of the Central Texas Conference Sunday School Board, Rev. J. C. Minnis, Balton, will bring over a group of ablest workers from his extensive Sunday School, and will discuss the "Relation of the Wesley Bible Class Movement in the Sunday School Program."

And Waco—President Whitman called a meeting of "the class" at Hotel Waco on April 8, and fifty or more enthusiastic, capable people responded, and full plans were made for taking care of a really great Federation meeting. They are sending out clever and helpful letters every week and mean business. The writer spoke to six great Sunday Schools in Waco during the Sunday School hour on Easter Sunday, and the impressions of their courage, strength and possibilities will give an added impetus to the Easter remembrance of that day.

At the very least, ten members from each Wesley Bible Class in the State should attend the Waco meeting, and they should come, not back in hand, ready to hear and take home every good suggestion and inspiration.

The great class and its conditions will be discussed, and each class will feel that they have a stake and share to help solve their particular problems. Mr. M. F. Towner will have charge of the Exhibit from our Publishing House, and be anxious to have at Waco the very best distinctly Wesley Bible Class exhibit ever set up at any gathering, and that class will be well worth the trip to Waco.

This is to be a real "efficiency conference" in the fullest sense of the word.

Ten thousand men from Adult Classes went on to Herrickman, Va., the other day to back George Brunsberg in his local fight, and every day the young man or woman gets a vision of what real team work in this class will mean for the Church, the State, civic righteousness and social uplift.

This is the season for evangelistic services all over the Church, and rightly so, the Wesley Bible Classes are the greatest force in the Church today and contribute in every way to the Church. For is it not the motto, "M. B. C. and I."

The Central Texas Wesley Bible Class Federation will hold its first annual meeting at Waco, April 27, 28 and 29. Some of the greatest Sunday School workers and workers in America will attend this convention, and hundreds of Bible class workers will be present.

One of the branches of the International Sunday School Association is the Wesley Bible Class, of the M. E. Church, South. This latter organization, though scarcely five years of age, numbers nearly 50,000 members, and is taking the numerous classes in Methodist Sunday Schools that are abandoned under other names. In the Central Texas Conference, which regularly meets in the city of Fort Worth, Waco, Abilene, Corsicana, Mexia, Taylor, Georgetown, Brownwood, Glass and Graham, more than three hundred Wesley Bible Classes are in active operation. Last November these classes organized the Central Texas Wesley Bible Class Federation.

The following is the program for the first annual meeting of the Central Texas Wesley Bible Class Federation:

PROGRAM

First—Tuesday, April 27.

- 7:45 a. m.—Devotional Service, J. A. Whitcomb, presiding over Waco District.
- 8:30 a. m.—Address of Welcome, Judge Tom L. McCulloch.
- 9:15 a. m.—Business by President C. A. Nichols.
- 9:45 a. m.—"Why We Are Here," Rev. E. R. Chappell, D. D., Sunday School Editor.
- 10:15 p. m.—"The Times for Wesley Bible Classes," Rev. C. D. Bulla, D. D., Superintendent Wesley Bible Classes.
- 9:30—Social Hour.

SECOND DAY—WEDNESDAY MORNING.

- 9:30—Devotional, Rev. R. F. Brown.
- 9:45—"What are Wesley Bible Classes?" T. D. Whitman, Waco.
- 10:15—"How an Organized Wesley Bible Classes," Rev. H. P. Brooks, Fort Worth.
- 10:45—"Work of the Membership Committee," Prof. J. E. Blair, Corsicana.
- 11:00—"Work of the Social Committee," W. S. Roseland, Temple.
- 11:15—"Work of the Devotional Committee," Dr. Bulla.
- 11:45—Wesley Bible Class Parliament, Dr. Bulla, assisted by Miss Kilpatrick.
- 12:00—"Teaching the Bible," Dr. Chappell.
- 12:30—A Parliament on Teaching, Dr. Chappell.

Afternoon.

- 1:30—Devotional Service, led by Rev. J. R. Morris, Waco.
- 2:00—"The Great Motive," Miss Kilpatrick.
- 2:30—"The Place of the Adult Bible Class in Building the Kingdom," Hon. W. E. Williams, Fort Worth.
- 3:00—"Place of the Women's Bible Class in the Sunday School," Rev. E. R. Stanford, Fort Worth.
- 4:15—Reports from Classes, "One Good Thing Each Class Has Done."

Evening.

- 7:45—Music by Austin Avenue Choir.
- 8:15—Wesley Bible Class History and Achievement, Dr. Bulla.
- 8:45—"Gather Love Hath, No Man Than This," Miss Kilpatrick.

THIRD DAY—THURSDAY MORNING.

- 9:00—Devotional, Walter Under, McGregor.
- 9:15—"Duties of Class Officers," W. W. Woodson, Waco.
- 9:45—"Duties of a Class Secretary," A. Dee Simpson, Georgetown.
- 10:15—"The Wesley Bible Class and the Church Paper," Rev. W. D. Bradfield, D. D.
- 10:30—"Wesley Bible Class Goals," Dr. Bulla.
- 10:45—"Relation of Wesley Classes to Conference Sunday School Board," Rev. J. C. Minnis.
- 11:00—Ten Minutes' Intermission.
- 11:15—"Relation of the Wesley Bible Class to the Church," Rev. E. Hightower.
- 11:30—"The Possibilities of the Rural Wesley Bible Class," W. E. Hawkins, Field Secretary Central Texas Conference.
- 12:00—International Address, Rev. F. P. Culver, D. D., Waco.

Afternoon.

- 1:00—Devotional, Rev. A. E. Caraway.
- 1:15—"Teaching the Adult Class," Geo. W. Bowers, Waco.
- 1:45—"Teaching the Senior Class," Miss Mary Sanders, Georgetown.
- 2:15—"The Church's Greatest Asset—Our Boys and Girls," Dr. Bulla.
- 4:00—Round Table on Teaching, Dr. Bulla, assisted by Miss Kilpatrick.
- 4:30—City Bible Class Federation—How to Organize and Use Them, Rev. A. D. Porter, Cleburne.
- 4:50—Trip to Observatory, Amicable Building.

Evening.

- 7:45—Devotional, Rev. W. H. Howard.
- 8:15—"Gaining and Holding Bible Class Members," Miss Kilpatrick.
- 8:45—"The Future Work of Wesley Bible Class Federations," Dr. Bulla.
- 9:30—Good bye Song.



BUSINESS MEN'S BIBLE CLASS, TEMPLE, TEXAS.



WEILER BIBLE CLASS, FIRST METHODIST CHURCH, SOUTH, CORSICANA, TEXAS.



W. ERSKINE WILLIAMS' BIBLE CLASS, MULKEY MEMORIAL CHURCH, FORT WORTH, TEXAS.

THE PASSING DAY

THE WARS.

According to German advices the Russia advance in the Carpathians which seemed to be threatening the integrity of Hungary has been checked with Russian losses in killed, wounded, sick and prisoners placed at half a million men. Russian reports are very meager and throw little light on the situation. The official statements of late have mentioned detached engagements in which some local successes have been claimed. The Russians are still attacking in the neighborhood of Uzok Pass, the main road through which is commanded by the heights held by the Germanic Allies, but with melting snows, the overflowing streams and rivers and the whole country covered with mud, for which it is notorious, nothing on a large scale can be attempted. The same conditions are interfering with the Austro-German outflanking movement in the direction of Stry. Beyond the repulse of attacks, the only success achieved on either side has been the capture by the Russians of some heights between the villages of Lelopatch and Quella, which lies on the southern slopes of the Carpathians to the southward of Lupkow Pass. This indicates that the Russians are trying to get in the rear of the army defending Uzok Pass, which they have been unable to take from the north. In the west there have been attacks at front, but on the whole, the French seem satisfied for the moment with the advances they have made in Alsace, the Woevre, the Argonne, Champagne and north of Arras, which, in the view of British military critics, proves the Allies can advance when they so desire.

From Geneva comes the report that Emperor William has summoned his chief generals and the commanders of the Austrian forces to a council of war, which will be held either at Cologne or Berlin, in order to complete plans for a vigorous summer campaign on the east and west fronts. The Kaiser is reported as dissatisfied with the manner in which the Austrian winter campaign has been conducted. It is said that he insists not only on a change of methods, but also on radical changes in the personnel of the commanding officers.

A London dispatch says: "Artillery duels have taken the place of the fierce hand-to-hand fighting which has been the feature of the recent struggle along the Meuse and near the Lorraine border, but the latter type of combat continues in the Vosges, where official statements of both sides agree sharp fighting is taking place on German territory."

From the British end of the line comes the report, officially issued by the War Office at London, that hill 60, an important point two miles south of Zillebeke, Belgium, was captured from the Germans. The German communication tells of driving the British out of the minor German positions which were occupied by them south-east of Ypres. This is in the neighborhood of hill 60.

The sinking of a Dutch steamship in the North Sea by a German submarine caused considerable excitement in Holland, and although Germany issued speedily a note promising an investigation, which had a calming effect, there is yet a tense feeling. Holland is keeping in training a formidable army and a small, but efficient fleet, not to be despised when taken in conjunction with her powerful coast defenses to be prepared for the eventuality of having to defend herself in case she is threatened from any side during the great European war. The nation to a man is fully aware of the fact that its armed forces may at any moment be called upon to strike a blow to maintain its neutrality, and the statesmen forming the government know that this necessity may arise with terrible suddenness.

Turkish torpedo boats attacked a British transport in the vicinity of the Island of Chios last week and reports are conflicting as to the damage done. The attack indicates to authorities that the Allied fleet has withdrawn from its advanced position before Smyrna; and, further, that in addition to land operations against the straits proper, the plan of operations contemplated a serious land demonstration against Smyrna and an advance on the Dardanelles overland from the Asiatic side. While the bombardment of the straits was actively progressing a strong Anglo-French fleet advanced to within striking distance of the Smyrna fortifications and for several days maintained a vigorous fire against them. The fact that a Turkish torpedo boat could reach Chios and attack a transport off that island

seems to show that the squadron has retired from its position before the port's defenses. Chios lies to the south of Mitylene Island, with the entrance to the Gulf of Smyrna between the two, and is approximately sixty miles from the city itself.

Belief in general in Rome that Austria will make a sudden attack on Italy as soon as she becomes convinced that the latter country has determined to enter the fray. Italy is yet a neutral power. Will she remain one?

Three Zeppelin airships have been engaged in the recent raids by night over England. One German naval aeroplane flew over towns in Kent, dropping bombs. It was fired at, but escaped unhurt.

A French fleet appeared over Rottweil, Wuerttemberg, and dropped bombs near the powder factory. He did little damage and the factory was not hit. The flyer was bombarded, but made his escape.

In the meantime the reported activities of Japan in Turtle Bay in lower California have been exploded. Uncle Sam dispatched a warship to the scene of activities and the commander reported to the State Department that Japanese warships were merely sailing the stranded steamer Asama. She has since ordered all of her warships in Pacific waters near American coasts to return to home stations.

Consular dispatches from Mexico reaching the State Department confirmed the Carranza claims of a great victory for General Obregon over General Villa at Celaya and told of the latter's retreat northward, destroying the railroad as he went. Villa's losses in the six days' fighting were estimated at 6000 killed and wounded.

Fourteen troop trains carrying the defeated chieftain and his battered army arrived at Aguas Calientes, 125 miles north of the battle ground around Celaya and Irapuato.

With these reports the department gave out a summary of advices from the west coast transmitted by Rear Admiral Howard, saying "the Villa movement on the west coast is apparently collapsing and indications point to the control of the entire west coast by Carranza in a few weeks." Villa, with his army, like the general with an army of forty thousand men, "who went up the mountain and down again," almost reached the knob on the "big front door" at Matamoros when he abandoned his attack and quietly moved away.

Upon the theory that "trouble never travels by slow freight," it might be accepted as a fact that there is no real trouble enroute to the United States.

President Wilson in an address before the Associated Press at New York Tuesday night gave a definite statement of the neutrality which is guiding his administration.

Mr. Wilson seemed to weigh each word he uttered. The importance he attached to his statement was reflected in a request that no attempt be made to paraphrase his speech or to give it publicity until the official White House stenographer had transcribed it in full.

As the only great nation not engaged in the war or suffering under the immediate influence of the war zone, Mr. Wilson declared that a great distinction awaited the United States when the hour of adjustment should come, provided this Nation should prove to the world its self-control and self-mastery. The past had been difficult, he pointed out, but the future would be more difficult. America, the President said, never would attempt to sit in judgment upon another nation. No nation was fit to do that, he added. But America, free from tampering ambitions as a world power, free of a lust for territory, calm, cool and without self-interest, must be appealed to to assist in the reconstructing processes of peace.

The neutrality of the United States, Mr. Wilson said, had a higher basis than a petty desire to keep out of trouble.

"There is something so much greater to do than fight," he said. "Let us think of America before we think of Europe, in order that America may be fit to be Europe's friend when the day of tested friendship comes. The test of friendship is not sympathy with one side or the other, but getting ready to help both sides when the struggle is over."

It is a safe assumption that the neutrality policy of the government will be strictly adhered to and peace, sweet peace, will prevail.

Former U. S. Senator Nelson W. Aldrich died in New York last week. At the time of his retirement in 1911 he had served thirty years in the Senate.

Mrs. Theodore Roosevelt, wife of the ex-President, who recently underwent an operation in a New York hospital, is reported to be recovering.

The Pennsylvania Railroad is in the market for \$20,000,000 worth of new equipment and for new material for cars and loco-

tives, which it will build in its own shops. The invitation for bids for material marks the first equipment buying of any magnitude by the company for more than a year.

A resolution contemplating the submission to the people of an amendment providing for State-wide prohibition was defeated in the Florida Senate last week.

The dates of the meeting of the Texas State Ginnery Association at Dallas scheduled for May 27, 28 and 29 will probably be changed to some time in June.

Henry W. Poor, banker, broker and an authority on railroad matters, died last week in New York at the age of seventy-one years. For years he published "Poor's Manual."

Governor John Kendrick, of Wyoming, a native Texan, is visiting in Texas after a long absence. Governor Kendrick was elected last fall as a Democrat in a State normally Republican.

Former Governor Wm. D. Jecks, of Alabama, whose home is at Birmingham, was struck by an automobile in Dallas last week. He was taken to a sanitarium, where investigation developed no bones were broken.

A baby hog having two heads, two mouths and four eyes and ears was born at the piggery of the New England Live Stock Company at Peabody, Massachusetts. The animal lived twenty-four hours and will be preserved.

Five special trains, or a total of sixty-nine carloads, of onions rolled out of Laredo recently for eastern markets. Heavy shipments have been in progress. Growers expect to ship more than 2500 cars during the season.

Mayor-Elect Henry D. Lindsley, of Dallas, has written to Governor Ferguson asking him to submit to the special session of the Legislature the question of passage of an act which would make municipal bonds exempt from taxation.

The Texas live stock quarantine against New Mexico, Arizona and Colorado was lifted last week, according to previous announcement, and large shipments of live stock, hay and hides are reported en route to Texas markets.

The \$1,000,000 estate of M. D. Peterson, of Iowa, under the terms of his will recently, eventually will be distributed among Davenport charitable institutions and philanthropies. The wife and children are given a life interest in the estate.

An inspection of State Tuberculosis Sanitarium at Carlsbad, near San Angelo, was made April 17 by Governor James E. Ferguson. The Governor arrived from Alpine with Orient officials. A special train awaited him and he was taken to Carlsbad.

It cost Chicago \$6,985,004 to arrest 116,975 persons during the year 1914, according to the annual report of the police department, issued by Chief Gleason. The report shows more arrests than in any previous year. There were 255 homicides in the year.

The Nelson Morris Packing Company of Chicago and Oklahoma City will open a branch house in Dallas. Property has been obtained for the erection of a building to cost between \$60,000 and \$80,000. Construction of the building is to commence at once.

Enforcement of the Harrison law, a Federal act designed to prohibit the sale of habit-forming drugs, caused at least eleven deaths in Chicago during March—the first month that the law has been operative—according to a report by Peter M. Hoffman, coroner.

What is asserted to be the largest moon-shining still discovered by revenue officers in recent years was seized in the mountains in McCurtain County, Oklahoma, Sunday. The still had a capacity of 180 gallons of whiskey daily, and more than fifty men were involved in its operations.

Frank Abarno and Carmine Carboni, anarchists, who made and set a bomb in St. Patrick's Cathedral in New York, March 2, when hundreds were worshipping within the edifice, were sentenced to serve not less than six years nor more than twelve in Sing Sing prison. They were convicted last week.

W. N. Waddell, former chairman of the Texas Live Stock Sanitary Commission, is reported to have purchased the Barry Keichum ranch. The ranch is a large one and is in Pecos County. The deal is said to have involved at least \$300,000. It is understood that Mr. Waddell plans to cut the property into farms.

Two daughters of Mr. and Mrs. John Gibbs, of Holyoke, Massachusetts, who were born joined together by a ligament three years ago, may be separated by an operation. The modern "Siamese twins" have been at the hospital several days under observation by Dr. Robert W. Lovell, of the Harvard Medical School.

Two men who were arrested in Chicago after they refused to pay for drinks they purchased on Sunday were discharged by a committee of native Texans who will be in charge to take care of the wants of the visitors from the Lone Star State.

Senator Morris Sheppard, before leaving Washington last week for his home at Arkansas, said: "Those persons who are asking so many questions about how prohibitionists propose to make up the revenue which the Government would lose as a result of the adoption of national constitutional prohibition, will have the questions answered, if they will attend the National Prohibition Convention to be held at Atlantic City, July 6-9, inclusive, under the auspices of the Anti-Saloon League of America. The question will be either answered in so many words at that convention or it will be fully and freely discussed and a committee named to formulate a report and make recommendations on the subject."

The Thorn bill in the New York Legislature, intended to exempt Christian Science practitioners from the State law requiring physicians to be examined and licensed, was defeated. The vote was 45 ayes to 73 noes. Being an Assembly measure, the bill now is dead. The opposition said enactment into law of the measure would imperil public health, inasmuch as it would permit persons to practice healing without any supervision.

W. I. Cabell Camp, United Confederate Veterans of Tulsa, in compliance with a letter from Geo. W. Kyser, of Austin, adopted resolutions at a recent meeting calling upon the coming special session of the Legislature to take steps toward the collection of Southern war claims against the United States Government and to urge Congress to make restitution for property confiscated and destroyed during and following the Civil War.

Commander D. H. Wurtsbaugh, a native of Texas, who graduated from the Naval Academy in the class of 1896, was appointed

insurance Commission, compiled from annual statements of the companies on file in the Department of Insurance and Banking.

Leo M. Frank, under death sentence for the murder of Mary Phagan, the little Atlanta, Georgia, factory girl, will probably pay the penalty with his life. The United States Supreme Court has decided adversely to his petition and his only hope now is that the Governor of Georgia may exercise clemency and commute the sentence to life imprisonment.

Governor R. L. Williams, of Oklahoma, has issued a proclamation setting aside May 9 as "Mothers' Day" in that State. The concluding paragraph of the proclamation says: "On this day all men may meet as one, laying aside every feeling of envy, selfishness, prejudice or malice, and in one great movement do honor to the cause this day represents."

All the citizens of Rockwall County do not favor annexation to Dallas County. Several hundred of them held a meeting at Rockwall Saturday night to take some action in reference to the move being made to bring about this "two in one" deal. Some very emphatic remarks against the move were made by Judge E. D. Foree, who declared it was only a joke!

Torrents from the melting snows of the White Mountains in Arizona overwhelmed two reservoir dams on Little Colorado River, near St. Johns, last week, and drowned eight persons. Property was destroyed to the extent of over half a million dollars. More than 30,000 acres of an irrigation project are left in the expectancy of dry farming until new dams are built.

The jury which will try William Barnes' \$50,000 suit for alleged libel against Theodore Roosevelt was completed in the Supreme Court at Syracuse, New York, April 29. It is composed of seven Republicans, three Progressives and two Democrats. Twenty-two talesmen were examined before both sides announced that they were satisfied with the twelve men in the box.

Seven permits to sell liquor in Brownsville were revoked last week at the order of Comptroller Henry B. Terrell. The revocation of licenses followed a thorough investigation of reported violations of the 9:30 o'clock closing law in Brownsville. Hearings were held recently and the decision rendered followed consideration of a brief submitted by attorneys for the defendants.

San Antonio is making a strong effort to have the Liberty Bell exhibited in that city while en route to the Panama-Pacific Exposition. The Mayor and City Council of Philadelphia, who have the relic in charge, have been petitioned by the San Antonio Chamber of Commerce, and hope for a favorable action. The old bell is badly cracked and great care is taken with it.

Although bacteriological examinations of the two cases of suspicious fever which arrived recently at Morgan City, La., on the schooner Peris A. Caldwell has not been completed, Federal health service doctors eliminated yellow fever from their calculations. Experts sent there from New Orleans, La. Mobile said that the disease was rather peculiar, but that it was not yellow fever.

Ex-Governor Bruce, of Oklahoma, is being prominently put forward for the presidency of the Oklahoma Agricultural and Mechanical College. His friends point to the zeal that was shown by him throughout his term as Governor in behalf of the state educational institutions and his unflinching efforts for their improvement. It is not known what Mr. Bruce's attitude towards the plan will be.

The Texas Lumbermen in the annual convention held at Houston last week endorsed the Gibson bill, selected Dallas as the place of the convention in 1916 and elected the following officers: President, T. W. Griffith, Dallas; first vice-president, C. H. Flato, Kingsville; second vice-president, W. W. Proctor, Waco; treasurer, R. M. Farrar, Houston; secretary, J. C. Dionne, Houston.

Wharton County, Texas, has installed a portable prison cage in what is commonly called the "road jail." Since the county has begun working its convicts on the public roads, and where it is not convenient to put the prisoners in jail at night, it was evident that money could be saved for the county in purchasing the road jail in preference to paying a guard to sit up and guard the prisoners at night.

William M. Trotter, the Boston "Coo" who came into prominence recently when he headed a committee of negroes who called on President Wilson to protest against segregation of department employees at Washington, is in the "limelight" again. A motion picture show in effete Boston refused to sell him a ticket of admission. A racial disturbance followed and Trotter was arrested on a disturbance charge.

The Texas Society of Muskegeer, Oklahoma, composed of 125 members, is making elaborate preparations to entertain the Texas visitors to the Southern Commercial Congress, April 25 to May 1. They have leased rooms on the third floor of the Surety Building, where they will open Texas headquarters, and a committee of native Texans will be in charge to take care of the wants of the visitors from the Lone Star State.

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by Secretary of the Navy Daniels as aide to the Secretary, succeeding Lieutenant Commander N. L. Jones, also of Texas. Commander Wurtsbaugh took part in the Spanish-American War, the Philippine insurrection and in the Boxer uprising in 1903, and for his work before Pekin was advanced for conspicuous conduct in battle.

Pat M. Neff, of Waco, attorney for Comptroller Terrell, Saturday filed the appeal in the third court of Civil Appeals in the so-called chicken salad and punch injunction suit, which is now styled "H. B. Terrell, Comptroller vs. W. C. Middleton." The trial court refused to dissolve the temporary injunction which had been granted restraining the payment of the chicken salad and punch items, amounting to \$160, and the comptroller now appeals to the higher court.

Captain J. S. McNeal, noted for his record as a Texas Ranger and peace officer, died at San Antonio, aged sixty-seven years. He was a native of Texas. When prospects of American intervention in Mexico seemed favorable a year ago he was commissioned by Governor Colquhitt with the sanction of Washington to organize a regiment of cavalry with a membership of ranchmen and cowboys. The regiment was organized and equipped, but was not called into service.

A delegation from the Anti-Saloon League called upon Secretary Garrison at the War Department recently, causing comment, which increased when the secretary declined to make public the reason for the call. The Secretary afterward explained, however, that the delegation had not, even in its own judgment, sufficiently established the facts of the case to present. He said that the prohibition of intoxicants at military posts, even in the shape of wine at the tables of officers' families, was urged.

A world's record for size, so far as scientific treatises of the subject show, was revealed at Galveston recently when a four-year-old child eight months old, suffering from hydrocephalus, more commonly known as water on the brain, was taken to the hospital for treatment. Measurements of the child's head showed it to be exactly thirty-four inches in circumference, while the largest case previously recorded was only thirty inches, according to the hospital authorities and attending physicians.

John Mulvihill was arrested in Kansas City in connection with the wrecking of the Cudahy Coking plant by a bomb recently. Mulvihill, who is a laborer, asserts he was educated in King's College, London, and his speech and manner apparently bear out his statement. "I'm an Irishman," he said, according to the police. "All Irishmen should oppose Britain in this war. The first Nation to feel hunger will fall. I wanted to prevent the Cudahy people filling new orders for English consumption."

Secretary of State John G. McKay, who underwent an operation recently, has recovered and returned to his office. His first official act on his return was to sign the permanent bonds of the Union Terminal Company of Dallas aggregating \$1,424,000.

Owing to the increased work as a result of the War Revenue Act and the new Ozone Law, it has been found necessary to add three districts to the internal revenue districts in Texas, making a total of twelve. The headquarters of the new districts and the names of the new deputies are: San Angelo, A. M. Bunsen; Wichita Falls, C. E. Overhaker; Tyler, Y. D. Harrison.

Members of the Eleventh Federal Reserve District have been called upon for the third payment of their subscribed capital stock. The payment must be made by May 2, according to the call issued by the officers of the bank. According to Governor R. L. Van Zandt, the paid-up capital stock on that date will amount to approximately \$2,800,000. When the third payment has been received the Dallas bank will have available for loans a sum approximately \$2,100,000, or seventy per cent of the bank's paid-in capital.

The act of the Thirty-Fourth Legislature establishing three State normal schools was rendered inoperative last week and its constitutionality questioned when the Supreme Court, by a unanimous vote, refused to accept the commission tendered it to appoint two members of the board for the location of the schools. As a result of this action, no normal schools will be located until the Legislature passes another act to remove the objectionable phrase and provide for the appointment of a locating board in another manner.

Fine crops are promised in the western section of Texas, according to J. H. Neill, director of farmers' institutes in the State Department of Agriculture, who has been on a lecturing tour of that part of the State. In the course of his trip he visited Palmer, Heat Smith, Castro and other counties. Mr. Neill made an inspection of numerous orchards in the western portion of the State and found to be prevalent what is known as the apple-borer, which is particularly destructive to trees. He reported steps had been taken to eradicate the pest.

So far more than seven hundred persons have entered the Texas Industrial Congress, peanut and live stock raising contest, H. R. Herndon, of the Industrial Congress, and more contestants are entering the hog-raising and gardening contests than ever before. He said that there is a great deal of interest in these lines in that section of the country, and the most of the contestants were young people in their teens. He said that there would be a great number of hogs raised during the coming year, and that all preparations were being made to take care of the pigs.

Dr. Henry Plotz, a young bacteriologist of the Mount Sinai Hospital in New York, is now the "man of the hour" because of the discovery of an anti-typhus vaccine. In view of the recent spread of this dread disease in Serbia, where many American physicians are leading in the fight against it, the discovery was hailed by physicians as timely as well as important. The germ of typhus fever, which the new vaccine is intended to combat, has been christened by Dr. William H. Welch, head of the medical department of the Johns Hopkins University, as "bacillus typhi exanthematis."

Veheemently asserting that he had nothing to do with the death of Francisco Madero, General Victoriano Huerta, former Provisional President of Mexico, issued a lengthy signed statement at New York setting forth what he termed his side of the Mexican question. General Huerta declared that he knew who was responsible for Madero's death, but that he was keeping it as a "professional secret." General Huerta's statement reviewed the history of the Madero revolution, his own accession to the Provisional Presidency and concluded with the assertion that "my country cannot be conquered." Sixteen millions of men, women and children would have to be killed before Mexico would submit to an invader, he asserted.

Obituaries

The space allowed obituaries is twenty to twenty-five lines of about 18 or 18 words. The privilege is reserved of publishing an obituary notice. Parties desiring such notices to appear in full as written should remit money to cover space 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 an other 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.

CONNALLY—Alene Beatrice Connally was born October 3, 1894. She was converted under the ministry of Rev. J. E. Tyson, at Penikese, in Hill County, when she was 11 years old. She came with the family to Robstown several years ago and became a useful, active member of the Church here. She was specially devoted to the Epworth League. She was called home October 8, 1915. Services were held at the Methodist Church. Hundreds of people could not be seated. The whole town seemed shocked. Alene was much loved. She was just finishing her course in high school. Many are the hearts that are sad, but we sorrow not as those who have no hope. But we hope to meet her again. May God's grace abound to the bereaved family in our fervent prayer. J. E. MORGAN, P. C. Robstown, Texas, April 12.

SPENCER—Mrs. Susie Berry Spencer, the daughter of Mr. A. and Edna Holcomb, was born in Murray County, Georgia, June 2, 1872. Her parents coming to Oklahoma when she was a girl, residing in Cleveland County, Northeast of Lexington, Oklahoma. Sister Spencer was converted about five years ago under the ministry of Rev. D. A. Gregg, and was reclaimed about two years ago, since which time she has evidenced a faithful Christian life. On January 28, 1915, she was married to J. Wesley Spencer, and became the mother of one child, who, with her husband, parents, three brothers and five sisters, remain to mourn her going away on March 23, 1915. Sister Spencer was of a genial disposition and always wore a smile, which, coupled with her Christian grace, made a beautiful life and an affectionate wife and daughter. THOS. H. WARD, Pastor.

FACE—Mrs. Nancy Face was born in Georgia in the year 1824. Was married to Mr. A. J. Face in 1869. Died in the home of J. E. Face, in Mangum, Oklahoma, March 29, 1915, at the good age of 83. She was a lifelong Methodist and her home was the preacher's home and she the preacher's friend. She was a kind mother, a devoted wife and a true Christian. In her last hours she was rational and talked with great interest concerning the Church and the men whom she knew in other days. She wanted to know where Binkley, Hui and the Adams were. She was very much grieved when she knew that Dr. Kattlin was gone. She said: "It will be hard to fill his place." I prayed with her and said I would come again to see her. She thanked me, but when I returned the Boatman had already been there and she had sailed for the other shore. A good woman has gone to her reward. C. F. MITCHELL.

STEVENS—Brother John K. Stevens was born in Chambers County, Alabama, 1842. Came to Texas in 1858. He joined the Confederate Army and entered Ross' Brigade with him. He remained in the army until the close. He came home and married Miss Jennie Rogers in 1862. In 1865 he professed with in Christ and joined the M. E. Church, South, and lived a consistent Christian until he was called up higher. These are the outlines of a noble life that was lived in our midst. His place here was called by his always loyal faithful, whether in the army, in the home or in the Church. It could be truthfully said of him that he was faithful even unto death. The end came to him in great peace at the home of his daughter in Waco, Texas, on March 17, 1915, and was laid to rest in the beautiful cemetery in Waco, Dr. Culver, pastor of Austin Avenue, performing the last sad rites. He is survived by his widow and eight children—five girls and three boys. His pastor, C. H. ADAMS.

KORNE—Elean Anderson Korne was born April 18, 1851, in Blount County, Tennessee. Died April 7, 1915, in Lumberton, Texas. Brother Korne was married to Miss Nysie Alice Spaulding in 1874, in Alabama. To this union were born ten children, of whom seven survive him. He moved to Canon County, Texas, in 1891. While living in Panhandle, Texas, in 1909, Mrs. Korne departed this life September 24, 1909. He was married to Miss Katherine Korne in 1912. To this union were born two children, of whom one survives him. Brother Korne was converted at an early age and united with the M. E. Church, South, and was a faithful member until his death. He was a very active man, serving his country several years as a Commissioner, two years as Tax Assessor, six years as County Clerk. Death is no respecter of persons. The practices of innocent babyhood can not stay the approach of that ever-awful monster. The rosy cheek of young manhood or womanhood only turns pale and surrenders as he approaches. Oh! age, reserved and compact, only smiles and falls asleep in his icy arms. W. H. STURONG, Pastor.

RAMSEY—Benjamin Preston Ramsey was born in Stone County, Arkansas, November 3, 1870. In his young manhood he went to Texas and made his home with his older brother. He was married to Miss Anne Nelson January 9, 1898. There were seven children born to them, all of whom, with their mother remain to mourn his going away. Brother Ramsey was converted at about 20 years of age, under the ministry of Rev. Abe Mulkey, evangelist, afterward joining the southern Presbyterian Church, remaining at that communion until after coming to Oklahoma. He located in Cleveland County, Oklahoma, near Lexington. For a time he continued in the Church of his choice, but finally believing his efforts should be made in behalf of the community in which he was rearing his family, Brother Ramsey cast his lot with the M. E. Church, South, in 1912. He remained a very faithful and zealous worker with us until the day of his death. No man has been so useful toward the Sunday School interests of his Church and community as has he, and his going away has been a shock to the whole community. The memory of him and his work will be a great help to the work at this place. He is gone but "his works do follow him." He passed away in the triumph of a living faith, vitalized by a blessed assurance of his acceptance just a short while before he went away. The example of a well-spent life, the assurance of a life of faith, and the comforts of the Lord, do now and will ever stay the loved ones that remain. Brother Ramsey died in the afternoon of April 6, 1915. His body was sent to Gatesville, Texas, for burial. THOS. H. WARD, Pastor.

BROCK—Edgar Doyle Brock was born in Polk County, Texas, October 18, 1887, and died near Thornton, Texas, February 3, 1915, leaving a wife, mother, father, three brothers and a sister to mourn their great loss. On October 4, 1914, he was married to Miss Mildred Lott. Little did I think when I stood before the marriage altar that just four months from the day he would be laid to rest, and that so much grief and sorrow could come so soon. I thank God every day that I had Doyle all for my very own, although the time was short. I can never forget his loving and tender care. Only those who knew and loved him best could appreciate his tender thoughtfulness of his loved ones. Especially was this manifested in his affection for his mother. He was her help and comfort in all of her trials. She was not very strong and when at home Doyle was always by her side. He joined the Methodist Church when sixteen years of age and was a faithful Christian until he died. Doyle had been an ambitious and close student since early in life, having taught and attended school almost constantly for the past nine years. At the time of his death he was teaching in Limestone County. He was a student of the State University and was expecting to some day graduate from that institution. Doyle Brock is gone, but the influence of his sweet Christian life still lives. He was a model for any one to live and die by. Many such expressions as these have I heard since his death: "I wish I were as sure of a home in glory as I think Doyle Brock was." "I do not think there ever was a truer or nobler heart beat within the human breast. Our lives were in perfect harmony. Now that I will have to carry out life plans we made together alone I can never find his loving counsel and it will help me over the hard places. If it were not for the assurance that my dear young husband rests in the Savior's arms it would be much harder to bear. Thou art gone, our precious darling, but we will all soon be gathered around the throne of grace. His loving wife, Mildred Brock, Brings, Texas.

MIMS—Henry Augusta Mims was born in Georgia, February 22, 1849, and died April 5, 1915, aged seventy-five years. He came to Texas with his parents in 1849. Served in the Confederate Army during the entire struggle between the States. He was married to Miss Emma May Webb, February 23, 1877. This union was blessed with ten children, five boys and five girls, six of whom are still living. His second marriage took place September 3, 1884, to Susie F. Handy. This union was blessed with five children, two boys and three girls, all of whom survive their father. The third marriage was June 10, 1899, to Della Lott. Brother Mims identified himself with the Methodist Episcopal Church, South, in early life and was a true, faithful and loyal member of the Church until his death. He was a man who knew the Lord by vital contact. He loved the Church, and for many years he was the preacher's right-hand man in his Church. Brother Mims was not an educated man in the fullest sense of the term, but he was intelligent; had been a close student of the Bible and had made the doctrines and polity of the Church a special subject of study. He knew them well. The preachers who knew him always felt that they had an intelligent hearer in "Uncle Pop." Sunday evening before he passed away, at 9 o'clock Monday morning, he asked for the Advocate, and read it for about thirty minutes, when his suffering became so intense he refused to lay it aside and begin to grapple with the grim monster. The writer preached his funeral at his home Church (Mims' Chapel) Tuesday, April 6, 1915, at 11 a. m., after which we tenderly laid his remains to rest until God shall call one sleeping in the just to new life. J. L. RED, P. C.

ADDISON—Mrs. O. M. Addison, widow of the late Rev. O. M. Addison, of the old Northwest Texas Conference, was called with sudden illness while attending Church Sunday evening, April 4, 1915, and was carried to the parsonage, where she could be given immediate attention. A physician was summoned and all was done for her that could be done, but to no avail. The last sleep was upon her and she never regained state of consciousness. On Wednesday morning, just before 9 o'clock, her spirit took leave and she was gone. Sister Addison was born August 17, 1853. She was married to Rev. O. M. Addison December 18, 1873, and died April 7, 1915. It was our privilege to know her very long, but we are glad to speak of her faithful fidelity to the Church and her zeal for the Master. Having been a Christian from early childhood and a life-long member of the Methodist Church and the wife of an itinerant Methodist preacher, it is not difficult to place her. During the four months that we have been her pastor she never missed one Sunday from the Sunday School and was never absent from the noon service on Sunday, and always had a word of encouragement for the preacher. She loved the Church and was always ready to do with her might and to the best of her ability what she felt a duty. Her strong points of character were those born of and developed out of a pure heart. We will sorely miss her here, but it was meet that she should enter upon rest and receive her reward. Farewell, dear friend. GEO. J. IRVIN.

HENDRIX—Rev. A. S. Hendrix was born in Texas, December 11, 1858; was married to Miss E. C. Kilpatrick, February 12, 1879. To this union seven children were given. Two preceded him to the better land. He was married the second time to Mrs. A. S. Arhart, July 21, 1896. To this union eight children were given. One is dead. He united with the Church in early life; was licensed to preach in 1890, and was faithful to his calling until the Master called him home, April 7, 1915. He leaves his second wife and children, brothers and sisters and connection and many friends to mourn his death. His father and mother and three children preceded him to the better land. Servant of God, well done, your battle is fought and victory won, and thou art crowned at last. Weep not, loved ones, we know where to find him—in the city prepared for God's children. We laid him to rest in the King Cemetery, near Thornton, Texas, to await the roll call, come up higher. May God bless the sorrowing ones in the prayer of your loving servant. J. O. JORDEN.

ASHLEY—Mrs. Martha Ashley (nee Soaks) was born in Mississippi October 29, 1851, and died near Blum, Hill County, Texas, April 7, 1915. Deceased was converted when a young woman, and joined the Methodist Episcopal Church, South. When death came this good woman said she was prepared to go, and did not fear to die. Her death she was not afraid to commit herself to Him in whom she had trusted during life. She leaves a husband, several children, a number of other relatives and friends to mourn because she has gone. May Christ be very real to the broken-hearted during their dark hour. Through faith and the conquered death and the grave may they be enabled to receive both in their life and in the life to come the blessings which come to the faithful of God. J. NELAND HESTER, P. C. Whitney, Texas, Route 2.

PARDON—Mrs. M. E. Pardon (nee Archibald) was born in 1838, in Alabama; was married to J. G. Pardon February 18, 1888, in Limestone County, Texas. She united with the Church in early life and lived a Christian life until the Master called her home, near Oetelia, April 8, 1915. She was a close Bible student, loved her Bible above all other books. She leaves her husband and many friends and connections to mourn her death. She was laid to rest in the Cobb Cemetery to await the resurrection morn. We have known her many years and in the language of the Master, she has done what she could. J. O. JORDEN.

PERKINS—Zora Franklin, infant son of T. W. and Jennie Perkins, was born April 2, 1915. Only eleven days did he live to cheer and bless the home. We seldom see so great an influence exerted by a life so short. Just how we cannot tell, but in some way the young, tender life drew and held the affections of relatives and friends of the family with wonderful power and tenacity. From the attendance upon the funeral service one might have concluded it was the case of a person mature in years as well as innocent in life. To those who are by this death disappointed in hopes and grieved in spirit we would say: "You know your babe is safe in the arms of Jesus." He cannot return to you, but faithfully to God. G. W. SMITH, Pastor.

NUSOM—Mrs. Mildred E. Nusom (nee Box) was born January 12, 1848, in Camden, Alabama, and departed this life April 6, 1915, in her home in Runge, Texas. She was married in Gould County, August 4, 1866, to Mr. Frank J. Nusom, and from this union there were three sons and two daughters, all of whom still live and with a host of friends and relatives, mourn their loss. She was converted and joined the Methodist Church in early childhood, and lived a most earnest and virtuous life. She joined the Methodist Church in 1868, and was a faithful member of the Church until her death. She was a devoted wife and mother, and through it all was cheerful and attended the Church services when possible. To the husband who must walk alone for awhile, and to the children who will miss mother's presence and love, we say follow her as she followed her Lord, and some day will meet her again. This writer feels a distinct loss in her going for she was ever the friend of the preacher and his family. Her pastor, JOHN M. LYNN.

WRIGHT—Temperance Georgia Wright was born September 22, 1845, in Louisa County, Virginia, and departed this life on March 20, 1915. She was the daughter of Rev. W. M. Massey, a Methodist preacher. She embraced Christianity in early childhood and united with the Methodist Episcopal Church, South, at the age of nine years, and maintained such relationship to the close of her long life. Mrs. Wright, by her winsome disposition and saintly Christian life had won an enviable place in the love and esteem of all who knew her. She was left a widow at a time when all her children were young and dependent. Bravely she set herself to the task of rearing and providing for them the necessary things of life. How well she succeeded is attested by the noble and useful lives of those children who are now in mature life. She was laid to rest in Brockmorton Cemetery on the evening of March 26, in the presence of a great number of relatives and friends. Such a life has not ended, such a spirit is not dead. In the clystian halls of glory we shall see her again, where "we shall forever be with the Lord." F. L. MEADOW, Pastor.

COLLINS—Mrs. Ella E. Collins came to the end of her earthly pilgrimage in Cleveland County, Oklahoma, on the afternoon of March 17, 1915. Her mortal remains were laid to rest in the Lexington, Oklahoma, Cemetery. Sister Collins was born in Knox County, Indiana, May 1, 1828. She was married to John A. Collins September 25, 1850. After residing in the State of Iowa they moved to Oklahoma in 1893. At an early age Sister Collins was converted and joined the Presbyterian Church, remaining in her communion until her death. There were six children born in this family, five of whom still live, one having preceded her mother to the other world, viz.: Mrs. Anna Tuttle. The remaining to mourn their loss are: Walter R. Collins, Mrs. Olla Goss, Edna Collins, Merle Collins, and Della Collins. Sister Collins was a devoted Christian, and was loved by all who knew her. She completed her work, seeing all her children Christians. She was content to receive her summons to go, which she with patience and faith received and fell asleep in her Lord. Her pastor, THOS. H. WARD.

KOONCE—Frederick E. Koonce was born at Stella, North Carolina, March 23, 1854; died at Anulaska, Texas, March 12, 1915, making the days of his pilgrimage 61 year and 3 days. Having lost his first wife in Florida, he was married May 9, 1909, to Mrs. Mary Edwards, of Oak Grove, Louisiana. He and his wife moved to Texas about three months later, where they have resided ever since. Brother Koonce is survived by two brothers, Philip and Dave; two sisters, Mrs. Mary Bryant and Mrs. Nellie Sanders, all living in North Carolina, also a son, Claud F. Koonce, living in Jacksonville, Florida. Bro. Koonce gave his heart to God and joined the M. E. Church, South, in his young manhood, and had lived a loyal, consistent life ever since. It was the writer's privilege to be in his home during his last illness, and, at his request, read from the Book he prized so highly and prayed with him and his good wife. Bro. Koonce had so lived that when the end came he could say, "I have fought a good fight; I have kept the faith." Then weep not for him, dear friends, but exemplify his godly life and some day we shall be with him in that celestial city where God wipes all tears away and we never more say good-bye. A. FRIEND.

SCALES—Robert E. Scales was born August 22, 1855. Died February 1, 1915. Twice married—first to Mary M. Pulliam, to whom he was married in 1878, and second to Mrs. Mary E. Warren. Five children were born to this union. Brother Scales was an affectionate husband and father, unflinching as a friend, unswerving as a Christian. Gave his heart to God in early life and faithfully served Him in the Church and Sunday School superintendent and steward. He was an enthusiastic Mason, but always subordinated the interests of that order to the Church, giving the Church the first place. In his younger days he was deeply impressed to preach, but never yielded to the call. A few days before his death he told me he would fondly regret not doing his duty in this respect, and then weeping said, "Brother Ross, tell others not to follow my example in this." Brother Scales was a highly respected citizen, a true man of God and died in great peace. The writer conducted the funeral services at the cemetery near old Emma, in Crosby County, Texas, after which, under Masonic honors, he was laid away to rest. A host of friends join his widow and children in mourning their loss. His former pastor, D. C. ROSS.



Drink Coca-Cola and as you lift the glass to your lips reflect that three million or more glasses of this wonderful beverage are consumed each day—making it indeed the great National drink. Delicious and Refreshing Demand the genuine by full name —all the wise do likewise THE COCA-COLA CO. ATLANTA, GA. Whenever you see an Arrow, think of Coca-Cola

SCOTT—Susan E. Juhan was born in Jones County, Georgia, in 1852. She was united in marriage to John Scott, December 23, 1852. To this union there were born nine children, seven of whom are still living, namely, Rev. W. A. Scott, and Mrs. John Vinyard, of Staples; J. F. Scott, of Willow City; Gus Scott, of Oklahoma; Mrs. Vestal, of Bay City, and Mrs. Ellis, of Plainview, and Mrs. Parker, of Voca. She had thirty-five grandchildren and thirty-eight great-grandchildren. She spent more than fifty years of her life as a member of the Methodist Church, delighting in its services till the infirmities of age kept her from attending church. She was called to her reward February 9, 1915. Her husband preceded her to the glory world seven years ago. To all who mourn her departure, we commend the Savior whom she loved and served, as the one who can guide through life, saying to one and all—"I am with you always, even unto the end." M. WILLIAMSON, P. C.

her father to grieve the loss of a sweet-spirited Christian mother. The common expression her neighbors and those who knew her best was: "Mrs. Donaghey is certainly a good woman." Apparently her physical organism was delicate, but it bore an indomitable will and a never-failing energy. Her great strength, however, was in her gentle, modest, unassuming spiritual character. To be in her presence was to realize that Christ indeed is risen and that he does impart strength of spiritual life and power of Christian love to his true followers. We weep not as those who have no hope. May we not rather rejoice in that our loss is her gain? That the bereaved father and little Viola may make her God their God and that they may some day enjoy with her sweet rest in that bright world where pain and sorrow come no more, is the sincere prayer of G. W. SMITH, Pastor.

RUSSON—Isaac Caldwell Russon was born in North Carolina, October 20, 1849. His parents moved to Tennessee when he was 4 years of age, where he grew to manhood. He came to Texas in the year 1879. He was married to Miss Eva Farnsby February 18, 1883, who, with their two sons, J. L. and W. C. Russon, still survive him. He was converted under the ministry of W. H. Brown in 1894 and joined the M. E. Church, South, in the same year, and lived a devoted Christian life. Brother Russon was a man of quiet disposition, loved his family and humanity and will be missed by his friends and loved ones, but his loss will be his gain. He bore his last sickness patiently and when the end came it was not unexpected to his loved ones, for they all saw that God was calling and he was fast sinking into the arms of death. He passed away at his home near Whitesboro, Texas, on March 12, 1915, aged 65 years, 4 months and 22 days. His body was laid to rest in the Acres Cemetery to await the morning of the resurrection. Weep not, loved ones and friends, but let us all look to Him from whom all blessings come and be ready when the summons may come for us. Services conducted by the writer. G. M. FRALLEY.

WAKEFIELD—J. B. Wakefield, the pastor's true friend, wife's loving companion and children's tender parent, was transferred, February 14, 1915, from the Lakeview Church, to his place among the saints in the kingdom. He was born in Franklin County, Tennessee, February 15, 1849; was converted and united with the Church when eighteen years of age. He was married to Miss Mary Warren, October 26, 1870. This union was blessed with three children, two of whom had gone home before him. The other, F. B. Wakefield, remains a faithful Christian to comfort his bereaved mother. In 1888 he came to Ellis County, Texas, and in 1907 settled on the plains, east of Plainview, moving to the Lakeview community, where he lived and labored in the Lord's vineyard until the time of his departure. As his pastor, we looked to him for the best advice and true sympathy. His love for the pastor was not just for the time of service, but he became a warm, permanent friend. We cannot think of him as dead, but living evermore. After exhorting his loved ones and neighbors to live for Christ he said, "I have tried to prepare for this time" and we are sure he was fully prepared for the happy journey. A. E. BUTTERFIELD, Plainview, Texas.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion. The New York-East Conference of the Methodist Episcopal Church adopted a resolution expressing the hope that at the November election the proposed amendment to the State Constitution granting suffrage to women "will find the hosts of Methodism solidly lined up in its favor."

W. A. JARRELL, General Manager World's Purity Federation, Station A, Dallas, Texas, April 10.

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. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 167, South Bend, Ind.

BONHAM DISTRICT CONFERENCE

Beginning at 2 p. m. Tuesday, April 6, and continuing through Wednesday, the Bonham District held a very interesting and helpful District Conference.

All necessary preparation for the pleasure of the delegates was made by Brother J. F. Alderson and his progressive congregation and kind words of welcome were spoken by Mr. Hall, a member of the Church's Official Board. Presiding Elder C. C. Young responded fittingly.

While prominence was given to religious exercises, all the interests of the district were looked after.

The varied educational interests of the Church were brought before the Conference. Rev. C. A. Sprague represented the conference board in a brief talk. Rev. D. H. Aston and Rev. J. B. Guber presented the claims of Wesley College, and J. Sam Barcus, District Commissioner of Education, called attention to Southwestern and Southern Methodist Universities.

The delegates elected to the Annual Conference were:

- W. T. FINLEY
B. C. CRABB
J. A. CRAFT
J. W. HOUSTON

The alternates are:
E. H. Pinchett
J. B. D'Witt

Miss Myrtle Callaway, of Windsor, and Howard Higdon, of Bonham, were awarded scholarships in Southwestern University. O. O. England was granted license to preach.

Charles Dial, Conference Lay Leader, was present and addressed the conference. L. C. White, of Bonham, was elected District Lay Leader.

The next conference goes to Baley. Taking the conference all the way through, it was a great success. Elder Young guided affairs wisely and everything moved with dispatch and harmony.

J. SAM BARCUS.

CLEBURNE DISTRICT CONFERENCE

The conference at Burlington was very encouraging. All the preachers were present except one, who was detained by the death of one of his members. Our presiding elder thought the attendance by the laymen was the best he ever saw, and the number of ladies present also exceeded any former record in our experience at a District Conference. Bishop McCoy's absence was a keen disappointment, but Brother W. W. Moss opened the conference with a strong sermon, making a high tide from the beginning.

Some of the subjects discussed follow: "Should the Pastor Conduct the Revival?" Brother J. F. Luker answered, Yes, and it possible do the preaching. "Do Stewards Become Superannuated?" "Do the War Conditions in Europe and the Financial Conditions at Home Justify Stewards in Making Retrenchments in Assessments for the Pastor's Salary?"

The following were elected delegates to the Annual Conference:

- JUDGE E. A. RICE
JUDGE J. B. HAYNES
J. M. EDMONDSON
J. F. OWENS.

Van Poe Morrison, of Granbury Circuit, was licensed to preach.

Brother Morrison is now attending Meridian Junior College. Rev. G. F. Winfield, President of the college, stated that only one young man had ever attended Meridian College as long as one term without knowing Jesus Christ as his personal Savior.

A full afternoon was given to the work of the laymen. The earnest, faithful work of the laymen of Cleburne District has brought them an enthusiasm we believe to be abiding. Some Churches have already provided for all or nearly all of the conference collections by an every-member canvass made by the laymen. Many laymen have succeeded in bringing friends to Christ by personal evangelism.

The Sunday School has grown in numbers and efficiency and the Woman's Missionary Society also has done a great work in the district. The conference was pleased to have such visitors as Dr. H. A. Boaz, Rev. O. S. Thomas, Rev. Geo. F. Winfield, Rev. D. L. Collier, Judge W. E. Williams, Dr. John R. Nelson and Rev. H. L. Brooks.

The conference was a spiritual blessing to all. The sermons were evangelistic. Penitents were called and numbers came. One of the oldest members said it was the most spiritual District Conference he had ever attended. Brother Vincent and his people

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Pox, Weeping, Skin, etc.

I believe eczema can be cured to stay. I mean just what I say CURED and NOT merely patched up to return again. Remember I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of my... sothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me. DR. J. E. CANNADAY, 1178 Court Block, Sedalia, Mo. References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

were so thoughtful of the comfort of all the visitors that no account of the conference would be complete without mention of their hospitality. The conference appreciated the leadership of Brother Moss. We yield to no district in the conference as to the executive ability of the presiding elder.

GID J. BRYAN, Sec. Grandview, Texas.

SAN ANTONIO DISTRICT CONFERENCE

The San Antonio District Conference met at Kerrville, April 7, 1915. All the pastors of the district were present except Brother Hutcheler, who was called to the bedside of his sick mother. It was reported that no less than 200 delegates were present, but what was lacking in quantity was made up of quality. There were several and allow me to say that they were fine men. This conference—the West Texas—has always been rated as one of the best in Southern Methodism, and the laymen out here are as progressive and pushing as the preachers. Indeed, it is this hearty co-operation of the laity that makes the splendid work of this conference possible.

The reports of the preachers showed a gratifying "general state of the Church" in these parts. Outside of the city nearly all the salaries were reported paid to date, and in a number of cases the collections collected by Annual Conference had been raised "in cash and good subscriptions." Over three hundred were reported as added to the membership of the Church since conference, and a liberal number of these came in "on profession of faith." The Sunday School work, as it should be, was specially stressed, and a healthy growth was shown in the department of our young people's work.

Brother Greenhouse, as our old lady expressed it, is "a sure enough elder." Promotion has not turned his head, but it surely has filled it full of schemes and plans for the furtherance of the cause. He is fruitful in resources, and gives himself freely to the help of the preachers in their several churches. Let the "money man" take note that here is a presiding elder who does more than "goat on Saturday, ask Questions" and then go back home and go to sleep.

This conference planned for the holding of a district pilgrimage—a much needed institution.

Brother Gaston Haristfield was at the secretary's table. He always is. He is the scribe for the Pastors' Conference here in the city, and whenever a deliberative body meets of which he is a member he is always chosen to "make the minutes." He really should have written up this conference for the Advocate. But he insisted that I do it, and this is the attempt.

The following were elected delegates to the Annual Conference: H. C. GIDDIE, B. F. STEVENS, H. P. RICKS, F. F. COOK.

The next session of the conference meets at Detroit.

I cannot close this rambling write-up without mentioning the spirit of the conference. There was preaching twice a day, and "present company excepted," every man struck twelve. These men can preach. Brother White, of Jourdanton, Dr. J. E. Harrison, Dr. W. F. Packard, Dr. S. B. Cross and this scribe filled the pulpit first and last. Dr. Harrison preached the "conference sermon" on the first day of the session at 11 a. m. The following was selected, and religious enthusiasm ran high.

J. W. HILL.

San Antonio, Texas.

BRUCEVILLE'S GREAT PRAYER MEETING

An Open Letter to Revs. J. D. Young, A. L. Scarborough, A. E. Watford and Others.

My letter in Advocate of Apr. 5 is in regard to the plan now being used by us to secure a large attendance at Church services has caused so many inquiries both to Brother George F. Campbell and myself that we have not the time to answer them separately, so please accept this general letter as a personal reply to each of your kind requests.

We use military terms for our officers. Our pastor being commander-in-chief he appointed three commanding officers, viz: General, Major and Colonel, and ten Captains—five male and five female. They were permitted to choose in turn until the entire audience was chosen.

Each Captain appointed a Secretary to enroll their respective members that they might know who were absent. Then the companies were turned loose on the community at large to get recruits. Ten were to be considered a full company, but this organization was launched Sunday, January 31, 1915, and on Wednesday night at prayer meeting one of the companies had twelve present, with others on roll, so our commander-in-chief said when any company had as many as twenty present they would be allowed to appoint a Lieutenant. Soon this company had more than twenty, so a promise of a Second Lieutenant was promised for thirty being present. That number was reached and for forty a Sergeant-at-Arms was promised. The next meeting there were more than fifty present in one company, so a new officer was promised for each additional ten. By this time we recognized the fact that greater things could be accomplished if we would work more systematically, so we called a council meeting with all the officers. On Tuesday night we divided our community in sections, making a company responsible for the delivery on Wednes-

day afternoon of an urgent request to meet previous to their respective districts to be a prayer meeting that night, and were obliged to the pastor. The result was 200 and with the usual work the following Wednesday night had 215. Now as to our plan to increase the attendance.

The Sunday School sessions at 10 a. m. will meet opening sessions, followed by the study period, then have a class report, and while the Secretary is getting on the feet, the Captains with their companies are appointed to assemble in their respective parts and the Colonel calls the roll of Captains and their number is put by the date with the day School to show the amount of Sunday School attendance. While this is being done the General and Major are counting the males and females to know which are in the service, a record of which is also kept. The distribution, which we had 200 generally, we were made up of 100 females, who comprised 50% of the whole. As prayer meeting we have our usual song and prayer service, after which the captain gives us a brief message, after which preachers are called and there has not been a time they were called without a response. While we have only been using this plan for a 1000 or two months, we have grown beyond what we first expected, but have larger numbers than what would have been possible in a year, and this we owe.

A VOICE FROM NEW MEXICO

I had the pleasure of visiting one of the most thriving towns in New Mexico recently, with companions to follow: Harry Hill, 2075 Dallas, 2089; Tyson, about 2000, and I, to be the largest of them all, and this being smaller. Except for some Sunday Schools and occasionally a union Church, or a Baptist or Presbyterian Church, practically all the churches there are no Protestant organizations in any of these places, but preachers are not seen nowhere, with scarcely an exception. There was an Methodist organization of any sort in any of these towns, though an independent pastor would have no difficulty in finding plenty of Methodists in all these and their growing towns. These people, I am persuaded, would be glad to call on New Mexico and preachers in a greater degree, or indeed, and get it to have no American and preachers, but it is precisely the kind of the Southern Methodist Church it is.

This is our most necessary mission. The members of our conference get to know the members. The more just at present, we have learned from the plans of New Mexico, at least 1000 more Methodists with no other pastors, native or foreign, but no churches, and say it deliberately. It is an emergency of the West. The General Board of our conference show that the New Mexico Conference would have the best in America, and to the support of the western, yet Western, nothing small about a Western, Western, but when they are in the line of other the best of the West, Western, Western, Sunday Schools and for spiritual progress, have to be directed upon to the west from their pastor's feet. The pastor then has no time on the job as long as he can.

And they are local, too. The price we face an increase of from 75 to 100 per cent in the amounts assessed by conference officials, besides numerous other obligations on college and to various other institutions, and in some of the hard war conditions, they will show large increase in their own, as well as for the support of their own people.

We need help. I want some young men to volunteer to serve these needy towns and conference. They will pay you about \$40 per month. That is not enough for a single year, is there not some things that will volunteer to supplement the above amount until conference? The truth is we need a score of such young men to man the situation, if only we had a score of laymen in the home field, who will help pay their way, with the charges set on their feet.

It is a difficult field. The combination of education and godlessness often seen in taking camps makes the situation difficult.

The young men who apply must be wise as a serpent and harmless as a dove. He must be gentle and brave, courageous, and courteous, educated and uneducated. He will need all his previous experience and more. These places will be wonders for the man that gets hold of them. They will do little for a man they despise, and their prejudices are often easily aroused.

What's come? What's send? Come over and help us. HUBERT M. SMITH, Presiding Elder El Paso District, 150 E. Boulevard, El Paso, Texas.

CHILDREN'S DAY

Bishop J. H. McVay is out in a circular letter to the pastors of the Texas Conference. In this timely letter he is calling attention to the importance of "Children's Day." Also of the wisest and greatest men of our day has said "The world will be saved on the day that the Church makes up its mind to save the children." The "Child in the Mind" is Christ's philosophy of Church work. "Suffer the little children to come unto me" is the cry of the Master.

The Texas Conference is undertaking to move to the very front. She has visions that were born of God. These visions call for the highest and best efforts of her heroic country, and her loyal splendid people. At the heart of this forward movement is modern methods and efforts in the interest of our multitudinous child life. This young life is in reach of the Methodist Church. Parental neglect can and often does become a crime; a crime against childhood and against of Southern Christian civilization. This, who shall be said of the neglect of childhood in the Church of God? The Church for "Special Mother" at every child born into the world.

The Sunday School of today will be the Church of tomorrow. Then the Church of tomorrow will be the Church of today that will grow "love your" in children, and God surely is blessing us across the Church, and surely he is blessing us across the world.

The Southern School of today will be the Church of tomorrow. Then the Church of tomorrow will be the Church of today that will grow "love your" in children, and God surely is blessing us across the Church, and surely he is blessing us across the world.

Will the preachers ever "bring through" an opportunity and let Brother McVay say that "Children's Day" will not be a "one-time" thing, but a "forever" thing, as the Southern Methodist Church is concerned.

John McVay will say: "The preachers are made of this, but what they are is a different matter, what will they do is a different thing." Let us be a part of that movement in the entire Church, and a true child an opportunity and joyful children shall get Brother McVay and the work to support the professional man.

W. F. ALDRIDGE.

THE AGGRESSIVE FAITH SERVICES

Successful and Progressive Program Services at the Kerrville Church.

The large and aggressive services at the Kerrville church at the Kerrville Church.

The day was filled with the services of prayer, singing, and the reading of the word, and the services were held in the church building.

The services were held in the church building, and the services were held in the church building.

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The services were held in the church building, and the services were held in the church building.

YOU SHOULD SEND NOW! THE STORY OF MY LIFE

THE WAY HEELS... THE WAY HEELS... THE WAY HEELS...

THE WAY HEELS... THE WAY HEELS... THE WAY HEELS...

THE WAY HEELS... THE WAY HEELS... THE WAY HEELS...

APPENDICITIS

According to Labors' statistics of cases with pain in the right side... APPENDICITIS

ADVOCATE WEEK.

First Week in May.

At our District Conference resolution was passed making first week in May "Advocate Week," and we hope to secure many new subscribers. I believe every pastor will make an earnest effort. Preachers and people alike are pleased profoundly with the new editor.

C. C. YOUNG,
Bonham District.

How many districts will join Bonham District in Advocate week? Let's make it unanimous.

Rev. C. T. Tally, of Bryan, has set an early date for an Advocate week. He has a good list at Bryan but wants, and expects, to place nearly every member on the list.

TEN NEW SUBSCRIBERS.

Rev. A. N. James, of Kenedy, sends ten new subscribers in one order. Who will be the next to join the 10 club?

Rev. J. A. Old, of Chickasha, Oklahoma, has recently added 20 new subscribers to his Advocate list and the canvass is not yet complete.

There are pastors in Texas who have not sent a new subscriber this year. It is not too late yet to speak of the Advocate to your members. Some of them do not know what they are missing.

Pick out five, or ten, of your members who ought to take the Advocate, and ask them to subscribe. Then make up another list and continue the good work.

If you have tried a general talk for the Advocate from the pulpit, then try a personal word as you go among your people.

If every reader of the Advocate would speak to his friend, or neighbor, about the paper its circulation would nearly be doubled. Try it, subscriber.

HOW TO WRITE.

Thoroughly study your subject until you believe you understand what you are going to tell other people.

Divide what you are going to write into an introduction of your subject, a discussion of your subject, and then come to some sort of conclusion.

When you enter upon the main discussion in your article, don't get off on something else.

You have a wonderful opportunity for good when your article is published in the Texas Christian Advocate; and the article should not be too long. Write so that people will read it.

Rev. J. D. Young, of Ennis, spent the day, Tuesday, in the city in conference with Mr. Frank Reedy, working out the details and making all the arrangements necessary for the Annual Tour of the Yellowstone Park, together with the Panama-Pacific Exposition, Grand Canyon of Arizona and other points in the West. This annual tour is conducted under the auspices of the Southern Methodist University and will be made by special train of the highest class equipment. Indications point to the most successful tour yet conducted.

THE DALLAS BRANCH OF OUR PUBLISHING HOUSE.

The kindly article in last week's Advocate about "The Dallas House" was greatly appreciated, but in hastily assembling the points of interest out of which the article was built some inaccuracies crept in that probably should be corrected, just to keep the record straight.

The total sales for last fiscal year were exactly \$243,948.76. The figure given for the cost of the building should include the lot and the amount given as the salary account should be monthly instead of weekly as stated.

While it is strictly true that during the last fiscal year all bills were paid at maturity or before, all available discounts taken and all without any help from the bank, this statement is only approximately and not absolutely true as applied to the entire history of the Dallas house. I am sure you will pardon these words of correction. So much for that.

In passing it may be proper to say here that the Publishing Agents and Book Committee have been unwavering in their loyalty to the best interests of the Dallas House and have always been optimistic in their prophecies for the future of our beloved Methodism in Texas and adjoining States. For the measure of success that has been the portion of the Dallas House much credit is due them. For any opportunity to be useful to our Church in these parts all con-

cerned are grateful and feel encouraged to attempt greater and better things as the years pass.

The friendship and support of the Texas Christian Advocate through all these years have been no mean factor in the development of this important interest of the Church. As new problems present themselves I am happy in the assurance that the Dallas House and the Texas Christian Advocate will ever walk and work side by side in perfect harmony working out their careers, each supported by the other.

I cannot conclude these notes without a word about the editor. Thirty-three years ago Dr. Geo. C. Rankin and I faced each other as pastor and member back in the hills of old East Tennessee. As the years passed our friendship strengthened and seasoned and ripened, and when the cruel telephone brought me the message that the tired wheels of life had stopped, and that my friend of a third of a century had finished the program of life prepared for him in the beginning and had gone from labor to reward, I felt bereft indeed.

The new editor, Dr. W. D. Bradford, enters on his work with every assurance of the largest success and will work out his own problems and program in his own way. As new issues and new conditions present themselves I am confident that he will be found equal to them all and our beloved Methodism, through his ability and effort, will be kept in that poise and balance that will continue to be the pride and pleasure of us all.

May the Advocate, its publishers and its new editor and the entire force continue in the ways of peace and prosperity, and may goodness and mercy attend them all along the way.

W. C. EVERETT,
Manager.

OUR CHURCH NEWS

(Continued from Page 5.)

March 2. Graduating from Howard-Payne College and Scarritt Bible and Training School, she went in 1903 to Shanghai, China, and taught in the McTyeire School for Girls, later becoming the wife of Rev. W. A. Estes, of Huchow. Her death is deeply deplored.

Paderewski, accompanied by his wife, sailed from Liverpool, April 7, for the United States, to arouse interest in Poland and to raise funds for the relief of his people. It is said that he has exhausted his personal resources in trying to relieve his native land.

In the past twenty-five years the Presbyterian Mission at Siam has received more money from the Siamese King, princes, nobles and common people for the maintenance of educational work than it has received from the Presbyterian Church in America.

The Conference of Charities and Corrections, to be held in Baltimore, Maryland, May 12-19, offers a rich and varied program on the New Nationalism, with some two hundred addresses on questions growing out of the war. Preparations anticipate 2500 guests.

The New Orleans Christian Advocate turned over its issue of April 15 to the Louisiana Conference Board of Education. It was styled "Louisiana Educational Edition." Every page was crowded to the guards with worthy matter touching this great interest of the Church.

Rev. James W. Lee, presiding elder of St. Louis District, has presented Emory University, Atlanta, Georgia, with 1500 volumes, valued at \$10,000. The collection covers the world's best thought from Thales down to Bergson. Many of them are out of print, and exceedingly rare and costly.

The Right Rev. Abbot Anacleto Salazar, the oldest priest in Europe, is dead at Onate, Spain, aged 103 years. He was born in 1811, and was ordained a priest in 1835, thus having spent some eighty years in the priesthood. On his one hundredth birthday he was raised to the abbatial dignity.

Georgia will have a moister prohibition convention in Atlanta on June 22. It is said that from three to five thousand will be there to show what the prohibition people wish and how earnest they are in having what they want. The locker clubs will be a live issue before the coming Legislature.

The Mississippi Conference sustained an irreparable loss Thursday morning, April 8, when Rev. George Alexander Guice was accidentally killed at Bay St. Louis. He was on his way to a coast settlement to mingle with the people and preach to them at night. He was struck by the engine of the train he was to take.

A religious census recently taken by one of the large daily papers of Liverpool, England, shows that in the previous decade the Anglican Church made a decline of 9900 members, the Non-conformist bodies made a decline of 14,200 members; among them the Congregationalists show a decline of 1850, the English Presbyterians of 1500, the Welsh Calvinistic Methodists of 400, the United Methodists 700, the Primitives 150, the Wes-

leyans barely held their own; the Roman Catholics held their own with the increase of population.

Japanese Christians throughout the Empire have instituted an organized evangelistic campaign for the month of April by representatives of all sects. The program which had been prepared for Tokio started with a united prayer meeting at the Young Men's Christian Association Hall. Meetings are to be held every day during the month.

The will of Thomas R. Bard, former United States Senator and pioneer of California, leaves \$2500 to Santa Barbara Presbytery, \$5000 to the State Y. M. C. A., \$10,000 to the Bard Memorial Hospital, Ventura, California, and \$1000 each to the Presbyterian Churches of Chambersburg and Mercersburg, Pennsylvania.

A convention has been called, to be held during the session of the Southern Baptist Convention, at Houston, Texas, May 12-17, to consider the organization of a Southern Baptist Organized Class Convention. The purpose of this new convention will be to promote Sunday School class organization in the Baptist Churches of the South.

Dr. A. C. MacKenzie, who for more than twenty years had been President of Elmira College, Elmira, New York, died recently at his home in Elmira. He had long been one of the leading members in the Presbyterian Church. He was the son of Dr. Donald MacKenzie, who in 1844 led a company of Scotch Dissenters from Scotland to Canada.

The Epworth Herald says: "There is a new 'Korean revival,' much like that which visited the Land of the Morning Calm a few years ago. Seoul is all ablaze with Christian fervor. The intense scenes of eight years since are being repeated and a great movement toward Christianity is beginning as part of the result which always comes to a revived and Spirit-filled Church."

Total receipts of \$2,287,076 for the fiscal year ending March 31, 1915, are shown in the statement of the Board of Foreign Missions of the Presbyterian Church in the United States of America, just issued. The receipts have enabled the board to pay in full all obligations assumed for the year 1914-15 and to close the year with a surplus of \$30,000.

Rev. G. H. Crutcher, of the Baptist Church, says that the French people of Louisiana are hungry for the Gospel. One of their missionaries told him that in March he had several people in his congregation who had walked twelve miles to hear him preach. They stayed over for the night service and then walked back twelve miles so as to be ready for their work on Monday morning.

A new sect has appeared on the scene in Uganda, a country of Central Africa. Its principal tenet is to have no dealings with doctors or medicine. It is a species of Christian Science, as we have it in America. This new sect was brought into existence under the leadership of one of the chiefs, and has been in process of forming for some time. It is said that they are baptizing converts on a large scale.

The Capitol View Methodist Church, Little Rock, has the distinction of owning and operating the only electric sign on a church in Arkansas and one of the largest in America. The sign is forty feet long, built of metal, with letters 3x2 feet, lighted on both sides, containing 1600 prism lights, and suspended twenty-two feet above the top of the three-story church building. It bears the words, "Your Church Home."

The goal of the Mormon Church is to control the Government of this country and the world. They claim the balance of power in Utah, Idaho, Wyoming, Nevada, Oregon, Colorado, Arizona, Oklahoma and New Mexico. The religious census shows the Mormon proportion of the population to be as follows: Utah, 92 per cent; Idaho, 62 per cent; Wyoming, 11 per cent; Arizona, 24 per cent; Nevada, 8 per cent; Colorado, 3 per cent.

Dr. Hector Park, the head of the Soochow Hospital, Soochow, China, is one of the really great men who are now serving in the foreign mission fields of our Church. He has been in China something like thirty-five years. He has touched by his medical skill and Christian character and unselfish service some of the upper classes of China—some of the wealthy, and has made for our Church and for Christianity a profound impression in that country.

"One mother-in-law actually was living in peace and contentment with her five daughters-in-law," Rev. Ed F. Cooke told delegates at the Women's Missionary Council of the Methodist Episcopal Church, South, in convention at Little Rock, Arkansas, discussing economic and sociological conditions in Shanghai, China. This, the minister declared, would be impossible in America, and gave him greater admiration for the strength and beauty in the Chinese social order.

In Westminster Church, Milwaukee, a beautiful custom observed for several years past was again carried out on Easter Sunday of this year, when the Sunday School children of the Church, following an afternoon service of Easter exercises, took the abun-

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dant supply of flowers from the platform and marched with them in an attractive "doral parade" to the Protestant Home for the Aged. The old people have learned to watch for this visit every spring as perhaps the greatest joy of the year.

The Chaplain of Soochow University made an encouraging report on his work in that far-away field. Thirty people have put down their names as prohibitioners and four, two men and two women, have been received into the Church. In connection with his work of chapel prayers, preaching to the patients and visiting with the sick, the chaplain has given out 5000 copies of one of the Gospels, 8000 leaflet portions of the Gospels, and 2000 tracts.

At the New York Conference of the Methodist Episcopal Church the following on unification of American Methodism was adopted: "We welcome as the Lord's own law of promise the union of long-divided branches of Christendom, and pledge ourselves to do all things possible to make the union of the two great Methodisms of our land the forerunner of that universal union when all who love our Lord shall be one, as Christ and the Father are one."

Miss Sallie Dyer, so says the Midland Methodist, was hostess at a reunion and social for former students of Centenary College, Cleveland, Tennessee, who live in Knoxville, the affair being at the home of Dr. and Mrs. George R. Stuart, at Island Home. There were about thirty present, and among them were Dr. David Sullins, first President of Centenary; Dr. Stuart, the founder; Mrs. Stuart, a member of the first faculty, and Mrs. Frank Dossier, the first graduate.

Count Okuma, Premier of Japan, is one of the older statesmen. A year ago his country turned to him, the "Grand Old Man of Japan," and invested him with leadership. In a cable to the Independent, Count Okuma says that our uneasiness and suspicion in connection with Jaapn's negotiations with the Chinese Government are based on misunderstanding and misinformation and, when negotiations are disclosed, we shall discover that Japan has not infringed on the rights of other nations.

During the recent disorders in China, the bankers of Pao-ting-fu were so frightened that they suspended every sort of payment. Not even Government officials were able to get money. A missionary in the city, in urgent need of two hundred dollars, sent a messenger to them with an appeal for that sum. To his surprise the messenger returned with \$500 and an offer of \$500 more if needed. The bankers were in serious doubt as to the continuance of the Government, but they were entirely confident that the kingdom of God had come to stay.

The Christian Courier (Dallas, Texas), says that the only one of the un-Christian faiths in America which constitute a positive menace to our Nation is the Church of Latter-Day Saints of Jesus Christ, known as the Mormon Hierarchy. These people number 352,500 and are gathered into 1420 Church organizations. The increase in membership since 1890 has been over 90,000, equaling thirty-eight per cent of the religious growth in the entire population, as against twenty-eight per cent in Roman Catholic bodies. The value of their church property is now placed at \$3,168,548.

The Albanians are facing one of the most serious famines in their history. The village people in Central Albania who were not molested a little more than a year ago by the Greek and Servian troops are among the greatest sufferers. In the southern part of the country the Greek troops destroyed two hundred villages and made more than 200,000 harmless and defenseless agricultural people homeless, and it is reported that hundreds of these poor people are dying from starvation. They are cut off from food supplies, especially since Italy has forbidden the exportation of foodstuffs.

The pledging of \$220,475 for missionary work during 1916 and the selection of Atlanta as the meeting place for next year featured the final meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, at Little Rock. The amount pledged represents only a part of the sum the Council expects to raise. Last year \$544,000 was raised and the workers now express confidence they will secure more than \$600,000 this year. Appropriations made include \$56,510 for missionary work in China, \$10,

\$10 for immigrant work on the Pacific Coast and \$11,973 for immigrant work on the Gulf Coast.

Chancellor of the Exchequer Lloyd-George and other high officials of Great Britain publicly announce that their Nation faces a crisis, and that the war can not be successfully prosecuted unless drastic measures are adopted in dealing with the drink evil. The only question now is whether a moderate or an absolute prohibition order will be announced.

Recent British publications have borne witness to the habits of daily devotion of the late Lord Roberts, of Admiral Fisher and of Lord Kitchener, commanders respectively of the fleet and army. That the King of England himself is a daily reader of the Bible is shown by this letter from his private secretary, Lord Knollys, to an inquirer: "I have had the honor of submitting your letter to the King, and am directed to inform you in reply that it is quite true that he promised Queen Alexandra as long ago as 1884 that he would read a chapter of the Bible daily, and that he has ever since adhered to that promise."

The Rev. W. L. Dickson, Superintendent of the Dickson Colored Orphanage, received a message announcing the death of his mother in Nashville, Tennessee. His mother was nearly ninety-nine years old, and in early life was a slave in the family of William Niblett, whose son, Robert Niblett, now lives in Corsicana. She was born in Virginia, but was sold to a man named Gray, who took her to Indiana, where she was purchased by Mr. Niblett and by him brought to Texas. She was the mother of eleven children. The body will be brought to Texas and buried in Grimes County, about twenty miles from Navasota.

Nine young women were consecrated as foreign missionaries and ten others as deaconesses at the session of the Woman's Missionary Council of the Methodist Episcopal Church, South, which met in Little Rock, Arkansas, this week. The impressive services were conducted by Bishop E. D. Mouzon, of Dallas, Texas. The new missionaries and their fields are as follows: Miss Olive Lipscomb, Nashville, Tennessee, Brazil; Miss Maude Mathis, of Arp, Texas, Brazil; Miss Charlie Holland, Moscow, Texas, the Orient; Miss Mary S. Brown, Gateville, Texas, Brazil; Miss Ellie Gray, La-Grange, Ga., Korea; Miss Ruth Brittain, Birmingham, Alabama, the Orient; Miss Kate Hackney, Asheville, North Carolina, China; Miss Ethel Brown, Petersburg, Virginia, to Brazil; Miss Annette Gist, McIntosh, Florida, Korea. The young women assigned to the Orient will go to either Japan or China. The deaconesses consecrated are as follows: Miss Virginia M. Faid, Hattiesburg, Mississippi; Miss Helen Gardner, St. Louis, Missouri; Miss Grace Gatewood, Myers, Texas; Miss Mary Kimbro, Cleburne, Texas; Miss Joanna Luech, Kansas City, Missouri; Miss Rena Murphy, Fort Worth, Texas; Miss Sophie Richardson, Milledgeville, Georgia; Miss Daisy Ritter, Columbia, South Carolina; Miss Florence Whiteside, Pine Bluff, Arkansas; Miss Grace Rowland, Carrollton, Kentucky.

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