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EDITORIAL

The question of immortality can never become trite. It cannot be sent into banishment. Death keeps it fresh. Death is as new and strange as when the first man died. It is still an untried experience for those of us who have not died, and the question is as irrepressible for us as for the first individual who faced death: "If a man die, shall he live again?"

The belief in a conscious existence beyond the grave is not a scientific doctrine—it antedates science; nor is it a philosophical doctrine—it antedates all philosophy; nor yet is it a Christian doctrine—it antedates Christ by many thousand years! it is, rather, a "human" doctrine—coeval with the race of mankind.

The doctrine of evolution has invested with new interest the whole question of origins and especially is this true with reference to the origin of the human race. The evolutionist is not content with the study of modern history, but hurries through the period of mediaevalism and passes beyond the dim outlines of ancient monarchies and only stops in the presence of primitive man himself. And among the most elemental conceptions of primitive man this bold student of the race finds-and reports-a belief in conscious existence beyond the grave. Indeed, such belief is the mental possession alike of the savage and the man of civilization. It is alike the mental possession of the Buddhist, the Mohammedan and the Christian. The belief in conscious existence beyond the grave is both ancient, mediaeval and modern. It is both indestructible and universal. It has survived the decay of governments, the dying of languages and the dissolution of institutions. It is among the most elemental, persistent and universal furnishings of the human soul.

The early belief in immortality sometimes found expression in the most grotesque conceptions, but even these conceptions speak eloquently of the human conviction of conscious existence beyond the grave. The belief in the transmigration of the human soul, among early races, attests the presence of the conviction of conscious existence beyond death. The doctrine of rebirths, among the Egyptians, attests the reality of this great human conviction of immortality. Plato's picture of naked spirits standing before judges in sable garments, in the other world, attests the reality of this great conviction in the Greek mind. Count Nogi's suicide a few

months ago, in order that his spirit might accompany the spirit of his departed Emperor through the realms of the dead, attests how powerfully the belief in a future life has gripped the minds of the Japanese. These grotesque conceptions, however, are no more an argument against the human conviction of immortality than astrology is an argument against astronomy or alchemy is an argument against chemistry. Humble origins do not discount anything that is of essential value to the race and, least of all, do they disprove its reality.

The Doctrine of Immortality in the Old Testament

We well remember the shock we received when, in the course of a busy ministry, we first discovered the comparative absence of appeal to hell in the Old Testament as a motive for right living. A "liberal" preacher in another denomination was using this fact to disprove the existence of any hell at all. Upon investigation we found that the preacher was right in speaking of the scanty appeal in the Old Testament to hell as a motive for correct living. We found, too, however, that the same scanty appeal is made to heaven in the Old Testament as a motive for holy living, and forthwith we announced to the community that the preacher's logic would disprove the existence of heaven quite as much as the existence of hell.

No, the comparative absence of appeal in the Old Testament to heaven or hell does not disprove the existence of either. To the Jew no distant threatenings were necessary, for God was understood to be present in the Jewish state, its real Ruler, and ready now to intervene with his presence in visitations of wrath upon the wicked and blessings upon the righteous. The very processes of nature were understood to be manifestations of his power. His presence was understood to envelop men even in this life, and, therefore, appeals to distant threatenings and future judgments were not necessary as incentives to correct and holy living:

Indeed, as a distinguished writer in the Constructive Quarterly, Professor T. R Glover, of St. John's College, Cambridge, states it, "the emphasis of the great prophets was upon the fact of God; on the earthward side they rather looked to the nation and its destiny than dealt with the individual and his hopes and fears as to another life. They did a great work, for they drove Israel out of the notion of a local and tribal God into the awful thought of One God who rules all the ends of the earth, who taketh up the isless as a very little thing."

This very conception of the living, mighty, One God, however, was the pledge that the Hebrew nation would advance beyond all other nations in its beliefs as to immortality. Monotheism was sure to conserve the human doctrine of immortality as polytheism had never been able to do. Girded and held by the conception of the One living and present God, is it surprising that the Hebrew psalmist should have exclaimed, "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever?" (Psa. 73:23-26.)

In the later days of the Jewish nation, when justice had miscarried and oppressions were endured, the prophets began to believe and to declare a day coming when God should judge the world in righteousness. They refused to believe in an everlasting confusion of right and wrong. The declaration of a future judgment by one of the old prophets has the ring of an apostle of Christ: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

However clearly an individual Hebrew singer or an individual Hebrew prophet here and there may have grasped the idea of immortality, we must not be afraid to admit that, even among the chosen people of God, the doctrine of immortality never attained unto its fullest development. Not even the often recurring word "Sheol"—meaning to the Jewish mind the underworld, the world of departed spirits, the invisible abode of disembodied spirits, the dwelling place of the departed—not even this sacred term can be thought to be the last word on immortality.

Hope of Immortality Raised to its Fullest Certainty

The great apostle declared that Christ "hath brought to light" life and immortality (2 Tim. 1:10). The idea here is bringing to light from concealment, to render evident and clear. The sunrising does not create the landscape but brings it to light, lifts it out of its concealment. So Christ of life and immortality. He raises the hope of immortality to its fullest certainty. The most satisfying hope of immortality is bound up with the Person of Jesus Christ and in him has its securest foundations.

By his teachings Christ hath raised the hope of immortality to its fullest certainty. Teachings? What teachings? By his teachings concerning God. For, it cannot be doubted, that "in the past the conception of God has been the decisive thing in the belief of immortality" (Professor Glover).

(CONTINUED ON PAGE 8, COLUMN 1)

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THE EVERY-MEMBER CANVASS. Rev. J. E. Crawford.

The program of Christ is the biggest program of the world's greate leader. It includes hundreds of millions of people and every foot of soil where man lives. The work of the Kingdom of God is the most immense business in the world and calls for the best business methods and skill. The Church is the Kingdom made visible, and while it is essentially and primarily spiritual, yet it is in a material environment. It moves and operates in the realm of human beings who are both material and spiritual, and for good and useful purposes it has need of material edifices and other ap-paratus in the conduct and further-ance of its chief business—the salvation of the world. The Church, then, must buy, sell and own property and support pastors, missionaries, teachand other servants and agents. It has the same need of system and order in the management of its material interests and affairs as any other property-holder, individual or corporate. It should employ, therefore, the very finest methods of finance, the method or methods which will bring in the largest returns for the Kingdom of God. Now in raising the missionary and benevolent funds of the Church, it is the consensus of expert opinion that the every-member canvass is the most successful method. This plan is worthy of commendation and the

place of primacy among methods. First, because it is Scriptural. The plan for giving which God handed down to the children of Israel through Moses was this: "Every man shall give as he is able, according to the blessing which the Lord thy God hath given thee." Deut. 16:17. The system of finance which St. Paul, acting un-der the leadership of the Holy Spirit, advocated and established, likewise emphasizes the every-member fea-ture. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2. If something needs to be done and God has a plan for doing it, we should adopt and follow his plan. For he knows best and his plan is wisest. The lax notion that the Church is God's institution, endowed with divine grace, and can get along with no method, or with any sort of leose, haphazard, slipshod method cannot stand in the light of the teacu-ings of Scripture. For the Bible insists on order, promptness, the meeting of obligations, diligence in business, honesty, economy and wholehearted liberality. We may some-times assume a kind of superior in-difference to Church finances as though it were wholly a material and not also a spiritual thing. Money in itself is material, but the handling of money in a Christlike way is an in-tensely spiritual thing. The Bible is a spiritual thing. The Bible is has also stimulated other departments a spiritual Book and yet it tells the of Church finance and other religious plain, unvarnished truth about money activities. Its success has been so and man's right relation to it. "Thou pronounced that an annual everyshalt not steal" was written by the member canvass is now considered finger of God in the law of the ten one of the essential features of an words. "Bring ye all the tithes into adequate financial system in the the storehouse, that there may be standard Christian congregation. But meat in mine house" was God's compand to his people in a time of temporal fail unless properly executed. The meat in mine house" was God's com-mand to his people in a time of tem-poral adversity and spiritual poverty. There are 1565 references to giving in God's Word. Jesus was ideally and perfectly spiritual, yet thirteen of his twenty-nine parables contain some reference to property. Paul was spirit-ual, but still he was vitally concerned about the growth of his converts in the grace of giving. He desired that fruit might abound to their account. After penning the grandest disquisi-tion on the resurrection of the dead ever given to the world-that found in the fifteenth chapter of First Corinthians-he reached his objective and climax in the first verse of the six- and alone. But a better and brighter teenth chapter when he wrote, "Now day is dawning. Some of our noblest concerning the collection." He brought and biggest-hearted laymen are comthe strongest possible gospel truth to bear upon his converts to stimulate and inspire them to Christian liberality. In view of all these facts, I believe we should feel that when we preach on missions and Christian stewardship and promote the every-member canvass we are doing the work of God and his kingdom just as truly as when we preach on repentance and faith and

call penitents to the altar. The every-member canvass is to be commended, in the second place, be-cause it is Methodistic. It is not, however, confined to any one Church or denomination—it is interchurch

of the preacher in charge to preach men toward this great cause. The frequently upon the subject of mis- came forth calling upon men every his charge, to see that a canvass is made of every member early in the conference year for missionary con-tribution." When the Word of God tribution." When the Word of God and the Discipline agree touching any one thing, that thing should be considered binding by every Methodist preacher and layman. The everymember canvass is democracy in Church finance just as the "whosoever-will" doctrine of Methodism is democracy in the constant of th democracy in her evangelical program. It is the logical and methodical way of dividing missionary responsibility and enlisting the entire Church. Missions is the business of the whole Church and not simply an enterprise of the Mission Board. It is no specialty. It lies at the baseline of all our religious duties and activities. It touches every interest. The Board of Missions is merely the agency for applying the funds which the Church furnishes. The General Conference has designated the method by which pasters and records are to provide for this tor and people are to provide for this vast business, and the Board must rely solely upon those who have the business of the Church in their hands to faithfully and loyally perform their part of the common task. The Church owes it not only to her Lord, but to her constituency as well to lay the missionary obligation upon the heart of each member. The needs of the foreign fields are tremendously tregent, there is no question about that. It is also true that there are men and women in our Churches in the home land whose lives are barren and whose needs are likewise urgent because their lives are not linked up with the needs of humanity the world over. Every member of the Church is answerable to Christ for obedience to answerable to Christ for obedience to the Great Commission, and no Chris-tian life is complete which does not have its part in the world-wide work of the kingdom. In one of our mili-tant hymns we sing, "Like a mighty army moves the Church of God." In all our efforts to supply the needs of men and women at home and abroad, let us move—not like a riotous mob or an undrilled populace in disorder and confusion, but rather like disciplined soldiers marching valiantly at the behest of their King and Captain.

Having seen that the every-member canvass is both Scriptural and Methodistic, let us now inquire, "Will it stand the efficiency test? Is it practicable? Is it workable? Does it get results?" Wherever this method has been given a fair and faithful trial in the Churches of the United States and Canada, the outcome has fully justi-fied the exertion. It has not only in-creased the offerings to missions, it has also stimulated other departments will fail unless properly executed. The two things which insure success in taking the every-member canvass are organization and education, I am speaking of course from the human standpoint. The Holy Spirit given in answer to prayer to empower and to lead is the divine factor in the undersaying among us that the pastor is the in the work of the Lord. One of the key to the missionary problem, and can secure all the recruits and resources needed. I thank God for a devoted ministry which bears and has been this stupendous responsibility almost, if not altogether, singlehanded and alone. But a better and brighter taking and achievement. It is a trite saying among us that the pastor is the key to the missionary problem, and ing to stand alongside their pastors and share with them the burden of reaching a lost world. We still belie that the pastor is the key to the mis-sionary problem, but we realize that even the key itself cannot open any-thing and everything. The lock may be out of order and the door jammed, and the hardpressed pastor may need the assistance of the locksmith and the carpenter. In other words, needs a wide-awake, trustworthy, de-pendable missionary committee to aid him in prying open closed doors, to do the things that he cannot do, and to save him time by doing the things that either can do. The laymen's and interdenominational. But the matchinery of Methodism is peculiarly adapted to the prosecution of this method of missionary finance, and the of missionary knowledge, zeal and lib-Discipline of our Church leaves us no option in the matter. Paragraph 422 and touched by the Spirit of God a some doing the things by one, The dangers that wait to assail you. The dangers that wait to assail you. The dangers that wait to assail you. Then take off your coat and go to it, Then take off your coat and go to it, Then take off your coat and go to it. The dangers that wait to assail you. The dangers that wait to assail you. The dangers that wait to assail you. The dangers that wait to assail you.

men toward this great cause. They sions, to organize a missionary com- where to pray, work, study and give mittee, and to hold missionary mass to evangelize the world in this genermeetings annually in every Church in ation. The pastor, with the Missiona-his charge, to see that a canvass is ry Committee of which the Lay Leader is Chairman, together with the joint committees on Evangelism and Social Service, constitute the organization necessary for the every-mem-ber canvass. The second thing needful is education. The proper preparation for this canvass by an educational and inspirational campaign is more than half the battle. When the commain hair the battle. When the committee has been chosen, it should be thoroughly grounded in missionary principles and instructed with regard to its duties. This may be accomplished by forming the committee into a mission study eight pusher sense live. a mission study circle, using some live book, like "The Call of the World," by W. E. Doughty, as a text. The congregation should be prepared by misgregation should be prepared by missionary sermons, addresses and the distribution of leaflets for weeks before. Set a worthy goal for your charge or Church. Let that goal be determined not merely by the assessments but by world need, world responsibility and world opportunity. Select a special and make that the leader in your campaign. This can be done at a banquet for the men of the Church or for the three committees mentioned and the Board of Stewards. mentioned and the Board of Stewards. A letter to the entire membership announcing the time and explaining the purpose of the canvass will help. Let the pastor on the Sunday morning before the canvass is begun commission the canvassers in an impressive man-ner. Use cards or subscription blanks. Perhaps it is better to begin by taking pledges at the public service. At any rate the canvassers should make their own pledges before they start out to secure pledges from others. Divide own pleages before they start out to secure pleages from others. Divide up the list of members and adherents wisely, discreetly and with a view to getting the best results, checking off the names of any who have already pledged. Complete the canvass promptly, in a single afternoon, a single day, in one week, or on circuits in one month. If any member refuses to make a subscription, let the canvasser write the reason on the back of the card for the information of the pastor and committee, in order that the hindrance may be removed, if possible, by preaching, visits, literature and prayer. Is the every-member canvass practicable? I answer, "Yes," whether made by the preacher himself on foot, horseback, in his buggy or autoduring a period of several days or procedure or himself or several days or procedure or himself or several days or procedure or himself or procedure or procedure. weeks or by a well organized commit-tee of a strong city Church in a single afternoon, it can be done." What are afternoon, it can be done." What are some of the advantages and benefits of this system? It increases the number of contributors. It augments the amount given to missions often 25, 50, 100 per cent, and beyond. It furnish employment for members and discovers and develops new workers. It does not subtract from but adds to the current expense budget. It promotes prayer, cultivates the social spirit and unites the Church in its worthiest and most unselfish enterprise. It stimu-lates attendance upon the services of the Church and will prove a benediction to both canvassers and congrega-

> In this, as in all worthy tasks, nothing can take the place of patient per-severance and courageous constancy. We must toil in the face of all dif-ficulties and reverses. It is permis-sible that we display a holy obstinacy

But he, with a chuckle replied,
That maybe it couldn't, but he would
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin on his face. If he worried he hid it. He started to sing as he tackled the thing That couldn't be done, and he did it.

Somebody scoffed: "O, you'll never do that, At least, no one ever has done it." But he took off his coat, and he took off his hat, And the first thing we know he'd begun it.

With the lift of his chin, and a bit of a grin, Without any doubting or quiddit He started to sing as he tackled the thing That couldn't be done—and he did it.

There are thousands to tell you that it cannot be done, There are thousands to prophesy failure;
There are thousands to point out to you or
by one,
The dangers that wait to assail you.

says explicitly, "It shall be the duty few men saw the apathy of business ARE THE COMMITTEES ON LAY ACTIVITIES MERE ORNA-MENTS?

Rev. E. R. Stanford.

Now is the time for the Missionary Committee to be of great assistance to the pastor in conducting an Educational Campaign and in securing pledges for the conference collections. At the Pastors' Conference, held at Brownwood recently, one pastor, who is a very good friend of the writer, very seriously inquired, "Are not these committees after all simply ornaments?" From what we have heard and seen many of our pastors feel the same way. For our part we believe this new legislation ushers in one of the greatest eras in the his-tory of our Church. It recognizes and makes it possible for the pastor to organize and put to work many of the unused forces in his Church.

The time was when the pastor and a few men on the Board of Stewards made up the force of workers. But today we must adjust ourselves to the living present rather than to the dead past." The modern automobile is more complicated than the ox cart, but it is likewise more efficient. It takes more practice and skill to run an auto than it does to drive a onehorse buggy, but when you master the machine it runs more smoothly and with less friction, and accomplishes

The successful pastor today is the one who can preach a virile mess to living men, to be sure, but who can also marshal his forces and put his people to work. "My people are destroyed for the lack of something to do," would make a modern proverb. Some people, including a few preachers, will not be modernized or organized, but they, like the ox cart and the family horse and buggy, will soon find themselves with the "have

Dr. Ivan Lee Holt, in his address before the Pastors' Association of Dallas, calls attention in a very striking and forceful way to the "Relation of the Pastor to the Men of His Church." "Some Churches," he says, "possess a wonderful appeal for men. "possess a wonderful appeal for men. In every such case the Church has shown to the men of the community that it is trying to meet the big tasks before it and that trying to do it so worth while, it needs the support of every strong man." It is not difficult to enlist the support of strong men when they can be shown tasks big enough to do."

Rev. R. P. Shuler says in the Advocate of February 3 that about eighty per cent of the members of the Church refuse to be harnessed. Many people are like the mule, they are particular about who pu's on the harness. I believe that most people will do some work for the Church if handled wisely.

handled wisely
The pastor is the key man. He must organize, enthuse and direct these committees. My personal ex-perience is that it is difficult to find tasks that are worth while for all the people was can be induced to work. At Blooming Grove, before the Gencral Conference passed this legisla-tion creating these committees, a strong Missionary Committee assisted the pastor in making the "Every-Member Canvass."

At Ballinger the Missionary Com-mittee has had an excellent oppor-tunity to test its merit. This Church had earned a reputation for falling behind on the conference collections. Soon after conference ten of the younger men who were not on the Board of Stewards were selected and organized into a Missionary Commitand his place was soon supplied. An Educational Campaign was conducted for three weeks, beginning January
1. The claims were presented from the pulpit on the third Sunday, the pledge cards were passed, and the committee, with the Board of Stewards, made the Every-Member canvass in the afternoon. As a result, every dollar of the assessment has been subscribed and one-sixth of the entire amount has been paid in cash. The balance is pledged monthly and is being paid through the duplex en-

Ballinger, Texas.

"Never forget for a moment that if you could 'argue' the devil out of existence, you would at the same time 'argue' God out of existence also, and that is the real, even though hidden, object of many. They want to be 'Supreme' within and for themselves."

EES ON LAY RE ORNA-

anford. the Missionary reat assistance cting an Educad in securing ence collections. erence, held at one pastor, who of the writer, ed, "Are not r all simply orthat we have of our pastors for our part we lation ushers in eras in the hist recognizes and the pastor ork many of the

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a moment that if he devil out of at the same time sistence also, and hey want to be

culiarly significant, because they represent a wide class on which a broad induction may be founded. It is one of these instances to which I wish to call attention.

A few evenings ago a Japanese lady, with her five children, was a guest in our home. She had been invited by Mrs. Wainright in order that the children might have their that the children might have their first meal at a foreign table, for it was the mother's desire that the children might be taught foreign ways. There were two girls and three boys, and they behaved well as they sat around the table and particulated the table and particulated the sate of the first time and inthree boys, and they behaved well as they sat around the table and partook for the first time of a meal in a foreign home. After dinner we sat around the fire and engaged in conaround the fire and engaged in conversation. One child was in the mother's lap, another was playing with a toy, another was tying ribwith a toy, another was tying ribwind and would be read by not less one time of the other of the next issue of do without thinking of what I was dofor his work and were ready to start. The girl asked my interpreter ing. The girl as bon on a doll's hair, while the other two were playing with the white terrier in the room. I am sure their names will not be uninteresting, which literally translated have the following meaning: "Good Boy," "Chastity," "Glory," "Thrifty" and "Chastity," "Glory," "Thrifty" and "First Boip." The conversation of the English often does better two were playing with the white terrier in the room. I am sure their and would be read by not less one The music was all right, but the us down to the gate, still looking at Spanish was too much for me. So her treasure, and the last we saw of the last we saw of the last we saw of the samples of the hymns in her she was standing in the gateway best light. Then the whole story came lars.

Later the army came through there. "First Born." The conversation touched on a good many subjects, but finally turned to the question of re-The mother remarked she was hoping that her children might receive religious instruction. She admitted that she felt profoundly her sense of responsibility. She said that times had changed and that the religions of the past did not satisfy them and that they had not satisfy them and that they had nothing at hand instead to teach their children. The motherly instinct was impell-

now getting did not constitute the the State of Tamaulipas. great whole of life, though she was a From thence one goes vide well for them. Questions were rancho La Mesa. Here there was once to learn the letters. He stayed there prompted in her own mind which she a Catholic Church and a convent. two days to teach her the Spanish alwoman of means and was able to proherself could not answer. Not only Years ago this Church property was phabet, made her a present of the did the old religions fail to satisfy, confiscated by the Government and New Testament, a commentary on the but education itself, though modern appropriated by Manuel Gonzalez, the Gospel of St. John and the Sunday in every respect, contributed only to new President of the Republic, and School hymn book and went his way. the preparation of the mind of the new President of the Republic, and School hymn book and went his way.

The next day, seeing some pilgrims on their way across the mountain to short of the schooling in former days devoted to ethical discipline house of the fathers as a dwelling.

The next day, seeing some pilgrims on their way across the mountain to pay their vows at the shrine of the fathers as a dwelling.

The next day, seeing some pilgrims on their way across the mountain to pay their vows at the shrine of the fathers as a dwelling.

The next day, seeing some pilgrims on their way across the mountain to pay their vows at the shrine of the fathers as a dwelling.

The next day, seeing some pilgrims on their way across the mountain to pay their vows at the shrine of the cave at La Mesa, she told me she wanted to go sometime felt at a loss to know what to do in making provision for that which she herself recognized as being of most worth. She frankly stated her desire to have the children prought as under religious teaching. Just how there conceived it to be the ugue under religious teaching. Just how they virgin Mary. it could be brought about she did not the Virgin Mary. The Government could exapproprite to have a graph of the could be brought about they of the could be brought about they are never to be the ugue. sire to have the children brought up know, but she gave ample evidence
of a strong desire to have religious ate the Church property, but they
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well-word were as apparent and visit to the cave of the Virgin. Still
went into the "shack" and brought
the went into the "shack" and brought
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either Samaria nor to Jerusalem, but
they that worshiped God would worship him in spirit and in truth.

We were sitting in the yard. She
motherhood were as apparent and visit to the cave of the Virgin. Still
went into the "shack" and brought We were deeply impressed with her

she had no intelligent conception of that spiritual world which is fullest of reality and worth, order and beauty, so early made known to us in childhood, yet she was reaching out after it and the presence of the little ones about her had quickened sides of our route more than 1000 feet.

Here we began the ascent of the menced reading the passages. I then mountain along what was once a good mentioned other places, parables and miracles. She at once would turn our horses toiled up the steep incline ed at more than one place, she turned to a pass in the mountain, while the massive limestone bluffs stood on both little ones about her had quickened sides of our route more than 1000 feet.

For two hours and a half we do.

Then she avalained to unknown to us to the place, and if they were recorded at more than one place, she turned to a pass in the mountain, while the ed to them all without a moment's massive limestone bluffs stood on both hesitation. She seemed to know the sides of our route more than 1000 feet. and outspoken sense of need Though a desire to know more of the supreme good of which her intuition, scended the western side of the
learned to read. She said after the
though genuine, were very imperfect.

We had a vivid sense of the golden which all the water has been drained went over the whole book to see how we had a vivid hours possessed by this mother whose king ago by the Blanco River. A few children were still within her reach riles further westward we reached and under her influence. Our nest the river Los Virgines. There we "a" and then every "b" and so on had become empty. The children left the main trail and turned northwhole alphabet, calling who once where within the circle of west up the river. Sometimes we had each by name as she found it. our direct influence were now far a trail and sometimes we traveled up took her through the book twenty-five away and could only be reached by the bed of the stream. At about times, the number of letters in the our prayers and our letters. While twelve miles, after leaving the main she correlated them. By this method they were with us we had only partrail, we reached the mouth of the San knew the letters well.

Then she commenced to spell out considered the eternal importance of from the weatward. Here we made the words and to look up where each considered the eternal importance of from the westward. Here we made the words, and to look up where each the days that were passing between our camp in the enclosure of a family word that she learned occurred. Then she found out that the words the home and when he passed the heroine of my story, the Maid of San made sentences, and so she went threshold to go out into the wide Bartolo. The family consisted of an through the book again. She saw that

RELIGION AND THE CHILDREN.

If I had the gift of an artist and by means of the pen could produce a picture real to the imagination, I would cheerfully devote some effort to bring before others the things that we see in our daily intercourse with the Japanese. There are certain instances in human life that are peculiarly significant, because they represent a wide class on which a like the mother to mother the indidnood and which I told her bad represent a wide class on which a like the mother to mother the indidnood and at any place, that I las for us and get such other there are town or postoffice. My the nearest town or postoffice. My the could not find the tunes. When I to the nearest town or postoffice. My the could not find the tunes. When I to the nearest town or postoffice. My the could not find the tunes. When I to the nearest town or postoffice. My the could not find the tunes. When I to the nearest town or postoffice. My thereofine had never been there and had the office in the world, for exheroine had never been there and had the office in the world adozen white men in never seen half a dozen white men in ne ed, for the English often does better It seems that some three years bemake sure that "Good Boy" and "Chastity" and "Glory" and "Thrifty" and "First Born" shall each have a copy.

Tokyo, Japan. S. H. WAINRIGHT.

sincere and earnest words her frank the Sierra Madre (mother mountain). maritan woman is given, and com-Here we began the ascent of the menced reading the passages. I then

world old grandmother, a grandson and his what she had seen in one place octained. The mother, only slightly familiar wife and the Maid of San Bartolo, a curred at other places in the book, so with Christianity, listened intently girl of about eighteen years. They she correlated them. By this method as we spoke of the great trust the were the poorest of the poor. They she had mastered the whole book. as we spoke of the great trust the were the poorest of the poor. They Father in heaven had committed to had a little patch of corn and beans, mothers by placing life first of all in possibly six acres, a small herd of gained a single spiritual idea from the their hands. Then it was an easy goats and a few chickens. They lived whole book.

and joyful experience to retrace the in two "shacks" not more than ten

The music book had been too much course of our own lives and to ex- feet square. It was twenty-five miles for her. She could read the hymns, time to worry.—George Clarke Peck.

never had been on land or sea, at home or abroad, at any place, that I home or abroad, at any place, that I home or abroad, at any place, that I has for us and get such other things as she might be able to furnish. We out this prayer taught me from early infancy. It was not easy to transplace to her and the children "New I lay me down to sleep." It was no task at all to render the ideas, but to transfer to another language the childlike simplicity of this immortal prayer was beyond my power. The next morning when I went into my office, that is the office of the Christian Literature Society, the materials had to be gotton together for the next issue of

than Japanese, it being free from the fore that a Protestant missionary idolatrous associations of the past. passing through the country had stop-When the issue comes from the press ped at their place and had read a I am determined on one thing: I will chapter in the New Testament, sang and an hymn out of the note book and prayed. It was interesting to hear her tell it. It was the first book of any kind she had ever seen. She said he held the book up before his face and talked to it, and then sang to the THE MAID OF SAN BARTOLO. other book. When he told her that he was not talking to the book but that the book was talking to him, and To reach San Bartolo from the east that the book was taking to him, and a matters as food, raiment and even one must leave the railroad that runs showed her that each letter had a schooling, and was taking on the between Monterrey and Tampico at name and a sound and that the letters form of aspiration for her children. Cruz, a station about twenty-five made words and the words made sensitive that the children were miles north of Victoria, the capital of tences, she became interested and wanted the book to talk to her. He From thence one goes westward, told her she would first have to learn passing the town of Hidalyo to the the letters. She told him she wanted

> a: this place was the fact that in a and asked me if I thought she ought cavern a few miles away there is a to go. I told her that if she was going stalactite that somewhat resembles to be like the missionary that she the figure of a woman, and the fertile ought not to go, and that Protestants imagination of one of the early fa-dic not worship at shrines. Then I thers conceived it to be the figure of teld her what Jesus said to the woman the Virgin Mary. worshipers would not have to go to

motherhood were as apparent and visit to the cave of the virgin. Still went into the share and visit to the cave of the virgin and visit to the cav

each by name as she found it. This took her through the book twenty-five

I doubt very materially if she had

The music book had been too much

myself just to see what she could do she had a chance."

His reply was, "Do nothing of the kind unless you are prepared to provide for her for the balance of her life for she would be totally incompetent to make her way through life if she were educated.'

Still I would have liked to have given her a chance.

After two or three days we were ready to start on our return trip. We paid the grandmother for what she

The young man was killed, the shacks were burned, the two younger women were carried off and the grandmother was left to deeper poverty and perhaps to death by starvation!
W. F. CUMMINS.

THE BIBLE.

The Bible is the begetter of life; the uprooter of sin; the revealer of God; the guide of history; the fashion-er of law; the friend of science; the comfort in sorrow; the foe to su-perstition; the text-book of ethics; the star of death's night; the light of the intellect; the enemy of opposition; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness: the escape from temptation; the forerunner of civilization; the charter of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart life; the steadier in the day of power; the em-bodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature: the molder of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings. -Bishop William F. Anderson.

A POUND OF HONEY.

When you eat a spoonful of honey, you have very little idea as to the amount of work and travel necessary to produce it. To make a pound of clover honey, bees must take the nectar from sixty-two thousand clover blossoms; and to do this requires two million seven hundred and fifty thousand visits to the blossoms by the

In other words, in order to collect enough nectar to make one pound, a bee must go from hive to flower and back again two million seven hundred and fifty thousand times. Then, when you think how far these bees sometimes fly in search of these clover fields, often one or two miles distant from the hive, you will begin to get a small idea of the number of miles one of the industrious little creatures must travel in order that you may have a pound of honey.-Presbyterian.

Faith is able to wait with patience. Being itself a "substance" and an "evidence," to use Paul's great words, it does not need to fret or chafe under delay. John Wesley said to himself that he was "always in haste, but never in a hurry." This is because he was a man of prodigious faith. He believed in God. He believed in man. He believed in himself. It is the man who really does not believe in himself or others or God-he, who can never "possess his soul in patience." He has such faith in nature's constancy; he must, forsooth, watch the pot boil. He doubts the validity of kindness; hence he continually crossexamines it. He is never quite willing to let God "keep" that which He has "committed unto Him." His counterpart is the man who "believes," and who, "believing," does not need to "make haste." Of course, there is no time to lose; but there is still less

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NOTES FROM THE FIELD

We are having a good year on the Clairemont Mission. The people received us back for the second year with open arms and gave us a royal pounding which all people took part in. We have a net gain in members of 18 this year. The preacher's salary was raised \$160. We are expecting good revivals this year. Wishing the Advocate the best of success, I remain your true friend.—T. A. Jackson.

ANDERSON.

We held our meeting here in Anderson in March. Brother J. D. F. Houck did most of the preaching. Brother Houck is fine help in a meeting. He is an earnest, logical and Scriptural preacher. Our people were delighted with him. We had one conversion, several reclamations and two accessions to the Church. We have a fine people here at Anderson. I have never had a better Board of Stewards. One-half of my salary was paid by March 8.—W. L. Pate, April 12.

MISSOURI AVE., FORT WORTH.

We are going into the third week of a great revival at Missouri Avenue; over 100 conversions up to last Sunday. The old Church is being stirred; 30 heads of families have been converted. Railroad engineers, conductors, express men, baggagemen and from every walk in life.; old scores are being settled. The pastor has been preaching for two weeks and is now ready for the homestretch. Conference collections provided for. My own choir leader, Horace Hay, is leading the singing. He is a good one and the son of Bro. Sam Hay. If you need a good singer this summer write to me and I will see him for you. I have a faithful Board of Stewards and they are standing by their pastor in cleaning up the Church.—C. C. Hightower, Pastor.

CARLTON.

CARLTON.

Our revival meeting began the first Sunday in March and continued two weeks. In fact our enthusiastic pastor, J. D. Smoot, launched the revival campaign when he landed here last fall. He worked and prayed for a revival and it came. For four nights previous to the beginning of the meeting prayed of the preaching, being assisted about five days by Brother Hilburn, from Hico. The preaching was held. Our pastor did most of the preaching, being assisted about five days by Brother Hilburn, from Hico. The preaching was of high order and had the old-time gospel ring to it. These gospel messages found lodgment in honest hearts and brought fourth fruit to the glory of God. The results of the meeting are a greatly revived Church, about thirty conversions and reclamations, and fifteen additions to the Church. Under the leadership of such a man as J. D. Smoot, and with the help of God we expect a great year.—R. A. Smith.

WINGATE.

We began a meeting the 8th of March at Pumphrey lasting ten days, with eight conversions and five additions to the Church. Bro. M. L. Boon, from Cisco Mission, was with us and did some effective preaching. The Church was very much revived. All the people liked Bro. Boon so much. Our meeting at Drasco began the 2nd of April, and closed the 16th, with twenty-two conversions and reclaimations, and eight additions to the Church. This meeting was one of the best ever had at this place. Bro. J. A. Dosier, of Ranger, Texas, preached for us and his preaching was appreciated by aint and sinner. So many heard the call through his preaching, "follow me." The Church and community were greatly revived and litted to a higher plane of living. Bro. Dosier is an able preacher. We are expecting great things of this work this year, and we are to have two more meetings this year on the work.—P. H. Gates, Pastor.

nest for him and his family before the year's work can begin. Certain it is that such a spirit is not inspired by Him who said to a "would-be disciple," "The birds of the air have nests but the Son of man hath not where to lay his head." We have not been greaching to overflowing congregations, but have never ministered to a more appreciative people, nor a people who manifested a greater hunger for pastoral visiting or the preached word. Some of them even ask me to pray in their homes. Owing to some special work that I was called upon to do for Southern Methodist University, which has called me away from home during the past two months, I have not been able to join in the simultaneous win-one campaign, but we are growing in grace and a steady progress is being made in all departments of the Church's activities. By the help of the Lord we are going to make this a great year for the Mansfield Church.—C. N. Morton.

home. The people met us at the train and we were carried to the parsonage in a car. When we reached the parsonage some people met us at the car, others from there to the door, the house was open, a bright cheery fire popping in the fireplace, a nice lunch prepared, everything seemed to say, "Welcome!" Why should we not feel that we have the best charge in the conference? Our second Quarterly Conference has just passed, and it was both interesting and profitable, as they always are with Dr. Godbev in the chair, and let me say just here that we have never had a presiding elder who was more universally liked than he is. Loath as we are to give him up as presiding elder, we rejoice in the hope of Coronal and of Christian education in that he has accepted the presidency of that institution. We will say, further, that we were glad indeed to have Rev. J. W. Shoemaker with us at the second Quarterly Conference and to have him present the needs of Coronal to our people. His visit was quite a help to our people and they want him to come again.—Roy G. Rader, P. C.

of the control of the

We began a nesting the third of Much at Pumphery lasting ten days, with early control of the con

Our meeting closed Sunday evening; was very helpful to the membership and resulted in the reception of fourteen members, all on profession of faith. These were children who gave their lives to their Savior in the decision service in the Sunday School. This service was an altar service, which was deeply spiritual and genuinely religious; and it was a most happy scene, when this company of children gathered at the altar on Sunday evening and was received into the Church. To receive the children in Jesus' name is one of our most delightful privileges. Dr. Barcus, our presiding elder, spent five days with us and delighted our people with his clear, interesting and spirtual sermons. This was the fourth meeting that he has helped in since conference. He is magnifying his office in the proper way.—J. W. W. Shuler.

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A NATION OF GAMBLERS AND

SPENDTHRIFTS.

I want to say amen and amen to the above caption from the Advocate of last week. Rev. J. T. Smith has the right view of the things he mentions, and I would like to go a step farther by saying there should be some agitation upon the evils of the picture show and the opening on Sunday of the confectioneries. The same question may be asked of the pic-ture shows that Brother Smith asks relative to baseball, etc. Was ever a soul saved by a picture on the screen? Was ever a soul convicted of sin? What "educational" feature has any one seen on the screen that brought a soul nearer to Christ? Has any one at any time received a diploma by attending on the picture show? None whatever. On the other hand, our youth are led into the habit of regularly attending these places, thereby keep-ing late hours and indulging in other injurious habits until they have no taste or inclination for the Sunday School, Epworth League or any of the means of grace. And the worst feature about it is they are encouraged by the example of some of our leading members and preachers. One good woman, trying to dissuade her daughter from going to the "show" received the reply: "The preacher's daughters

As to the confectionery. What good is accomplished by them being allowed to remain open? They sell, as I understand, in violation of law. They are a source of evil for our young people to spend money, which is wrong in itself and forms a habit of Sabbath descration to be deplored by any civilized peo-ple. Then, again, as we understand it, they keep open in violation of law. Why is it? While preaching against evil, why not come out plainly and point them out, calling them by name. Or, are we afraid to? Let us clean ourselves, if we expect to lead others into the light. GEO. SOUTHWELL, L. D. Elgin, Texas.

SOME FINANCIAL POINTERS.

Rev. W. W. Pinson, D. D.

The total income of the Board of Missions for 1915 was \$1,308,382.33. This was divided as to departments into: General income-Foreign, \$626,791.18; Home, \$155,433.19; Wom-an's work—Foreign, \$292,341.20;; Home, \$273,816.76. The increase over 1914 was in good part from irregular sources, such as be-quests, annuity bonds, and emergency fund. This emphasizes the importance of putting emphasis on the assessments and budget specials for 1916.

The gross deficit was \$42,198.15 less in January, 1916, than at the same time in 1915. Bills payable showed a decrease of \$41,000. This notwithstanding \$17,000 paid on the debt in Brazil, which was not hitherto reckoned in

A reserve fund is being accumulated. More than thirty thousand dollars has been set aside for that purpose. Some have expressed a desire to contribute to such a fund. Bequests and annuities are to be so directed until \$100,-000, at least, is accumulated. One-third the amount the first year is a fine beginning.

A brother in South Carolina has offered to donate a farm valued at \$15,000, the proceeds of which are to go to the perpetual support of a missionary. He has learned the luxury of supporting his own missionary and wants

to provide for its perpetuity.

Interest in our annuity bonds is increasing. We have received several of these "conditional donations" for which we have issued bonds, since the first of January. A good sister, in taking an annuity bond, said, "I wanted to will my property to some good cause, but when I saw your plan, it seemed to be a wiser and safer way." When we consider the fact that a will has just come to light whose set-tlement has waited fourteen years, all un-known to the Board of Missions, which was the beneficiary; that in another case a lawsuit has for four years been pending involving a good sum of money for missions; in an-other a lawyer has just been employed; and in another there are questions in equity un-decided, the annuity plan commends itself as direct, safe and free from complications of any

ma, has just come to the Board. It goes to swell the "Training School Fund" for the special training of missionaries. Sister Clark writes that she is happy to be able to help

We have just ordered the building of a \$5000 church in Sungkiang, China. Four thousand dollars of this comes from our Churches in Asheville, North Carolina, and \$1000 from the native congregation and signaries-one-half of the thousand dollars from a young Chinese woman, the first graduate and first convert of the Susan B. Wilson School.

New specials assigned from the annual budget from January 1 to April 1, 1916, amount to \$30,599.66. This is the largest ount for any three months of our histo We now carry 625 of these specials, and they are multiplying.

The Executive Committee has authorized the erection of the building for the Primary School at Songdo, Korea. With furnishings

and equipment it will cost \$5000. The money THE TERCENTENARY OF SHAKEShas been furnished by the Lynchburg District of the Virginia Conference. What a relief and blessing to that overcrowded institution this additional building will be. We recently received a \$3000 annuity from

a gentleman in Florida, and another of like amount from Kentucky, both because those interested in missions had called their atten-

it now appears, is to be one of the best years comparable Shakespeare, who gave to her financially we have known in many. There country the "Golden Age of Letters."

The present year is the three hundredth an inversary of Shakespeare's death. While little every reason why we should. It is clear is known of the details of his early pilgrimage, that we can, and the unmistakable indications we know with assurance that he died on the are that we will. But it will require a whole

LAMPASAS DISTRICT CONFERENCE.

and heard again and again.

had great preaching expresses it mildly. Rev. Sam J. Franks, a beloved brother pastor, conducted all of the devotional services, the services preceding the opening of each session. His "sermonettes" were indeed accompanied by the power of the Holy Ghost and lifted us up until we felt that we were indeed sitting together in heavenly places with Christ Jesus

Rev. J. W. Cowan, presiding elder, presided with grace and dignity. This is his fourth year on the district and under his painstaking and prayerful administration the district has made tremendous advances along all lines. Fitting resolutions expressing a the brethren's appreciation of his services were adopted by the conference.

There have been 346 conversions and 223 accessions to the Church since Annual Con-ference. Some church debts have been paid, and the finances in general are much in advance over the preceding years of the elder's

David Pickins and Raymond E. Locks were recommended to the Annual Conference for admission on trial. There was no candidate for license to preach.

Delegates to the Annual Conference:

W. B. ABNEY. CARL FRANCIS. REV. C. H. MALOY. R. M. THOMPSON.

N. C. Walker. A. V. Fields.

Dr. Godbey, Dr. Wright, Dr. Bowman and and Rev. C. L. McDonald represented their respective schools. The outlook is optimistic. Dr. Lee represented the Orphanage. He was

given a glad hand and hearty welcome. His is a great work and we are glad that he has several dates in this district.

All in all we had a great conference. E. A. HUNTER, Sec.

We, your committee on the Spiritual State of the Church, find from reports made at this conference that there have beeen 346 conversions and 223 accessions to the Church, within the bounds of this district since the last Annual Conference. And we are grateful to the Great Head of the Church for this manisfesta-

A gift of \$1000 from a Cherokee Indian there are many family altars for which we To work mine end upon their senses, that

give God thanks. But while we rejoice in these things, we are pained to learn that in many places the Sab- And, deeper than did ever plummet sound, bath is desecrated in a grevious way and that I'll drown my book. worldliness is running rife. The dance devil is abroad in the land and the picture shows are sapping the life out of the Church. This should drive us to our knees. It is our duty to deal kindly but firmly with those who per-

We, therefore, urge that our preachers preach often on family devotion, and that they preach the doctrines of our Church. Let us preach them from the doctrine of prevenient grace to perfect love, and thus call our people back to the old paths and we shall find rest to S. I. FRANKS, Sec. our souls.

Evidence relating to the rise in the price of gasoline is being considered by the department of justice with a view, it is stated, to determining if prosecution can be brought under the present law or whether additional legislation will be required.

PEARE, THE FATHER OF ENGLISH LITERATURE.

Mrs. M. C. Kersh.

Nature is not prolific in her gifts of the highest types of human genius. But once in The Executive Committee recently ordered the building of a \$15,000 church in Shanghai, to be located on the site of the old Trinity Church, our oldest church in China. We human activity, and thus become veritable an age she seems to crystallize all her envery much need another church in Hongkow, human activity, and thus become veritable in Shanghai, to cost \$10,000, which should not landmarks in the intellectual progress and dein Shanghai, to cost \$10,000, which should not have to wait much longer.

We have had two of the hardest years financially that we have experienced in many years. The Board has found difficulty, but has maintained its work without serious embarrassment or increase of deficit. This year, Italy. England points with pride to her init now appears, is to be one of the best years comparable Shakespeare, who gave to her

23rd day of April, 1616. We are not certain as go." What can parents who see the evils of this picture show business do under such circumof our whole missionary policy.

We are not certain as to the day of his birth, but we know he was born in the year of 1564. We find from the records of the Holy Trinity Church at Stratford-on-Avon that he was baptized on the 26th of April, and it being the custom in those The conference met in Lampasas, April days to baptize infants three days after birth, 12-14. Twenty-one out of the twenty-two we naturally infer that he was born on the preachers of the district were present and the 23rd of April—the same day of the month in largest lay delegation for many years. The which he departed this life. While the details conference was marked by an unusual spirit of the poet's life are meager, yet we are not ual fervor, tears and shouts of joy were seen without some interesting facts. Much that we The preaching was done by Rev. J. G. of Prof. C. W. Wallace, of the University of Forrester, Dr. V. A. Godbey, Dr. Wright, of S. M. U.; Dr. Lee, of the Orphanage; Rev. uments in the London Public Record Office. Geo. M. Boyd, Rev. J. T. Tracy. To say we covering the Shakesperean period, Prof. Wallace has brought to light some most interest-ing facts. His investigations has placed us in close touch with Shakespeare as a man. now know where he lived in London, with a Huguenot family by the name of Mountjoy, on the dividing line between Cripplegate and Faringdon, and not far from the home of Ben Jonson and the Globe Theater. We are fairly well acquainted with his early life at Stratford, and we also know something of the twenty years that Shakespeare spent as a playwright and actor in London. However, there is one year in Shakespeare's London life that remains a blank. Yet, it is supposed by many that this year, 1593, was the poet's "Wander jahr" abroad, during which time he visited Italy, the evidence of which is found in the plays that followed that year, as it is claimed that they could not have beeen written by any one who had not actually been in Italy.

Shakespeare Society of London made many

enquiries in all directions relative to Shakes-peare's life, but it is said very little has been garnered by this society and amounts to nothing more than a few lawsuits in which the poet was involved. It is interesting to learn, however, from these lawsuits that at the time Shakespeare was writing Macbeth he was suing one Philip Rogers for the paltry sum of eight

At the age of forty-seven, a comparatively rich man, Shakespeare retired to his native Stratford to spend the last days of his life. It surely was a triumph for the poet, whom nor says had in his youth left Stratford in disgrace, to be able to return twenty-five That it takes from sixteen to eighteen hun-years later and purchase from the Cloptons the dred dollars a month to run the Methodist most pretentious home in his native town, the "New Place" as it was termed, in which he lived until his death five years later. Not a vestige of this home remains save the foundation. Yet with what feelings of indescribable

That it is the people of just moderate means who support the Home? What is the matter with our rich Methodist friends?

That unless money is sent in soon we will emotions one looks upon these stones at have to borrow and pay big interest? Is that Stratford. For it is quite certain that at economy?

"New Place," Shakespeare wrote that most

That the new building is still standing undelightful of all plays, "The Tempest," which finished as much as it is needed? through and through breathes the farewell of

tion of God's approval upon our ministry. "When I have required
We also note that on some of the charges Some heavenly music, which even now I do, "When I have required This airy charm is for, I'll break my staff, Bury it certain fathoms in the earth,

we in these words read the reason why on the would do well at the Home and be relieved whole so little is known of the poet's life, yet, of the worry and wondering where we are so much of his mind. Was he so eminently going to get the funds to meet our expenses. great that, like Socrates, he realized his own limitations, how little finite mind can know? Was he, therefore, desirous that we should his heart, so let him give; not grudgingly or know him only through his plays, forgetting of necessity; for God loveth the instrument that produced them?

To do proper honor to the occasion in commemorating the three hundredth anniversary of the death of Shakespeare, several special and the small things we will not do, there lectures and recitals have been prepared by is great danger that we shall do nothing. the Drama League of America, the plans and suggestions of which may be obtained by opportunity to be heroes who in the meanwriting to Mrs. M. C. Kersh, Dallas, Texas. while are not ordinarily useful citizens. With the Drama League of America so activeby planning a Nation-wide celebration, there will surely be a great interest in things

Shakesperean.

cupola downward; and yet sometimes people fancy they can begin at the top to build lives without the trouble of laying a foundation.

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That there are many children in Texas who are motherless, fatherless and homeless?

Orphanage? That it is the people of just moderate means

That unless money is sent in soon we will

That the new building is still standing un-

That one of our girls is tubercular and we through and through breathes the larewell of the bard to the realm of poetic imagination in which for so long he had been the leading spirit. Prospero, the Magician, is Shake-speare himself, when he speaks those wonderful lines of farewell:

1 nat one of our girls is tubercular and we must keep her in a sanitarium, for she has must keep her in a sanitarium, for she has dollars and a half a week. Won't some kind person help pay her expenses by sending in special contributions? Suppose she were your doubter what would you want the Church daughter, what would you want the Church to do for her?

Last year when we asked the good people to send us sheets and towels the; responded and we believe that they would willingly help now it they could understand the great need. If every Methodist in Texas would send us a quarter, just that Deeper than did ever plummet sound! Do amount and you would never miss it, we Kind friends, think on these things and 'Every man accordingly as he purposeth in eth a cheerful A FRIEND. giver."

There are not a few people waiting for an Buildings are never constructed from the

JUST ONE THING AFTER ANOTHER.

By Gulliver.

In speaking of the splendid work of my predecessors at Commerce, I failed to mention one of the most efficient and important of them all. This omission was Rev. D. H. Aston, who built the church and parsonage, and withself among the number—should not Wesley is credited with saying that have been able to "make good!" I "cleanliness is next to godliness."

make this amende honorable in the Mighty good doctrine. cause of naked justice.

A friend of mine, a very fine man, and who had two brothers equally honorable, said to me: "Our father was entirely too strict in bringing us up. He compelled us to go to Church and Sunday School, and during the afternoons and evenings on Sunday nad us read the Bible, the Advocate and other religious literature. I have three boys; and I intend that they shall enjoy more liberty, and not be tied down and kept in as I was. Boys like to have their games and other kinds of amusement on Sunday as well as on other days, and it seems to me a cruel thing to cramp and hamper them as was done in my case,"
I slowly and solemnly answered:
"Yes; you are right. Your father
raised a trio of shiftless muttonheads whose conduct in life brought down the gray hairs of the old man in sorrow to the grave! No doubt that in his last hours he regretted that he pursued such a course with his children as to produce such lament-able and disastrous results!" Where-upon my friend, with kind of terror in his face, replied: "Well, Gulliver, do you know that I had never thought of that. My father died in great peace, and no heritage he could have left us could have been so rich and blessed as the record of his holy and blameless life. No; the old man was right; and I fear to ignore his example. Verily, 'the tree is known by its fruits'" Further comment is un-Further comment is unnecessary.

I am not a member of our Bishops' "Advisory Committee," but it is barely possible that the suggestions of even a common "field-hand" might sometimes be helpful to the high and mighty. Our Bishops are very busy men. No layman has any adequate idea of the many difficult and delicate matters they are compelled to consider. It is not surprising, therefore, that sometimes they make mistakes, even when they are doing their deadlevel best. For example: The Bish-ops choose the Course of Study for the undergraduates of our Annual Conferences—a task in itself requiring great prudence and foresight and a thorough knowledge of what the several books teach. It is a job, brethren. Is it a cause for wonder, therefore, that now and then some book slips in which is not good "to the use of edifying?" Certainly not. But it is not concerning books that

have been permitted to slip in, but concerning one book in particular, which is in danger of slipping out, that is the theme of the present day. This book is very old, and was once the only one in the course of study for many ministers in the Holy Catholic Church. It has been talked and written about more than any other book in the world; but at the present time, I fear it is not read as much as it once was—especially as it is not in the prescribed course. There are so many other books to be read and examined on, that our young preachers do not have sufficient time, I fear, to devote to the study of this old ers do not have sufficient time, I fear, and every time you burn that much for others are being made. to devote to the study of this old wood you spend that much money. Friday afternoon a simultaneous Quarterly classic. Yet, it is, without question, How much do you pay for cabbage?" Conference was held for the seven Valley classic. Yet, it is, without question, how much do you bay for cabbage; its own best interpreter. For it not The old man answered with a con-charges. The reports were good and proved only shows the way of life, but im-temptuous snort, "Why, we feed them the preachers to be on their jobs, with the presses the reader as he goes along, to the cows. Cabbage don't cost any-work moving forward very satisfactorily. presses the reader as he goes along, to the cows. Cabbage don't cost anywith its own authority. It is the best thing." "But," rejoined the preacher, of the many books rated as "Devo-"I pay you ten cents a head for these tional." I think sometimes, that our two cabbages here, and that is just distance and the preacher, would not make a mistake what you are not at one or editors would not make a mistake should they print large excerpts from it in what is called "Home Readings" or "Devotional," in their several papers. Certainly it would not be wide of the proper mark, should the Bible be put into the Course of Study for our young preachers. Now if this be for that you use at home, and you will treason, let any one who wishes, make see what are your real expenses." The treason, let any one who wishes, make the most of it.

Dirt is a great thing. It is funda-mental. The race of man came up mental. The race of man came up then, as his conscience began to wake from it, and it is ordained that that up, said: "How in the world, do you race must again go back to it. It is out of the dirt that our bread comes; it is out of the dirt our fairest flowers spring. Fact is, nearly everything useful or ornamental in all this world, comes directly or indirectly from the starving."

do any practical and substantial good on a Christian's neck or under his finger nails. Certainly it does not help a preacher. Some people connect rags with righteousness and dirt with duty. But I never could see it—never could believe it. No, brother; although your body be composed largely of dirt—organized dirt, it does not follow that the accretive particles of "Mother the accretive particles of "Mother and cents—money which he has to Earth," are either helpful or esthetic.

Organized dirt is food for the body:

Who "live at home and board at the same place," as the saying is, forget how poorly their preachers are really provided for. They do not estimate what they raise at home as any part of the expense of living; and yet their preachers are supposed to flourish like a green bay tree on one-half of that amount, when it is turned into dollars and cents—money which he has to pay before he gets any of those things. No wonder that so many of our Earth," are either neiphil of the body; Organized dirt is food for the body; its bane. Mr.

In a recent issue of the Nashville Christian Advocate Bishop Hoss em-ploys the slipper on Rev. J. J. Ranploys the slipper on Rev. J. J. Ransome with great vigor. Bro. R. seems to still cling to the forlorn hope of the Vanderbilt "equity," so-called. Bishop Hoss has had his dose, so to speak, and is through. He is done. He has quit. He bids Vanderbilt and its friends go their way and allow him and the M. E. Church, South, to go their way. But it is the manner in which the Bishop delivers himself that interests me—especially when he is delivering himself on "the other fellow." I want the Bishop to let me low." I want the Bishop to let me alone. In the language of the boy who builds my fires, "I aint done nothin" to him."

I have never been able to see how a Christian man-especially a preacher—could get so stirred up on a ques-tion of politics as to tear his shirt, so to say, for any individual candidate. In defense of right principles he must not only show his colors but stand by them and fight if need be But when it comes to championing the cause of an individual to the extent of arraying opposition and mak-ing bad blood, I draw the line. In this connection I am reminded of a lecture delivered by my quondom friend, Bro. Gardner, for many years President of the celebrated Lime Kiln Club. It was to this tune and words: "Bredren, las' night as I blowed out de lamp and was jus' about to crawl in bed, a crowd come a-whoopin' along by my front porch, wakin' up my dog, an' breakin' de news to me dat de 'publican convention had been nominated. Hit wont be long 'til a similar crowd or a crowd like dat, will come a-whoopin' along de same way. wakin' up de same dog and breakin' de news to dis same ol' nigga dat de democrat convention has been nomi-nated. As I lay dar in my bed I thunk and thunk, an' this is de juice an' de strained honey of what I thunk: 'What does it matta to a ol' nigga like me, who gits it? If de 'publicans gits it, de price o' white-washin' fences dont go up nor down. If de democrats git it, de price of blackin' stoves 'mains de same. An' bredren, one hour in yo cabbage-patch is wuth mo' to you dan six months whoopin' fer a candidate who don't know yo when he se you, an' wouldn't speak to yo ef he did." Wise old Bro. G.

After selling two dollars' worth of truck to a city pastor, an old country steward asked how much the station paid. The preacher told him. Whereupon the good old brother let off a loud whistle of astonishment and said: "My land! my family is as large as yours, and I live on a tenth of that amount." Then the preacher asked him to take his pencil and figure a little. "How much do you spend for wood?" asked the preacher. "Wood?" said the steward: "why, nothing. I am clearing some land, and I use the timber from that clearing for fuel at home." "Nay." answered the preacher, "I pay four dollars a cord. what you spend when you eat one or feed it to your cows. I suppose you do not count your chickens and eggs enything, but I have paid you twentyfive cents each for these chickens, and twenty cents a dozen for these eggs. Now figure on all I have to pay cash old man ran the account up beyond the salary of the station preacher, and suppose my preacher gets along? we do not pay him as much as the station here pays you." The city pas-tor answered in a sorrowful tone: "Your preacher is either stealing or

Now this is not an isolated case, to wide.

But I have never seen how it could Hundreds and thousands of people young.

No wonder that so many of our bright and promising young men turn to secular pursuits when they see how poorly the Church provides for its pastors. I know one young man who at nineteen years of age was drawing a better salary than his father who a better salary than his father who was one of the finest preachers in the Southern Methodist Church! This is common. The business and professional and industrial worlds offer these young men not only a support while they work, but an opportunity also of laying up a competency for old age and and a rainy day. What does the Church do? Barely feeds does the Church do? Barely feeds them while they work, and then when worn out, turns them over to the cold charity of the world! The Government and the big corporations pension their wornout men. What does the Church do? Gives them a pittance, and they have to plead the pauper act to get any of that. If an old preacher her a gen or a doubter old preacher has a son or a daughter with whom he can live, he is not sup-posed to be entitled to anything from the Conference Claimants' fund. And if he happens to have a few dollars laid away, no matter how long he has labored nor how effectually, he is turned off without anything! I under-stand that the Northern Presbyterian Church has a fund sufficient to give their superannuated preachers a minimum pension of six hundred dollars a year, and that they are still working to increase that fund. What is the M. E. Church, South, doing? Let echo answer, but for heaven's sake let her answer in a whisper, for it is a shame to us and to our great Church to let the world know the real facts in the case. But we are raising a fund for that purpose. Certainly! And the dead are to be raised after a while: and it looks like now that the general resurrection will get here before a decent fund for our wornout preachers shows up. The very idea of having to buy a home and beg for a bare support for a man who has preached for half a century in our Church, is an outrage on both justice and decency.
And that is just what is being done
while I write these lines. One of the most prominent and useful men in Texas Methodism is right at this moment undergoing that humiliation. As sure as God rules and reigns, nothing good can come of it!

Commerce, Texas,

RIO GRANDE VALLEY INSTITUTE.

On April 5-8, in lieu of the District Conference which was held at Kenedy and out of reach of the Valley folks, an Institute was held at Harlingen, which was largely at-tended by representatives of the Valley Churches. A splendid program had been prepared by our wide-awake presiding elder and it was carried out in a live and interesting way. Matters pertaining to the League, Sunday School, laymen and revival were discussed very profitably and it was pleasing to see so many laymen and women taking part in the discussion. Judge M. A. Childers, Con-1?" ference Lay Leader, increased the value of I the meeting by his splendid addresses and his explanation of improved plans for successfully financing Church obligations. Special attention was given the one-to-win-one cam-paign. Four revivals were reported and plans for others are being made.

Preaching during the Institute was done by

Sessions, Potts, Simpson, Bowles. The entertainment by the Harlingen people was all that could be desired and we are I. FISHER SIMPSON.

IS IT TRUE?

I know it is being said by those who advocate the Darwin Theory of Evotion that the scholars of the present age are almost universally accepting it as an established fact; but I am glad we have at least one great scholar, who, after examining the evidence in the case, comes out and says it is not proven to be true. He also says this theory is founded on a series of assumptions that are opposed by a chain of facts.

Now that there has been a development of the species in many varieties is easy to prove but history has not anywhere recorded a single instance of a crossing of the well-defined boundary lines. If it has taken place they have never found it either on the field or in the rock or in the earth or sea where it has taken place. But Prof. Huxley has shown that if there ever has been a transformation of even a pug dog to that of a common house cat or raccoon, it must have been done by design as a transforma-tion of even that kind would call for a change in at least fifty different organs or parts, a change that could not possibly take place inside twenty eternities. But when called upon to show where these things have taken place they always plead for more time; but what has not taken place in time, simply to give it more time, will not make it any more probable. For if twice twenty will not make forty-five today it will not help it to make it to give it more time.

Now I have this to say, that after studying this subject closely for several years, I am more a believer in creation by the Divine plan than I have ever been, for I find this universe made up of elements that differ in their nature. I find life and no life as wide apart as ever they were and the problem as far from solution as when first undertaken. I find the orders of nature succeeded each other, not by degrees, but by great leaps and bounds. I find the species and va-rieties capable of wide development, but they always revert back to their original types. I find also that time is not a power, neither is duration a cause by which we may account for the changes which are mysterious.

To me evolution is but a hypothesis built on others each one of which is flatly contradicted by the facts of observation in the natural world around us. As for me, I propose to wait until this theory of evolution gets in harmony with itself, and the facts all about we before I feel unfacts all about us, before I feel under any obligations to change my theology or creed to suit its assump-tions. J. H. WESTMORELAND. tions. Redwater, Texas.

One in eight of the railroads of the United States is in the hands of re-

A BLESSING FROM HEAVEN

In this money-mad day so many remedies are being offered the public, that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old re-liable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value be-fore you buy, write Dr. W. F. Gray & Co., 850 Gray Bidg., Nashville, Tenn., for a Free Sample postpaid. 25c at drugstores drugstores.

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ES HOOL

April 20, 1916



Manager is forced to turn from one to a dozen howeless children away from a dozen howeless children away from the Orphanage every week. No room. A few thousand dollars more will memorate the resurrection of our Lord finish the building. The Sunday than on Easter morning to make an put on these records?

School and League have done nicely siving almost \$2500. The calls for these homeless children who have for the nomeless are so many waited so long. It means a new life and the appeals so pathetic that we to them, even the resurrection life, present equipment at your Orphanage

Schools and Leagues on Easter Suncause. The children there one hundred years, hence will know who gave to not only to the Sunday Schools and Leagues, but to any good man or woman who wants to help? My appeal is years, hence will know who gave to not only to the Sunday Schools and Leagues, but to any good man or woman who wants to help? My appeal is years, hence will know who gave to not only to the Sunday Schools and Leagues, but to any good man or woman who wants to help? My appeal is years, hence will know who gave to not only to the Sunday Schools and Leagues, but to any good man or Remember that more than 200 send me your check for any amount that you desire to give. Help us now!

W. T. GRAY, toom. Remember also that with the present equipment at your Orphanage. Station A., Fort Worth, Texas.

The above is a cut of the Pauline are compelled to ask the hundreds of as practically every child in the Or-your Church cannot provide for more Vaughan Building at the Methodist Sunday Schools and Leagues that phanage, over seven years old, has than one-half of the orphan children Orphanage, Waco. When this build-have not taken a special offering for found this new life in Christ. We are in Texas whose parents, one or both, ing is finished the Church can take this worthy cause to help us. Will keeping a complete record of the Sunwere Methodists. Can we afford to care of more than 300 children. The you not present this cause to your day Schools and Leagues giving to this do less than provide for more day Schools and Leagues on Easter Sunday Schools and Easter Su

EVENING."

Mrs. Ida Eastes Cory.

The home is our most cherished institution. Its influence is the strongof our children. Within its atmosphere is the germ of all their ideals. Success is the best we can ever hope Whatever beautifies and uplifts these est force in forming the character life.

Expressions of love add strength to mother and her children has been made stronger, and all motherhood has become more sacred by observing "Mother's Day." The womanhood, wifehood, motherhood, and home life the home life.
of our Nation have been uplifted by That our cl its influence.

Love unexpressed grows cold by neglect. Our thoughtless failure to tell father as we do mother, that we love him, places him under a shadow in the home life. By our silence we lead the children to believe that the character, responsibility, and devotion of fatherhood are inferior to those of motherhood; that father's love and his interest in their success and happiness is not as great as that of moth-

A semblance of truth is given to these impressions by the necessary division of the home responsibilities between the father and the mother. The mother's constant association with her children, and the fulfillment of her duties within the home are a constant revelation to them of her service and her love. As the wageearner, the father is taken away from The children can know of but few of his disappointments, of his sacrifices, and but little of the arduous labor he performs that he may give to them protection, education and hap-

That our children may be taught this love and this devotion which he gives to them, that they may learn to know him in his true relation to his nome and loved ones, that the love already existing between the father and his children may be strengthened, that all fatherhood may be held more sacred, that a great influence, though silently exerted, may go out to our pure sweet womanhood, mother's

Attempts have already been made to establish a "Father's Day" separate from a "Mother's Day." Proclamations issued now and then, here and there, have met with half-hearted responses ideals beautifies and uplifts all home omits the basic principle of home life -a consecrated unity between father and mother.

Publicly paying a tribute of love to that love. The love between the mother, in our Churches, on one Sun-mother and her children has been day, then weeks or months afterwards repeating the same expression of love for father, implies that father and mother are two widely separate influences presiding independently over

That our children may be taught that fatherhood and motherhood are inseparable, that they may fully realize that the love, responsibilities and devotion of father and mother for their children are one, let us with equal reverence, express our love for both father and mother on "Mother's Day.

Let this one day typify the unity, harmony and perfection of the hom life, as well as to honor and sanctify fatherhood along with motherhood, by keeping the morning services in our Churches, on "Mother's Day," in remembrance of mother's love, then dedicating the evening services of "Mother's Day" to father's memory as "Father's Evening."

morning services ha mother alone. Let them remain un-hood, the white flower will speak more that this has been one of the best changed. The bright hopeful hours of elequently of the purity of a mother's years in the history of the Board. In the day symbolize her unspeakable love, if beside we wear the red rose love and tenderest care for us in the whose bright beauty reflects the morning of our life.

The evening hours are just as reverently associated with father; with the joyous anticipation of his return ing." to us at the close of his day's labor, with the cheer and happiness radiated by his companionship at the twilight hour, with the feeling of tranquillity and security which his presence in-

the outside world. boys and girls, teaching them that a No one knows so well as father usual plant is that it blooms continutrue home is a sanctum in which is how in this life's contest all the ously. And this is parable too. The united a clean, noble manhood and a strength of his children's souls are only crown which ever blooms is a

fears and the gloom of defeat, to re- are few joys like the joy of a great store confidence and to inspire them renunciation! One does not need to with renewed ambition to meet the trust the future to prove the truth of

ly circle in the twilight, is the jewel any part of his life to his child, his box of the home life. Guarded by a friend, his age, discovers that he has mother's loving counsel, made strong "found" by "losing." The joy of Christ and protected by a father's loving wisdom, tears of disappointment and failure placed within its keeping are
turned to pearls of hope and faith. Within its cover is held the love, the
inspiration and the courage with always blossoms. — George Clarke
which is greeted the dawn of another. which is greeted the dawn of another Peck. day.

A mother's love holds her children close to her heart, and from within this tender embrace they look out upon life with hearts full of hope. A father's love leads onward and guides them out upon the rough road of life. Under the magic of his influence mountains of discouragement become stepping stones to richer joys, higher aspirations, and new successes, as each evening he opens for his children the gates of life's activities, and reveals to them the dawn of a more glorious tomorrow.

Because of this sustaining power that a father's love has for his children, for his home, and for the home life of the nation, because we love father and want to acknowledge our love for him, let us admit him to the family circle on "Mother's Day" and "Father's Evening."

Mother's hearts will be happier, fa- mentation. on "Mother's Day and Father's Even-

San Antonio, Texas.

"THE CROWN OF THORNS."

Among the wonder-plants of modern fused into the home circle; above all, floriculture is one called "The Crown these evening hours are hallowed by of Thorns." The plant itself bears the father's advice and counsel, and our shape which gives it name, and is stud-perfect faith in his ability to guide ded thickly with thorns. The flower our first faltering efforts to cope with is both delicate and beautiful. But the most significant feature of this untried. His experience enables him to crown of thorns. Sacrifice is the most success.

"MOTHER'S DAY" AND "FATHER'S voices are asking that a "Father's banish from their hearts doubts and fructifying thing in the world. There fears and the gloom of defeat, to re- are few joys like the joy of a great next day's duties courageously.

Jesus's word about finding one's life
This evening hour, this united famiby losing it. He who lavishly gives

THE GLADDEST DAY.

Bishop James Atkins.

May 7 will be the gladdest day in the history of the Church Extension Department of our Church. On that day will be dedicated the new office building in Lcuisville.

This great and ever-growing department of the Church has been without an adequate house from the beginning of its existence. Under Dr. McMurry's masterful hand the business has grown into such large proportions as to demand quarters of a convenient and permanent kind.

The house which has been built is the product of the business ability and taste of the General Secretary. He has built a house admirably adapted to the uses which called it into being, make the evening services sacred as and as beautiful as a dream without the waste of a dollar in gaudy orna-

ther's hearts will be filled with a new An element of gladness that will custom, already become sacred to joy and a deeper reverence for father-enter into the occasion will be the fact mother alone. Let them remain un-hood, the white flower will speak more that this has been one of the best some respects the best by far

It was eminently fit that this day strength of a father's love, and we tell of dedication should be fixed by the both mother and father we love them Board as the day for the proper celebration of the event throughout the Church. The form of the celebration is also the best. It is that in every pulpit in the communion a sermon on 'Church Extension' shall be preached and a collection taken to increase the Loan Fund. We are needing a million dollars to lend on churches. We have about half that amount. Proper attention to this collection on May 7 on the part of all the presiding elders and pastors of the Connection ought to yield a large part of the other half million.

Let all the congregations conspire to make this occasion an illustrious BLAYLOCK PUB. CO ...

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HOPE OF IMMORTALITY RAISED TO ITS FULLEST CERTAINTY.

(Continued from page 1)

Christ does not speak of God as Sov- stration, but is it not suggestive? ereign, but as Father. Christ's emphasis is not on the Nation, but on dates the rise of philosophy, but, nevand nine and goes into the wilderness which disproves it? Does not the perto seek the lost single sheep; he is manence of desire for immortality with door ajar waiting for the return not the instinct of immortality eviof the wayward individual son. Christ dence that somewhere there is satistells us that the household of God faction for this instinct? Are inhouse.

reverence for humanity and assess and does it not arrive? The intellect Does not the very sanctity of God now The eye is a prophecy of light and Orient, the honest fool." spective for life and bid it look out deepest hunger shall find no answer? upon an eternal world and aspire to endless perpetuity? Yes! yes!

raised the hope of immortality to its tire list of Christ's teachings concernfullest certainty. A disembodied ing heaven and hell assume the con-Christ, is not sufficient. The Jews be- youd the grave. And Christ's resur- written on "Shakespeare and Children." For lieved in disembodied spirits, but this rection, the best attested fact in huwas not the immortality for which the man history, proves the reality of life the Jew and the craving of all men is fore, at this glad Eastertide the name for redemption in the totality of one's of Him "who hath abolished death and being. Convinced of spiritual sur- bath brought life and immortality to vival after death the devout singer light." still cried, "Thou wilt not leave my soul in sheol, neither wilt thou suffer thine holy one to see corruption"!

of its being? And is not the resur- of the Advocate some two or three weeks rection of the body a constitutive part ago were reported more than five hundred of redemption? Does not the whole conversions. Thirteen hundred and nineteen creation of mankind still groan for conversions were reported in last week's Adthe redemption of the body as well can the hope of immortality be raised and sixteen were reported as the result of to its highest certainty until assured recent meetings held in various places of this?

Let us not forget that the bodily resurrection of Christ is a constitutive old-time revivals. They are making use of part of the redemption which he the one-to-win-one idea, to be sure, but, as in wrought out. Only such resurrection the past, preaching is being magnified and the could have given assurance that his individual workers are being prepared more great sacrifice had been accepted of God. And only such resurrection can drilling as to methods. The supreme qualification, now as in the past, for soul-winning bring to its fullest assurance the hope is recognized to be the consciousness of saving of immortality in those who through- power in one's own life. The campaign in out life have been in bondage to the the Southwest, therefore, is not mechanical fear of physical dissolution.

And let us raise no questions as to the difficulty of a physical resurrection. God will care for that. God is sufficient for every difficulty, conceivable or inconceivable to poor mor- from Rev. Foster Pierce, pastor of Travis tal minds. Sufficient it is for trem- Street, Sherman, to an immense audience, bling mortals to know that Christ could not be holden of the grave and R. G. Mood, presiding elder, will spend this that by his resurrection he has given week with his preachers in Sherman in their demonstration, not of a partial salvation, but of a glorious redemption in the totality of human personality.

subscribers herewith. C. H. RUSSELL. Ouinlan, Texas.

SCIENTIFIC. PHILOSOPHICAL. CHRISTIAN.

The doctrine of immortality antely more in the teachings of science which confirms the doctrine than there is which disproves it. The in- readers that the "new evangelism" is not dis destructibility of matter is one of the cardinal doctrines of science. Matter may change its form but its essence cannot be destroyed. Likewise the conservation of energy is another cardinal doctrine in the teachings of science. Arrested motion, for example, is conserved in its equivalent of heat. Is it not equally reasonable to and the tercentenary of his death is being believe in the indestructibility of personality and in the eternal conserva- the poet-laureate of the human race, The central thing in the teachings tion of personal energy? The arguof Christ is the Fatherhood of God. ment, we know, falls short of demon-

The doctrine of immortality antechart seeks through trackless space a Does not such teaching bring a new Southern clime from the wintry blasts

The doctrine of immortality ante-tures.

REVIVAL FIRES BURNING.

All reports indicate that the year 1916 is to And does not the human heart still be a year of remarkable revivals, especially crave for a redemption in the totality in the Southwest. Our evangelistic campaign vocate. Four hundred of this number were reported as the result for the present conferas for the survival of the spirit? And ence year in a single district. Nine hundred throughout Texas, Oklahoma and New Mex-

Our preachers are not dispensing with the but dynamic.

Everywhere our preachers are holding revivals. Only last Sunday we were invited to preach in revival meetings now in progress nong the Churches of Sherman. morning we listened to an appealing sermon and Sunday evening we preached to another fine audience in his beautiful Church. Rev.

It is a great pleasure to place the Advocate for the combined Dallas Churches. At night good citizens of Caldwell County raised a two systems; Spanish, Armenian, Armenoin the homes of my people. I inclose three he is preaching at the University where Dr. fund of \$25,000 with which to discover and Turkish, Japanese, Korean, Siamese, one Kerns is preaching each morning. The Uni. convict violators of the local option law and system each. From 1816 to 1915 it has is

meeting. Rev. Frank Onderdonk is preaching in the afternoons and evenings at Grace dates the rise of science, but, never- Church. Rev. Sam R. Hay is preaching each prohibition over the vote of two years ago. theless, it is scientific. There is vast- evening at First Church, and so on in nearly every Dallas Methodist Church.

Dallas Methodism and Sherman Methodism are mentioned only that we may show our displacing the old methods which have so signally been blessed in Methodism from the beginning. The "new evangelism" is when back of it there is great spiritual fervor and power and just this has been in the minds of its promoters from the outset.

SHAKESPEARE ON IMMORTALITY.

William Shakespeare died April 23, 1616, celebrated throughout the world. He is called

Was it not De Quincey who said that literaand literature of power? There is a literature which abounds in facts; many important things may be revealed and the sum of one's knowledge thereby may be enriched, but mere facts are without power. On the other hand, individuals. Christ's portrait of God ertheless, it is philosophical. Is there there is a literature which has the strange is of him seeking lost individuals. He not vastly more in philosophy which quality of imparting the mental history and is the Shepherd who leaves the ninety confirms the doctrine than there is spiritual experiences which stirred the mind and heart of its author; a literature which is creative, enabling the reader to see with the eyes of the author and to feel with his heart. the Father, who, having done all, sits evidence capacity for immortality? Is To this class, undoubtedly, belong the writings of William Shakespeare, and for this son he enjoys "ideal" immortality in the world.

Many beautiful things are appearing in the rings with celestial joy when a single stincts anywhere in God's creation a press of today both secular and religious conwayward son returns to the Father's cheat? The bird without compass or cerning "the myriad-minded" Shakespeare. Some write entertainingly on "Shakespeare's Fools"-of "Touchstone, the loval, manly fool, Feste, the poet fool, Lear's fool, the friend fool, Yorick the remembered fool, with higher values the individual life? seeks truth and does it not find it? Bottom the blockhead fool, the clown of the

Others write on "Shakespeare's Women"rest upon the individual man or has God ever yet been careless of the of Portia, Rosalind, Beatrice, Cleopatra and woman? Is not human life now in- prophecies of human faculties? Is it the rest. Others still write on "Shakespeare's vested with a new significance? Does reasonable to believe, therefore, that Debt to the Bible." Yes, unmistakably, not such teaching suggest a new per- humanity's oldest instinct and its Shakespeare is saturated with the Bible. Never more powerful is he than when dramatizing the power of passages from the Holy Scrip-"An eye for an eye and a tooth for dates the rise of Christianity, but, tooth" always leads to Shylock's doom. Others By his resurrection Christ has nevertheless, it is Christian. The en-still write on "Shakespeare and the New lived the hope of improved by the tire list of Christ's teachings concern.

Birth." For the great master taught that there is such a thing as "conversion. "Shakespeare As an Aid to Devotions" Christ, or a spiritually surviving tinued existence of personality be- the theme of others. No one, however, has there are no children in Shakespeare. least, we remember that our professor at Vanderbilt taught us so nearly thirty years ago. human heart craves. The craving of beyond death. We bless again, there- No children in Shakespeare! But in Dickens -how many tender, beautiful children!

"Shakespeare's Views on Immortality," by Dr. Frederick Lynch, in our judgment, is best of all and more nearly than any gives us the great poet's philosophy of life. In the sonnets of Shakespeare, Dr. Lynch thinks, 'one can catch glimpses of Shakespeare's philosophy of life, his faith, his thought of God and man, of immortality." Two-thirds of the sonnets, he reminds us, are written to a beautiful youth and the graces and beauty of this youth shall live in his children. is "natural" immortality. Too vague, how-The great ever, is "natural" immortality. poet will enshrine him in verse and long after both author and his subject are dead the verses will be read. This is "ideal" immor tality. But even this does not satisfy the He longs for "personal" imm great poet. tality, and in the 146th sonnet he professes his faith in real, personal immortality:

Poor soul, the center of my sinful earth, Fool'd by these rebel powers that thee arгау,

dost thou pine within and suffer dearth, Painting thy outward walls so costly gay? Why so large cost, having so short a lease, Dost thou upon thy fading mansion spend? Shall worms, inheritors of this excess, Eat up thy charge? Is this thy body's end?

Buy terms divine in selling hours of dross; Within be fed, without be rich no more

So shalt thou feed on Death, that feeds on

And, Death once dead, there's no more dying then.

STILL MORE PROHIBITION VICTORIES.

Our space last week did not permit of editorial mention of the remarkable prohibition victory in Caldwell County, on April 8. The letter of Bro. A. L. Scarborough, however, in last week's issue told the glorious news.

Dallas too, for example, is now in a great County went dry by a majority of 117; on the Philippine Islanders in 8 of their lan ension of preaching and soul-winning. April 8, 1916, that majority was increased to B'shop Mouzon is speaking each morning at 417. In reply to the stock argument of the 10 o'clock in day services at First Church antis, that prohibition doesn't prohibit, the versity has arranged for reduced assignments then rolled up at the polls, on April 8, a in the United States 68,828,334 Scriptures; in

to students during the meeting and the en-majority for prohibition which simply partire faculty has pledged itself to support the alyzed the antis-417. Both Lockhart and Luling, the largest towns in the con gave a substantial increase in their votes for

> We cannot refrain from saying again that the facts brought out by the Attorney-General in his recent suit against the breweries are staggering the people of Texas. When General Looney charged the use of enorm sums of money by the brewers for the defeat of prohibition in Texas, when he showed, further, that these brewers had bought poll tax receipts for vicious Mexicans and ignorant negroes by the thousands, when he showed that even foreign brewers had come in with large sums of money to help Texans run their government (giving the world a supren ample of "local self-government" as the brewers preach it)-when the faithful Attorney-General of Texas did this, he sealed the doom of the whisky traffic in the empire State of Texas.

> Our mail has brought us anonymous letters telling us that the Attorney-General didn't secure enough money from the brewers; but he did, we answer, what is vastly better-he secured information of the infamies of the whisky traffic which has sent a wave of indignation throughout every part of the State and which has made men rise up to vindicate the dignity of the law. The steady prohibition victories and the increased respect for the dignity of citizenship, which has resulted, has vindicated the aims of the law and this means vastly more to Texas than brewers' bloody money for our State treasury,

"BILLY" SUNDAY EXPLAINED.

No evangelist on the American continent. indeed in the whole world, for that matter, is attracting quite the attention which is just now being given to Rev. W. A. Sunday. The reports of his meetings are almost without parallel in the twentieth century. Only Wesley or Whitefield ever preached to such crowds as hear "Billy" Sunday, and even these had no arrangements whereby from night to night and day to day they could assemble such tremendous crowds.

That "Billy" Sunday is a remarkably endowed man can not be questioned. That he is possessed of physical endurance, of a marvelous voice and of an alert intellect cannot be doubted. That he is a sincere, courageous, good man is now pretty universally conceded

What is the secret of his spiritual power? The Central Methodist, to our way of thinking, explains Billy Sunday's tremendous spiritual power in the following:

When Billy Sunday's tremendous spiritual power in the following:

When Billy Sunday the world's most famous evangelist, was converted, a sensible Christian friend, noting the possibilities of the young man, and anxious for their fullest development, threw his arms about him and said: "William, there are three simple rules I can give you, and if you will hold to them you will never write 'backshider' after your name. Take fifteen minutes each day to listen to God talking to you, take fifteen minutes each day to talk to God, and take fifteen minutes each day to talk to others about God."

The young convert was deeply impressed, and he determined there and then to adopt these as the rules of his life. And during the twenty-eight years since then he has faithfully kept them. For example, when first rising in the morning he opens his Bible and listens to the voice of God as it speaks, through its sacred pages. Everything else for the time gives place to this waiting on God. Letters, telegrams and friends may be waiting on him, but they have to continue to wait till the fifteen minutes have gone. Even a telegram from his wife has to wait. He would hear his Father's voice before he dares let men hear his own. And he is equally careful in the observance of the other two rules. Is it strange that such a man, with his life thus regulated, like Paul and his colaborers, is turning the world upside down? And would not many of us be famous if we would set apart fifteen minutes of each day, however busy, to Bible reading, to prayer, and to talking to others about God?

ONE HUNDRED YEARS OF THE AMER-ICAN BIBLE SOCIETY.

Sunday, May 7, 1916, will complete the first one hundred years of the American Bible So ciety. Pastors and Churches are requested to observe this Sunday as the Centennial of one of the most remarkable agencies for the bringing in of the Kingdom to be found in all the earth. Indeed, John R. Mott does not put on thy servant's loss, it too strong when he says, "The Bible Soci-And let that pine, to aggravate thy store; ety undergirds and strengthens all other or ganizations and movements in our all-embracing Christianity."

The story of the achievements of the American Bible Society in the first one hundred years of its history reads like a fairy tale.

At the Bible House, New York, it prints the Bible in 45 languages. The Society circulates the Bible in more than 150 languages and types: in the United States in 1914 it issued Scriptures in 90 languages; abroad it issued Scriptures in 91 languages. The translation or revision of the Scriptures in more than 80 languages has been forwarded by this Society; e. g., it first gave the Scriptures to Two years ago, the letter states, Caldwell American Indians in 5 of their languages; to guages. It issues thousands of Bibles for the blind: English in three systems-Line Letter, Point Print and Braille; Arabic in

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foreign lands, 41,097,880; a total of 109,926,-214 volumes. The issues for 100 years will probably exceed 115,000,000—a stupendous accomplishment. During 99 years, as almoner for the American people, it has received and spent over \$38,000,000. This great work is being prosecuted on 5 continents and the islands of the seas; it is done through 12 agencies abroad with some 1400 workers, and 9 agencies in America with some 600 workers; it is done through individuals, Churches, Sunday Schools, societies, hospitals, ministers, evangelists, missionaries. Thus it has helped thousands, known and unknown, to Him who is the Way, the Truth and the Life.

The Southwestern Agency of the Society is directed by our own Rev. J. J. Morgan. A more alert, efficient man has never been called to this work.

We hail with joy the thought of celebrating the Centennial of a mighty agency without which the work of the Kingdom in the past one hundred years could not have been done, and we sincerely hope that our preachers will avail themselves of the privilege of preaching upon the Holy Bible on Sunday, May 7.

CHURCH EXTENSION LOAN FUND DAY.

Sunday, May 7, has been designated as Church Extension Loan Fund Day. On that day the magnificent new Church Extension Home, Louisville, Kentucky, will be dedicated, Dr. S. A. Steel, of Columbia, South Carolina, preaching the sermon.

At the Oklahoma City General Conference the Loan Fund capital of our great Board stood at \$560,582.63 and the conference urged that this amount be increased to \$1,000,000 during the present quadrennium. Through the tireless activities of Dr. W. F. McMurry, Cerresponding Secretary, the Loan Fund capital now stands at \$802,091.58, an increase of nearly \$250,000 during the two years since the session of the General Conference. The special Church Extension Committee entertains the hope of raising an additional \$100,. and writer for Sunday School periodicals; 000 on Sunday, May 7. And if every pastor three times a member of General Conferences of throughout the Connection will preach the sermon requested and give his people an opportunity to contribute to this worthy cause. the committee's hopes will easily be realized. The Advocate carnestly commends this worthy cause to all our people. The day: May 7; object: to increase the Loan Fund capital of the Board of Church Extension by at least

A VISIT TO BISHOP AND MRS. KEY.

Recently there appeared in the press reports concerning Bishop Key's health that somewhat alarmed his friends. We spent Saturday night and Sunday with him and his noble wife. We are delighted to report that the good Bishop is in his usual health. Indeed, he says that he has not felt better in years. His interest in current events abides and his love and solicitude for the in the past to Dr. Godbey must be added the Church, if possible, grow with the passing Bishop Key has lived through a remarkable period in the history of the Church. He was in his graduating year at Emory College the year of the great division in American Methodism and has seen the has been stationed. We congratulate the Church, South, grow from a few hundred Church in Texas and our San Marcos thousand to more than 2,000,000 souls. He has known all the great heroes of Southern Methodism and is intensely loyal to the among the religious educators of the State. early history of our own Methodism.

Mrs. Key grows younger instead of olderyounger in her enthusiasm for youth and in her affection for her girls. The beautiful North Texas College hums with the cheery laughter of happy girls. What a home for young women! And how loyal to Mrs. Key are the thousands of noble women who for so many years have been pouring out of that

Sunday morning we listened to an unusual sermon from the noble pastor of Travis Street, Foster Pierce. For attractiveness and real strength, where can another such congregation be found? Sunday evening preached to an audience that was inspiring indeed.

ert on cost system, who has had a great deal of experience, sums up the situation for the printing fraternity as follows:

tion for the printing fraternity as follows:

"Prices on everything used by printers and publishers are higher now than they ever were before—ink, paper, rollers, type, type-metals, everything. The world has tilted over and everybody's climbing up to their new bearings—everybody but the printer, who is hanging to the slippery sides with the tips of his fingers. Charge more for your work!"

And yet some people complain that \$2 per annum is a high price for the Advocate. The

annum is a high price for the Advocate. The white paper on which the Advocate is printed has advanced over 25 per cent in the past two months, and other expenses in proportion.

GRANBURY 100%.

This subscriber makes our Board 100%. P. M. RILEY. Who's next?

THE RIGHT RING. I realize that the Advocate is one of the first and best helps to the preacher and therefore it pays for us to look after it. Count on me for the work as far as I can do it.

W. B. BYARS.

Pecan Gap, Texas.



DR. V. A. GODBEY, PRESIDENT OF CORONAL INSTITUTE.

It gives us pleasure to introduce to our readers the new President of Coronal Institute, Dr. V. A. Godbey. From "The Methodist Who's Who," published in 1915 by Chas. H. Kelly, London, we take the following facts concerning Coronal's new President:

Rev. Victor Ammiel Godbey, Ph. B., D. D.; born May 3, 1868, at Lexington, Missouri, U. S. A.; son of W. C. and Mrs. C. M. Godbey; married Mrs. Emma Mosley, of Lufkin, Texas; one stepson, Thos. Jefferson Moslev. Rhodes Scholar (1908-11), St. Johns College, Oxford. Education, Schools of M. E. Church South, Morrisville College, Morrisville, Mo.; A. M. 1887. Conference leader in educational work; State Press and leader in interdenominational Sunday School work, the Methodist Episcopal Church, South; twice elected by Bishops a delegate to the Ecumenical Conference of Methodism, serving in leading charges of denomination in the State; at present Presiding Elder of the Austin District West Texas Conference; whole ministry has been in Texas; for ten years Secretary oi Education in Conference; has been almost constantly a trustee of Colleges in the denomination; was given charge of denomina tional interests in the world-famed city of Beaumont after famous oil discovery and intro-duced Institutional Church work there, building large church and leaving a membership of 1,100 after four years' work; special record as organizer and church builder. Recreations: Boating and driving. Address: Austin, Texas. Methodist Episcopal Church,

South. To the important positions of trust given presidency of Coronal Institute. And, in our judgment, a larger opportunity for service has never come to this good man who has thus far exhibited such conspicuous fidelity and served with such eminent success wherever he school in particular upon the wise choice whereby this talented man takes his place

whereby this talented man takes his place among the religious educators of the State.

FRANCIS ASBURY MEMORIAL NUMBER.

The issue of the Christian Advocate, April 14, is the Francis Asbury Memorial and Doctrinal Number. Sixty pages are filled with as fine matter as has ever appeared from a Southern press. The cuts of Asbury and of his mother, together with those of places of his toric importance, greatly add to the attractiveness of the number. The editorials of Dr. Ivey, as usual, are of fine quality. His editorial instinct and his sense of news' values grow with his increasing years in the editor's chair.

The contributed articles are simply superb. The doctrines which have made Methodism are discussed with great discrimination. Thirty thousand extra copies of this great number are now in the hands of our people. For ourself, we shall preserve this great edition as among our most treasured volumes. Thousand ought to be among the results of the correct of the most of the contributed articles are simply superb. The doctrines which have made Methodism are discussed with great discrimination. Thirty thousand extra copies of this great endition as among our most treasured volumes. Thousand ought to be among the results of the correct of the chrose the correct value of the chrose the ch

specimen of religious journalism.

******* MRS. G. C. RANKIN'S EASTER THOUGHTS.

As Easter and Good Friday approach my mind is inclined to turn to the same blessed days 49 years ago, when I, as a 12-year-old lassie, gave myself to God, I was taken into his earthly fold. I can testify that He has cared for me as a young and as an old follower and as a child of His, * and I would beg the 12-year-old boy and girl to do the same. I can testify that it is good to belong to God.

I Corinthians 15:57: But thanks he to God, which giveth us the victory through our Lord Jesus Christ.

* * * * * * * * * * *

A PRAYER OF PRAISE

Heavenly Father, I thank thee that in Jesus my soul will never know defeat. I praise thee that though the devil tempt me many times a day in Jesus each battle is more than won. From my heart I thank thee for Jesus.

THE SITUATION OMINOUS.

As we go to press the dispatches announce that President Wilson will review the question of our difficulties with Germany before a joint session of the National House and Senate at 1 o'clock Wednesday afternoon. The air is filled with rumors of divers sort. It is even suggested that an ultimatum will be sent to Germany and diplomatic relations broken. At any event, it can not be doubted that an hour of gravest moment has arrved.

We have no advice to offer the President of the United States in this hour of crisis. We only wish to bear witness to the patience and panstaking care of the man. It has been now nearly twelve months since the submarine warfare of Germany began. More than three thousand lives of non-combatants (and many of these American citizens) have been lost during this time. Ship after ship has been torpedoed and sent to the bottom by Germany's submarines and that, too, without a note of warning from the hidden foe. The William P. Frye, Falaba, Gulflight, Lusitania, Arabic and Sussex are among the ships sunk, and since the Sussex the records of the State Department show that more than sixty-five ships have been destroyed.

President Wilson for these months has been pleading with Germany to observe the law of nations which prohibits the taking of human life without warning. He has urged upon Germany the sacred claims of humanity. He dress. has appealed to Germany's love of humanity; he has even extolled her humanitarian virtues in the past. He has not sought to bully Germany. He has not unduly threatened and his whole course has been that of a high-minded Christian and a patriotic American. The first citizen of the world has done all this and more, and we now calmly wait upon his further leadership of our great Nation.

PERSONALS

Rev. Ethalmore V. Cox's tract on Methodism is a superb contribution to our tract literature. It is multum in parvo.

Bishop J. H. McCoy is helping the Church Extension Loan Fund Day by a timely letter to his preachers. Does anything escape the man?

Rev. F. M. Winburne, of San Antonio, runs out occasionally and preaches for the brethren. He recently preached at Moore and, using his own language, "struck oil." Two were converted at the morning service.

Dr. A. J. Barton, superintendent of the Anti-Saloon League, of Texas, reports fine progress in the campaign for signatures for the submission matter. Let every friend circulate the petition sent him.

Dr. C. M. Bishop, president of Southwestern University, delivered an address on lynching, at the Sociological Congress in New Orleans, which has attracted much attention. And he is capable of doing just that thing.

We regretted our absence from the office upon the recent visit of General B. F. Looney, Attorney-General of Texas. General Looney is as companionable as a friend as he is efficient as the State's Attorney-General. Rev. J. A. Whitehurst, of the Waco District, invites us to his District Conference at West, April 27. He adds: "Do you know I think

ITCHY SALT RHEUM

Sometimes Called Eczema-Removed by Hood's Sarsaparilla.

Salt rheum is one of the worst and unfortunately one of the most common of all diseases. How it reddens the skin, itches, oozes, dries and scales, and then does this all over again! Sometimes it covers the whole body with inflamed, burning patches and causes intense suffering, which is commonly worse at night.

Local applications may do some good, but they cannot permanently relieve. The disease will continue to annoy, pain and perhaps agonize, un-til the blood has been purified and the general health improved.

Ask your druggist for Hood's Sarsaparilla, the good old reliable family remedy. It has given perfect satis-faction in thousands of cases. Insist on having Hood's Sarsaparilla, for no substitute acts like it. Get it now.

you ought to attend the District Conferences of your Joint Board members?" Thanks, Bro. Whitehurst, wish we could.

Brother and Sister J. B. Manly, of Cedar Bayou, narrowly escaped serious injury when their car was run into by another on April 12. The accident occurred near Cedar Bayou. We congratulate them that they escaped only with a badly wrecked car.

Rev. M. K. Little, of Coleman, appropries.

with a badly wrecked car.

Rev. M. K. Little, of Coleman, announces the postponement of the opening of his new Church. April 23 was the day set for the opening. Another great revival is reported by Bro. Little and we predict that the postponement will not be for many weeks.

Rev. L. A. Webb, Bishop of the Weatherford District, called on the Advocate force this week. He says he is making some good Advocate speeches this round, and we are hearing from them, in the way of subscribers. His district is making progress on all lines.

Dr. James W. Lee, presiding elder of the

Dr. James W. Lee, presiding elder of the St. Louis District, will be a speaker at the Centennial Celebration of the American Bible Society before the General Conference of the Methodist Episcopal Church, in Saratoga, New York, May 8. Wish we could hear his address.

dress.

On April 10, W. M. Thornton, of Princeton, W. Va., who was in his 80th year, died of paralysis. He was the father of the wife of Rev. T. S. Johnson, Conference Evangelist of the West Oklahoma Conference, who lives at 1209 E. 10th St., Oklahoma City. The Advocate extends sincere sympathy.

Former Governor Lon V. Stephens, of St. Louis, has returned from a visit to Hot Springs and his former pastor at Cabanne, Rev. Theodore Copeland, now at First Church, Hot Springs. Governor Stephens speaks most complimentary of Dr. Copeland's great work in his present pastorate.

Our First Church at Exeter, Cal., Rev. Chas.

Our First Church at Exeter, Cal., Rev. Chas.

P. Martin, pastor, was dedicated by Bishop Lambuth, Sunday, April 9. The mortgage of more than \$3000 was burned in the presence of the congregation and Bishop Lambuth is reported to have delivered a great message. We congratulate the good pastor and his people.

Rev. L. Frank Jewell, of Harleton, will be pastor-host to the Marshall District Conference, May 23. Thanks for his invitation to ottend.

Dr. C. M. Bishop, president of Southwestern University, will preach the Commencement sermon of the Lewisville high school, Sunday, May 14.

Bro. Field Patterson, of Red Oak, was a pleasant caller at the Advocate office this week. He is one of our good laymen and reads the Advocate.

The One-Win-One Evangel, of the Fort Worth District, reports 302 as having already been won in the campaign now on. Good for Bro. Nelson and his preachers!

The Vinita District Conference, Rev.

We have received quite a number of resolutions week accompanied by Rev. C. B. Cross, after only a six months raised the remaining debt of \$\$5400 and last Sunday the fine building was dedicated by Bishop E. E. Hoss. The presiding elder speaks of this as a great achievement and says that too much cannot be said in praise of the new pastor. We congratulate the good pastor and his people.

Rev. W. B. Andrews, of Waxabachie, acompanied by Rev. C. B. Cross, alter only a six months raised the remaining debt of \$\$5400 and last Sunday the fine building was dedicated by Bishop E. E. Hoss. The presiding elder speaks of this as a great achievement and says that too much cannot be said in praise of the new pastor. We congratulate the good pastor and his people.

but is improving slowly.

We have received the following sad note from Rev. D. H. Hotchkiss, of Palestine: "Mrs. Sudie Phillips, widow of Rev. U. B. Phillips, died here yesterday, and was buried in the cemetery at this place today, April 15, 1916. She died with a victorious faith, just as those who knew her long and loved her much, expected. Rev. J. T. Smith, a friend of many years of her husband and herself, conducted the funeral services, and will prepare a suitable obituary for publication." The Advocate extends sincere sympathy.

ALLEN, OKLAHOMA, 100 PER CENT.

Rev. G. L. Crow, of Allen charge, McAlester District, East Oklahoma Conference, has all his stewards on the Advocate roll.

You are publishing a fine paper and Dr. Bradfield is making a splendid editor.

W. R. CROCKETT. Lovington, New Mexico.

REMINISCENTIAL AGAIN.

Rev. D. F. Fuller.

What a difference between then and now; 1874—1916. I was on Winns-boro Circuit, Jefferson District, Trinhis appointments. Wonder if he ever starts in his sleep now-a-days as his faithful horse surges and plunges in the water amid floating timbers? This is no fancy sketch. It is plain recital of fact. And so real that one is liable to have it reproduced when Mor-theus folds him but loosely in his somniferous arms. So many events belong to this year that it would require more space than "ye editor" is ready to grant this "fossil." But so many are urging me, I will venture a

First of all, the stewards demanded that wife and I board among the scholars. This was not our choice. In the act of going to another vicinity for a home that prince of saints, Uncle Ike Farris, came to the rescue. He was a Republican, and had been con-fined under a plea of public safety during the war, and politics ran high in those days. He took us in, boarded us and our horses a full year without money and price, and paid quarterage additional. No truer, better people are found than old Ike Farris and wife. Their present abode is-Heaven.

It was time to work for prohibition. Liquor was sold everywhere, and the convention was to meet and frame a constitution for Texas by Texans. The one then existing being the work of carpetbaggers, scalawags, renegades-the gentlemen from anywhere and everywhere but from Texas. Armed with a petition for what is now Ar-ticle XX of our Constitution, I went forth seeking signatures. Suddenly, Mr. Elbert Moore, a saloonkeeper, rushed out with a decanter in hand and using language I can not repeat, ordered me off the street, and to attend to my business. As I was in the act of attending to a part of my business he disappeared in his saloon, and I con-tinued my errand of labor for Church, home and school. I am glad to say Uncle Elbert got religion, lived a useful life, and is in heaven today. But a week later, after preaching at Sandy Grove, I was attacked by another. As I was dropping my saddlebags and making ready to be "thrashed." Tom Farris rushed in, and my trouble was to keep Tom from despatching the fellow. The appointment at 3 p. m. was at Stinson's Mill. On starting I was surprised to find young Mr. Jarred and other fine young men companions for the trip. But ere the journey end-ed I learned all about it. They knew the fellow and his crowd intended interviewing me at a lonely spot and they intended to see me safe and sound at Stinson's Chapel at 3 p. m. And they did. Here let me say Brother Stinson was one of the noblest men I have known and Jim Hogg was fortunate when he became his son-in-law. This was Govenor Hogg's wedding year.

God blessed us with three great meetings this year. I was in two at once. County Line took such hold on God we could not close. No helper, and Winnsboro had to be attended. Think of it! Conversions at Winnsboro at 11 a. m., at County Line 3 p. m. and at Winnsboro 7 p. m. Bro. Shawver, father of the preacher, can tell you all about it. Ahem! How the ridiculous will infringe the sublime! A "joiner" was an embarrass-ment. Young, inexperienced, what could I do? Here is how relief came: Asking each of the thirteen who joined at that service in a monotone, "Have you been baptized?" I received answer twelve times in monotone; but shouted, "No, sir!" ponded, "how do you Quickly I responded, "how do you wish to be Laptized?" and the reply came, "I want to go kerslunge." The reply was, "I can baptize by pouring, sprinkling and dipping," and so soon as I learn how to 'kerslunge,' I will attend to your case." My embarrass-

ment was relieved. The men of intemperate lives were dying of dropsy. One an avowed in-Each were well related. Mr. Mitchell made a bright profession of religion, rejoiced in his blessed Sav- authorizes, and observe it Friday ior daily, and died with his hand in before each Quarterly Conference, as mine saying but a few minutes before his last, "Oh, yes! Thank God how firm the foundation." A little later I was called at sundown to visit Mr. being at least worth twenty-five cents, White. An angry cloud was in the making a total saving of three dollars, west. But a dying sinner had called with the Advocate paid for and a dolfor the preacher. Less than three of lar ahead, and a much higher grade of

the storm burst upon me. It was both terrific and sublime! The lightning flashing, thunder roaring, wind hurry ing, torrents of rain falling, and inky now; 1874—1916. I was on Winnsboro Circuit, Jefferson District, Trinity Conference, that year. John H. McLean was presiding elder, and resided at Hughes Springs. He always came ahead of time, and remained until Tuesday at least. I knew of perilous risks he experienced in reaching his appointments. Wonder if he ever arousing he is glad to see me. A few starts in his sleep now-a-days as his days later I hughed him at Winnsboro. days later I buried him at Winnsboro. I trust he found peace. But is cruelty ever so cruel as when one has loved ones assemble at his grave and in their heart of hearts no hope for the salvation of the departed.

It was baptismal day. A goodly number of parents brought their little ones for dedication unto the Lord. Sister Wingo held her baby daughter in her arms, and Ben, about four in her arms, and Ben, about four years old, with cake in hand, and fido just behind. As I was handing the baby girl to her mother, Ben dropped his cake and fido started for it. "You, Fido, let my cake alone," shouted little Ben. "Brother Fuller I will come back and he hantized when I get my back and be baptized when I get my cake;" and he did. Next came Sister Douglass, with tremulous voice she called her babe, Walter. I bap-tized him and spirit-shot handed him to his mother saying, "God grant you, dear mother, to see this child a man of God standing upon Zion's walls, successfully calling sinners to repent-ance and leading believers into the large places of our God." She lives with Walter, and he is an honorable and useful member of the West Oklanoma Conference. Many who heard him at Mrs. Byrd's funeral at Farmers

steals over me saying, quit now. Most of your company are gone before, and who can say how soon relations severed here shall be renewed again. Wylie, Texas.

WILL THE PASTORS READ THIS?

Seven reasons why the pastor should place the Advocate in the homes of his people:

1. It is his duty. It is a service that he owes to the Church, to the home and to himself.

2. It would be a great uplift to the Church and still greater "infilling" of the heads of the home and of his membership.

 Each copy furnishes the family with more real, helpful information than any pastor can give in a single visit, besides the paper will make over fifty such visits in the year, rain or

4. The pastor then can himself enter the home through its pages, many more times through the year and much more effectively, than by personal visitation.

5. The paper will secure for his peo ple the latest and best supply of re-ligious and other helpful matter, and

from the most able divines.

6. It will secure from his people a much larger and more regular at-tendance on all Church meetings and thereby better results in all financial enterprises of the Church.

7. And last, but not least, it will pre-

pare the way for more successful soul-winning for Christ and additions to the Church.

Some Objections and How Overcome.

1. "They will not read it if put in the homes." But it is your duty to put it there and theirs to read it. You cannot expect them to be inclined to do their duty while you, dominating influence, refuse to do yours, as a pastor.

2. The wealthy say that they have no time to read. Show them that it is lack of inclination, more than the want of time, and prove it by the time they spend on the secular papers; advise them to give first time and place to the Church paper, which is its rightful place in the home, over the

secular paper. 3. The poor say that they are unable financially. Then show them the wisdom of observing fasting, as the Bible the Discipline requires, and at the end of the year they will have saved three meals on four Fridays and each meal making a total saving of three dollars, with the Advocate paid for and a dol-

the seven miles had been made when Christian and Methodist than one who refuses to do so.

"So mote it be."
WILLIAM H. EVANS. Dallas, Texas.

MINISTERIAL SUCCESS.

Sometimes large accessions to mem-bership are accompanied by the gen-eral lowering of the tone of Church life and of its moral influence in the community. Sometimes the standards of the Christian life have been cheapened by the methods that have been used for gaining converts. Few things are more striking in the attitude of Jesus than his unwillingness to gain followers by lowering his standards or diminishing his requirements. And yet we fear that the Churches often act on the opposite principle. In judg-ing of ministerial success one needs to know much more than the statistical tables in the associational reports tell one.—Watchman-Examiner.

Epworth League Dept

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

(All matter for this department must be in the hands of the editor on Thursday-one week before the date on which it is to ap-

Topic for April 23 (Easter): The New Life in Christ. Romans 6:1-23.

MORE JUNIOR LEAGUE WORK.

It was a great pleasure to me to have the privilege of spending Sunday, him at Mrs. Byrd's funeral at Farmers have the privilege of spending Sunday, Branch, eighteen months ago, will recall his relating the above incident. Home of a former pastor and his wife, Conference convened at Denton, Rev. and Mrs. N. R. Stone. We at-Bishop McTyeire presiding. Of those tended Sunday School and met our received in full connection, J. F. Sherwood, T. J. Milam and the writer now tended Sunday School and met our ex-President of N. T. C. E. L., Mr. O. L. Hamilton, who is the Superintendent of Sunday School.

Enjoyed two excellent sermons by steals over me saying guit now Most

the pastor and the Junior League in the afternoon, with Mrs. N. R. Stone, Superintendent. You can befter understand how much praise Mrs. Stone and her Juniors need when you know what they do. Those of you who are fortunate enough to attend our Annual Conference, will have an opportunity to hear some of them, as they are planning to go and are very enare planning to go and are very en-thusiastic over the conference. learned they have a membership of between sixty and sixty-five. I en-joyed their work and I do hope all our Leagues in the conference will be represented. We want to have a Junior League exhibit and urge every Superintendent to try to have some of their work for our exhibit. Scrap-book form or anything that will be of interest and helpful to some other Superintendent. Begin now and arrange something for our exhibit. LOLLIE DORSEY, Assistant Junior Superintendent N. T.

C. E. L.

SULPHUR BLUFF.

We have completed the organiza-tion of our Senior Epworth League with the following officers: Leo St. Clair, President; Jewel Clifton, Vice-President; Loreine Hare, Secretary; Bertha Neely, Treasurer; Burgess Hughes, Corresponding Secretary; Gladys Biggerstaff, Superintendent of the First Department; Leander Hedrick, Superintendent of the Second Department; Mattie Davis, Superintendent of the Third Department; Winnie Biggerstaff, Superintendent of the Fourth Department; Mrs. J. S. Hughes, Era Agent.

We meet twice a month, having held our first devotional service last fourth Sunday. Hoping we will soon be in touch with the district officers, I am, Yours in Christ,

BURGESS HUGHES,

Corresponding Secretary Sulphur Springs District, North Texas

College of Industrial Arts

(The State College for Women)

DENTON, TEXAS

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

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

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

> F. M. BRALLEY, President, COLLEGE OF INDUSTRIAL ARTS. DENTON, TEXAS.

April

Our ing Jar mer m Total pended ence T balance Harr prevail gave t rising the accepts that h suming vear. Farmer Service in look year. Missio on the use th good t Rev. Cencour motto,

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THE WOMAN'S DEPARTMENT

cations in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs.
Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

VERA AUXILIARY.

Vera Auxiliary.

Vera Auxiliary elected the following officers for the ensuing term: President, Mrs. T. M. Hurd; Superintendent Social Service, Mrs. W. P. Hurd; Superintendent Supplies, Mrs. O. H. Hollabaugh; Corresponding Secretary, Mrs. J. D. Jepcoat; Recording Secretary, Mrs. W. B. Ford; Treasurer, W. M. Henderson; Superintendent of Study and Publicity, Mrs. M. M. Hart; Agent Missionary Voice, Mrs. C. D. Piokin.

MRS. M. M. HAKT, Superintendent Publicity.

ATTENTION, BONHAM DISTRICT.

The annual district meeting of Bonham District will be held in connection with the Conference Missionary Institute, in Richmond May 9 to 11. Please elect your delegates at once. Let me impress upon you the importance of having your Auxiliary represented at this meeting. Come praying for a good inspirational meeting. Send names of delegates to Mrs. R. H. Darst. Sincerely yours, MRS. HELEN E. FARMER, District Secretary.

SPUR AUXILIARY.

At the Hamlin District Conference of the Methodist Episcopal Church, South, held in Spur, Texas, March 23 to 26, the Sunday night services were under the direction of the Woman's Missionary Society. The Scripture was read by Mrs. J. E. Davis, of Aspermont, District Secretary of the Woman's Work. She made a very interesting talk on the local work in the district.

She was followed by Mrs. N. G. Rollins, of Aspermont. Mrs. Rollins spoke of the Latin American Congress recently held in Panama. It was an inspiration to hear her description of the trip and her message from that great congress, consisting of many delegates from our own country as well as from all the States of Mexico and South America and from several European nations.

MRS. J. E. MORRIS, Corresponding Secretary.

DAYTON MISSIONARY AUXILIARY.

DAYTON MISSIONARY AUXILIARY.

Our Auxiliary held its last business meeting January 4, for the year 1915, the Treasmer making the following report:

Total collected for the year, \$467.87; expended on local work, \$357.00; sent Conference Treasurer, \$73.35; paid on pledge, \$35; balance on hand, \$2.52.

Harmony, love and a spirit of good will prevailed throughout the year. The society gave the President, sister J. W. Baker, a rising vote of thanks for her good service during the year, and much regret was felt in the acceptance of her resignation on the statement that her health would not permit of her assuming the duties of President for another year. The society is proud of our Sister G. L. Farmer, who is Superintendent of the Social Service work; she has done a splendid work in looking after the poor and needy during the year. Dayton is not a large place, but its Missionary Auxiliary is very much alive and wide-awake. We meet in business ession the first Tuesday, and have our social meetings on the third Thursday in each month. We use the Year Book in our work, and have a good program for each meeting. Our pastor, Rev. G. H. Collins, lends us much aid and encourages us in our work. We have for our motto, "Thy kingdom come."

MRS. C. L. FEAGIN.

NOTICE CENTRAL TEXAS.

Mrs. C. L. Canter, Martha, Superintendent Study-Publicity.

The Mangum District Meeting.

The Mangum District Secretary announces that the district meeting will be held at Mangum May 3-5. Let each Auxiliary pray that this may be a good meeting and plan to send representatives to attend.

At a recent meeting of the Board of Control Guthrie was selected as the place for the Oklahoma Methodist Assembly to be held Itly 11-21. We believe Guthrie to be a good lecation and we intend for the Woman's Work to be well represented.

Martha Auxiliary.

The Woman's Missioners, Society has just

MISSIONARY MATTERS, CENTRAL TEXAS CONFERENCE.

The following charges, according to districts, have paid the several amounts set op-

tricts, have paid the several amounts set op-posite their names on the home and confer-ence missions assessments for this confer-ence year to March 31: Brownwood District — Ballinger, \$100; Bangs (Mission), \$17.50; Blanket, \$42.75; Coleman, \$192; Indian Creek (M), \$12; Novice (M), \$14; total, \$378.25. Six out of eighteen paid \$378.25 of total assessment of \$1971. Three missions out of ten make payments.

of \$1971. Three missions out of teach payments.

Cisco District—Breckenridge, \$27.50; Carbon (M), \$25; Cisco (M), \$6; Desdemona (M), \$5.50; Eastland, \$11; Eolian (M), \$19; Gordon (M), \$10; Gorman, \$30.80; May, \$12.50; Pioneer, \$12.50; Ranger, \$37.50; Rising Star, \$62.50; Romney (M), \$7.50; Scranton (M), \$35.50; Staff (M), \$10; Strawn, \$27.28 Thurber (M), \$15; Wayland (M), \$13.55; total, \$368.63. Eighteen out of twenty-one paid \$368.63 out of total assessments of \$1568. Ten out of eleven missions make payments.

(M), \$13.55; total, \$308.03. Eigeneed of the term of t

Gatesville District—Clifton (M), \$39.85;
Coryell (M), \$15; Crawford \$45; Hamlton, \$174; Killeen, \$141; McGregor, \$100;
Meridian, \$22.50; Turnersville, \$54; total, Syl. 58 tatement eight charges out of wenty-one pay \$591.35 of total assessment of wenty-one pay \$591.35 of total assessment of 2172. Two missions out of seven make paynents.

Georgetown District—Jarrell (M), \$15; of \$3124. Six missions out of eleven make payments.

Gatesville District—Clifton (M), \$39,85;
Coryell (M), \$15; Crawford \$45; Hamilton, \$174; Killeen, \$141; McGregor, \$100; Meridian, \$22.50; Turnersville, \$54; total, \$591.35. Statement eight charges out of twenty-one pay \$591.35 of total assessment of \$2172. Two missions out of seven make payments.

All railroads, concerning our territory as a conference, have granted rates of one and one-third fare to our annual meeting in Weatherford May 2-5. Tickets will be on sale May 1 and 2, good for return May 6. Delegates please ask your local agents early about these rates. They often fail to get their instructions unless you ask about rates. The annual meeting will open its first session Tuesday evening, May 2. The entire conference will be held in Weatherford. We will not go to Mineral Wells for one day, as was previously announced.

MRS. J. W. DOWNS.

ounced. MRS. J. W. DOWNS. MRS. J. H. STEWART. MRS. W. L. PERRY.

FLORENCE AUXILIARY.

The Missionary Society of M. E. Church. South, at Florence is doing nice work. All the members are interested and anxious to de anything for the upbuilding of God's cause, and strive to make this year's work better than last. We have twenty-three members, have three meetings a month, one business and two for Bible Study. Our Bible Study we are very proud of. The lessons are studied carefully and much interest is manifested by each member. After completion of plans committee now have in charge, we will have the parsonage furnished nicely and comfortably. We did quite a lot on this line last year. At last meeting the Treasurer turned in the following quarterly report: Dues sent to conference, \$6.90; expended on parsonage, \$4.90; donated to pastor, \$6.00 cash; for local charity, \$15.11. We will, as last year, send delegate to district meeting.

MRS. A. J. TAYLOR, Publicity Superintendent.

WEST OKLAHOMA CONFERENCE.

Mangum District Meeting.

Altus Auxiliary.

Altus Auxiliary.

Altus Auxiliary reports a steady increase in attendance. New members are joining at almost each meeting. The Conference First Vice-President visited Altus recently and organized a most splendid Y. P. M. S. and they are beginning a Mission Study Class.

Oklahoma Methodist Assembly.

Martha Auxiliary.

The Woman's Missionary Society has just closed a splendid Lecture Course. The proceeds are to be used for the benefit of the parsonage fund. The following speakers filled places on the course: Rev. Willmoor Kendall, Weatherford, Oklahoma; Rev. Norman Phillips, Clinton. Oklahoma; Rev. Norman Phillips, Clinton. Oklahoma; Rev. R. E. I. Morgan, Mangum, Oklahoma; Hon. C. E. Hall, County Attorney, Altus, Oklahoma. The course proved a great blessing to the Church and a neat sum was realized.

Cisco District—Largest per cent of missions paying.

Weatherford District pays the least per cent of assessments.

The Cisco and Fort Worth Districts are the banner districts with the Gatesville District a close third. Forty-one per cent of the charges pay 15 per cent of the assessment for home and conference missions. Thirty-seven out of seventy-five missions make payments.

The activities of the men in the field enabled the Board to meet its obligations without negotiating additional loans. Continued activities will enable us to cancel the \$3000 which will be due in a short time. Remember while your money is in the bank idle your Board is paying 8 per cent interest on it. Next report about August 1.

ALONZO MONK, IR.,

Assistant Secretary Board.

ALONZO MONK, JR., Assistant Secretary Board.

LOSS OF APPETITE.

Owing to the great distance from the rest ancestors, these may have been corrected. the Beeville District the presiding elder let it be known that he would not insist upon the attendance of his preachers in the Valley upon the recent District Conference at Kennedy. Therefore he planned a most helpful three-day Institute for the Valley preachers and charges at Harlingen.

This Institute proved to be a "mountain-top experience" for those in attendance. All the seven preachers were present and there was a fine attendance of laymen. The In termediate League from San Benito was much evidence on League Day.

Of course all the preachers filled their places on the program promptly. The unsettled conditions down this way have affected this bunch very little judging by the "pep" they

But the outstanding feature of this Institute was the emphasis put on the work of the laymen. We were extremely fortunate in having with us our conference Lay Leader, Judge M. A. Childers, of Sinton. His inspiring addresses and his personality made a profound impression on the folks.

Banker C. H. Pease, of Raymondville; Merchant J. M. Wellborn, of San Benito; Mr. I walk sometimes upon a stony road, M. E. Mitchell, of LaFaria; Brother Levi Tis my Gethsemane. 'tis my Gethsemane.' Snavely and his brother, Rev. John Snavely, It seems I cannot bear, alone, the load all brought kindling messages to the confer-

And the elect ladies contributed their part right nobly. Misses Eva Chadoin, Emily Caruthers and Mesdames Samuel Spears, Levi Snavely, J. C. Crosett and John Snavely each

was back at his post by Friday morning and we felt the inspiration of his masterly leader-

The greatest interest was taken in the simultaneous Quarterly Conferences which were held on Friday afternoon. It was great and the friendly competition introduced will produce much for the future. There is a better feeling of unity with these charges now The Harlingen people and pastor, E. H. Mays, knew no bounds in providing for the

entertainment of the visitors.

WM. J. BRIENT, Secretary.

CENTENNIAL OF THE AMERICAN BIBLE SOCIETY.

The approaching celebration of the one The American Bible Society calls for the profoundest gratitude to the Father. Son and the the Holy Ghost, for the divine favor, so generously bestowed on those who have generorsly devoted time and talents and means to the great work. The last century opened upon the Christian world practically without the Word of God. The British and Foreign Society, organized in 1804, found stubborn opposition to the dissemination of the Scrip tures among the masses in well-nigh every Christian Nation in Europe. In 1809 a representative of the British Society visited Sweden and reported ten thousand found in one diocese without the Scriptures Another agent found the Belgians as a Na

alone with the angel of God forty days and Advocate. Address

RIO GRANDE VALLEY INSTITUTE. tradition, which Moses had heard from his

In the next place, the Old Testament reveals God's idea of justice and law, and the foremost Nations of the world today have adopted God's ideas as the fundamental principles of their jurisprudence. The New Testament brings to us God's idea of mercy and love. To render this message absolutely effective, the Father commissioned his Son to bring this message to the world and he came himself, thus in the highest concrete form revealing the whole divine purpose toward the race. No one can study the character of Jesus Christ with an open mind and an open heart without becoming like him. To be like him is the acme of human life, fitting one for life here and for life hereafter. 'The various agencies engaged in carrying the Word of God to the masses in the last hundred years have demonstrated the wonderful virility of the Word, especially among the heathen. Nothing but a divine message could have accomplished the marvelous results. W. P. WILSON.

GETHSEMANE.

By Victoria A. H. Duggan.

'Tis my Gethsemane, 'tis my Gethsemane

In my Gethsemane, in my Gethsemane. Then when the way grows dark, I cannot see, A tender soothing voice now comes to me; "Fear not," but "trust," thy time will shorter

In thy Gethsemane, in thy Gethsemane!

And our presiding elder, although called I walk with naked soul, and seem to see away to conduct a funeral at Corpus Christi, In my Gethsemane, in my Gethseman In my Gethsemane, in my Gethsemane The cross he bore, myself upon His tree, In this Gethsemane, in this Gethsemane, 'Tis ever thus upon life's stormy sea We murmur at the load that is to be! Tho' He has said: "Fear not," but "trust in

> And make our own Gethsemane, our own Gethsemane.

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

If you suffer from bleeding, itching, blind protuding 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 hundredth year of the life and labors of 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 187, South Bend, Ind.



Midway, \$135: Oenaville, \$18; Temple, First Church, \$70.64; Temple, Seventh Street, \$102.100 p. Street Charch, \$70.64; Temple, Seventh Street, \$102.100 p. Street Charch, \$70.64; Temple, Seventh Street, \$102.100 p. Street Charch, \$70.64; Temple, Seventh Street, \$102.100 p. Street Church, \$70.64; Three charges out of eighteen paying.

Waco District—Berse, \$15; Herring Avenue (M), \$35; West (M), \$22; total, \$21.00 p. Street (M), \$22; total, \$25.00 p. Street (M), \$25; total, \$2

BLAYLOCK PUB. CO., Dallas, Texas.



Exodus 14:15. This order has never been countermanded and is therefore in full force at least in spirit. The particular occasion for which it was given has never been repeated, but the principle involved has run through the Church in all the centuries. Moses had told the people to "stand still and see the salvation of the Lord." That was the order of a man. God never intended his Church to stand still. This is an age of inquiry, speculation and restlessness. Men are crying for peace, when there is no peace. "God has established his Church in the world to disturb the peace of men, but she often fails to perform her duty for fear of disturbing the peace of the Church. What kind of artillery prac-tice would that be which declined to for fear of kicking over the gun carriage, or waking up the sentinel at his post?" In this "One-to-Win-One" evangelistic campaign our leaders in the main are laden heavily with the spirit of optimism which is commendable. Would to God we had more of this spirit, but, brethren, are we not lavishing profoundly our pity and sympathy on the wrong fellow (the pessimist)? It seems to me that we should turn our guns on sinners in the Church. Sins of omission and com-mission. The pessimist, like "the poor," is always with us "and whensoever ye will ye may do them good." How? By letting them alone! They are filling their place in the economy of divine grace in calling the attention of God's consecrated leaders to the rubbish in the dark background of the beautiful optimistic picture. These are times when public sentiment is ready to denounce the Church for her supineness and indifference to a forward movement. Many have come to regard the Church as making no ad-Like a soldier marking vancement. time, he raises first one foot and then the other and sets it down in the same place—he is active marching, but not advancing—going through the motions of a march! So it is with many professing Christians, they are going treating their employes. The govern-through the motions of a Christian ment of the United States, the manlife, but are not going forward; they are saying their prayers, but not praying: they are going to Church, but not ing pensions to retired employes who to heaven! The command is "Go are unable to work. Army and Navy forward!" Is the Church not longing officers, soldiers and sailors retire on for the visible and material more than the hidden and spiritual life? In the spiritual Church there is a growth which starts with the new life. "Behold, old things have passed away and all things become new" and there is a steady onward upward march of earsteady onward upward march of ear steady onward upward march of ear nest consecrated believers in Christ We, on the other hand, sellishly use whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fidelity to all the active years of a minister's whose zeal is manifest in fid life faithful and true to covenant vows and professed fellowship. Too many and professed fellowship. Too many "stand still to see the salvation of the Lord." They think to stand and wait is to serve. They have fallen in love with simply waiting that they give no thought to the service. The pastor's dream illustrates the condition of many Churches. The pastor dreamed that his Church was a stage coach at the foot of a hill up which in the absence of horsepower it fell to his lot to drag it. His official Board and Church members bade him be of good cheer, for they would all help. He cheer, for they would all help. He should guide the tongue, some would turn the wheels, others push, and so together they would get up the hill. For a while the heavy load moved slowly but surely up the hill. After a time, however, its weight increased until the pastor, bringing the vehicle to a stand on the first ridge and turn-ing the tongue to prevent its slipping down, ran to see what was the mat-All the helpers, tired of turning wheels and pushing, had jumped into the coach and were sitting inside! The pastor cannot drag the alone up the hill. If all will take hold the heaviest coach will move up the of us want our sons to be preachers Pastors have been entoughest hill. couraged to attempt great things and have been left when half way up the hill. The times of most aggressive movements in the Christian Church have been the times of her greatest achievements and from a human standpoint, those were also times of her greatest difficulty and discouragement. The Scripture quotation at the head of this article is an illustration of this fact. Moses, with his host cir-cumscribed by mountains on either the Red Sea in front and the Egyptians in the rear, the outlook was exceedingly discouraging. To surrender and go back to the brick kilns of Egypt seemed from a human standpoint to be the only thing possible. Had they refused to go forward rigor-

ous bondage would have been the re-

sult, but God said, "Go forward." When they obeyed the way for advance was opened up. So it will be in all succeeding generations. When Nehemiah contemplated rebuilding the ruined walls of Jerusalem the outlook about as discouraging as when God commanded Moses to "move forward" notwithstanding the moutainous dif-ficulties. When he had consecrated himself fully to the work and was ready to be used as God might direct, the way opened in a remarkable manner for advance and success. Through faith and prayer obstacles will vanish like mist before the morning sun. Another thing: Nehemiah had the hearty other thing: Nehemiah had the hearty co-operation of his people, "for the people had a mind to work." Every legitimate form of human activity calls for help. And where there is a community of effort for the accom-plishment of any noble enterprise, success will crown the effort. As Christians we owe the world the best efforts we can put into life. Let us "go forward."

R. H. GRINSTEAD. Oklahoma City.

A LAYMAN'S PLEA FOR THE MINISTRY.

Much has been said and written recently with reference to what some people choose to call the "Church losing its hold upon the masses" and the "problem of sustaining the Church," "loss of influence among men," etc., etc., ad infinitum and ad nauseum

I do not for a moment believe that the Church is losing any of its hold upon the masses or any of its influence among men but on the contrary, I think it is stronger today than ever in its history; but I do think that it is confronted with a danger arising from modern conditions of life which I regard as a serious menace to its prospect for future growth and which in my judgment is the greatest problem it has to confront; and that is, the proper support of its ministry.

We Methodist people (and probably

others), are really not treating our ministers with that degree of common honesty that secular concerns are agement of many railways and of numerous industrial concerns are pay-"half-pay." Judges have a fixed re-tirement salary and the entire ten-dency of modern business is to make sure the living expenses of the faith-ful employe who has gotten too old to work and perforce has to retire to

to accumulate money; we object to any money-making activities on his part, and then, when he reaches the age of retirement, we locate him with a possible \$150 or \$200 per year from the fund for Conference Claimants. Is it any wonder that the time of retirement is a time of weeping, of sorrow and misgivings to the poor old worn-out preacher? And is it any wonder thousands of bright young men all over the country are resisting the call to the ministry and fighting against the angel that would touch their lips with a "live coal from the altar?

The active life of the average minister is a financial struggle itself: few indeed get more salary than their actual living expenses and the problem of living and educating their children becomes a greater one every day, with the increased cost of all commodities. Their salaries have not been increased in proportion to the increase in the prices of all they eat and wear and it is a mystery how some of them manage to live at all upon the meager coach all sums paid them.

Under present conditions, how many and our daughters to be the wives of preachers, and, if not, why not? Simply because of the financial features of the life

Now while the spirit of revival is strong upon us and a campaign is being waged for a general revival why not put some stress upon the necessity for a financial revival among our own people. It ought to be called a revival of common honesty and decency. There is a way and a sound business way to solve this problem. Let the people adopt systematic, proportionate paying and let the obligation to the Church be as sacred as the obligation to the State to pay taxes; then let the Church make provision for an annuity to be paid to each superannuate preacher of an amount sufficient to pay his actual living exLet US Help You Build HE Cutture

The Southern Methodist University, representing an investment of over a dollars, supported by the loyalty and patronage of Dallas and the Southwest, stands as a sentinel over this exclusive residence section for people of culture, and guarantees

ermanent and increasing value.
150 feet above the downtown district.

Permanently paved streets and wide, parked boulevards Pure artesian water. All modern conveniences

Buy and Build Where Environment for a Permanent Home Is Ideal For full information see MR. M. M. GARRETT

Dallas Trust & Savings Bank

EXCLUSIVE AGENTS 1101-1103 Main Street H. D. ARDREY, Vice-President and Real Estate Officer.

penses for the balance of his life.

This is not an idle dream. Thousands of people buy annuities during their active years of life and live on them in their old age. A small amount put away every active year of a min-ister's life at compound interest will make bright the days of old age. The French people have proven the wis-dom of this system and they are the greatest financiers of the world.

I would not be understood as advo-cating a system that would make the ministry appeal in any sense to cupidity or avarice. I would only advocate a system that would say to every man who feels the call to the ministry, "Enter the field and labor in the harvest; if your work is satisfactory and we keep you till the sun goes down, your living is provided for until you face the rising sun of that other and better world." I would say to them in the language of the Master, "take no thought of the morrow, what ye shall eat and wherewithal ye shall be clothed," the great Church that has called you to her work will look after

Liberated from the bondage of the problem of keeping the wolf from the door, freed from the galling chains of poverty and perplexities as to the future, our ministry would respond to the touch of the "wild seraphic fire" as did Isaiah of old and lead the conquering hosts from victory to victory. Our great Church undertakes to fur-

nish a pulpit for every preacher and a preacher for every pulpit. In order to continue to do this it must furnish a decent living for every preacher, not only during his active years, but also during that dreaded period that lies between the day the Bishop reads his name out on the list of superannuates and the day the Master calls him to his reward.

P. A. MARTIN. his reward.

Wichita Falls, Texas.

PASSING DAY

THE WARS

THE WARS.

For sixty days, almost without intermission the Teutonic force under the Crown Prince have harmered away at Verdun, but it vet remains, though muchly battered, in possession of the French. Nothing daunted, the Germans continue to launch powerful attacks against the nigh impregnable French stronghold. How long this will continue will depend largely upon the number of reinforcements available to fill up the large gaps in their ranks made by the fierce artillery fire of the enemy. The present war has demonstrated the fact that many of the old world fortifications were built to withstand assaults of steel fred from any calibre of gun or else there would be no Verdun today.

On the British front in Belgium and France.

any calibre of gun or else there would be no Verdun today.

On the British front in Belgium and France heavy bombardments by the British and Germans continue. Some minor engagements are reported between the Germans and Rusaians in Calacia. In Asiatic Turkey the Rusaians have made some headway against the Turks and are pushing forward towards the fortified town of Frebizond which they hope to capture.

Villa is dead—Villa is in hiding, but Villa or no Villa, it looks as though the American troops in Mexico have been made the victims of Mexican treachery. General Pershing's report to General Funston on the Parral engagement clearly shows this. The small body of troops under Major Tompkins, though invited to enter the city, were attached by citizens and Carranza troops. A running fight ensued and forty or more Mexicans were killed. The American loss was two killed and several wounded. Villa is reported to be dead and the Carranza forces are said to be bringing his head to Chihuahua... If it is proven to be that of the bandit chief, then the United Statestroops will be withdrawn from Mexico at once. It is probable though that even if the head is not identified that Persident Wilson will consider the object of invasion accomplished and the troops will be returned soon. A strong anti-American feeling has developed in Mexico which is likely to burn into a flame that might be hard to control.

The administration is waiting for further re-

ports from American officers in Mexico before deciding whether the expedition will be withdrawn. But pursuit of Villa is at least temporarily at a standstill.

But far more important than the Mexican situation is the turn in affairs between this country and Germany over the submarine activities. It looks now as though a break in diplomatic relations is imminent. The last note, the ultimatum, has been prepared and today the President will lay the submarine crisis before Congress. The whole trouble dating back to the Lusitania case will be presented to the joint session of the House and Senate by President Wilson. The President's last note, which will be read to Congress, will admit of no misunderstanding. In plain old United States English he will tell Germany just what the country demands and expects. It will say the period for further temporizing is barred by the statute of limitation and the Imperial Government must cease its acts of violation of pledges or diplomatic relations will come to an end. What will be the reply of Germany to the ultimatum no one can tell. It may be one of peace—it may be one of war. But the situation is more tense than ever before and if all signs do not fail, diplomatic relations between the United States and Germany is dangerously near to the point of rupture.

Felix Martinez, director of the Dallas Region al Bank, left an estate valued at \$800,000. Much of Mr. Martinez's estate consisted of El Paso property, but he also left much New Mexico ranch property.

That American cities have made more prog-ress during the twentieth century than in all the previous years of municipal government in the United States was the assertion of Dr. Charles Zueblin in an address on "The Twentieth Century City" before an audience at Dallas last week.

The advantages of advertising consistently, and the need for a pure advertising law, placing the burden of responsibility upon the advertiser instead of upon the newspapers, was urged at a session of the thirtieth annual convention of the Lumbermen's Association of Texas at Dallas last week.

A big prohibition rally will be held in Amarillo about June 1 by the Anti-Saloon League of Texas. The primary purpose of the meeting will be to promote the campaign for a vote on the submission to the voters of the proposed amendment to the State Constitution providing for prohibition.

The Twenty-Seventh Anniversary of the opening of Oklahoma to settlement and of the founding of Oklahoma City will be observed by a large religious parade participated in by several of the churches. The parade is designed to be a demonstration of the strength and zeal of the church workers of the city.

The shortage of sisal for making binder twine, a Senate investigating committee was told, is so great that the American farmer faces the possibility of a harvest without twine. Counsel for Yucatan planters, said that only 10,000 bales were in the country and none can be procured from Mexico.

The boll weevil will infest the entire cotton section of the South before its progress is checked, according to the report of a special committee of the Chamber of Commerce of the United States. Attempts to destroy the weevil by spraying and poisoning have met with scant success, because the weevil bores into the plant.

J. R. Shoupe, a prominent lumberman of Marshall, thinks that the hardwood industry in Texas, although now in its infancy, is destined to become one of the most important branches of the lumber industry in the State. The hardwood men were given recognition for the first time in the lumbermen's convention this year.

The hard-fought bill incorporating the American Academy of Arts and Letters and numbering President Wilson, Theodore Roosevelt and forty-eight others among its charter members, was passed by the House last week and sent to the President for approval. Its opponents charged its purpose was to create fifty "immortals," while its supporters maintain its sole object is to further art and literature in America.

Petitions asking for a vote next July on the proposed submission in 1917 of a prohibition amendment to the State Constitution have been received from 24 of the 252 counties of the State, indicating general interest in the campaign. A total of 15,549 names has been counted already, although the petitions were mailed out only two weeks ago by the Anti-Saloon League of Texas, which is conducting the campaign.

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LOAN FUND DAY.

Bishop John C. Kilgo.

The Board of Church Extension at The Board of Church Extension at its next session to be held in Louisville, Ky., May 6-9, will dedicate the new, handsome building which has been provided for the needs of the work of this Board. It is a striking coincidence that this achievement occurs during the one hundredth year since the death of Biston Ashury, the since the death of Bishop Asbury, the incomparable prophet of American history. He was in himself a Church extension which turned back from these shores the tides of French in-fidelity and saved this nation to Protestant Christianity. It is eminently fitting that the Board of Church Ex-tension should at this time do something to celebrate the faith and labors of this good man in a permanent way. It has been decided by the Board to observe May 7 as Loan Fund Day, when our preachers will present the great work of this Board and call upon our people to make a contribu-tion to the Loan Funds of the Board. It is not the wish of the Board to urge the collection upon our people, but it is the desire of the Board that all our people be given a chance to make a voluntary contribution to this most important work.

Our Church is a very bury Church.

God has called us to very large tasks, and at no time in our history have there been such pressing needs upon us. In all this we should greatly rejoice. It is an unmistakable sign that God is still with us and that he still the still with the still still the still with the still still with us and that he still the still with us and that he still still the still still the still stil appoints us to hard fields of work. In all the many lines of work we are carrying on at this time none is larger and more pressing than the work of the Board of Church Extension. With more than two thousand congrega-ABILENE DISTRICT CONFERENCE.

The Abilene District Conference will meet at Moran, April 27, at 9 a. m. Wednesday night preceding the citizens of Moran will give a banquet to the larger work of the Church, and the needs of new congregations which are constantly being formed, this Board is burdened far beyond its resources. Dr. McMurry has achieved wonderful success in all the work of the Board of Church Extension, but in the matter of increasing the Loan Fund he has gone far beyond anything the most hopeful could have expected. Yet

SAGERTON CHURCH DEDICATION.

The new church at Sagerton which has just been completed, will be dedicated Sunday, April 30. Rev. B. W. Dodson, the presiding elder, will officiate. All former pastors and presiding elders are very cordialy invited to be present.

J. O. HAYMES, Pastor.

HUGO DISTRICT CONFERENCE.

The preachers who intend to bring their gives with them to the District Conference, will please notify me, so I can arrange accordingly.

H. E. DARROW. Antlers, Okla.

MARRIAGES.

COWARD-McLARTY.—In the church at Pancake, Sunday, April 9, 1916, at 8:30 p. m., Mr. Jacob Rosco Coward, of Sardis, Texas, and Miss Birdie Inez McLarty, of Pancake, Rev. Mc M. Smith officiating.

DISTRICT CONFERENCES.

DISTRICT CONFERENCE	LO.
(All presiding elders are request	ted to a
once make any corrections in, or add	ditions to
the following list): Lawton at Gotebo Muskogee, at Vian Gatesville, at Meridian Cisco, at Gorman McKinney, at Nevada El Paso, at Van Horn Sherman, at Bells Terrell, at Royse City Vinita, at Welch Abilene, at Moran Chickasha, at Ryan	April 1
Muskogee, at Vian	April 2
Gatesville, at Meridian	April 2
Cisco, at Gorman	April 2
McKinney, at Nevada	April 2
El Paso, at Van Horn	April 2
Sherman, at Bells	April 2
Terrell, at Royse City	April 2
Vinita, at Welch	April 2
Abilene, at Moran	April 2
Chickasha, at Ryan	April 2
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Greenville, at Wolfe City	April 2
Gainesville, at Myra Greenville, at Wolfe City	April 2
Waco, at West	April 2
Big Spring, at Stanton	April 2
Mangum, at Sentinel, 8 p. m	April 2
Bonham, at Bailey	May
Brownwood, at Bangs	May
San Antonio at Covington, 8:00 p. m.	May
Plainview at Croebuton	May
Shawnes at Comingle	May
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Vernon, at Estelline. Waco, at West. Big Spring, at Stanton. Mangum, at Sentinel, 8 p. m. Bonham, at Bailey. Brownwood, at Bangs. Hillsboro, at Covington, 8:00 p. m. San Antonio, at Poteet. Plainview, at Crosbyton. Shawnee, at Seminole. Stamford, at Albany. Tulsa, at Beggs. Brenham, at Rosenberg.	May
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ABILENE DISTRICT CONFERENCE.

COWARD-McLARTY.—In the church at Pancake, Sunday, April 9, 1916, at 8:30 p. m., Mr. Jacob Rosco Cowaru, of Sardis, Texas, and Miss Birdie Inez McLarty, of Pancake, Rev. Mc M. Smith officiating.

COX-LOVELL—T. J. Cox, of Dallas County, to Miss Myrtle J. Lovell, in the home of the bride's parents, Farmersville, Texas, April 9, 1916, Rev. S. C. Riddle officiating.

SMITHWICK-RILEY—At the residence of Mr. George Riley, the father of the bride, near Quitman, Texas, Sunday, April 2, at 4 o'clock p. m., Mr. S. P. Smithwick and Miss Susie Riley, Rev. J. C. Calhoun officiating.

REEVES-COOK.—April 5, 1916, in the Methodist Church at Sylvester, Texas, Mr. G. H. Reeves and Miss Bessie Cook, Rev. L. 'ackson, officiating.

MAULDIN-CARTE.—At the Methodist pytrsonage, Delhi, Beckham County, Okla., April 4, 1916, 10 a. m., Mr. Raught Mauldin and Miss Gladys Carte, Rev. Wm. Harp, officiating.

The average age at which men marry in England is a little more than twenty-nine.

Marshall District—Third Round.

Hallville Cir., at Maple Springs, April 29, 30. Longview Sta., May 7.

Kellyville Cir., at Ward's Ch., May 20. Harleon Cir., at Ashland, May 27.

Gilmer Sta., May 28.

Rosewood Cir., at Shady Grove, June 10. Church Hill, at Mt. Gilead, June 17. Henderson Cir., at Buford, July 8. Henderson Cir., at Redland, July 15. Kilgore Cir., at McCary's Ch., July 22. Harrison, July 29.

Marshall District—Third Round.

Individual Cir., at Maple Springs, April 29, 30. Longview Sta., May 7.

Kellyville Cir., at Maple Springs, April 29, 30. Longview Sta., May 7.

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Beckwille Cir., at Maple Springs Sta., May 14.

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J. B. TURRENTINE, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion We have not investigated the merits of any proposition offered in these columns but it is in-tended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054
Lancaster Ave., Philadelphia, Pa. Gartside's
Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office)
removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

HELP WANTED.

THOUSANDS MEN AND WOMEN WANTED. Get U. S. Government Position. \$75
MONTH. Steady work. Common education sufficient. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. J 174, Rochester, N. Y.

ICELESS REFRIGERATORS.

UNIVERSAL ICELESS REFRIGERATOR

BARBER TRADE.

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

EDUCATIONAL

OSKALOOSA COLLEGE, Oskaloosa, Iowa. Departments: Graduate, College, Divinity, Normal, Commercial, Preparatory and Music, by mail and in residence. Degrees conferred. Grades from standard institutions and conference work accepted. Prices reasonable. Pay by installments. Catalog.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla.

A. T. CULBERTSON, evangelist, is open for spring meetings. Polytechnic, Texas. DATES for revivals after June 20 are desired by a man with experience and special train-ing in evangelism at the Southern Methodist University. CHAS. NIXON, S. M. U., Dal-las, Texas.

si nall the work on aurch Extension, but in the manifereasing the Loan Fund he has one far beyond anything the most opeful could have expected. Yet every year the pressure for larger and the property of the Church increases and its far beyond present resources. It is desirable that all our people on the day set apart to this work will gladly make a contribution to this fund, both meeting a vital need and celebrating the memory of Bishop Asbury in a worthy and abiding manner.

PREACHERS, WEST OKLAHOMA CON-FERENCE.

I am in receipt of a letter from Rev. W. I. Anderson, Teller, saying he was sending to W. S. Wolverton, April 15, \$1160 Home and S. W. Orders, and the second special, making a school special, making a subject of the second special, making a subject of the special specia

MARLIN DISTRICT.

Let all who expect to attend the Marlin District Conference notify Rev. A. S. Whitchurst in advance. Conference meets at 2 p. m., May 16, at Teague. GEO. W. DAVIS, P. E.

DUBLIN DISTRICT CONFERENCE.

Pastors will please send me at once the names of all delegates from their charges, who will attend the District Conference to be held at this place April 27-30. Entertainment furnished over Sunday. Too busy to answer questions. Just come ahead; we will try to make this a great conference.

L. G. WHITE, P. C.

Comanche, Texas.

Colfax, Aug. 12, 13.

Many of the above meetings will come during the protracted meeting season, and will be subject to such changes as may be necessary to accommodate the brethren who may wish some slight changes. Whenever this is needed it will be done if possible to do so. Let everybody take notice now as to the time of the meeting. I hope for great reports on this round.

J. T. SMITH, P. E.

Clinton District—Third Round.

Clinton District—Third Round.

Clinton, April 16.

Custer, at Mt. Hope, April 22, 23.

Butler, at Shiloh, Sat and Sun., 11 a. m.,

Madill District—Third Round, Kingston, at McDuffie, May 28. Madill Sta., May 29. Stonewall, June 2, 3. Asbury, June 3, 4. Wapanucka, at Coleman, June 10, 11. Durant, First Ch., June 11, 12. Colbert, at Calera, June 17, 18.

HELP WANTED.

UNIVERSAL ICELESS REFRIGERATOR. only \$4.50, lasts ten years. Satisfaction guaranteed. Full particulars free. BURLESON AND COMPANY, Waco, Texas.

NOTICE TO THE BRETHREN.

NOTICE TO THE BRETHREN.

To the Members of the North Texas Conference, and Other Preachers Who Need Help Such as I Can Render:

Dear Brethren.—I took supernumerary relations at the last session of our conference. My health has improved very much since, so that I am anxious to help pastors in some revival meetings; and if any of you have unoccupied territory adjacent to your charges where protracted meeting should be held, and you cannot do the work, I shall be glad to correspond with you about the matter.

Mrs. W. H. Johnson has very earnestly begged all our pastors to preach a "Purity Sermon" at least once a year, and give their people an opportunity to make a free-will offering to the Virginia K. Johnson Mission Home. Let me urge you, brethren, to heed this call. Not more for the benefit of the Home than for the good of your own people. There are hundreds of fathers and mothers, as well as many young people, who need the information and the warning that can be given in a sermon on this subject. Since moving to Dallas, I have been studying the Home, and trying in different ways to help it; and if any of our young preachers, or others, would like for me to visit their charges, and preach, and take offerings for the Mission Home, I will be only too glad to do so. Fraternally,

L. P. SMITH.

PAMPHLETS

TEN NEW, original, striking Bible arguments for sprinkling as the future universal mode of baptism. By an Immersionist. Large double column, 16-page pamphlet, 25c. \$10 for a Bible refutation. CLEARWELL HOUSE, Champaign, Ill.

POTATO PLANTS.

WE CAN supply now all demands for Nancy Hall, Dooley Yam, Porto Rico Yam and Georgia Yam sweet potato plants; 100, 40c; 300, \$1; 500, \$1.50; 1000, \$2.50, delivered; and Dwarf Stone, Dwarf Champion, Beauty, Acme and McGee tomato plants: 100, 35c; 250, 75c; 500, \$1.25, d-livered. Plants well packed in strong baskets and orders filled promptly. HESS PLANT FARM, Milano, Texas.

REAL ESTATE.

THREE LOTS, near Southern Methodist University, at less than the price of two. For particulars, write Box 51, Route 1, Frost, Tex.

Grace Church, June 18.
Durant Cir., at Armstrong, June 19.
Pontotoc, at Connersville, June 24, 25.
Roff and Mill Creek, at M. C., June 25.
Tishomingo Sta., July 1, 2.
Mannsville, July 2, 3.
Holdenville Cir., at F. V., July 8, 9.
Aylesworth at Grantham, July 4.
Holdenville Sta., July 9, 10.
Summer School of Theology, at Guthrie, July 11-21.
Ada, First Ch., July 22, 23.
Vanoss, July 23, 24.
Lebanon Cir., July 29, 30.
District Conference, at Mannsville, June 5-8.

Let all who expect to attend the Marlin District Conference meets at 2 p. m., that was a conference of the conference of Brandon, at Brandon, Aug. 27, 28.

JNO. M. BARCUS, P. E.

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ROMANISM AND MEXICO.

Rev. J. A. Phillips.

The Constitution of Mexico and the ex-cathedra utterances of Rome are utterly irreconcilable.

Rome teaches that there should be no separation of Church and State and State. Mexico separates Church and State and insists that both clergy and membership be subject to the laws of the country. With the duty of Catho-lics to obey their legitimate pastors and the power of the clergy to withhold absolution on the ground of disobedience, the Church party becomes a very dangerous foe. Mexico insists that the clergy must keep their hands off of politics.

Mexico believes in liberty of worship and liberty of conscience. Rome condemns these two as well as other

forms of liberty.

Mexico forbids ecclesiastical matrimony. Rome calls civil matri:nony

base concubinage.

Mexico arranges for secular education. Rome teaches that it is a mor-tal sin to send children to a neutral school if a parochial school is as near to you as the neutral schools. Of course this means that the priest may refuse absolution as long as parents hold out in preferring the State school.

Mexico insists on giving protection to ecclesiastics who quit the Church and get married. Rome teaches that it is a crime for the State to allow such a thing.

Liguori, one of the greatest of Catholic theologians, says: "It cannot be doubted that the most dangerous and the most lamentable hidden rock which the minister of God encounters in the tempestuous sea of life is the hearing of the confessions of women." It is generally known in Mexico that when the Catholic Church wanted anything done and President Diaz was hard to handle they would work it through his wife. The confessional furnished the avenue through which the old man could be effectively and safely reached and controlled.

Rome believes in persecuting a heretic or one vehemently suspected of heresy. Mexico insists that all of her citizens should be treated fairly.

Mexico wants a republic. Rome was opposed to that in the war with Spain in 1812, also in the French in-tervention in 1862 to 1867.

When Mexico nationalized the vast estates of the Catholic Church in that country the Church pronounced a 'curse of God" on anybody who dared to buy them. Rome is still pouting over the loss of so much property. Mexico knows her too well to ever allow Rome to get so much power

The only way to reconcile Mexico and Rome is to modify the constitution. Rome cannot change her ex-cathedra decrees. That would be to surrender her claims to unity, infallibility, supremancy and all the consequences of these claims. No Catholic has any right to believe in liberty of conscience for anybody except Catholics. Marriage is held to be a sacrament and therefore as invalid if performed without the offices of the Catholic Church.

In 1866 the sacred penitentiary at Rome authorized Catholic delegates to the Italian Parliament to deliberately lie when the oath of office was proposed to them. Liguori authorizes mental restrictions in a way which is nothing but lying and of the most hypocritical sort. When a Romanist says that he has a right to oppose wrong, even to the death, he means that he has a right to oppose anything Church is not to be kept. If a Catholic Congressman or Senator in this country should be called on to support education by the State he would be free from his obligation to support spread the laws of the land because it is wicked to support the public school. If a Catholic in Mexico was called upon as President or Senator to support the constitution when that constitution does not allow ecclesiastical matrimony he is required by his Catholic faith to perjure himself after the oath has been taken to support the constitution.

The adoption of the present constitution of Mexico was effected at too great a cost for the nation to give it up lightly. So far as I can see it will be impossible for the Catholics of this country or of Mexico to find a Mexican or group of Mexicans who would be willing radically to tamper with that

document. It had a much harder time to get established than it now has to remain established.

Logically there is nothing for the hierarchy to do but to get the United States to go into Mexico and take control to the extent that the constitution can be made practically null.

The tactics of Rome are as follows: that the Church is superior to the 1. Get as many American Protestants as possible to raise a cry for liberty of conscience and make them believe that Rome can defend liberty of worship and of conscience. Quanta Cura, Syliabus of Errors, Ripalda's Catechism and the Bull "Unam Sanctam. are carefully kept out of the English language and as far as possible out of the hands of the liberal Catholics and of the Protestants. All these documents condemn fiercely liberty of conscience, freedom of the State from Church control, freedom of worship, education by the State, etc. 2. Belit-tle the Mexicans as to their capacity and magnify the mistakes of the leaders. 3. Undermine the work of Carranza or of any other leader who is unwilling to ignore the constitution. Carranza is not against the welfare or the liberty of the members of the Catholic Church. He simply believes in the constitution.

There are so many people in the United States who love to be deceived by the pretensions of Romanism, who are willing that the secular press should be muzzled, that politics be controlled by Rome, that the Catholic leaders of both this country and Mexico feel, no doubt, that strong pressure from this country would enable them to paralyze the constitution of our sister republic.

It would give American capitalists a freer hand to have the country brought into subjection to the United States. Mexican capitalists would be glad to see the old regime restored by which they could exploit the peons through the agency of religious mo-tives. But both Mexican and American capitalists can get along some how under the present constitution if only peace can be restored. Not so with Rome. To think of great masses of her own members doomed to live in "base concubinage," the children brought up in schools not under Cath olic control, the father confessors required to not meddle in politics, no right to hold property in the nam the Church except for strictly Church purposes, forbidden to receive prop-erty willed to the Church, the cemeteries all secularized, the confessional under survellance! Rome has learned to live under governments which require liberty of conscience and liberty of worship in spite of her anathemas against such liberty, but the Mexican constitution is a formidable document.

Romanism is a parasite. It cannot be regarded as a Christian Church in any sense of the term. It is simple paganism baptized with Christian phraseology. It has done endless harm to poor, bleeding Mexico. It is Rome that has brought that republic to its present sad state. The people deserve credit for the energy and inspiration with which they have tried to be free. If Rome would live in Mexico it would be better to let the country rest a few years from her hard domination. The parasite can live if it is not too greedy in its exploitation of its host. If the United States will let Mexico alone Carranza and his men will do their best to work it out.

A CHURCH EXTENSION LOAN FUND OF ONE MILLION DOLLARS!

Bishop W. R. Lambuth.

that is contrary to the Catholic faith. A Church Extension Loan Fund of When Roman apologists teach that a one million dollars! Who can estiwicked oath is not to be kept they mate the potentiality of such an mean that an oath which would hurt amount? It is only by reviewing the an any of the vagaries of the Catholic splendid achievements of the past that we can make some forecast of what this would mean for the future. We are nearly in reach of the goal. Last year, during a time of wide-spread financial stringency and stringency economical retrenchment, the splen-did sum of \$110,853 was added to the Loan Fund capital. It was decid the last Annual meeting of the Board to organize a campaign which within this quadrennium shall round out the desired million. The observance of Sunday, May 7, as Loan Fund Day— the day for the dedication of the new Church Extension office building in Louisville—should result, by a su-preme and united effort, in achieving our aim. Let every presiding elder, preacher and member in our nection co-operate in an effort which may set forward church building for a generation to come. It ought to be done and can be done.

DEFENSE OF WILSON AND AMERICANISM.

April 6, Dr. G. B. Winton, of Nashville, Tenn., has a political article upon which I wish to comment. Mr. Editor, I would not send you for publication in the Advocate, in reply to lovely." There are many attractive features in the world about us, many pr. winton, a point can article unless things fair and winsome, many friends you had first admitted to your columns an article attacking President fascinating; but nowhere save in Je

in the premises, but ask for space to in proper balance. Earthly friends, defend Wilson and Americanism. You even close relatives, at times disap-publish a religious journal, but I con- point us (do we often enough reflect publish a religious journal, but I con-point us (do we often enough reflect tend that neither President Wilson how we must also disappoint them?), nor Americanism are irreligious topics or, it may be, through lack of nerve or of discussion. They are very much physical strength, fail us in a crisis. in the limelight just now.

Dr. G. B. Winton accuses President Wilson of being the creature of "ingo public sentiment," and "com-bined with the nagging of his political enemies, has forced him to allow the armed invasion of a sovereign nation."

as administration omcer of National civil affairs—as commander-in-chief of the army and navy of the United States—is too well known to require a stroke of my pen in its defense

Mr. Wilson has not invaded the sovereignity of Mexico. He has waited patiently and hunted carefully to find sufficient sovereignty in the Carranza de facto government for recognition. He even stretched the blanket to find enough sovereignty in the case to name Mr. Fletcher as Minister to Mexico.

But that is neither here nor there. Dr. Dr. Winton utterly ignores the ground of an American army being sent into Mexico. Dr. Winton ignores the bloody acts of Mexican citizens, under the leadership of one of their noted generals, at Columbus, N. M.

Dr. Winton seems to utterly forget the eighteen dead men, women and children—including several United States soldiers—at Columbus, N. M., all lying butchered on the ground in one night's raid by Mexican citizens.

Dr. Winton seems to forget the rights of American citizens in the pursuit of their own interests and happi-

The sovereignty of Mexico is what Wilson has invaded, says Dr. Winton. Lay your hand on it, and it is like the Irishman's flea.

Dr. Winton brings against Mr. Wilson the charge of being so pusillanimous as to allow himself to be "nag-ged" by a lot of "jingoes" into com-

fairs. Not those who wrote up the Columbus massacre. When it comes to giving an account of American citizens being killed by Mexicans-for whom the Carranza government is responsible—the only evidence neces-

sary is a dead man. Dr. Winton again reiterates the charge that the President has been "forced" into the "armed invasion" of

Dr. Winton says we have "no reaon" for this invasion, "not one."

Dr. Winton seemed frightened at the possibility of exciting the "hatred

all Latin-America." Why, my beloved Doctor, all Latin-America will fight at the drop of a hat and drop it themselves where think their rights are concerned. An other thing, dear Doctor, to allay your fears, Uncle Sam isn't afraid of any-

thing on the face of the earth. Then the Doctor goes on in many paragraphs defending the Constitutionalist government of Mexico as though this government was invading

the sovereignty of that government
—all of which is the veriest rot!

H. G. H.

In the Texas Christian Advocate of stand for the rights of your country or shut up shop.

"ALTOGETHER LOVELY."

Jesus Christ is the one "altogether who are delightful, even some of them lison and Americanism. sus, is perfection realized, nowhere I make no demand, have no rights else are all desirable qualities found But Jesus never disappoints, never is wanting, never recoils or retreats from the point of our deepest need or most awkward predicament. Such a Christ could not be portrayed or even imagnemies, has forced him to allow the ined if He were not revealed as di-rued invasion of a sovereign nation." vine—and to an "altogether lovely" Mr. Wilson's character and standing and lovable Savior we may safely trust our fortunes for eternity.-Selected.

OBITUARIES

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

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserte

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

DODD—Marvin Dodd was born January 12, 1882. He was a talented boy in many respects. He was converted some years ago and stood for the right. Married to Miss Lillie Cooper, of Dekaib, Texas, to which union was born one son, Little Lanham Dodd, who by a sad accident iost one leg when only two or three years old. Brother Dodd had been a great sufferer for some years from gailstone. It was for this trouble that he consented to go on the operating table some days before his death, from which he never recovered. He left comforting testimonies that he was ready to answer roll call should it be his lot. He leaves a wife, one son, lather, mother, two brothers and a host of relatives to mourn his untimely demise. The body was laid to rest at the Bluff Cemetery March 22 in the presence of a host of weeping and sympathizing friends. Let us bow in submission to the will of Him who is the lover of every human soul. May a double portion of the Lord's mercy and grace be the heritage of the bereaved relatives.

W. E. DALE, Pastor.

Detroit, Texas.

ged" by a lot of "jingoes" into committing an outrage on a peaceable sister nation.

Dr. Winton seems to have no grasp of public American sentiment aroused to action after patiently enduring outrages along our borders for years.

I care nothing for Dr. Winton's private and personal willingness to be run over and kicked out, but when he assumes that Americans who stand for their rights are "jingoes," and publishes that charge in one of the leading journals of the country, I want to publicly say that in my opinion he is unfit to teach patriotism and love of country to the young men of America.

Dr. Winton says the daily papers do not give us "facts about Mexico."

What does Dr. Winton want more as ground for action on the part of American soldiers than the "fact" that a band of Mexican citizens came over one night and in cold blood slaughtered eighteen American citizens and took others off as prisoners. Facts, plenty of facts!

Dr. Winton says our newspaper writers are "ignorant" of Mexican affairs. Not those who wrote up the Columbus massacre. When it comes will be no more separation His niece, LENA V. WILLIAMS. him where there and heartaches.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St., Chicago, III.

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Ragsdale, agsdale, agsdale, agsdale, was iovember 12, Jacksonville, married Deckleroy, who two children, nt, and Williere are also regrandchild. It is sters, he C. Ragsdale, ithfully as a ted in early E. Church, and, in truth, camp ground of his Sab-His home as always at ommunity to en have said. od." Though I for several bed but three with humility often in his tantly in his flay say I've an. He was, to by a large mday School few of whom I in his love to mourn his

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MEMORIAL TO BROTHER D. W. FRENCH.

"He that dwelleth in the Lord abideth for-ever," and his influence is as the radiance of the sunshine. Such can truly be said of Brother D. W. French, a licensed exhorter of the Waxahachie Church for years. Born in Virginia December 6, 1847, joining the Church at eighteen years old just at the decisive time for active and useful service, fresh with the vigor of youth which reflected in the confor active and useful service, fresh with the vigor of youth which reflected in the continued vigor and enthusiasm in all Church matters throughout the years. Was married to Mary Baily in 1867, leaving as the heritage of this union nine living children who have much to revere and much to follow in the closest of all associations of the intimate home lite. Coming to Texas in 1883 and locating near Waxahachie, since which time he was most enthusiastically enlisted for the right and actively at work for the Master. Dying with a shout of victory January 10, 1916, it is now the province of the writer to mildly testify and gladly, too, to the pillar of strength his love and life have been to this community throughout the years. Time after time has Brother French been licensed as in exhorter and we are glad to say that he was always withing and ever at work on the job. Charitable where charity was due, honest to every fact, firm in the faith of the fathers, consistent on the highway of life, his religion has been a reality in the strictest sense. Brightening the chain of friendship with a smile and binding the links of love the stronger with an intimate association, we can truly say to know him was a blessing and to live as did he a benediction. Truly one mighty in Israel has fallen.

WALTER A. CROW. Waxahachie, Texas.

Waxahachie, Texas.

Waller A. Crow.

Georgia March 25, 1842; died February 25, 1916, at the home of her daughter, Mrs. Taylor. Joined the M. E. Church, South, at the age of twelve years. She lived a happy, Christian life and was a bright Christian all these years. She came to Texas in 1852.

Was married to Mr. Cook at the age of sixteen. She lived happily with him until his death, 1893. Four children blessed them during their union. One of them died in infancy. Sister Cook was truly a good woman. Will be missed in her home and community. May the good Lord help her children to imitate her life and meet her in the good world.

GIVENS—Charles Givens, born Southwest Virginia, June 20, 1888; died December 18, 1515, near Inez, New Mexico. Converted at twelve or fourteen years of age, he lived a consistent Christian the rest of his life. The last four or nive years were years of especial devotion to his Church and his Master. He improved his talents above many more gifted. Like Mary, "he hath done what he could." And now "there remains a rest for the people of God." His father, a preacher of our Church, preceded him. His mother, four sisters and seven brothers are following. One of these, Claude P., is a member of the Tennessee Conference. Charles was laid to rest as the shadows gathered on Sunday, December 19. May we meet him on that eternal Sabbath. His pastor,

L. L. THURSTON.

ALL L. THURSTON.

HENNESSEE—Hubert Ward Hennessee, the ten-year-old son of Rev. J. W. Hennessee, died in San Antonio March 17, 1916. Hubert was born in Waller, Waller County, Texas, where his father was preacher in charge of the Methodist Church at the time. Hubert joined the Church at the age of six, under ministry of Rev. I. E. Thomas, He was a faithful little Christian until the day of his death, and was obedient unto his parents, being the joy and sunlight of their home. He loved the Sunday School devotedly and was present and on time every Sunday morning. In school he was greatly beloved by his little friends and classmates. In his studies he was apt, and his life gave fine promise for large usefulness. But in the wisdom of the heavenly Father he has been taken to a better world. We who remain thank God for his life, and though we sorrow over his untimely death, we look with hope to the resurrection and the 'home over there,' where we shall be united, and there shall be no more partings or sorrows. His pastor,

JNO. N. RENTFRO.

who done. He has one, his be done. He has one, roll call in heaven.
O. B. TURNER, Pastor.

WOODARD—Robert Everet Woodard, fifth child of Rev. and Mrs. W. E. Woodard, was born in Hill County, Texas, August 11, 1879. Was converted and joined the M. E. Church, South, at Red Hill, in Oklahoma, at the age of twenty-five. Died in peace at his home near Whitehall, Montana, at 4:30 a. m., August 3, 1915. He gave assurance at different times during his illness of his willingness to go, saying that he was perfectly reconciled. A few hours before he died he asked his father to get the Bible and have prayers. The large congregation that attended the funeral services attested the high estimate placed upon the character of the deceased in his new home.

E. J. STANLEY.

Whitehall, Montana.

placed upon the character of the deceased in his new home.

Whitehall, Montana.

BREEDING—On March 30, 1916, Mrs. Elizabeth Jane Breeding died in Moody, at the home of her son, John. Sister Breeding was one of the good old "mothers in Israel." She died at the advanced age of eighty-four, having been born in Kentucky, in Adair County, February 23, 1916. She professed religion at the age of fifteen and consistently lived the life of a Christian. She was married at the age of twenty to G. W. Breeding. Six children were born, two boys and four girls. One boy died in childhood and one girl passed away a year and a half ago. The other children mourn the loss of the mother. A large crowd came to the Church to pay their last respects to the memory of one who had fived well and died well. She has gone to be with Christ. May all her loved ones follow on.

J. HALL BOWMAN.

BARNES—March 30, 1916, God in his infinite wisdom and goodness saw ht to take unto himself little Bryant Barnes. Only nine months ago God gave him to us to comfort and cheer our home, but his mission has been fulfilled and the loving and tender arms of Jesus that were ever so solicitous of little children reached down and took him to himself. Of course our hearts are torn and grieved, but the words of Him who said, "Let not your heart be troubled," should comifort us, and since little Bryant has gone there to live it should be often that our hearts turn that way. May God comfort the believed ones and lead them along life's way until united at God's throne, where parting is no more. Your pastor,

T. L. SORRELS.

Irene, Texas.

Irene, Texas.

CRAWFORD.—Augustus C. Crawford was born in Greene County, to-organ, Aovember 24, 1830, and died in Temple, Okla, March 27, 1916. He lived to riple age of eighty-five years, four months and three days. He was years, four months and three days. He was such as the county, Ga., November 1, 1855. His wife died November 7, 1891. To this union were normal three sons, ii. O. and A. C., who live in Texas and Br. L. 1891. To this union were normal three sons, ii. O. and A. C., who live in Texas and Br. L. 1891. To this union were normal three sons, ii. O. and A. C., who live in Texas and Br. L. and a great throng of friends, we are converted and joined the Methodist member for seventy-sax years. I believe this member of seventy-sax years. I believe the sax years of the seventy-Irene, Texas.

the wholl be was prestly plened by his station in the freeze and classanise. In his station is the freeze and classanise in his station is the property of the

ROSE—Mrs. James Rose was born on Descember 5, 1851, in Franklin County, Tennessee. He was married in 1870 in the same State to Miss Mary Guinn. To this union were born eleven children, four boys and seven girls, of which number three have died and eight remain living to mourn the loss of their father. He was converted in about 1880 and joined the Church. He lived in Travis County, Texas, nearly thirty-nine years, during which time he made a great host of friends. He was a man who was liked by neary every one. Mr. Rose was a devoted man to his family. He loved them so well that he spent his life working hard for them, carning their living by the sweat of his face. He was sick about two weeks. He suffered with great patience and said toward the last he was going to have to go, because the Master was calling for him. He leaves a wife and eight children to mourn their loss, but they must now remember that they no doubt have a treasure in heaven that they never had before. He died in Austin on March 27, 1916.

Center City, Texas.

BUCHANAN — Sister Soleta Frances Buchanan (nee Lester) was born Sentem-

weeks. He suffered with great pattence and said toward the last he was going to have to go, because the Master was calling for him. If he leaves a wile and eight children to mount they no doubt have a treasure in heaven that they never had before. He died in Austin on March 27, 1916. The died in Austin on March 18, 1, 1, was sisted the home of Brother and Sister Land on the March 18, 1, 1, was sisted the home of Brother and Sister 18. BUCHANAN — Sister Soleta Frances Buchanan (nee Lester) was born September 17, 1835, in Newton County, Georgia. It was married to I. F. Buchanan January 18, 1852, and to them were born six children, of the county of the died of the second of the died of the second of the se

LA GRANGE—Mrs. Sarah La Grange, who departed this life at Del Norte, California, March 17, 1916, was born near Union Valley, Wilson County, Texas, sixty-two years ago. She is survived by two daughters, Mrs. Cornett, of Arizona, and Mrs. Ella Herron, of Erownwood, Texas; two sons, H. P. La Grange and James La Grange, of Del Norte, California. She was for twenty-seven years a member of the Methodist Church. And her life was her religious profession. Although departed, she will continue to live, not only in the memory of those who knew her, but in the lives of her children whom she blessed by word and deed. The example of her faith and godly walk will be a source of inspiration and strength to those who knew her, until we meet her again in the home of our heavenly Father.

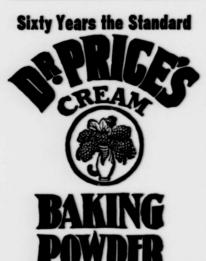
MARR—On March 29, 1916, the death

Skin, etc.

I believe eczema can be cured to stay. I mean just what I say C-U-R-E-D 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 toid 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 mild soothing 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 to-day 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 Blk., Sedalia, Mo.

References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.



Made from cream of tartar derived from grapes. **NO ALUM**

THE GREAT EDUCATIONAL CONFER-ENCE AT BIRMINGHAM.

On April 4-6, in the city of Birmingham, Alabama, the Secretaries of Education and Presidents of the schools of Southern Methodism met in a conference. There was a splendid representation of the entire Con-There was a Dr. Stonewall Anderson, with his helpers, had prepared a program for the occasion that thoroughly covered the field of educational effort throughout our Church. The men on the program had thoroughly prepared themselves to give to the conference a most complete discussion of the subjects assigned to them. Three days and two nights have never been spent to better advantage in my judgment, by the educators and educational secretaries of our great Church. While Texas was well represented I am sorry that others connected with our schools were not It was an excellent opportunity to get a glimpse into our school work throughout the entire Connection, and to learn of the methods that have brought success and those that have brought failure; to find out where we are weak and where strong; to know something of the fields that we should cultiate where we are now not at work; and to thoroughly understand that our weakest point everywhere is the lack of sufficient money to properly run our educational work that we may be free of debt and the terrible embaras I have had occasion to know, has the same effect that it has on an individual, it takes little local needs, and taking in his far-seeing the spring and snap all out, and leaves it without the necessary nerve and push to secure the best results. The head of the school is always embarrassed and absolutely unable o do his best as he faces day by day the appeals of the creditors for what is justly due them. He has no wholesome rest at night, a vision beyond his own yard fence. I see in and no peace by day. The problems that the plan suggested by Dr. Anderson a relief hould have the best mental efforts of which he is capable only get a passing notice because his mind is concentrated on efforts how no straw. This brings me to speak of the us from ownership in schools where the de most important paper, as I think, that was passed during the conference. It was the on. Such instances have brought humiliation paper offered by Dr. Stonewall Anderson. His subject was, "The Causes and Cure of Rivalries and Jealousies amongst Our Schools." he points out at length under the following and righteously exact of the men at the head heads the causes of the rivalries and jealousies of these institutions, so badly crippled for

or different institutions in the same patron- brick. The Church at large has ample me friction in some parts of the Connection."

leges, including Scarritt Bible and Training 1 see this plan an accomplished fact. Some trol of the Woman's Council. Two of these an Educational Commission for our most trying conditions, for want of larger rial way our efforts before the public to financial support."

"I suggest that some of the methods thermore, it not only hurts us in the comused to secure funds for our schools are in a munity where the property is lost, but ex-

which we seek relief. Several methods are dicates the fact that we are not exercising which we seek relief. Several methods are uncated in use among us for securing college funds, very good business sense.

It is not necessary to wait until action is Colleges have been depended upon to raise taken by the General Conference to put this E. Church, South. The administramoney, and this they have done, both by pri- plan into execution, if the Bishops, the Eduvate and public solicitation. Of course all cational Commission appointed by the General schools are entitled to the use of the official Conference and the General Board of Educaand personal influence of their Presidents tion will get behind it and put it into execufor this purpose at all times. However, un-tion at once. To my way of thinking this der present conditions few, if any, of our is the only sane method by which we can College Presidents find themselves able by care for all of our schools as they should be this method to meet the financial needs of cared for. It will also prove to our people that their institutions. The method of employing we are a Connectional Church in reality and not a financial agent, or commissioner, to solicit funds in any way and every way open to him ern point of Florida to the remotest north-has been, and is now, widely used. A more ern extremity of Maryland, from the last inch recent method is the organization of sys- of California on the west to the extreme eastaims to secure a definite sum from a given M. E. Church, South, is one in polity, one in This is the method that seems to be a decirine, one in purpose and conditions to be a secured to be a This is the method that seems to be in vogue at this hour. There are a number of such campaigns being organized or actually in process now, throughout the Church. For the most part each of these campaigns is organized and conducted in the interest of some one school, without any reference whatever In some conferences there are two, or even three, such campaigns being carried on at the same time. Where this is the case, when we take into account that the donors from which these several campaigns seek to secure funds are largely the same, we need not be surprised if rivalries and jealousies spring up." In discussing the cure Dr. Anderson says: "The Church must not have some schools which she treats as children and others which she treats as stepchildren. In other words, she must have no favorites, but each much have a place in the esteem of the Church and share in her support and patronage, according to the importance of its field of usefulness. policy of supporting some schools while others are allowed to die of neglect would certainly tend to multiply rivalries and jealousies rather than to allay them. Any plan which pro poses to meet the situation must take into account all our schools rather than an in-stitution here and there." There is not a Methodist who has in him any conception of the connectional idea of our Church but will say this is the idea if we ever get out of the woods. Every school, that is properly conveyed to the M. E. Church, South, is the property of the Church, and she is in duty bound to see that everything necessary for the success of that school that is in her power, is done. Now Dr. Anderson's plan in order to remove this the greatest barrier in the way of the success of all our schools is, instead of having multitudinous campaigns for money for individual schools or for several schools in a conference or State, to have one general campaign throughout the entire Connection for sufficient money to meet the demands of all our schools according to their ent that debts bring. Debt on a school, needs. This sounds to me like the suggestion of a great statesman, getting away from the vision the needs of the whole Church wherever her educational plants stand in need of help I have always had the highest admiration for a great statesman, either in the nation or Church. I cannot for my life appreciate the man political or ecclesiastical who cannot get not only from our rivalries and jealousies, but also from our excruciating embarrassments on account of debt that have so long retarded us to furnish the brick demanded when he has in our school work, and in many places forced mands of our Church required that we hold and shame beyond measure, especially to those "The Causes and Cure of directly connected with the institution at the time of its failure. The Church cannot justly the want of money, brick when they are not 1. "The differences of academic standards furnished the necessary straw to make the izing territory has been a fruitful source of 10 meet every necessity of all our schools, and I am not sure but what I would be justified "In our zeal, in some conferences, we in taking the position that our people, with a have multiplied colleges beyond the need for few exceptions, here and there, among those who cannot get a vision beyond their own 3. "The present financial condition of our door, will give liberally and largely to such Under this head the ar effort on the part of the Caurch to meet writer says: "We have actually in operation all the financial exigencies at this time. I in the United States ninety schools and col- am praying that God will not let me die until School and four academies under the con- several years ago, when there was appointed schools are universities, twenty-three are now classi- in the State, I was anxious then that the fied as colleges, the rest are Junior Colleges matter of our schools' finances should be placed Of our fourteen A Grade in their hands so that all of them might be Colleges, eight have interest-bearing debts, cared for, but the idea was pooh poohed by ranging from \$11,000 to \$90,000. Of our nine many and passed up as a matter of small B Grade Colleges eight have interest-bearing import. There are several instances in our debts, ranging from \$700 to \$45,000. In the own State where school property of many case of thirteen out of the twenty-three col- thousand dollars could have been saved to leges, current expenses for the year 1914-15 our Church on the payment of a few thouexceeded the current income by amounts sand if we had only had such a system, ranging from \$1500 to \$12,000. Thus with a either in the State or throughout the Connumber of our institutions we are face to face nection as contemplated by the plan sugwith the fact that their annual expenses are gested by Dr. Anderson. It makes no dif-larger than their annual incomes. With oth-ference how unimportant you may think a ers, while the annual expenses are kept within school may be, whenever it goes from us beannual incomes, they live and work under cause of a debt it weakens in a very matecure money for our educational work. Fur-

measure responsible for the condition from tends throughout the entire Church, for it in-

one only in name, that from the extreme southfor all the interests committed to her. manner in which this plan is received will determine in a large way whether the leaders of our great Church are men of large or narrow vision, whether they are localized or are able to grasp the necessities of the whole Church. My child is my child notwithstanding it is weak and draws heavily on my time and means, and I would be an unworthy father to let it die for lack of my time and means. Every school properly deeded to the M. E. Church, South, is her school, and though some may be weak and struggling for existence, yet it is her bounden duty to care for them, and to let them die because of neglect, when she has the time and means to keep them alive is to prove herself worthy of the great trust committed to her. In conclusion, I will say this plan should be put into execution at the earliest possible authority in our Church rise up and say, "It shall be done."

G. S. WYATT.

OUR CHURCH NEWS

Bishop E. E. Hoss will preside at the Mor-ristown District Conference which opens at Rutledge, Tenn., May 9. We have no busier man in the Church.

Our pastor at Uvalde, Texas, Rev. Geo. M. Boyd, preached in Florence, Alabama, last Sunday. He was elected delegate to the Educational Conference in Birmingham.

Rev. W D. Parish, of West Oklahoma Con-ference, has resigned as commissioner of edu-cation and withdrawn from the ministry and membership of the Church.—Arkansas Metho-

Rev. J. A. H. Shuler, of Rural Retreat, Va., reports in the Midland Methodist a gracious cevival and over one hundred and thirty professions. The meeting was held by Rev. J. J. Clark. North Texans remember "Josh" as a scholarly and evangelistic preacher.

Early in the present year the Christian Advocate (Nashville) offered a prize in gold for the best essay on "Why I Am a Methodist," to be printed in its issue of April 14. It was won by Rev. C. L. Browning, of Milford, Central Texas Conference. Another old Central College boy has scored.

In the recent contest offered by the Christian Advocate, in its doctrinal issue of April 14, Rev. Jerome Haralson, of Jacksonville, Central Texas Conference, won first prize on the question of "Apostasy." On the same question Rev. B. W. Dodson, of the Northwest Texas Conference, received favorable mention.

Our Canadian friends are in line. An exchange says that a vote on prohibition has been taken in Newfoundland. The vote in favor of it was 24,965; that against was 5,348. There is province-wide prohibition in Nova Scotia, Prince Edwards Island and Alberta. Saskatchewan prohibits all sales at bars or in clubs till after the war.

Rev. J. W. Beeson, of Meridian, Miss., reports a successful revival recently at Meridian College. The revival was conducted by Rev. Arthur Moore, of the South Georgia Conference. Seventeen missionaries have gone from that college as foreign missionaries in seventeen years, and Miss Rosalie Edwards goes to the Philippines this summer.

Dr. James M. Buckley, for many years editor of the Christian Advocate (New York), and who has been a member of every General Conference since 1872, refused to have his name used on the ballot of the New York East Conference, which has just closed. At the conclusion of his words of withdrawal the Conference sang, "Blest Be the Tie That Binds," It was an affecting scene, so says Zion's Herald.

Rev. C. M. Bishop, D.D., President of the Southwestern University, Georgetown, Texas, addressed the Methodist educators Wednesday night. Bishop Candler was expected to fill the hour, and many came out expecting to hear our illustrious Georgia Bishop. Dr. Bishop caught the crowd in his opening sentence: "Some of you are disappointed. You expected to hear Bishop Candler. But you are no more disappointed than I would be, if I came out to hear Bishop Candler and should find that you were going to speak." His congregation stayed with him to the close, and went away feeling that they had heard a big man deliver a great address.—Alabama Christian Advocate.

Dr. George P. Mains, who for twenty years has been one of the publishing agents of the Methodist Episcopal Church, with headquar-

REVIVAL AT S. M. U.

Southern Methodist University is in every sense the property of the M. tion is fully aware that the institution has a very definite purpose beyond simply literary culture. The administration realizes that if it has no mission other than granting literary degrees it is not meeting the need of the Church. During this first year of its existence, therefore, with all of the labors entailed with so large a student body, careful atten-tion is being directed to the culture of body and soul.

The Advocate some time since contained announcement that athletics at Southern Methodist University meant exercise, under careful supervision, for every student. Under the direction of the school physician and the competent coach, every young man is given all necessary physical examinations and the proper exer-cises selected for him. The young women have a resident physician and are given the same careful attention.

Texas Methodism is also aware that University Church is now an efficient organization. Several weeks since, under the direction of Bishop Mouzon, Brother Sensabaugh and University officials, a Church was organized with about two hundred members and began active work in all de partments. Rev. A. Frank Smith, well known throughout Texas as one moment it can be worked, and may those in of the most prominent young preachers of our Church, was made pastor and, with the assistance of members of the Theological Department, is do ing all that could possibly be asked for the work they have in hand. Great enthusiasm and zeal is being shown by the young people, and their loyalty would be an inspiration to the other Churches of the State, Following up this work, revival services were begun on Sunday, the 16th, under the leadership of Dr. Paul Kern, Bishop E. D. Mouzon, and now as the Advocate goes to press this effort is being pushed with large measure of results and much profit.

The University must needs have the moral support and co-operation of pastors and people at all times, re-gardless of how splendid the equip-ment or heroic the efforts, success depends always upon co-operation.

This great institution in the begin-

ning of its career can, must and will set a high standard, and Texas Methodism, if it would enjoy the results, must participate individually and collectively by co-operation in any line possible. The standard of spirituality in the University cannot be higher than the moral support of the pastors and patrons over the State

Help the University fulfil its mis-sion in this most important of all departments.

People over the State are writing us continually for superintendents of public schools, for teachers of grade schools, high schools, etc. The University feels that it has no more important work than the placing of the right man or woman in the right place as superintendent of the public schools of the Southwest as far as is possible. The University wishes to serve the people. There are at least a half dozen applications in the office The spot of greatest historic value to Holston Methodism is unquestionably the site of Stephen Keywood's log house, in which, on May 12-15, 1788, Bishop Asbury met a few pioneer preachers and held the first Methodist Conference ever assembled in the vast region west of the Blue Ridge. In order to preserve this site from oblivion a stone market, bearing a bronze plate is to be dedicated with appropriate exercises on May 12, 1916, the one hundred and twenty-eighth anniversary of the event commemorated.

Some of them are among the best towns in the State, but emphasis is always laid on the efficiency of the applications as Churchmen or women. ABSOLUTELY N O N E OTHERS NEED APPLY. But if the proper parties will write to Frank Reedy, Bursar, Southern Methodist Univerfor experienced, well-equipped Metho-Bursar, Southern Methodist University, their applications will be forwarded (without reply from this office) to the parties in need, with the hope that every applicant will find the place desired.

WANTED.

A good Christian physician for a

ters at New York, announced to his conference, the New York East, that he would not be a candidate for re-election at the coming General Conference. Dr. Mains' administration has been marked by conspicuous ability. He has been one of the directing heads of the Book Concern during its periods of greatest growth and success. Dr. Mains has attracted wide attention also by the scholarly productions of his pen, and it is expected that his years of retirement will be fruitful in still further works in the field in which he has attained wide distinction.



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