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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 wieked 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 isles 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 ( $2 \mathrm{Tim} .1: 10$ ). 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)

Page 2
TEXAS CHRISTIAN ADVOCATE
April 20, 1916
the every-member canvass. Rev. J. E. Crawfora.
The program of Christ is the bigsest program of the world's greatest
leader. It includes hundreds of millions of people and every foot of soil
where man lives. The work of the usiness in the world and calls for the best business methods and skill. The
Church is the Kingdom made visible, Church is the Kingdom made visible,
and while it is essentially and priand while it is essentially and pria
marily spiritual, yet it is in a material nvironment. it moves and operates in the realm of human beings who are
beth material and spiritual, and for good and useful purposes it has need
of material edifices and other apparatus in the conduct and further ance of its chief business-the salva-
ion of the world. The Church, then nust buy, sell and own properit and support pastors, missionaries, teach-
ers, and other servants and agents. It as the same need of system and or der in the management of its material
nterests and anfairs as any othe property-holder, individual or corporate. It shouldemploy, therefore, the very
inest methods of tinance, the method or methods which will bring in the
largest returns for the Kingdom of largest returns for the Kingdom
God. Now in raising the missionar 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 ts worthy of commendation and ${ }^{\text {th }}$
place of primacy among methods. First, because it is Scriptural. Tne plan for giving which God handed Moses was this: "Every man shall
give as he is able, according to the bessing which the Lord thy God hath iven thee which St Paul, aetingte der the leadership of the Holy Spirit, advocated and established, likewise
emphasizes the every-member feaemphasizes the every-member fea-
ture. "Upon the first day of the week tore, as God hath prospered him. Cor. 16:2. If something needs to be
done and God has a plan for doing it, e should adopt and follow his plan or he knows best and his plan t
wisest. Church is God's isstitution, endowed
ith divine grace, and can get alon with divine grace, and can get along
with no method, or with any sort of cose, haphazard, slipshod method ings of Scripture. For the Bible insists on order, promptness, the meet-
ing of obligations, diligence in busiing of obligations, diligence in busi-
ess, honesty, economy and wholecearted liberality. We may someifference to Church finances a hough it were wholly a material and not also a spiritual thing. Money in itself is material, but the handling o
money in a Christlike way is an in noney in a Christlike way is an in
tensely spiritual thing. The Bible is a spiritual Book and yet it tells the
plain, unvarnished truth about money nd man's right relation to it. "Thou shalt not steal" was written by the
inger of God in the law of the ten words. "Bring ye all the tithes into the storehouse, that there may be
meat in mine house" was God's command to his people in a time of temThere are 1565 references to giving in God's Word. Jesus was ideally and perfectly spiritual, yet thirteen of his wenty-nine parabies contain some reference to property. Paul was spirtt-
ual, but still he was vitally concerned about the growth of his converts in the graee of giving. He desired that
fruit might abound to their account. Alter pening the grandest disquisiver given to the world-that found til he fifteenth chapter of First Corin-thians-he reached his objective ana
elimax in the first verse of the sixteenth chapter when he wrote, "Now the strongest possible gospel truth to bear upon his converts to stimulate and inspire them to Christian liberality.
In view of all these In view of all these facts, I believe we missions and Christian stewardship and promote the every-member can vass we,are doing the work of God and
his kingdom just as truly as when we his kingdom just as truly as when we rieach 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 Methodistie. It is not,
however, confined to any one Church or denomination-it is interchurch chinery of Methodism is peculiarly adapted to the prosecution of thls
method of missionary finance, and the method of missionary finance, and the
Discipline of our Church leaves us no
says explicitity, "It shall be the duty
oi the preacher in charge to of the preacher in charge to preach
frequently upon the subject of misfrequenty upon te sube organize a missioctary ocom-
sions, to mitetee, and to hold missionary mass
meetings annually in every Church in his charge, to see that a canvass is
made of every member aeriy in the conference year for missionary con-
ribution." When the Word of Go and the Discipline agree touching any one thing, that thing should be considered binding by every Methocist
reacher and layman. The everypreacher and layman. The every-
nember canvass is demoeracy in Chureh finance just as the "whoso-
ever-will" doctrine of Methodism is ever-will democracy in her evangelical program.
It is the logical and methodical way dividing missionary responsibility sions is the business of the whole Church and not simply an enterprise ty the Mission Board. It is no special
ty it ies at the baseline of all our religious duties and aetivities. It
ouches every interest. The Board Missions is merely the agency for ap-
plying the funds which the Church plying the funds which the Church
furnishes. The General Conference urnishes. The General Conference
has designatedthe method by which pastor and people are to provide for this vast business, and the Board must
rely solely upon those who have the rely solely upon those who have the
business of the Church in their hards usiness of the Church in their hande
to
fithutlly and loyally perform heir part of the common task. The but to her constituency as well to lay the missionary obligation upon the
heart of each member. The needs of hcart of each member. The needs of
the foreign fields are tremendously urgent, there is no question about that. It is also true that there are
men and women in our Churches in men and women in our churches in
the home land whose lives are barren and whose needs are likewise urgen with the needs of humanity the world over. Every member of the Church is answerable to Christ for obedience to
the Great Commissiona and no Chris. 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 mill-
tant hymns we sing, "Like a mighty ant hymns we sing, "Like a mighty
army moves the Cuirch of God." In all our efforts to supply the needs of
men and women at home and abroad
and 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 disclpand confusion, but rather lile e disslpp-
lined soldiers marching valiantly at lined soldiers marehing vand Captain.
the behest of their King aad
Having seen that the every-member Hanvass is both Scriptural and Methodistic, let us now inquire. "Will it stand the efficiency test? is it prac-
ticable? Is it workable? Does it get ticable?
results? . Is it workable? Wherever this method has been given a fairer and faltufful trial in
finches of the United States and the Churches of the United States and
Canada, the outcome has fully fustlCanada, the outcome has fully justa-
fied the exertion It has not only in.
creased the offerings to missions, il has also stimulated other departments of Church finance and other religious
activities. Its success has been so pronounced that an annual every nember canvass is now considered one of the essential reatures of an
adequate financtal system the
standard Christian congregation. standard Christian congregation. But
the ideal method of doing anything the ideal method of dongation. Buy
will fail unless properly executed will fail unless properly executed. The
two things which insure success in wo things which insure success in
taking the every-member canvass are organization and education, 1 am
am
and speaking of course from the human
standpoint. The Holy Spirit given In standpoint. The Holy Spirit given in nswer to prayer to empower and to
lead is the divine factor in the undertaking and achievement. It is a trite saying among us that the pastor is the key to the missionary problem, and
can secure all the recruits and resources needed. I thank God for a bevoted ministry which bears and haa
berne this stupendous responsibility almost, if not altogether, singleetianded
and alone. But a better and brighter and alone. But a better and brighter
day is dawning. Some of our noblest day is dawning. Some of our noblest
and bigest-hearted laymen are coming to stand alongside their pastor reaching a lost world We still bellieve that the pastor is the key to the mis-
sionary problem, but we realize that sionary problem, but we realize that 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 he carpenter. In other words, he needs a wide-awike, trustworthy, de pendable missionary committee to ald lo the pryings that ope cannot do, an o save him time by doing the things that either can do. The laymen'
missionary movement was born out of a sense of lack among laymen-lack of missionary knowledge, zeal and ilib-
erality. Under the impulse of prayer erality. Under the mpusise of prayer
and touched by the Splrit of God a
few men saw the apathy of business
men toward this great cause. They men toward this great cause. They
came forth calling upon men everywhere to pray, work, study and give to evangelize the world in this generation. The pastor, with the Missiona-
ry Committee of which the Lay Leadry Committee of which the Lay Lead-
er is Chatrman, together with the Joont committees on Evangelism and zation necessary forstue the every-mem-
zation ber canvass. The second thing needful is education. The proper prepara-
tion for this canvass by an educational and inspirational campaign is more than half the battu. When the committee has been chosen, it should be thoroughly grounded in missionary
principles and instructed with regard principles and instructed with regard
to its duties. This may be accomplished by forming the committee into a misision study circle, using some live
book, like "The Call of the world," book, like "The Call of the World," by W. E. Doughty, as a text. The con-
gregation should be prepared by misgregation should be prepared by mis-
sionary 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 assess-
ments but by world need, world responsibility and world opportunity. Seleet a special and make that the ieader in your campaign. This can be
done at a banquet for the men of the done at a banquet for the men of the
Church or for the three committees mentioned and the Board of Stewards. A letter to the entire membership an-
nouncing the time and explaining the purpose of the canvass will help. the pastor on the Sunday morning be-
fore the canvass is begun conmission the canvassers in an Impressive manner. Use cards or subscription blanks.
Perhaps it is better to begin by taking Perhaps it is better to begin by taking piedges at the public service. At any own pledges before they start out to up the list of meme others. Divide wisely, diserecty and with a view to getting the best results, checking oft
the names of any who have already pledged. Complete the canvass promptIy, In a single afternoon, a single day,
In one week, or on circuits in one in one week, or on circuits in one
month. if any member refuses to make a subscription, let the canvasser card for the information of the pastor and committee, in order that the hindrance may be removed, if possible. by preaching, visits, Miterature and
prayer. Is the every-member anvass practicable? I answer, "Yes," whether made by the preacher himself on during a period of several days or
din weeks or by a well organized commitafternoon, it can be done." What are some of the advantages and benefits of this system? It increases the num-
ber of contributors. ber of contributors. It augments the
amount given to missions often 25, 50 , 100 per cent, and beyond. It furnishes employment for members and discovers and develops new workers. . Tt does
not subtract from but adds to the curnot subtract from but adds to the current expense budget It promotes
prayer, cultivates the social spirit and unites the Church in its worthest ana most unselfish enterprise. It stimulates attendance upon the services of
the Church and will prove a benediche Church and will prove a benedic-
tion to both canvassers and congrega. tion.
in this, as in all worthy tasks, nothseverance and courageous constancy We must toil in the face of all difsible that we display a holy obstinacy in the work of the Lord. One of the sterling virtues in practical life is continuanee. We must press on to
the goal. It is unconquerable persistthe goal It is unconquerable persist-
ence that wins. victory can only be ence that wins. Victory can only be
achileved by those who will not fail.


 Somebofy, sooffed: "O, you"t never do that And the firt thing we know hedd begun it.


 The dangeris that wait to assail you. But fius buckle in with a bit of a grin

That cannot be
Waco, Texas

## ARE THE COMMITTEES ON LAY <br> ACTIVITIES MERE ORNA -

Rev. E. R. Stanford.
Now is the time for the Missionary Commituee to be of great assistance o the pastor in conducting an Educaional Campaign and in securing pledges for the conference coilections. At the Pastors' Conference, held at Brownwood recently, one pastor, who is a very good friend of the writer, very seriously inquired, "Are not hese committees after all simply ornaments? From what we have heard and seen many of our pastors eel the same way. For our part we one of the greatest eras in the his. tory of our Church. It recognizes and makes it pussible for the pastor to
organize and put to work many of the organize and put to work many
unused forces in his Church.
The time was when the pastor and 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 out it is likewise more eflicient. It takes more practice and skill to run an auto than it does to drive a onehorse buggy, but when you master the
machiue it runs more smoothly and machiue it runs more smoothly and more.
The successful pastor today is the one who can preach a virile message
to iiving men, to be sure, but who can to iiving men, to be sure, but who can
also marshal his forces and put his people to work. "My people are de-
stroyed for the lack of something to stroyed for the lack of something to
do," would make a modern proverb. some people, including a few preach.
ers, will not be modernized or organers, will not be modernized or organ-
ized, but they, like the ox cart and the family horse and buggy, will soon
find themselves with the have Deen's"
Dr
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 possess a wonderful appeal fcr men. shown to the men of the community that it is trying to meet the big tasks wefore it and that trying to do it so vorth while, it needs the support of
every strong man." It is not difficult o. enlist the support of strong men
when they can be shown tasks big nough to do."
Rev. R. P. Shuler says in the Advocate of February ? 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 puts on the harness. I believe that most people
will do some work for the Church if windled wisely
The pastor is the key man. He must organize, enthuse and direct these committees. aly persoral ex-
perience is that it is difficult to find perience is that it is difficult to find
tasks that are worth while for all the people who can be induced to work. At Blooming Grove, before the Gencral Conference passed this legislation creating these committers, a
strong Missionary Committee assisted the pastor in making the "EveryMember Canvass."
At Ballinger the Missionary Committee has had an excellent opportunity to test its merit. This Church 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 Commitiee. Every man responded but one, Educational Campaign was conducted for three weeks, beginning January the pulpit on the third Sunday, the
pledgen cards were passed, and the committee, with the Board of Stew-
ards, made the Every-Member canvass in the atternoon. As a result,
every dollar of the assessment has every dollar of the assessment has
been subser-bed and one-sixta of the entire amount has been paid in cash. The balance is pledged monthly and
is being paid through the duplex en-

Eallinger, Texas.
"Never forget for a moment that if you ceistence, you would at the sal out of 'argue' God out of existence also, and that is the real, even though hidden,
object of many. They want to bee

April 20, 1916
TEXAS CHRISTIAN ADVOCATE
Page 3

RELIGION AND THE CHILDREN.

If I had the gift of an artist and by means of the pen could produce a
pieture real to the imagination, picture real to the imagination, I
would cheerfully devote some effort to bring before otherz the things that we see in our daily intercourse with the Japanese. There are certain in-
stances in human life that are pestances in human hfe that are pe-
culiarly significant, because they represent a wide class on which a
broad induction may be founded. It is one of these instances to which wish to call attention.
lady, with her five children, was a guest in our home. She had been guest in our home. She nad been
invited by Mrs. Wainsight in order
that the children might have their that the children might have their
first meal at a foreign table, for it 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 three 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 foreign home. After dinner we sat versation. One child was in the
mother's lap, another was playing mother's lap, another was playing
with a toy, another was tying ribwith a toy, another was tying rib-
bon on a doll's hair, while the other
two were playing with the white tertwo were playing with the white ter-
rier in the room. 1 am sure their names will not be uninteresting, which literally translated have the
tollowing meaniag: "Good Boy," tollowing meaning: "Good Boy,"
"Chastity," "Glory," "Thrifty" and
"First Born." The conversation "First Born." The conversation
touched on a good many subjects, but finally turned to the question of religion. The mother remarked that
she was hoping that her children might receive religious instruction. She admitted that she felt profoundly
her sense of responsibility. She saic that times had changed and that the religions of the past did not satisfy
them and that they had nothing at hand instead to teach their children. The motherly instinet was impell-
ing her to something beyond such
matters as food, raiment and even schooling, and was taking on the form of aspiration for her children. now getting did not constitute the
great whole of life, though she was woman of means and was able to proprompted in her own mind which sh herself could mot answer, Not only
did the old religions fail to satisfy, but education itself, though modern the preparation, of the mind of the children for life in society and fel
short of the schooling in forme days devoted to ethical discipline felt at a loss to know what to do in making provision for that which she herself recognized as being of mos
worth. She frankly stated her de sire to have the children brought up under religious teaching. Just how know, but she gave ample evidence of a strong desire to have religicus
truth put within their reach. In her concern for the religious welfare of the children the true instinets of
motherhood were as apparent and motherhood were as apparent and
the inquiry was as genuine as when
the mother's hand is thrust out to stay a child when it is about to fall We were deeply impressed with he sincere and earnest words her frank
and outspoken sense of need Though and outspoken sense of need Though
she had no intelligent conception o
that spiritual world which is fulles 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 a desire to know more of the su-
areme good of which her intuition preme good of which her intuition, We had a vivid sense of the golden
hours possessed by this mother whose hours possessed by this mother whose
children were still within her reach and under her influence. Our nes had become empty. The children
who once where within the circle of
our direct influence were now our direct influence were now far
away and could only be reached by
our prayers and our letters. While they were with us we had only par tially comprehended and imperfectly
consioiered the eternal importance of the days that were passing vetwce the time when each child arrived in
the home and when he passed the thresh
The mother, only slightly familiar with Christianity. listened intently as we spoke of the great trust the
Father in heaven had committed to Father in heaven had committed to and joyful experience to retrace the
course of our own lives and to ex-
plain how the greatest of truths, like ample, were made known to us in
early Christian training from the time of childhood in the simple yet sublime teachings of the Holy Scrip-
tures. She seemed deeply interested tures. She seemed deeply interested childhood and which I told her had
stayed with me like the mothe tongue through atter life, znd that 1 never had been on land or sea, at
home or abroad, at any place, that I did not, before going to sleep, breaihe
out this prayer taught me from early infancy. It was not easy to trans late into Japanese to her and the
children "N. N I lay me down to children "Nr w I lay me down to
sleep." It was no task at all to render the ideas, but to transfer to an
other language the childike sim plicity of this immortal prayer was beyond my power. The next morn-
ing when I went into my office, that ing when I went into my office, that
is the office of the Christian Literais the office of the Christian Litera-
ture Society, the materials had to be the Day Star, a periodical we pub-
lish in Japanese and send out to over eight hundred schools and colleges i was determined that this prayer
should go in the next issue, which and would be read thousand copie hundred and fifty thousand students. With the assistance of one of the est Japanese scholars in the office,
Japanese rendering was made. But Japanese rendering was made. But ed, for the English often does bette than Japanese, it being free from the
idolatrous associaticns of the past. idolatrous associaticns of the past.
When the issue comes from the press When the issue comes from the press
am determined on one thing: I will "Chastity" and "Glory" Bond "Thrifty" and "First Born" shall each have and "First Born" shall each have
copy.
Tokyo, Japan. H. WAINRIGHT.

THE MAID OF SAN BARTOLO.
To reach San Bartolo from the eas one must leave the railroad that runs cruz, a station about twenty-five miles north of Victoria, the capital of
the State of Tamaulipas. From thence one passing the town of Hidalyo to th rancho La Mesa. Here there was onc a Catholic Church and a convent. Years ago this Church property was
contiscated by the Government and appiopriated by Manuel Gonzalez, the new President of the Republic, and now belongs to his heirs. The church house is now used as a corncrib and hicuse of the fathers as a dwelling. The attraction for building a churc cavern a few miles away there is a
stalactite that somewhat resembles stalactite that somewhat resembles
the figure of a woman, and the fertile imagination of one of the early fa
thers conceived it to be the figure o the Virgin Mary.
The Government could exappropriate the Church property, but they stition in the minds of the people as tition in the minds of the people a visit to the cave of the Virgin. Still visit to the cave of the Virgin. Stil here every year to pay their vo
pray for various benefits
This place is at the eastern foot of the Sierra Madre (mother mountain)
Here we began the ascent of th Here we began the ascent of the
nountain along what was once a good road for carts, but which now is a
mere donkey trail. For three hours our horses toiled up the steep incline to a pass in the mountain, while the sides of our route more than 1000 feet For two hours and a half we de-
scended the western side of the mountain into an old lake basin out o which all the water has been draine
l.ng ago by the Blanco River. A few kng ago by the Blanco River. A few
riles further westward we reached the river Los Virgines. There we west up the river. Sometimes we had a trail and sometimes we traveled up
the bed of the stream. At about trail, we reached the mouth of the Sain Fartolo, a small stream coming in
from the westward. Here we made our camp in the enclosure of a family living there, and where I first saw the
heroine of my story, the Maid of San Bartolo. The family consisted of an old grandmother, a grandson and his
wife and the Maid of San Bartolo, girl of about eighteen years. Th were the poorest of the poor. They
had a little patch of corn and beans, possibly six acres, a smanl herd of
goats and a few chickens. They ive goats and a few chickens. They ived
in two "shacks" not more than ten
feet square. It was twenty-five miles
to the nearest town or postoffice. My
heroine had never been there and had heroine had never been there and had
never seen half a dozen white men in her life. I have thus been particular
te describe the perfect isolation of the te describe the perfect isolation of the
locality and the unfavorable environ ment of this Mexican girl that what I
am to say of her may appear, as they am to say of her may appe
really were, remarkable.
As we were to stay in this vicinity for a few days we made arrangements with the grandmother to make tortil las for us and get such other things
as she might be able to furnish. We went about fixing our sleeping ar rangements which consisted simply of rangements which consisted simply of
spreading down our blankets. The
girl watching us went into the house girl watching us went into the house that I, being an old man, should no she was depriving herself of her bed that I might have it. I knew that it
would not be pleasant for her for me would not be pleasant for her for me
to refuse it. While fixing my bed I to refuse it. While fixing my bed I
was singing to myself, as I sometimes was singing to myself, as I sometimes
do without thinking of what I was doing. The girl asked my interpreter book. He told her I could but could only sing in English. She went invo the "shack" and brought out a Sun-
day School hymn book in Spanisn
The music was all right, but the The music was all right, but the
Spanish was too much for me. So I sang several of the hymns in
English to her seeming great deligglish to her seeming great de-
light. Then the whole story came

## It seems that some three years be-

 ore that a Protestant missionary passing through the country had stopped at their place and had read chapter in the New Testament, sang prayed. It was interesting to hear her tell it. It. was the first book of
any kind she had ever seen. She said 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 cther book. When he told her tha
he was not talking to the book bu that the book was talking to him, and showed her that each letter had a
name and a sound and that the letters rame and a sound and that the letters
made words and the words made senwanted the book to talk to her. H old her she would first have to learn the letters. She told him she wanted
to learn the letters. He stayed there two days to teach her the Spanish al Nhabet, made her a present of the Gospel of St. John and the Sunday School hymn book and went his way.
The next day, seeing some pilgrims The next day, seeing some pilgrims
on their way across the mountain to pay their vows at the shrine of the cold me she wanted to go sometime and asked me if I thought she ought to go. I told her that if she was going ought not to go, and that Protestants teld her what Jesus said to the woman at the well in Samaria; that the true worshipers would not have to go to hey that worshiped God would worWe were sitting in the yard.
went into the "shack" and brough out her well-worn New Testament
and at once turned to the place in and at once turned to the place in SL. John's Gospel where the account
of Christ's conversation with the Samaritan woman is given, and comnenced reading the passages. I then mentioned other places, parables and
miracles. She at once would turn miracles. She at once would turn to the place, and if they were record ed at more than one place, she turnhesitation. She seemed to know the

Then she explained to us how she learned to read. She said after the
missionary taught her the letters she missionary taught her the letters she
went over the whole book to see how many of the several letters there were "a" and then every " b " and so o through the whole alphabet, calling each by name as she found it. This took her through the book twenty-five mes, the number of letters in the
she correlated them. By this method Then ehe commenced to spell out ord that she to look up where eac Then she found out thect the words Then she found out that the words through the book again. She saw that what she had seen in one place occurred at other places in the book, so
she correlated them. By this method she correlated them. By this me I doubt very materially if she had gained a sing
whole book.
The music book had been too much
for her. She could read the hymns,
tut could not find the tunes. When I
turned to "Ciento Viejo" (Old Hunturned to "Ciento Viejo" (Old Hun-
dred) and commenced to sing the
nctes she was completely puzzled. She nctes she was completely puzzled. She nctes she was completely puzzled. She
could not understand why the notes
which were all round had different which were all round had differen
names. Neither could she see why the tune could be written by the I said to my comrade, "I would not
mind to send that girl to school for
years and pay her board and tuition years and pay her board and tuition iyself just to see what she could do
she had a chance." she had a chance."
ind unless you are nothing of the kind unless you are prepared to pro-
vide for her for the balance of her life or she would be totally incompetent o make her way through life if she ere educated."
Still I would
Sen I would have liked to have After two or three days we were ady to start on our return trip. We bad done for us and the what she bad done for us and the young man
for his work and were ready to start Each of us gave the girl a Mexican silver of us gave the Her delight was be-
yond expression. She said she ha yond expression. She said she had
never had so much money before in ail her life and did not know what us down to the gate, still looking a her treasure, and the last we saw of her she was standing in the gateway
gazing at the two big Mexican dollars.
Later ihe army came through there were burned, the two younger wome were carried off and the grandmother was left to deeper poverty and per

## THE EIBLE

The Bible is the begetter of life; God; the guide of history; the fashion er of law; the friend of science; the
comfort in sorrow; the foe to su comfort in sorrow; the foe to su
perstition; the text-book of ethics; the star of death's night; the light of the trength in weakness; the promise of the future; the pathway in perplexity cape illuminator of darkness; the es ape from temptation; the forerunne iberty; the inspiration of philoso hies; the secret of national progress the soul of all strong heart life; the teadier in the day of power; the ell odiment of all lofty ideals; the guide ornament and mainspring of litera ure; the molder of institutions an overnments; the regulator of all high and worthy standards; the answer to -Bishop deept human heart hungerings

## POUND OF HONEY.

When you eat a spoonful of honey you have very little idea as to the to produce it. To make a pound clover honey, bees must take the ne ar from sixty-two thousand clove lossoms; and to do this requires tw nillion seven hundred and fifty thou sand
bees.
In
In other words, in order to collect ee must go from hive to flower an ack again two million seven hundre you think how far these bees wheme imes fly in search of these clove elds, often one or two miles distant rom the hive, you will begin to get f the industrious little creatures one ravel in order that you may have pound of honey.-Presbyterian.

Faith is able to wait with patience evid itself a "substance" and an does not elay. John Wesley said to himsel hat he was "always in haste, but ever in a hurry." This is becaus be was a man of prodigious faith. He
believed in God. He believed in ma He believed in himself. It is the man who really does not believe in him ever "possess his soul in patience" ever "possess his soul in patience.
He has such faith in nature's con stancy; he must, forsooth, watch the pot boil. He doubts the validity of indness; hence he continually cross xamines it. He is never quite will ng to let God "keep" that which He
has "committed unto Him." His coun erpart is the man who "believes," and who, "believing," dees not need to
"make haste." Of course, there is no time to lose; but course, there is still less


$\qquad$
$\square$

## NOTES FROM THE FIELD



Our revival meeting began the first Sunday
in Marcha and continued two weeks. in March and continued two weeks. In
fact our enthusiastic pastor, J. D. Smoot,
launched the revial campani when he land.
ed here last fall. He worked and prayed for
 meeting was held. Our pastor did most of
the peaching bing bassisted about five days
by Brother Hiburn, from Hioc. The preach-
ing was of high order and had the old-time gospel ring to it These gospel messages
Connd lodgment in honest heart and brought
courth fruit to the glory oo God. The re.

 WINGATE.
We began a meeting the 8th of March at
Pumphrey lasting ten days, with eight con-











## 



CORUM CIRCUIT, OKLA.

## MISSOURI AVE., FORT WORTH.

 Cevival at ging into the thirs week of a great
## -...

We are moving on reasonably well on this
work. We were in the big fire at Paris and
the parsonay and all we had
 Bible. and things did look gloomy for a while,
put my people have been so kind and thought,
fut and especiall the Hopewel people of
our every need. and also myy presiding eider.
 how to express my gratitude. Then beyond
all of that our friends of other days and
other feids we have served have been kind
ar beyond and above all that we ask






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April 20, 1916
TEXAS CHRISTIAN ADVOCATE
Page 5

## A NATION OF GAMBLERS AND

 I want to say ame caption from the Advocate of last week. Rev. Y. T. Smith has the right view of the thingshe mentions, and I would like to go a step
farther bon he mentions, and I would like to go a step
farther by saying there should be some agita-
tion upon the evils of the pietur sol tion upon the evils of the picture show and
the opening on Sunday of the confectioneries.
The same question may be acked of the pi 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 conpicture on the screen? Was ever a soul con-
victed of $\sin$ ? What "educational" feature has any one seen on the screen that brought a
soul nearer to Christ? Has any one at any 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 keeping late hours and indulging in other injurious
habits until they have no taste or inclination habits until they have no taste or inclination 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" go" What can parents who see the evils of this picture show business do under such circumAs 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 desecration to be deplored by any civilized pee 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 up 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-For-
eign, $\$ 626,791.18$; Home, $\$ 155,433.19$; Womeign, $\$ 626,791.18 ;$ Home, $\$ 155,433.19$; Wom-
an's work-Foreign, $\$ 292,341.20 ;$; Home,
$\$ 273,81676$. \$273.816.76. The increase over 1914 was in
good part from irregular sources, such as bequests, annuity bonds, and emergency fund. This emphasizes the importance of putting em-
phasis on the assessments and budget specials phasis on
for 1916 .
The gross deficit was $\$ 42,198.15$ less in Jan-
uary, 1916, than at the same time in 1915 . Bills payable showed a decrease of $\$ 41,000$.
This notwithstanding $\$ 17,000$ paid on the debt This notwithstanding $\$ 17,000$ paid on the debt
in Brazil, which was not hitherto reckoned in our bills payable.
A reserve fund is being accumulated. More than thirty thousand dollars has been set aside fo: that purpose. Some have expressed a de-
sire to contribute to such a fund. Bequests and annuities are to be so directed until $\$ 100$, and annuities are to be so dited. One-third the amount the first year is a fine beginning.
A brother in South Carolina has offered 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 a missionary. He has learned the luxury
of supporting his own missionary and wants of supporting his own mission
to provide for its perpetuity.
to provide for its perpetuity.
Interest in our annuity bonds is increasing.
We have received several of these "conditional We have received several of these "conditional
donations" for which we have issued bonds, donations" for which we have issued bonds,
since the first of January. A good sister, in since the first of January. An
taking an annuity bond, said, "I wanted to will my property to some good cause, but
when I saw your plan, it scemed to be a wiser and safer way." When we consider the fact that a will has just come to light whose settlement 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 other a lawyer has just been employed; and
in another there are questions in equity undirect, safe and free from complications of any
A gift of $\$ 1000$ from a Cherokee Indian
weman, Mrs. I. A. Clark, of Vinita, Oklaho. weman, Mrs. I. A. Clark, of Vinita, Oklahoma, 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 this good work of training missionaries. We have just ordered the building of $\$ 5000$ church in Sungkiang, China. Four Churches in Asheville, North Carolina, and $\$ 1000$ from the native congregation and misfrom a young Chinese woman, the first graduate and fir
son School.
New specials assigned from the annual New specials assigned from the annual
budget from January 1 to April 1, 1916, amount to $\$ 30,599.66$. This is the largest amount for any three months of our history.
We now earry 625 of these specials, and they We now carry 625
are multiplying.
The Executive
the erection of the building for the Primary the erection of the building for the Primary
School at Songdo, Korea. With furnishings
 PHE TERCENTENARY OF SHAKE PEARE, THE FATHER OF
LITERATURE.
Mrs. M. C. Kersh. Nature is not prolific in her gifts of the highest types of human genius. But once in an age she seems to crystallize all her able to assimilate within himself everything that is greatest in well-nigh every line of human activity, and thus become veritable elopment of the human race. Grecec brought
forth Pericles, whose works marked the forth Pericles, whose works marked the
"Golden Age of Pericles," that fascinating and culminating epoch in Greek intellectual Italy. England points with pride to her inItaly. England points with pride to her in country the "Golden Age of Letters." The present year is the three hundredth anniversary of Shakespeare's death. While little
is known of the details of his early pilgrimage. is known of the details of his early pilgrimage,
we know with assurance that he died on the 23rd day of April, 1616. We are not certain as
and to the day of his birth, but we know he was
born in the year of 1564 . We find from the oorn in the year of 1564. We find from the
records of the Holy Trinity Church at Strat-ford-on-Avon that he was baptized on the
26 th of April, and it being the custom in thoce 26 th of April, and if being the custom in thoce
days to baptize infants three days after birth, we naturally infer that he was born on the 23rd of April-the same day of the month in
which he departed this life. While the details which he departed this life. While the details
of the poet's life are meager, yet we are not know is due to the painstaking Mules that we
knvestigations Nebraska. By patiently scrutinizing the doc-
uments in the London Public Record Office covering the Shakesperean period, Prof. Wallace has brought to light some most interest-
ing facts. His investigations has placed ing facts. His investigations has placed We now know where he lived in London, with a
Huguenot family by the name of Mountioy, 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 play-
wright and actor in London. However, there is one year in Shakespeare's Londoner, tife that remains a blank. Yet, it is supposed by many
that this year, 1593, was the poet' "WW 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 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
one who had not actually been in Italy. one who had not actually been in Italy.
Shakespeare Society of London made $m$ 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 noth-
ing more than a few lawsuits in which the poet ing 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 Shakespeare was writing Macbeth he was suing
one Philip Rogers for the paltry sum of eight one
dollars.
At the age of forty-seven, a comparatively
rich man, Shakespeare retired to his native 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
rumor says had in his youth left Stration rumor says had in his youth left Stratiord
in disgrace, to be able to return twenty-five
years later and purchase from the Cloptons the most pretentious home in his native town, the "New Place" as it was termed, in which he
lived until his death five years a vestige of this home remains save the foum-
dation. Yet with what feelings of indescribable dation. Yet with what feelings of indescribable emotions one looks upon these stones at
Stratford. For it is quite certain that at "New Place," Shakespeare wrote that most delightrul of all plays, The Tempest," which the bard to the realm of poetic imagination in which or so long he had been the leading
spirit. Prospero, the Magician, is Shake-
speare himself, when he speaks those wonderful speare himself, whe
lines of farewell:

When I have required
Some heavenly music, which even now I do, This airy charm is for, I'll break my staff, Bury it certain fathoms in the earth,
And, deeper than did ever plummet sound, And, deeper than did eve
I'll drown my book."
Deeper than did ever plummet sound! Do
we in these words read the reason why on the whole so little is known of the poet's life, yet, so much of his mind. Was he so eminently
great that, like Socrates, he realized his own limitations, how little finite mind can know? Was he, therefore, desirous that we should know him only through his plays, forgetting To do proper honor to the occasis
To do proper honor to the occasion in com-
memorating the three hundredth anniversary of the death of Shakespeare, several special
on lectures and recitals have been prepared by
the Drama League of America, the plans and the Drama League of America, the plans and
suggestions of which may be obtained by suggestions of which may be obtained by
writing to Mrs. M. C. Kersh, Dallas, Texas. y planning a Nation-wide celectration, there w planning a Nation-wide celebration, there
whakesperean.

## A New Book

BISHOP E. D. MOUZON


## "Francis Asbury" <br> PIONEER BISHOP OF

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It is just one hundred years ago since
Francis Asbury, worn out in the Francis Asbury, worn out in the service
of God, entered into his eternal rest.
It is well to revive thi It is well to revive the memory of his
life in the minds of Methodist people
Whoever Whoever helps to do that, either by
tongue or pen, is a benefactor. In the midst of numerous and pressing dutie this brief and excellent sketch, and has
wisely concluded to wisely concluded to publish it. I trus
that it may have a wide circulation, and
reach thousands reach thousands of people, young and
old, who have had no satisfactory know edge of the great pioneer Bishop of our
Church.-E. E. Hoss. ORDER FROM

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Nouse M. E. Church, South.
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DALLAS
did you know
That there are many children in Texas who That it takes from sixteen to eighteen hum ded dollars a month to run the Methodi-t That it is the people of just moderate mean ho support the Home? What is the matter
ith our rich Methodist friende? That unless money is sent in soon we will
ve to borrow and pay big interest? Is that That the new building is still standing un That the new building is still standing un-
inished as much as it is needed? That one of our girls is tubercular and we no one to care for her? This costs twelve
dellars and a half a week. Won't some kind person help pay her expenses by sending in
special contributions? Suppose she were your to do for her? Last year when we asked the good people
to send us sheets and towels the, responded liberally, and we believe that they would willingly help now it ther could understand
the great need. If every Methodist in Texas would send us a quarter, just in Texa amount and you would never miss it, we
would do well at the Home and be relieved of the worry and wonder:ng where we are
going to get the furds to meet our esfenses. Every man accordingly as he purposeth and his heart, so let him give; not grudgingly or
of necessity; for God loveth a cheerful giver." A FRIEND. Between the great things we cannot do is great danger that we shall do nothing. opportunity to be heroes who in the meanwhile are not ordinarily useful citizens. cupola downward, and yet sometimes people
fancy they can bexin at the top to build lives
without the trouble of laying a foundation.
Great thoughte

Page 6
just one thing after ANOTHER. By Gulliver. In speaking of the splendid work of my predecessors at Commerce, 1 fail and important of this and important of them ail. This omission was Rev. H. Aston, who built the church and parsonage, and withself among the number-should not self among the number-should not
have been able to "make good!" I have been able to "make good!" I make this amende hon
cause of naked justice.
A friend of mine, a very fine man,
and who had two brothers equally and who had two brothers equally
honorable, sad to me: "Our father was entirely too striet in bringing us up. He compelled us to go to Church
and Sunday School, and during the and Sunday school, and during the nad us read the Bible, the Advocate and other rellgrous literature. I have
three boys; and I intend that they three boys; and 1 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 sorhis last hours he regretted that he had pursued such a course with his children as to produce such lament-
able and disastrous results!" Whereable 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 blame-
less life. No; the old man was right; and 1 fear to ignore his example.
arily, the tree is known by its Verily, 'the tree is known by its
fruits.' Further comment is unfruits.
1 am not a member of our Bishops' "Advisory Committee," but it is bars.
1y possible that the suggestions of ly possible that the suggestions of
even a common "field-hand" might sometimes be helpful to the high and men. No layman has any adequate men. No layman has any adequate matters the $y$ are compelled to con-
sider. It is not surprising, therefore sider. It is not surprising, therefore,
that sometimes they make mistakes, even when they are doing their deadlevel best. For example: The Bishops choose the Course of Study for
the undergraduates of our Annual ing great prudence and foresight and ing great prudence ange of what the
a thorough knowledge books teach. It is a job,
seval several ooks teach. It is a job,
brethren. Is it a cause for wonder,
therefore, that now and then some 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 Cathwritten 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 examined on, that our young preach-
ers do not have sufficient time, I fear. to devote to the study of this old
classic. Yet, it is, without question, classic. Yet, it is, without question,
its own best interpreter. For it not only shows the way of life, but im-
presses the reader as he goes along. with its own authority. It is the best of the many books rated as "Devo-
tional." I think sometimes, that editors would not make a mistake should they print large excerpts from it in what is called "Home Readings" or "Devotional," in their several pa-
pers. Certainly it would not be wide pers. Certainly it would not be wide
of the proper mark, should the Bible be put into the Course of Study for
our voung preachers. Now if this be our young preachers. Now if this be
treason, let any one who wishes, make treason, let any
the most of it.
Dirt is a great thing. It is fundamental. The race or man came up race must again go back to it. It is it is out of the dirt our fairest flow-
ers spring. Fact is, nearly everything useful or ornamental in all this world, comes directly or indirectly from the dirt. I have never seen how it could
do any practical and substantial good who "Iive at home and board at the on a Christian's neck or under his same place," as the saying is, forget
finger nails. Certainly it does not help how poorly their preachers are really a preacher. Some people connect rags But I never could see it-never could believe it. No, brother; although your body be composed largely of dirt-or-
ganized dirt, it does not follow that ganized dirt, it does not follow that
the accretive particles of "Mother Organized dirt is food for the body unorganized dirt is its bane. Mr.
Wesley is credited with saying that Wesley is credited with saying that cieanliness is next
Mighty good doctrine.
In a recent issue of the Nashville christian Advocate Bishop Hoss emsome with great vigor. Bro. R. Reems to still eling 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. Charch. South 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 fel-
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 Christian man-espectally a preach-er-could get so stirred up on a ques-
tion of politics as to tear his shirt, so to say, for any individual candi-
date. In defense of rifht 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 making bad blood, I draw the line. In this connection I am reminded of a
lecture delivered by my quondom friend, Briv. Gardner, for many years President of the celebrated Lime Kiln
Club. It was to this tune and words: Club. It was to this tune and words: Bredren, las" night as 1 blowed out
de lamp and was jus' about to crawl along by my front poreh, 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 of nigra 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 does it matta to what 1 thunk: 'What who gits it? If de 'publicans gits it, zo price or whorn. If de demoerats git it. de price of blackin' stoves 'mains de same. An' bredren, one hour In
yo cabbare-nateh is wuth mo to you dan six months whoopin' fer a candi-
date who don't know yo when he see vol. ${ }^{\text {an }}$, wouldn't speak.
did." Wise old Bro. G.
After selling two dohars' worth of After selling two donars' worth of
truek 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 My land! my family is as larke as yours, and I live on a tenth of that 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. 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.
and every time you burn that much wood you spend that much money. The old man answered with a contemptuous snort. "Why, we feed them
to the cows. Cabhage don't cost anyhing." "But," rejoined the preacher,
"T pay you ten cents a head for these I pay you ten cents a head for these
wo cabbages here, and that is fust what you spend when you eat one or feed it to your cows. I suppose you
do not count your chickens and exgs nything, but I have pald vou twenty. wenty cents a dozen for these, eggs.
Now fligure on all I have to pay cash for that you use at home, and you will
see what are your real expenses." The old man ran the account up beyond hen, as his consclence began to wake ip, said: "How in the world, do you we do not pay him as much as the
notion here pays you." The city pas or answered in a sorrowful tone: "Your preacher is elther stealing or starving,"
Now this is not an isolated case.
how poorly their preachers are really
provided for. They do not estimate
what they raise at home as any part what they raise at home as any part
of the expense of living; and yet their of the expense of living: and yet their
preachers are supposed to flourish like
a green bay tree on one-half of that a green bay tree on one-half of that and cents-money which he has to pay before he gets any of those things.
No wonder that so many of our
bright and promising young men turn bright and promising young men turn
to secular pursuits when they see how poorty the Church provides for its
pastors. I know one young man who pastors. I know one young man who
at nineteen years of age was drawing a better salary than his father who was one of the finest preachers in the Southern Methodist Church! This is
common. The business common. The business and profes-
sional 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
toes 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 Govern ment and the world corporations pen-
ment the Church do? Gives them a pittance, and they have to plead the pauper act to get any of that. If an old preacher has a son or a daughter
with whom he can live, he is not supwith whom he can live, he is not supthe 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 labored nor how effectually, he is
turned off without anything! I understand that the Northern Presbyterian Church has a fund sufficient to give heir superannuated preachers a minimum penston of six hundred dollars a
year, and that they are still working to fncrease that fund. What is the M.
E . Church. Sonth. E. Church, South, doing? Let echo answer in a whisper, for it is a shame o 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 ralsed after a while: and it looks like now that the general resurrection will get here before a de-
cent fund for our wornout preachers shows up. The verv ifea of having o buy a home and ber for a bare support for a man who has preached
for half a erntury in our Church, is an for half a erntury in our Church, is an Andrate that is fust what is being done While I write these lines. One of the Text prominent and useful men in exas Methodism is right at this mosure as God rules and reigns, nothing rood can come of it
Commerce, Texas.

RIO GRANDE VALLEY institute. On April 5.8 , in lien of the District Con-
lerence which was held at Kenedy and out



Mothoellist Bonevolemt Assoolation
 , wion min

1 know it is being said by those who tion that the scholars of the present age are alm $m$ st universally acceping glad we estabthished fact; sut $1 \mathbf{~ a m}$ seholar, whe, atter least one great
samising the evidence in the case, comes out and
says it is not proven to be true. He also says this proven to be true. He
sery is founded on series of assumptions that are opposed by a chain of facts.
Now that there has been
Now that there has been a develop-
ent of the species in many varieties is easy to prove but history has not nywhere recorded a single instance oundary ling of the well-defitied hey have never found it either cm he field or in the rock or in the earth rof where it has taken place. But ver Huxley has shown that if there ven a pug dog to that of a common house cat or raccoon, it must have een done by design as a transformahange even that kind would call for a anse in at least fifty different orot possibly take place inside twent ternities. But when called upon to how where these things have taken place they always plead for more
ime; but what has not taken place in time, simply to give it more time will not make it any more probable orty-five today it will not help it to make it to give it more time.
Now Now I have this to say, that after eral years, I am more a believer in reation by the Divine a believer in have ever been, for I find this uni-
verse 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 whe problem as far from solution as ders of nature succeed od each other not by degrees, but by great leaps and
bounds. I find the species and varieties capable of wide development, 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 mysterioun he changes which are mysterious.
To me evolution is but a hynothes built on others each one of which is latt on conthers each one of which is
obrervation in the the facts of
natural world around us. As for me, I propose to wait until this theory of evolution
gets in harmony with itself, and the gacts all armont us, before I feel under any obligations to change my theology or creed to suit its assump-
tions. J. H. WESTMOREL AND.
Redwater, Texas. One in eight of the railroads of the
United States is in the hands of re-
$\square$而


The above is a evt of the Pauline are compelled to ask the hundrets of as practically every child in the or- your Church cannot provide for more
Vaughan Buildug at the Metbodst Sunday Schools and Leagues that phat onage over seven years old, has than me-half of the orphan children Vaughan Building at the Metbodist Sunday Schools and Leagues that
Orphanage, Whaco. When this build- have not taken a special offering for ing is finished the Church can take this worthy cause to help us. Will care of more than 300 childron. The you not prosent this cause to your Manager is forced to turn from one to schools and Leagues on Eastor Suvia dozen homeless children away from day or as near thereto as possible? the Orphanage every week. No room. No more appropriate way to comA few thousand dollars more will memorate the resurrection of our Lord
finish the building. The Sunday than on Easter morning to make an finish the building. The Sunday than on Easter morning to make an About 250 have responded to our call this building and open its doors to giving almost $\$ 2500$. The calls for these hemeless childrer who have homes for the nomeless are so nany waited so long. It means a new life
"MOTHER'S DAY" AND DAY" AND
EVENING."
Mrs, Ida Eastes Cory.
The home is our most cherished institution. Its influence is the strong est force in forming the character of our children. Within its atmosphere is the germ of all their ideals. Whatever beautifies and uplifts these ideals beautifies and uplifts all home life.
Expressions of love add strength to that love. The love between the 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 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 character, responsibility, and devotion of fatherhood are inferior to those of motherhood; that father's love and his
interest in their success and happiinterest in their success and happi ness is not as greal as that of moth er's. these impressions by the necessary division of the home responsibilities between the father and the mother The mother sith constant association 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 home. The children can know of but few of his disappointments, of hi
sacrifices, and but little of the arduou labor he performs that he may give to them protection, education and hap piness.

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 cred, that a great influence, though silently exerted, may go out to our boys and girls, teaching them that a
true home is a sanctum in which is true home is a sanctum in which is
united a clean, noble manhood and united a clean, noble manhood and
pure sweet womanhood, mother'

## voices are asking Day" be observed.

Attempts have already been made store confidence and to inspire them Attempts have already been made o 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 in our Churches, giving to the movement only partial success. Partial
success is the best we can ever hope to achieve from this custom which omits the basic principle of home life and mother.
Publicly paying a tribute of love to other, in our Churches, on one Sunay, then weeks or months afterwards repeating the same expression of love
for father, implies that father and mother are two widely separate in thences presie.
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 heir children are one, let us with qual reverence, express our love for
nother and mother on "Mother's hoth f
Lay."
Let
Let this one day typify the unity harmony and perfection of the home life, as well as to honor and sanctify fatherhood along with motherhood, by keeping the morning services in ou nembrance of mother's love, the dedicating the evening services Mother's Day" to father's memory as Fathers Evening."
These morning services have by mother alone. Let them remain unchanged. The bright hopeful hours of the day symbolize her unspeakable morning of our life

> norning of our life. The evening hour

The evening hours are just as revhe joyous anticipation father; with o us at the close of his day's labor with the cheer and happiness radiated oy his companionship at the twilight and security which his presence fused into the home circle; above all. hese evening hours are hallowed by ather's advice and counsel, and our our first faltering efforts to cope with ur first faltering
thn outside world.
No one knows so well as father how in this life's contest all the tried. His experience enables him to next day's duties courageously. This evening hour, this united fami$y$ circle in the twilight, is the jewel oox of the home life. Guarded by a
nother's loving counsel, made strong 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 Within its cover is held the love, the
inspiration and the courage with which.
A mother's love holds her children close to her heart, and from within upon tende with hearts full of hope. A 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 lorious tomorrow.
Bccause of this sustaining power that a father's leve has for his chil-
dren, 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 ake the evening
Father's Evening."
Mother's hearts will be happier, faoy and a deeper reverence wor a new hood, the white flower will speak more locuently of the purity of a mother's love, if beside we wear the red rose
whose bright beauty reflects the whose bright beauty reflects the
trength of a father's love, and we tell strength of a father's love, and we tell
both mother and father we love them on "Mother's Day and Father's Evenong."
San

## "THE CROWN OF THORNS."

Among the wonder-plants of modern loriculture is one called "The Crown of Thorns." The plant itself bears the shape which gives it name, and is stnd-
ded thickly with thorns. The flower is both delicate and beautiful. But is both delicate and beautiful. But usual plant is that it blooms continuously. And this is parable too. The rown of thooms is
ound this new lite in thrist. Wee are
 ause. The children there one hondred do less than provide for our own? are. The children there one hundred Do you want to help? My appeal is years hence will krow who gave to not only to the Sunday Schools and help make a home for them. Do you Leagues, but to any good man or
want your Sunday School or League woman who wants to help. Are you put on these records?
put on these records?
Remember that more than 200 homeless children were turned away rom the Orphanage in 1915. No present equipment at your Orphanage
banish from their hearts doubts and fructifying thing in the world. There ears 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

May 7 will be the gladdest day in Department of our Church. On that day will be dedicated the new office Thing in Lcuisvilie
This great and ever-growing dewithout an adequate hruse from the beginning of its existence. Under Dr . cMurry's masterful hand the business has grown into such large proorvenient and permanent kind of a The kouse perm.anent kind. he product of the business ability and has built the General Secretary. He to the uses which called it into being, and as beautiful as a dream without he waste of a dollar in gaudy ornaAn eleme
An element of gladness that will that this has been one of the best ears in the history of the Board. In ome respects the best by far
It was eminently fit that
of dedication sinould be fixed by the bration as the day for the proper celehurch of the event throughout the is also the best It is celebration pulpit in the com. It is that in every "Church Extension" shall be preached and a collection taken to increase the Loan Fund. We are needing a million bout half that amount. Prese have ention to this collection. Proper atane part of all the presiding elders o yield a large part connection ought million. Let all the congregations conspire o make this occasion an illustrious to make
success.

## THE GLADDEST DA

Bishop James Atkins.
y losing it about finding one's life ny losing it. He who lavishly gives any part of his life to his child, his
friend, his age, discovers that he has riend, his age, discovers that he has
"found" by "losing." The joy of Christ is perfectly plain. It is the joy of giving up; a joy that none can take from us because none can ever deny us the ability to give. The crown of thorns always hurts; but, worn heroically, it always
Peck. oman who wants to help. Are you end me your check for any amount hat you desire to give. Help us now: old Secretary Methodist T. GRAY, eld Secretary Methodist Orphanag ation A. Fort Worth, Tex
$\qquad$
$\qquad$


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$\square$ (1)

W. D. BRADFIELD, D. D. Editer

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SIX MONTHS
ThREE MONTH

HOPE OF IMMORTALITY RAISED TO ITS FULLEST CERTAINTY.
(Continued from page 1)
The central thing in the teachings Christ is the Fatherhood of God. Christ does not speak of God as Sovphasis is not Father. Christ's emindividuals. Christ's portrait of God is of him seeking lost individuals. He is the Shepherd who leaves the ninety and sine and goes into the wildernes; o seek the lost single sheep: he is the Father, who, having done all, sits with door ajar waiting for the return oflls wayward individual son. Chris fings with celestial foy when a single ayward son returns to the Father' house.
Does not such teaching bring a new with higher values the individual life? Does not the very sanctity of God now est upon the individual man or rested with a new significance? Doe hest such teaching suggest a new per pective for life and bid it look out upon an eternal world and aspire to endless perpetuity? Yes! yes!
By his resurrection Christ has aised the hope of immortality to its fullest certainty. A disembodied hrist, or a spiritually surviving lieved in disembodied spirits, but this eved in disembodied spirits, but this was not the immortality for which the
human heart craves. The craving of the Jew and the craving of all men is or redemption in the totality of one's eing. Convinced of spiritual sur vival after death the devout singer soul in sheol, neither wilt thou suffer hine holy one to see corruption"!
And does not the human heart still cave for a redemption in the totality of its being? And is not the resur ection of the body a constitutive part reation of mankind still groan for the redemption of the body as well s for the survival of the spirit? And an the hope of immortality be raised o its highest certainty until assured this?
Let us not forget that the bodily resurrection of Christ is a constitutive
part of the redemption which he part of the redemption which he
wrought out. Only such resurrection could have given assurance that his sreat sacrifice had been accepted of God. And only such resurrection can ring to its fullest assurance the hope of immortality in those who through out life have been in bondage to the ear of physical dissolution.
And let us raise no questions as to the difficulty of a physical resurrec fion. Gof will care for that. God is sufficient for every difficulty, coneivable or inconceivable to poor mor al minds. Sufficient it is for trembling mortals to know that Chris ould not be holden of the grave and that by his resurrection he has given demonstration, not of a partial salva ion, but of a glorious redemption in the totality of human personality.
 somime reme

## SCIENTIFIC, PHILOSOPHICAL CHRISTIAN.

The doctrine of immortality ante dates the rise of science, but, nevertheless, it is scientific. There is vast$y$ more in the teachings of science which confirms the doctrine than there is which disproves it. The in destructibility of matter is one of the cardinal doctrines of science. Mat-
ter may change its form but its ester may change its form but its es-
sence cannot be destroyed. Likewise sence cannot be destroyed. Likewise cardinal doctrine in the teachings of science. Arrested motion, for example. is conserved in its equivalent of
beat. Is it not equally reasonable to believe in the indestructibility of personality and in the eternal conserva fion of personal energy? The argu ment, we know, falls short of demon stration, but is it not suggestive? The doctrine of immortality ante dates the rise of philosophy, but, nev rtheless, it is philosophical. Is ther ot vastly more in philosophy which confirms the doctrine than there i which disproves it? Does not the permanence of desire for immortality vidence capacity for immortality? I not the instinct of immortality evifaction for this instinct? Are in stincts anywhere in God's creation a cheat? The bird without compass or Southern clime from the wintry blast nd does it not arrive? The intellect eeks truth and does it not find it? The eye is a prophecy of light and as God ever yet been careless of the reasonable to believe, therefore, that humanity's oldest instinct and its The doctrine of find no answer? dates the rise of Christianity, but, nevertheless, it is Christian. The ening list of Christ's teachings concerninued existence of personality beond the grave. And Christ's resurection, the best attested fact in hunan history, proves the reality of life ore, at this glad Eastertide the name ore, at this glad Eastertide the name ath brought life and immortality to light."

REVIVAL pires burning.
All reports indicate that the year 1916 is to
a a year of remarkable revivals, especially a year of remarkable revivals, especially
in the Southwest. Our evangelistic campaign is already bearing fruit. In a single issue
of the Advocate some two or three weeks go were reported more than five hundred onversions were reported in last week's Ad onversions were reported in last week's Ad
ocate. Four hundred of this number were reported as the result for the present confer-
ence year in a single district. Nine hundred nd sixteen were reported as the result of cent meetings held in various place
Heoughout Texas, Oklahoma and New Mex.
Our preachers are not dispensing with the old-time revivals. They are making use of
the one-to-win-one idea, to be sure, but, as in The one-to-win-one idea, to be sure, but, as in in dividual workers are being prepared more quickened religious experience than by rilling as to methods. The supreme qualif-
ation, now as in the past, for soul-winning is recognized to be the conseciousness of saving power in one's own life. The campaign in
the Southwest, therefore, is not mechanical the Southwest.
but dynamic.
Everywhere our preachers are holding re preach in revival meetings now in progress preach in revival meetings now in progress
pmong the Churches of Sherman. Sunday morning we listened to an appealing sermon
frem Rev. Foster Pierce. pastor of Travis St.eet. Sherman, to an immense audience $G_{\text {ine }}$ audience in his beautfut Chureh. Rev. R. G. Mood, presiding elder. will spend this
wrek with his preachers in Sherman in their weel with his preachers in Sherman in their mentines.
nilles. for example. is now in a great We thon Mouron is speaking each morning at in otetock in day seavices at First Chureh ho is nreaching at the University where Dr Kerns is preaching each morning. The Uni.
versity has arranged for reduced assignments
to students during the meeting and the en-
tire faeulty has pledged itself to support the meeting. Rev. Frank Onderdonk is preach ing in the afternoons and evenings at Grace
Church. Rev. Sam R. Hay is preaching each Church. Rev. Sam R. Hay is preaching each
evening at First Church, and to on in nearly very Dallas Methodist Church.
Dallas Methodism and Sherman Methodism are mentioned only that we may show our
readers that the "new evangelism" is not dis displacing the old methods which have so signally been blessed in Methodism from the beginning. The "new evangelism" is ideal
when back of it there is great spiritual fervo and power and just this has been in the
minds of its promoters from the outset.

## SHAKESPEARE ON TMMORTALIT

William Shakespeare died April 23, 1616, and the tercentenary of his death is bcing elebrated throushout the world. He is called
the peetlaureate of the human race. Was it not De Quincey who said that literand literatue kinds-literature of knowledge and literature of power? There is a litera
ure which abounds in facts: many importan things may be revealed and the sum of one's nowledge thereby may be enriched, but mere Ors are without power. On the other hand,
here is a literature which has the strange nuality of imparting the mental history and piritual 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. To this class, undoubtedly, belong the writ-
Inss of William Shakespeare, and for this rea ings of Walliam Shakespeare, and for this rea-
son he enjoys "ileal" immortality in the world. Many beautiful things are appearing in the Many beautiful things are appearing in the
press of today both secular and religious concerning "the myriad-minded" Shakespeare.
Some write entertainingly on "Shakespeare's Fools"-of "Touchstone, the loyal, manly
fool, Feste, the poet fool, Lear" fool, Feste, the poet fool, Lear's fool, the
friend fool, Yorick the Bottom the blockhead fool, the clown of the
Orient, the honest fool" Orient, thie honest fool."
Others write on "Shakespeares Women"Others, write on "Shakespeares Women"-
of Portia, Rosalind, Beatrice. Cleopatra and the rest. Others still write on "Shakespeare",
Debt to the Bible." Yes, unmistakably, Shakespeare is saturated with the Bible. Never more powerful is he than when dramatizing the power of passages from the Holy Scrip-
tures." "An eye for an eye and a tooth for tures. "An eye for an eye and a tooth for a
tooth" always leads to Slylock's doom. Others still write on "Shakespeare and the New
Birth." For the great master taught that Birth." For the great master taught that
there is such a thing as "conversion."
"She "Shakespeare As an Aid to Devotions" is
the theme of others. No one, however, has the theme of others. No one, however, has
written on "Shakespeare and Children." For there are no echidren in Shalesceare. At
least, we remember that our professor at Vanleast, we remember that our professor at Van-
derbilt taught us so nearly thirty years ago. -how many tender, beare! But in Dickens "Shakespeare's Views on Immortality," by
Dr. Frederick L.ynch, in our judgment, is best of all and more nearly than any gives
us the great poets. philosothy us the great poet's philosophy of life. In
the sonnets of Shakespeare, Dr. Lynch thinks,
"one "one can eatch glimpses of Shakespeare's
phitosophy of hife, his faith, his thought of
Giod and man God and man, of immortality": Two-thirds of
the sonnets, he reminds us, are written to a the sonnets, he reminas us, are written to a of this youth shall live in his children. This is "natural" immortality. Too vague, how-
ever, is "natural" immortality. The great
poet will enshrine him in verse and long after poet will enshrine him in verse and long after
both author and his subject are dead the verses will be read. This is "idcal" immortaity. But even this does not satisfy the
great poet. He longs for "personal" immor-
tality, and in the 146th sonnet he professes tality, and in the 146 th sonnet he prot
his faith in real, personal immortality,
voor soul, the center of my sinful earth,
Fool'd by these rebel powers that thee ar.
Fool'd by these rebel powers that thee ar-
ray,
Why dost thou pine within and suffer dearth, Why so large cost, having so short a lease. Dost thou upon thy fading mansions ape. Eat worms, inheritors of this excess,
Elarge? Is this thy boily's Then, soul, live thou upon thy servants And, soul, live thou upon thy servant's loss,
And pine, to aggravate thy store; Auy terms divine in selling hours of dross; Within be fed, without be rich no more. So shalt thou feed on Death, that feeds on
men, men,
And,
De And, Death on
dying then.

## STILL MORE PROHIBITION victories.

Our space last week did not permit of edi. ietory in Caldwell Countyable prohibition ltter of Bro. A. In Scarthorough, however, in last week's issue told the glorious news. County years ago, the letter states, Caldwell April 8, 1916, that majority was increased to
417. In reply to the stock argent 417. In reply to the stock argument of the
antis, that prohibition doesn't prohibit, the
good citizens of Caldwell County raine antis, that prohibition doesn't prohibit, the
good citizens of Caldwell County raised $a$ fund of 825,000 with which to discover and convict violators of the local option law and
then rolled up at the polls, on April s,
majority for prohibition which simply par
alyzed the antis- 17 . Both Lockhart and Laling, the largest towns in the county, gave a substantial increase in their votes for prohibition over the vote of two years ago.
We cannot We cannot refrain from saying again that in his recent suit against the breweries are taggering the people of Texas. When Gen-
eras
Looney charged the use of enormous sums of money by the brewers for the defeas of prohibition in Texas, when he showed, fur-
ther, that these brewes bad the ther, that these brewers whad bought poll tax
reecipts for vicious Mexicans and ien receipts for vicious Mexicans and poll tax
negroes by the thousands, when he showed negroes by the thousands, when he showed
that even foreign brewers had come in with that even foreign brewers had come in with
large sums of money to help Texans run their government (giving the world a supreme ex-
ample of "local self-government" as the ers preach it it-when the faithful Attorney. General of Texas did this, he sealed the doom of the whisky traffic in the empire State of Our mail has brought us anonymous letters
telling wis that the Attorney.General lelling us that the Attorney-Gieneral 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 ent whisky traffic which has sent a wave of indignation throughout every part of the State
and which has made men rise up to vinti and which has made men rise up the vindi-
cate the dignity of the law. The steady prohibition viictories and the increased respect for the diegity 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,
deed in the whole world, for that matter attracting quite the attention which matter, now being given to Rev, W. A. Sunday. The parallel in the twentieth century. Only Wesley or Whitefield ever preached to such these had no arrangements whereby from night to night and day to day they could asThat "Billy" Sunday is ards. dowed man can not be questioned. That he is possessed of physical endurance, of a marbe doubted. That he is a sincere, courageous, good man is now hretty universally conceded. What is the secret of his spiritual power? The Central Methodist, to our way of thinkite. explains Billy Sunday's tr
itual power in the following:
When Billy Sunday the world's most famous
 threw his arms ahout him and stide "William,
there are three simple rules 1 can give you,
and if ou will hold to them you will never
write yacksidider" after your name. Take
 The young convert was deeply impressed,
and he determined thee and then to adop:
these as the ruled of his life. And turing the
twente eighit vears since then he has fait thity

 cives place to thiserything elise for the time on God Leters,
telegrams and friends may be waiting on thim,


 apart fifteen minues of each we would set
lusy, to Ehile reading. to prayer, and to taverer.
ing 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 bsserve this Sunday as the Centennias 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 ty undergirds and he strengs, "The Bible Sociganizations and movements in oull other or ing Christianity."
The story of the achievements of the Ameri can Bible Society in the first one hundred years of its history reads like a fairy tale.
At the Bible House, New Yo At the Bible House, New York, it prints
the Bible in 45 languages. The Society circulates the Bible in more than 150 languages
coly culates the Bble in more than 150 languages
and types: in the United States in 1914 it issued Scriptures in 90 languages; abroad it issured Scriptures in 91 languages. The translation or revision of the Scriptures in more
than so languages has been forwarded by this Shan 80 languages has been forwarded by this
Socie. it first gave the Scriptures to American Indians in 5 of their languages; to whe Philippine Islanders in 8 of their lanthe blind: English in three systems- for Ctter, Point Print and Braille: Arabic in Turkish, Japaneanish, Armenian, Armenoyystem each. From 1816 to 1915 it has issued in the United States $68,828,334$ Scriptures; in
reminiscential again.

## ev, D. F. Fulle

What a difference between then and boro Circuit, Jefferson Distriet, Trin ity Conference, that year. John H. McLean was presiding elder, and resided at Hughes Springs. He alway til Tuesday at least. I knew of peril ous risks he experienced in reaching his 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,
belong to this year that it would re quire more space than "ye editor" is
ready to grant this "fossil." But so many are urging me, I will venture a ine or so.
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 conwas a Republican, and under a plea of public safety during the war, and polities ran high in those days. He took us in, boarded us and our horses a full year withou money 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 The one then existing being the work of carpetbaggers, scalawags, rene-gades-the gentlemen from anywhere and everywhere but from Texas. Arm icle XX of our Constitution, I went orth seeking signatures. Suddenly, Mr Elbert Moore, a saloonkeeper, rushed ut with a decanter in hand and using
anguage
can not repeat, ordered me off the street, and to attend to mv off the street, and to attend to mv ending to a part of my business he
tisapneared in his saloon, and I con disappeared in his saloon, and 1 con-
tinued my errand of labor for Church, tinued my errand of labor for church,
home and school. 1 am glad to say Tncle Elbert got religion, lived a use-
ful life, and is in heaven today. But ful life, and is in heaven today. But Grove, 1 was attacked by another. A
i was dropping my saddlebaes and was dropping my saddlebars and
making ready to be "thrashed." Tom Farris rushed in, and my trouble was to keep Tom from despatching the fellow. The appointment at $3 \mathrm{p} . \mathrm{m}$.
was at Stinson's Mill. On starting was surprised to find young Mr. Jarred and other fine young men companions for the trip. But ere the journey endd I learned all about it. They knew he fellow and his crowd intended in
erviewing me at a lonely spot and they intended to see me safe and sound at stinson's Chapel at 3 p. m. And they lid. 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 Winns boro at il a. m., at County Line $\mathrm{p} . \mathrm{m}$. and at Winnsboro $7 \mathrm{p} . \mathrm{m}$. Bro.
Shawver, father of the preacher, can tell you all about it. Ahem! How the ridiculous will infringe the sub-
lime! A "joiner" was an embarrassment. Young. inexperienced, what ould I do? Here is how relief came Asking each orvice in a monotone,
ed at that server
"Have you been baptized?" 1 received answer twelve times in monotone; but the "joiner" shouted, "No, sir! wish to be taptized?" 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 embarrassment was relieved.
The men of intemperate lives were dying of dropsy. One an avowed in
fidel. Each were well related. Mr Mitchell made a bright profession of religion, rejoiced in his blessed Savior daily, and died with his hand in mine saying but a few minutes before firm the foundation." A little later was called at sundown to visit Mr . White. An angry cloud was in the for the preacher. Less than three of
the seven miles had been made when
the storm burst upon me. It was both errific and sublime! The lightning clashing, thunder roaring, wind hurrydarkness save when relieved by the lightning flash. My hat is off, and I am in the brush of a great tree blown cross the road. On hands and knees,
feel for and finally secure my hat I feel for and finally secure my hat
Arrived at the home, the sick man i asleep, and rapidly sinking. Upon arousing he is glad to see me. A few days later I buried him at Winnsboro.
trust he found peace. But is cruelty 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 alvation of the departed.
It was baptismal day. A goodly
number of parents brought their little umber of parents brought their little
ones for dedication unto the Lord Sister Wingo held her baby daughter in her arms, and Ben, about four years old, with cake in hand, and fido
ust behind. As I was handing the ust behind
his cake and fido started for it. "You, Fido, let my cake alone," shouted lit-
tle Ben. "Brother Fuller I will come ack and be baptized when I get my er Douglass, with tremulous voice she called her babe, Walter. I baptized 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, uccessfully calling sinners to repentance 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 im at Mrs. Byrd's funeral at Farmers Branch, eighteen months ago, will reall his relating the above incident.
Conference convencd at Denton, Bishop McTyeire presiding. Of those received in full connection, J. F. Sherrood, T. J. Milam and the writer now more could be added, but something steals over me saying, quit now. Most of your company are gone before, and red here shall be renewed again. Wylie, Texas.

WILL THE PASTORS READ THIS? Seven reasons why the pastor homes of his people:

1. It is his people:
2. It is his duty. It is a service that and to himself.
3. It would be a great uplift to the Church and still greater "infiling" of me heads
4. Each copy furnishes the family lan any pastor can give in a single visit, besides the paper will make over ifty such visits in the year, rain or 4. The
. The pastor then can himself ener the home through its pages, many
more times through the year and more times through the year and
much more effectively, than by per-
sonal visitation. onal visitation.
5. The paper will secure for his peolie the latest and best supply of refrom the most able divines.
6. It will secure from his people a nuch larger and more regular atendance on all Church reetings and
hereby better iesults in all financial enterprises of the Church. 7. And last, but not least, it will prepare the way for more successful soul-winning for Christ and additions o the Church. 1. "They will not read it if put in he homes." But it is your duty to put it there and theirs to read it. You
cannot expect them to be inclined to annot expect them to be inclined to
do their duty while you, with your dominating influence, refuse to do ours, as a pastor.
7. The wealthy
no time to realthy say that they have
Show them that it is time to read. Show them that it
is lack of inclination, more thas the want of time, and prove it by the time they spend on the secular papers; ad-
vise them to ise them to give first time and place o the Church paper. which is its
rightful place in the home, over the secular paper
8. The poor say that they are unable
nancially. Then show them the wis financially. Then show them the wisdom of observing fasting, as the Bible
authorizes, and observe it Friday authorizes, and observe it Friday the Discipline requires, and at the end of the year they will have saved three eing at least worth twenty each meal making a total saving of three dollars, with the Advocate paid for and a dolwith the Advocate paid for and a dol-


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

## MINISTERIAL SUCCESS.

## Sometimes large accessions to mem-

 eral lowering ompanied by the genlife and of its moral influence in the community. Sometimes the standards of the Christian life have been cheap-ened by the methods that have been ased for gaining converts. Few things
are more striking in the attitude of 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 judgto know much more than the statistical tables in the associational repor
tell one.-Watchman-Examiner

Epworth League Dept

$\qquad$
(All matter for this department must be in the
week
pear.)
Topic for April 23 (Easter): The

## MORE JUNIOR LEAGUE WORK.

It was a great pleasure to me to larch 26 , in tume of a former pastor and his wife Iev. and Mrs. N. R. Stone. We atended Sunday School and met our
x-President of N. T. C. E. L., Mr. I. Hamilton, who is the Ident of Sunday School.
Enjoyed two excellent sermons by
Enjoyed two excellent sermons by
the pastor and the Junior League in the afternoon, with Mrs. N. R. Stone Superintendent,
derstand how praise Mrs, Stone and her Junfors need when you know what they do. Those of you who are fortunate enough to attend our An nual Conference, will have an oppor-
tunity to hear some of them, as they are planning to go and are very enthusiastic over the conference. I learned they have a membership. 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 have a Junior League exhibit and
urge every Superintendent to try to arge 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.
LOLLE DORSEY, LOLLIE DORSEY,
Assistant Junior Superintendent N. $\mathbf{T}$. C. E. L.

## SULPHUR BLUFF.

 We have completed the organiza-ion of our Senior Epworth League with the following officers: Leo St. Clair, President; Jewel Clifton, Vice President: Lorcine Hare, Secretary Bertha Neely, Treasurer; Burgess
Hughes,
Corresponding Gladys Biggerstaff, Superintendent of the First Department; Leander Hedrick, Superintendent of the Second Department; Mattie Davis, Superin-
tendent of the Third Department; Winnie Biggerstaff, Superintendent of the Fourth Department; Mrs, J. S. Wughes, Era Agent.
We meet twice a month, having held ur first devotional service last fourth
Sunday. Hoping we will touch with the district officers, I am, Yours in Christ,
bURGESS HUGHES,
Corresponding Secretary Sulphu $\underset{\text { Springs District, North Texa }}{ }$

## Collegeol 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. in Texas, having matriculated during the current session 785 students.
The plant of the College consists of fourteen substantial, commodious The plant of the College consists of fourteen substantial, commodious dard Hall, and the Methodist Dormitory. Brackenridge Hall, the erec eard Hall, and the Methodist Dormitory. Brackenridge Hall, the erec-
tion and equipment of which is to cost $\$ 140,000.00$, will be ready for tion and equipment of which is to cost $\$ 140,000.00$, will be ready for use September 12th, 1916. The College first opened is 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 labora tories 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 su score which includes (a) the regular courses requiar college courses, and (b) the summer normal institute State certificates
The work is so organized that groups of subjects or integral parts of the several courses of study may be taken in one year, in two years, in three years, or in four years, and in all proper cases, college credentials, certificates, diplomas and the bachelor's degree are awarded. A woman college physician looks after the health of all students. The faculty consists of sixty members educated and trained in the best colleges of America and Europe. The instructional and dormitory buildings are located on a high hill in the center of the seventy-five acre campus The Summer Session of 1916 will open May 30th, and continue for eight weeks. The next regular session of the College will open September 12, 1916. For further information or for announcements and catalogues, address

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

## THE WOMAN＇S DEPARTMENT

All
and the Woman＇s Home Mission Society should be sent to Mrs．
Milton Ragsdale，care Texas Christian Advocate，Dallas，Texas．

## vera auxiliary．

Vera Auxiliary elected the following of－


Publicity，Mrs．M．M．Mart；Agent Mission
ary Voice．Mrs．

## ATTENTION，BONHAM DISTRICT．


 TEXAS CONFERESES
The following charges，according to dis trics，have paid the several amounts set op
posite their names on the home and confer－
erce missions assessments for this confer． erce missions assessments for this confer
ence year to March 31 ．
Brownwod District
侖会边

 Ditrict－Brecenidese suz． 50 Car









 puine


## NOTICE CENTRAL TEXA





 Altus Auxiliary．







The American of the lifie and labors of

 upon the Christian world practicelly withos，
the Word of God．The Britsh and FForeign
Society，organized in 1804 ，found stubborn
cpposition to the dissemination of the Scrip－
tures among the masses in well－nigh every tures among the masses in well nigh every
Christian Nation in Europe．In 18 a rep resertative of the British Society visited
Sweden and reported ten thousand familie Sweden and reported ten thousand familie
found in one diocese without the Scripturec
Another agent found the Belgians as a Another agent found the Belgians as a Na
tion without the Word of God．The British tion without the Word of God．The Britisis
Society found the Pcpe uncompromisingly op Fosed to the masses having the Scriptures
The American Society organuzed in 18
fcund the same enemy to fcund the same enemy to the spiead of the
Scriptures among the masses in Roiran Cath－ scriptures among the masses in Roiran Cath－
olic lands．and this enemy stronclv intrenche－1
i．ignorance and superstitution tas been slow to yield，but books given to the poor，and
sold to the well to－do at actual cost has won THE a gracious victory．The spread of Scriptura
knowledge has gradually lifted the pall of
ignorance and prejudice from the ignorance and prejudice from the minds an－
hearts of men．
Let me say a iew things of this wonderful Let me say a iew things of this wonderfyl
Fook：First，it it the only book in the world that gives us a h historical sketch of the worrld
and of man from the beginning．Its credi－ bility il attested by the greatest minds of this
and all past ages；the accunt of the creation of the physical world，and of man have with－
stcod the assaults of sharpest criticism．More stcod the assaults of sharpest criticism．More
and more as knowledge increase the mind
bows to the Mosaic statement．Possibly no man of his age had superior opporstunity for
thorough mental training than Moses．Thus thorough mental traininr than Moses．Thus
prepared，he had ample opportunity．while prepared，he had ample opportunity，while
alone with the angel of God fortv days and
nind nizhts in Sinai to have learned from the
highest source the divine account of creation．
rio grande valley institute． Owing to the great distance from the rest cf the Beeville District the presiding elder
let it be known that he would not insist upoal
俍 the attendance of his preachers in the Valley upon the recent District Conference at Ken－
nedy．Therefore he planned a most helpful
隹 three dav Institute for the Valley preachers
and charges at Harlingen．
This Institute proved to be a＂mountain－top This Institute proved to be a＂mountain－top
experience＂for those in attendance．All experience for those in attendance．Al
the seven preachers were present and there
was a fine attendance of laymen．The In－
termediate League from San Benito was much termediate League from San Benito was much
i－evidence on League Day．
Of course all the preachers filled their places
on the program promptly Of course all the preachers filled their places
on the program promptly．The unsettled
conditions down tris way have affected this
bunch very little judging by the＂pep＂they bunch very little judging by the＂pep＂they
put into it
But the outstanding feature of this Insti－ tute was the emphasis put on the work of
the laymen．We were extremely fortunate in having with us our conference Lay Lerader
Judge M．A．Childers，of Sinton．His inspir－ Judge M．A．Childers，of Sinton．His inspir－
ing addresses and his personality made a pro－
found impression on the folks． Banker C．H．Pease，of Raymondville ；Mer－
chant J．M．Welloorn，of San Benito：Mr． M．E．Mitchell，of La Faria；Brother Levi
Snavely and his brother，Rev．John Snavely．
all brought kindling messages to the confer－
ence． And the elect ladies centributed their part
right nobly．Misses Eva Chadoin，Emily seems I cannot bear，alone，the load
In my Gethsemane，in my In my Gethsemane，in my Gethsemane． A tender soothing voice now comes to me：
$\qquad$
walk with naked soul, and seem to see
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

PILES CURED AT HONE BY NEW ABSORPTION METHOD


## O FORWARD

## Fxodus 14:15.

This order has never been counter manded and is therefore in full fore casion for which it particular oe never been repeated, but the principle involved has run through the Church 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 often fails to perform her duty for fear of disturbing the peace of the Church. What kind of artillery pracice would that be which declined to 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 able. Would to God we had more of his 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 commission. The pessimist, like "the
poor," is always with us "and whenpoor," is always with us "and when--
soever ye will ye may do them good." How? By letting them alone! They - divine grace in calling the attention of God's consecrated leaders to the
rubbish in the dark background of the beautiful optimistic picture. These re times when public sentiment is supineness and indifference to a forward movement. Many have come to ancrat tike a soldier markin ime, he raises first one foot and the he other and sets it down in the same place-he is active marching, but not dvaneing-going through the motions fessing Christians, they are going hrough the motions of a Christian life, but are not going forward; they
are saying their prayers, but not prayto chureb, but not orward!" Is the church not longing or the visible and material more than the hidden and spiritual life? In the
spiritual Church there is a growth piritual Church there is a growt hold, old things have passed away and steady onward upward march of earwhose zeal is manifest in fidelity to life faithful and true to covenant vows and professed fellowship. Too many
stand still to see the salvation of the stand" They think to standon of the is to serve. They have fallen in love
with simply waiting that they give no who simply waiting that they glve no
thought to the service. The pastor dream illustrates the condition of ed that his Church was a stage coach
at the foot of a hill up which in the absence of horsepower it fell to his ot to drag it. His official Board and Church members bade him be of good
cheer, for they would all help. He should guide the tongue, some would
turn the wheels, others push, and so ogether they would get up the hill. or a while the heavy load move ime, however, its weight increased intil the pastor, bringing the vehicle to a stand on the first ridge and turn-
ing the tongue to prevent its slipping $\epsilon$. All the helpers, tired of turning wheels and pushing. had jumped into
the coach and were sitting inside! The pastor cannot drag the coach all The pastor cannot drag the coach all
alone up the hill. If all will take hold the heaviest coach will move up en couraged to attempt great things and
have been left when half way up the 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 discourage head of this article is an illustration of this fact. Moses, with his host eir-
cumscribed by mountains on either cumscribed med mountains on either xceedingly discourasing To surren der and go back to the brick kilns of
Egypt seemed from a human standpoint to be the only thing possible us bondage would have been the re
sult, but God said, "Go forward." When
they obeyed the way for advance was hey obeyed the way for advance was
opened up. So it will be in all suc-
ceeding generations. When Nehemiah ceeding generations. When Nehemiah
contemplated rebuilding the ruined walls of Jerusalem the outlook was about as discouraging as when God commanded Moses to "move forward" notwithstanding the moutainous difficulties. When he had consecrated eady to be used as God might direct, the way opened in a remarkable manner for advance and success. Through aith and prayer obstacles will vanis ike mist before the morning sun. An-co-operation of his people, "for the people had a mind to work." Every gitimate form of human activity community of effort for the accom plishment of any noble enterprise, success will crown the effort. As Christians we owe the world the best florts we can put into life.
Let us "go forward."

## Oklahoma City.

## A LAYMAN'S PLEA FOR THE

 MINISTRY.Much has been said and written re ently with reference to what some
people choose to call the "Church los. ng its hold upon the masses" and the problem of sustaining the Church," te., ete., ad infinitum and ad nauseum, I Church is a moment believe that upon the masses or any of its influence among men but on the contrary
think it is stronger today than eve think it is stronger today than eve onfronted with a danger arising from oodern conditions of life which I regard as a serious menace to its prosit has to confront: and that is, the proper support of its ministry.
We Methodist people (and probably thers), are really not treating our inisters with that degree of common reating their employes. The government of the United States, the management of many railways and of numerous industrial concerns are payng pensions to retired employes who
are unable to work. Army and Navy officers, soldiers and sailors retire on
"half-pay." Judges have a fixed re half-pay." Judges have a fixed redency of modern business is to make ure the living expenses of the faithful employe who has gotten too old
to work and perforce has to retire to private life.
We, on the other hand, selfishly use all the active years of a minister's
life: we make it impossible for him o 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 posibirement, we locate him with
possible $\$ 150$ or $\$ 200$ per year from he 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 wornout preacher? And is it any wonder housands of bright young men all
ver the country are resisting the
call to the ministry and fighting 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 min ster is a financial struggle itself: few ndeed get more salary than their ac-
ual living expenses and the problem of living and educating their children becomes a greater one every day, with
he increased cost of all commodities. Their salaries have not been increased in proportion to the increase in the is a mystery how some of them manage to live at all upon the meager
sums paid them. sums paid them.
Tnder present
Under present conditions, how many and our daughters to be the wives of preachers, and, if not. why not? Simoly the life.
Now while the spirit of revival f ng waged for a general revival why not put some stress upon the neces sity for a financial revival among our own people. It ought to be called a
revival of common honesty and de. cency. There is a way and a sound business wav to solve this problem. Let the people adopt systematic, pro-
nortionate paying and let the obligaion to the Church be as sacred as the hen let the Church make provision nerannuate preacher of an amount suf ficient to pay his actual living ex

## Let US Help You Build WNTASTIVANV

The Southern Methodist University, representing an investment of over a million
dollars, supported by the loyalty and patronage of Dallas and the Southwest, stands
as a sentinel over this exclusive residence section for people of eulture, and guarantees permanent and increasing value.
150 feet above the downtown district.
Permanently paved streets and wide, parked boulevards.
Pure artesian water. All modern conveniences.
Dallas Trust \& Savings Bank

This is not an idle dream. Thou-
Thise sands of people buy annuities during heir active years of life and live on
them in their old age. A small amount put away every active year of a minister's life at compound interest. will rench people have proven the wisdom of this system and they are the
greatest financiers of the world. ating 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 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 tin the sun goes down,
your living is provided for until you face the rising sun of that other and hetter world." I would say to them in hought 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 that. 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 con-
quering hosts from victory to victory quering hosts from victory to victory.
Our great Church undertakes to furOish a pulpit for every preacher and a reacher for every pulpit. In order to continue to do this it must furnish decent living for every preacher, not nly 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. P. A
Wichita Falls, Texas.

## PASSING DAY




## SAGERTON CHURCH DEDICATION

 enet will ofticiate. All former, pastors and
presiding elders are very cordialy invited to
be present.
J. O. HAYME, Pastor.
HUGO DISTRICT CONFERENCE.



## marriages.

COWARD-McLARTY,-In the charch at
Pancake, Sunday ARril 9,1916 , at $8: 30 \mathrm{p} . \mathrm{m}$.

CoX-LOVELL-T. I. Cox, of Dallas Counthe bride's Sprents, Farmersville, Texas
April 9,1916 , Rev. S. C. Riddle officiating. SMITHWICK-RILEY-At the residence of
 REEVES-COOK-April 5, 1916, in the
Meethodist Church at Sylveter. Texas, Mr.
G. H. Reeves and Miss Bessie Cook, Rev. L.



The average age at which men mar-
$\boldsymbol{y}$ in England is a little more than ry in Engla

## MARLIN DISTRICT

Let all who expect to attend the Marlin Dis.
triet Conference notify Rev. A. Whitehurs in advance. Conference meets at ${ }^{2}{ }^{p}{ }^{p}$. m. ${ }^{\text {m. }}$.
DUBLIN DISTRICT CONFERENCE. Pastors will please send me at once the
names of all delegates from their charges,
who will attend the District Coner who will attend telegates fristrict Conererence tharges, be
held wat this place April 27-30. Entertainment furnished over Sunday. Too busy to answer
fuestions Just come ahead; we will try to
make this a great confreater questions Just come ahead, we will try to
make this a great conference. WHITE, P. C.

WEATHERFORD DISTRICT CONFER$\underset{\substack{\text { in } \\ \text { night }}}{\substack{\text { We }}}$

| Weatherford District Conference will meet in Mineral Wells, opening sermon Tuesdaynight, May 16. |
| :---: |
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|  |  |
|  |  |
|  |  |

## Marshall District-Third Round



## cirano Districe-Tintar Round.

 Fotptit ines. Sat and Sun, 3 and 7,30 and April 29, 30.
Matel at 6,7 fairview, Sat. and Sun., 11 a. m.








Madill Distric-T-Third Round.

## Madiul District- Third Round. <br> 


Moran, April 27; at $9 \mathrm{a} . \mathrm{m}$. Wedmesday

The following are the commitess:
L.icense to preach . E. L. Stuts, W. Y

Cacacons. Orders-A. W. Waddill, W. J.
Elell, Smith. Orders-B. J. Osborn, E. L. Yeats,
R. Fee.
JACKSONVILLE DISTRICT CONFERThe
meet atcksonville
Troup, Mistrict
May

## ower, of Athens. The following are the com.



T. Hokery pastor to do his best to have

I ask devery pastor to do his best to have
a deeceato
areord conferencentance. Lett us make

## The Roswell District Conference has bee <br> Change in date.




Henderson Cir, at Buford, July 8 .
Henderion Sta., July
Lanevile Cir, at Redland, July 15 .
Kigore Cir., at MeCary's Ch., July 22.



## 


J. B. TURRENTINE, P. E.

## DISTRICT CONFERENCES,



EVANGELISTIC. D. V. YORK, Evangelist, Eldorado, Okda
A. T. CULBERTSON, evangelist, is open for spring meetings. Polytechnic, Texas.
DATES for revivals after June 20 are desired
by a man with experience


EVANGELISTIC SINGER. CFiOIR leader, soloist and personal worker
Open dates beginning May 21 . Write me youn desires me servicess for summer metings.
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CLASSIFIED ADVERTISEMENTS

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Page 14
TEXAS CHRISTIAN ADVOCATE
April 20, 1916

ROMANISM AND MEXICO Rev, J. A. Phillips.
The Constitution of Mexico and the ex-cathedra utterances
Rome teaches that there should be o separation of Church and State and that the Church is superior to the
State. Mexico separates Church 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 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 insiats that the clergy must keep their hands Mexico belie ship and liberty of conscience of wor condemns these two as well as other forms of liberty.
Mexico forbids ecclesiastical mat-
rimony. Rome calls civil matrimony rimony. Rome cal
base concubinage
Mexico arranges for secular educa tion. Rome teaches that it is a moral $\sin$ to send children to a neutral school if a parochial school is as near this means that the priest may refuse absolution as long as parents hold
in preferring the State school. Mexico insists on giving protection 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 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." then the Catholic Church wanted anything done and President Diaz was hard to handle they would work
it through his wife. The confessional it through his wife. The confessional
furnished the avenue through which urnished the avenue through which safely reached and controlled.
Rome believes in persecuting a heretic or one vehemently suspected
of heresy. Mexico insists that all of Mexico wants a republic Rome was opposed to that in the war with
Spain in 1812, also in the French inSpain in 1812, also in the
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 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 constitucathedra decrees. That would be to
surrender her claims to unity, infallibility, supremancy and all the conseuences of these claims. No Cathoof conscience for anybody except Catholics. Marriage is held to be a erformed without the offices of the Catholic Church.
In 1866 the sacred penitentiary a
Rome authorized Catholic delegate to the Italian Parliament to deliberatey 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 hat he has a right to oppose anything
hat is contrary to the Catholic faith When Roman apologists teach that a wicked oath is not to be kept they mean that an oath which would hurt any of the vagaries of the Catholic c Congressman or Senator in thi country should be called on to sup-
port education by the State he would port education by the State he would
be free from his obligation to support 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 constitution when that constitution
does not allow eecesiastical matrimoes not allow ecclesiastical he is required by his Catholic faith to perjure himsenf after the oath
has been taken to support the constiution
The adoption of the present consti-
ution of Mexico was effeeted reat a cost for the nation to give 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.
Logically there is nothing for the tates to go into Mexico and take conrol to the extcnt that the constitution an be made practically null.
The tactics of Rome are as follows:
Get as many American Protestants Get as many American Protestants conscience and make them believe hat Rome can defend liberty of worhip and of conscience. Quanta Cura, echism and the Bull "Unam Sanctam", are careruliy kept out of the English anguage and as far as possible out of of hands of the liberal Catholics and ments condemn fiercely liberty of concience, freedom of the State from Church control, freedom of worship, education by the State, etc. 2. Belit. ae the Mexicans as to their capacity ers. 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 atholic Church. He simply of the in the constitution.
United States who love to be deceived y the pretensions of Romanism, whe hould be muzzled, that politics be controlled by Rome, that the Catholic eaders of both this country and Mexco feel, no doubt, that strong pressure to paralyze the constitution of our sis. ter republic.
It would give American capitalists freer hand to have the country brought into subjection is 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 mocan capitalists can get 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 Cathquired to not meddle in politics, no right to hold property in the name of
the Church except for strictly Church purposes, forbidden to receive propteries all secularized, the confessional under survellance! Rome has learned uire liberty of conscience which require liberty of conscience and liberty against such liberty, but the Mexican onstitution 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 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 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 carranza and his men will do their est to work it out

## A CHURCH EXTENSION LOAN <br> FUND OF ONE MILLION DOLLARS

Bishop W. R. Lambuth.
A Church Extension Loan Fund of one million dollars! Who can estiamount? It is only by of such an plendid achievements of the past what this would mean for the future. We are nearly in reach of the goal.
Last year, during a time of wideLast year, during a time of wide-
spread financial
stringency and spread financial stringency and did sum of $\$ 110,853$ was added to the Loan Fund capital. It was decided at
ine last Annual meeting of the Board ine last Annual meeting of the Board
to organize a campaign which within this quadrennium shall wound out the desired million. The observance of Sunday, May 7 , as Loan Fund Day-
the day for the dedication of the new the day for the dedication of the new
Church Extension office building in Church Extension office building in
Louisville-should result, by a su-Louisville-should result, by a su-
preme and united effort, in achieving our aim. Let every presiding elder, preacher and member in our Con-
nection co-operate in an effort which nection co-operate in an effort which
may set forward church building for a done and can be done.
defense of wilson and
AMERICANISM.
H. G. H.

In the Texas Christian Advocate of pril 6, Dr. G. B. Winton, of Nashville, Tenn., has a political article Editor, I would not send you for pubhication in the Advocate, in reply to r. winton, a pont.cat arucle unless you had urst admilued to your columhs an article atcacking
make no demana, nave no rights in tue premises, but ask for space to puonsh a religious journal, Dut 1 contend that neither Hresident Wilson nor Americanism are irrelgious topics of discussion. They are
 Wilson of being the creature of jingo pubise sentiment," and "combined with the nagging of his political armed invasion of a sovereign nation." Mr. Wison's character and standing as administration omicer of National of the army as commander-in-chief of the army and navy of the United
States-is too well known to require Mr. ereignity of Misxico. He has waited patiently and hunted carefully to find de facto government for recognition. enough sovereignty in the case to name Mr. Fletcher as Minister to Mexico.
But that is neither here nor there. ground of an Aterly ignores the sent into Mexico. Dr. Winton utterly ignores the bloody acts of Mexican
citizens, under the leadership of one of their noted generals, at Columbus,
Dr. Winton seems to utterly forget the eighteen dead men, women and children-including several United 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 purness on their own soil. Mexico is what
The sovereignty of Mexicher Wilson has invaded, says Dr. Winton. Lay your hand on it, and it is like
the Irishman's flea. Dr. Winton brings against Mr. Wilmous as to allow himself to be "nag. ged" by a lot of "Jingoes" into com 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 pri vate and personal willingness to be run over and kicked out, but when he their rights are "jingoes," and pub ishes that charge in one of the lead publicly say that in my opinion he is unft to teach patriotism and love of country to the young men of America.
Dr. Winton says the daily papers Dr. Winton says the daily papers do
not give us "facts about Mexico." What does Dr. Winton want mor as ground for action on the part of American soldiers than the "fact" that a band of Mexican citizens came over tered eighteen American citizens and took others off as prisoners. Facts, plenty of facts:
writers are "ignorant" of Mexican of fairs. Not those who wrote up the o giving an account of American eitizens being killed by Mexicans-for
whom the Carranza government is sary is a dead man.
Dr. Winton again relterates the charge that the President has been
"forced" into the "armed invasion" of forced" into
neighbor.

## neighbor. Dr. Winton

n" for this invas we have "no rea Dr. Winton seemed frightened he possibility of exciting the "hatred
all Latin-America." Why, my beloved Do merica will fight at the drop of a hat and drop it themselves where of a think their rights are concerned. An-
other thing, dear Doctor, to allay your fears, Uncle Sam isn't afraid of anything on the face of the earth.
Then the Doctor goes on in many paragraphs defending the Constitu-
tionalist government of Mexico tionalist government of Mexico as
though this government was invading
the sovereignty of that government - all of which is the veriest rot! Dear Doctor, don't place yourself With the hyphenated Americans-
stand for the rights of your country or stand for the r
shut up shop.

## ALTOGETHER LOVELY." Jesus Christ is the one "altogether lovely." There are many attractive fea tures in the world about us, many hings fair and winsome, many friends who are delightful, even some of them ascinating; but nowhere save in Je us, is perfection realized, nowhere ise are all desirable qualities found in proper balance. $\begin{aligned} & \text { Earthly friends, }\end{aligned}$ point us (do we often enough reflect or, it may be, through lack of nerve or physical strength, fail us in a crisis. But Jesus never disappoints, never is wanting, never recoils or retreats from wkward predicament need or mosi could not be portrayed Such a Chris vine- if He were not revealed as diand lovable Savior we may safely trust <br> OBITUARIES

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Extra copies of paper containing obituaries
an le procered it outered wien manuscript as
ient Erice, tive cents
DODD-Marviu Dodd was born Jauuary
2, 1858. He was a talented boy th many
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 RAGSDALE-William Baxter Ragsdale,

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neath and tesion
coll


## SICK HEADACHES

People who have attacks every so
often are suffering from a Liver-gall trouble or Gallstone disease. There whether due to catarrhal of the bile ory or infeetious causes or to stones backing the bile up into the stomach causing those awful headaches, sick rible retching. If these and that ter only know of our GALLL-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 hese spells and we will send them ou GALL-TONE BOOK and full informaOn, Address Gallstone Remedy Co Dept. 915 ,
ago, m .

## together

 tive fear friendsof them of them
e in Je-
nowhere nowhere s found
friends,
disap.

TEXAS CHRISTIAN ADVOCATE




Sixty Years the Standard


Made from cream of tartar derived from grapes. NO ALUM
= On April 4-6, in the city of Birmingham, On April 4.6, in the city of Birmingham, Presidents of the schools of Southern Meth
odism met in a conference. There was splendid representation of the entire Con-
nection. Dr. Stonewall Anderson, with his helpers, had prepared a program for the oc-
casion that thoroughly covered the field of eciveational effort throughout our Church. The
men on the program had thoroughly prepared men on the program had thoroughly preparest
themselves to give to the conferene a most
cumplete discussion of the subjects assigned to them. Three days and two nights have
orver been spent to better advantage in my never
judgment, by the educators and educational
scretaries of our scretaries of our great Church. While
Texas was well represented I am sorry that cthers connected with our schools were not
there. It was an excellent opportunity to get a glimpse into our school work throughout
the entire Connection, and to learn of the nethods 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 culti-
vate where we are now not at work; and to thoroughly understand that our weakest poin
everywhere is the lack of sufficient money to properly run our educational work that we assment that debts bring. Debt on a scheol,
If 1 have had oceasion to know, has the same effect that it has on an individual, it takes
the spring and snap all out, and leaves it without the necessary nerve and push to se-
cure the best results. The head of the school
is always embarrassed and absolutely unable





 hadeds the couses of
an he sest
them:

## of academic standards

 ot different institutions in the same patronizing territory has been a fruitful source of
friction in some parts of the Connection." 2. "In our zeal, in some conferences, we 3. "The present financial condition of our whools and colleges." Under this head the leges, including Scarritt Bible and Training School and four academies under the con-
und are universities, twenty-three are now classi-
fied as colleges, the rest are Junior Colleges nd academies. Of our fourteen A Grade
Colleges, eight have interest-bearing debts, ronging from $\$ 11,000$ to $\$ 90,000$. Of our nine debss, ranging from $\$ 700$ to $\$ 45,000$. In the case of thirteen out of the twenty-three col-
leges, current expenses for the year 1914-15
exceeded the current income by amounts anging from $\$ 1500$ to $\$ 12,000$. Thus with number of our institutions we are face to face
with the fact that their annual expenses are larger than their annual innomes. With othannual incomes, they live and work under
m.ost trying conditions, for want of larger most trying cond
fixancial support." 4. "I suggest that some of the methods
used to secure funds for our schools are in a





 funds in any way and every way open io him

 at misis hour There ares number ous sech






 phace in the esterem of the charch and thare ither supone and patronge, uccorimes
 tha to malteply niwe
than 10 allay them


 wille competional ideas ot our Church obe se woode Every shool, that is properiy


 Bintead of havisumititudionoun camiaing


 oina strat stateman, extiong amay tom the her edueational platsts sund in need of help


 aus ontom our excrucating smborrasments on in our school work, and in many places forced
us from ownership in schools where the demands of our Church required that we hold on. Such instances have brought humiliation
and shame beyond measure, especially to those
directly connected with the intiter time of its failure. The Church cannot justly and orghteously exact of the men at the head
of these institutions, so badly crippled for of these institutions, so badly crippled for
the want of money, brick when they are not brick. The Church at large has ample money
to meet every necessity of all our schools, and I am not sure but what 1 would be justified
in taking the position that our people, with few exceptions, here and there, among those
who cannot get a vision beyond their deor, will give liberally and largely to such
ar effort on the part of the Caurch to meet am praying that God will not let me die until see this plan an accomplished fact. Some
everal years ago, when there was appointed an Educational Commission for our schools
it the State, I was anxious then that the in their hands so that all of them might cared for, but the idea was pooh poohed by
nany and passed up as a matter of small import. There are several instances in our
own State where school property of many own State where school property of many
thousand collars could have been saved to our Church on the payment of a few thou-
sand if we had only had such a system, either in the State or throughout the Con nection as contemplated by the plan sugs
gested by Dr. Anderson. It makes no dif. fested by Dr. Anderson. how unimpertant you may think a
ference may be, whenever it goes from us be
school cause of a debt it weakens in a very mate
rial way our efforts before the public to se
enter cure money for our educational work. F
thermore, it not only hurts us in the co
niunity where the property is lost, but


OUR CHURCH NEWS
Bishop E. E. Hoss will preside at the Mor-
ristown District Conterence which openo at
Rutledge. Tent, May
man in the Che We have no busier Our pastor at Uvalde, Texas, Rev, Geo, M.
Royd, preached ind ince, Sunday He was elected delegate to the Edu-
cational Conference in Birmingham.
 membership of the Church.-Arkansas Metho-
dist.
 Early in the present year the Christian Ad.
vocate (Nashvile) offered a prize in boid for
the best essay on "why a
 In the recent contest offered by the Chris,
tian Mdvocate, in itedoctrinal issule of April
14, Kev. Terome Haralson, of Jacksonvile,
 Our Canadian friends are in line. An ex-
change says that vene
been taken in Newfound ond prothition has
 scotia, Prince Edwards Island and Alberta
clukatchewan prolitits all sales at bars or in
 College. The revivil was condly ted Med Rev.
Inthur Moore, of the South Georgia Confer.
ence Seventer mies
 The spot of greatest historic, value to Hols
ton Meethodism is unquestionably the site of
Stephen Keywoods log house, in which on

 Dr. James M. Buckley, for many years elli-
tor of the Christian Advoate (New York;
and who thas been a member of every Cieneral



## Rev. C. M. Bishop, D.D., President of the Southwestern Univesity, Georgetom, Texs, addressed the Methosits, educators We, Thest

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REVIVAL AT S. M. U.
Southern Methodist University is in very sense the property of the $\mathbf{M}$. E. Church, South. The administra tion is fully aware that the institu
tion has a very definite purpose beyond simply literary culture. The yond simply administration realizes that if it ha
no mission other than granting litno mission other than granting the need of the Church. During this irst year of its existence, therefore, with all of the labors entailed with so
large a student body, careful attenlarge 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 supermeant exercise, under careful super
vision, for every student. Under the vision, for every student. Uner and
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 hat University Church is now an efficient organization. Several weeks
since, under the direction of Bishop since, under the direction of Bishop
Mouzon, Brother Sensabaugh and University officials, a Church was or ganized with about two hundred members and began active work in all de partments. Rev. A. Frank Smith, of the most prominent young preach ers of our Church, was made pastor and, with the assistance of members of the Theological Department, is do for the work they have in hand. Great nthusiasm and zeal is being show would be an inspiration to the other Churches of the State. Following up his work, revival services were begu ship 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 Univers
The University must needs have pastors and people at all times, re gardless of how splendid the equipment or heroic the efforts, success depends always upon co-operation.
This great institution in the begin ing of its career can, must and will set a high standard, and Texas Methodism, if it would enjoy the reand collectively by co-operation in ny line possible. The standard of pirituality in the University cannot e higher than the moral support of State. ion in this most important of all departments.

People over the State are writing us continually for superintendents of public schools, for teachers of grade versity feels that it has no more important work than the plaeing of the right man or woman in the right place as superintendent of the public chools of the Southwest as far as is
possible. The University wishes to ossible. The University wishes to a half dozen applications in the office or experienced, well-eqtpped Methodist public school superintendents. Some of them are among the best
towns in the State, but emphasis t always laid on the efficiency of the applicants as Churchmen or women NEED APPLY. But if the proper parties will write to Frank Reedy
Bursar, Southern Methodist Univer sity, their applications will be for warded (without reply from this of fice) to the parties in need, with the
hope that every applicant will flind hope that every applicant will find

## WANTED.

a good Christian physician for a | old East Texas. Write C. R. K., eare |
| :--- | Southern Methodist University.

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