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G. C. HANKIN, D. D., EDITOR

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Number 35

The Second Mile in Morals and Religion

The announcement in the daily papers that the Standard Oil stock soared as high as nine hundred and at the same time that the capital stock of the Standard Oil of Indiana is raised from one million to thirty millions will make the American people wonder what new device this monster trust has invented to escape the expressed will of the people. They seem to be willing to break any law if only they can escape. Law for them is the only standard of morals. That seems to be the doctrine they are preaching to the American people. Is that the truth? In setting forth the standards of Christian character Jesus said if a man compel you to go with him one mile, go with him two. He was referring to an ancient Persian custom by which a postman could force one to help him along his journey. Among the Romans the same took form in requiring those through whose country a military expedition passed to help with the baggage, and later it became a sort of method of taxation. Simon was under this law compelled to carry the cross of Christ. Such was exceedingly humiliating to the Jews. They were required to render service to the Romans whether they approved it or not. Jesus taught them to take a right attitude toward it. He taught them that their mission was to give to the world more than the world could give to them—that the way to higher victory was to make our demand for wages zero, and thus get the world under our feet. The old law was an eye for an eye and a tooth for a tooth. The new law was all that is for all that need what we have. The first mile is the mile of compulsion, and Jesus was saying that we must first of all meet our inalienable and inexorable duties as men and as citizens according to the law of our land.

We need to be reminded that we cannot enter upon the second mile until we have completed the first. There are certain inalienable duties to the home, to the Church, to the educational institutions and agencies, to the State in politics and statecraft, to the world of commerce and industry, that we must discharge. We once knew a man that would pay his taxes and do nothing else for society upon the ground that he owed nothing else. He did owe at least that, together with all the responsibilities that go along with citizenship. The country is not without those who are willing to skip to the second mile to do some generous thing, and evade the responsibilities of the first. No man who is not ready to live at every point a clean, moral, industrial and, as far as possible, efficient life is fit to be called a Christian. These things must be done. But we begin to be distinctively Christians only with the beginning of the second mile. We cannot start at the end of the first and see our brother go on alone.

When we have gone the first mile we are then ready to say to him: "You com-

pelled me to go the first mile. It was my simple duty. And now that first mile being ended, I have something further to say to you, some service to render, and I ask the privilege of going another mile in order that I might do you this service." Our relations then become at once wholly different. We are now masters. We are now ready to deliver our message, but we must have something worth saying, something worth going a second mile to say, something that to us in our heart of hearts is really most worth while in this life. Our religion must be vital. There are two types of longing in every heart. One is a longing for peace or inward victory over the combined forces of all the world and the quiet, restful peace that follows. The other is a longing for power, for that inward energy, which enables us to resist the forces of evil, to master them and to push out into the ever-widening areas round about us. Both these must be vital to us in our inner experience. We are then ready, having discharged all our simple duties of common morality, to enter upon the second mile. These are the things we long to share with him. These are the things that are worth going the second mile to give. A passion for bringing him into the glories of the wonderland in which we live is indispensable for Christian service. But there must be a passion also to get into his world. How does the world look to the man when he is down, that is flat of his back, that is utterly and finally defeated? One of the wonders of Browning is the facility with which he passes into the experience of various types of people. No wonder his life was so varied, so versatile, so vast in its interests. And nobody in the history of the race has ever been equal to Jesus in the manifold points of vital contact he had with human life. And all our efforts must be based upon God's valuation of a man. There is the business valuation, the social valuation, the religious valuation, the commercial valuation, the educational valuation, the political valuation, the civic valuation, the mother's valuation, but we must approach him with God's valuation in mind. What does He think of man as man, "for a' that." Nor can we underestimate the cost of this second mile.

Here is where our real work begins, our labors that count. Men may be divided into several classes: first, those who care for neither mile, the requirements of neither religion nor morals; second, those who care for the first mile but not the second, for morals but not religion; third, those who care for the second and not the first, those who vainly think that they can escape the severe exactions of moral life by taking their flight to religion as a rescue from moral obligations; fourth, those who believe in both and finish neither; they may be resting by the wayside, they may be cowards slinking away, they may work by spurts; and, finally, those

who honestly seek to finish both, to discharge their obligations to men and to meet their responsibilities to God. Here with this second mile is where our real suffering begins. Here is where misunderstanding, persecution, discouragement, trials, temptations, apparent failures come. Here is where we begin to wonder whether it is really worth while, whether there is anything in men that we can appeal to and get hold of. Your fellow traveler may not care for us, may not want us to go with him, may resent the effort to go with him, may harden himself to all our appeals, may respond to-day and fall back to-morrow, may give no evidence of any response at all, and yet we must go with him, no matter who he is, no matter what his race, his country, condition in life, his character, no matter what the outlook for him is. By divine compulsion we are sent after him along the second mile, if we be disciples of Christ. One of the discouraging features of religious work is that people do not regard the privileges of the second mile. They will promise definitely to do a religious task and then if they do not feel like it let it go. Social workers tell us that it is impossible to do any social service at all with any degree of success unless the workers are paid. This is distressing. It would appear that only a small per cent of the Christian world are really ready and willing to pay the price of doing what they don't have to do. The glories of the gospel of the second mile do not fascinate us, do not compel us onward.

Yet here is where our real work to the world begins. Only when we can give to the world more than it has given to us,

only when we do for the world more than the world can ever compel us to do, are we really Christians.

Here is where we create real abiding values. When Jesus comes as final Judge to make up his estimate of us it will not be upon the basis of things done on the first mile. It will be only on the basis of the things done on the second mile. Not what we had to do, but what we sought to do as a privilege in his name, because he wants us to. These are the things that are worth while. Too many of us are substituting something else for the simple religion as it is in Jesus, and for the glories, for the impelling power, of his tremendous message. How far did you go on the second mile? What did you say on that mile? What did you do? What real spiritual values did you create there? These are the questions that will determine our worth to the world and our final destiny. By this standard will even the trusts ultimately be measured here and now. Not what the law compels them to do, not what they cannot escape doing, but what their real extra service is to the American people. These will be the questions asked before the final forum where their fate will be settled. To business interests as well as to individual souls, therefore, the question we need to put is not what you are forced to do on the first mile, but what you are glad to do on the second. By this shall nations, communities, trusts, business interests, as well as individual men, ultimately be judged. And the values they are shown to have created on the second mile will determine their worth and their final place among men and before God.

THE PREACHING OF DOCTRINE

Doctrinal preaching and great preaching go together. Doctrinal preaching may have at times an element of controversy, but not necessarily so. The preacher who eschews the fundamental doctrines will find himself composing sermonettes and essays. No one can have great gospel thoughts unless he thinks in line with the great doctrines announced in the Holy Scriptures.

It has occurred to us that preachers would find a splendid supply of first-class preaching material in the Articles of Religion contained in the Constitution of Methodism. These articles open up a most profitable mine of teaching that we are inclined in this day to overlook, and are the poorer thereby. These articles of our faith will be the "open sesame" to great wealth, varied and attractive, which when dug out and united will pass current at full par value from the pulpit to the pew. We believe the mine thus opened will enrich the preacher and the people. Let the preacher sit down in his study before his desk whereon are placed the Bible, Young's Analytical Concordance, the Englishman's Greek Concord-

ance and the Discipline. From the Discipline he takes the first article of faith. It is our belief concerning God. With Young's Analytical Concordance (if there is a larger and more complete one get it) he may find all the passages of Scripture that speak of the attributes of God presented in this first article. With the Englishman's Greek Concordance he may find the original word for an attribute with all variations of translation. With these helps he may compare scripture with scripture and, after study and prayer, may go before his people with a message concerning God that will inspire worship and service.

Men need at times to be brought into such approach to Almighty God that they shall hear within their consciousness the voice saying, "The place whereon thou standest is holy ground," lest they forget God's majesty and glory in the contemplation of their own self-importance.

Wisdom is the right use of knowledge, and hence it goes without saying that there are hundreds of well-informed people who ought not to lay any claim to wisdom.

Resurrection of Christ

By Rev. W. H. Hughes

Article Number Two

In a former article I confined the evidence of the resurrection of our Lord to witnesses found in the New Testament. Let us now look to the outside, or collateral testimony.

Josephus, the Jewish historian who will not be charged with being in collusion with the disciples, says: "Now there was about this time Jesus, a wise man, if it be lawful to call him man, for he was a doer of wonderful works, a teacher of such men as had a veneration for truth. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those who loved him at first did not forsake him for he appeared unto them alive the third day"—the first day of the week.

While this very striking statement of Josephus ought to be satisfactory to every unprejudiced mind, we find a more sure testimony in collateral or monumental evidence. By monumental evidence we do not mean piles of brick or stone, but certain acts or customs among intelligent people which are in memory and honor of certain events, and are far more durable than marble or brass. The observance of the Fourth of July is a monument to the birth of American independence, which this whole Nation has hailed with delight every year since 1776. Just as this act of our Revolutionary fathers made the Fourth of July more honorable than any other day in the year, so the resurrection of Jesus Christ from the dead on the First Day of the week has made it more sacred than any other day in the week, and has been honored by the Church as the day of rest and worship, instead of the seventh. From then until now the Church has met and repeated:

"He has risen indeed."

And to-day every civilized Nation on earth, by keeping the first day of the week instead of the seventh, thereby wittingly or unwittingly recognizes the rising power of our Lord. The seventh day Sabbath marks the work of creation. But the first commemorates the triumph of love and grace over sin and death, and repeats the old couplet:

"It was great to speak a world from naught,
But greater to redeem."

The Sacraments.

The sacraments of the Church stand as infallible evidence of the resurrection of Jesus Christ. The same night in which

he was betrayed he instituted the Lord's Supper to commemorate his death. This sacrament was not to commemorate a dead man, but a Savior who died for our sins and rose again for our justification. If Christ had not risen this supper would never have been repeated. But while it commemorates dying love, it points to the truth of rising power. Therefore he said unto them: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." And at the same time, after they had sung a hymn, he said to them: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee." After his resurrection he appointed baptism as the other sacrament of his Church and commanded them to go teach all Nations, baptizing them in the name of the Father, Son and Holy Ghost. From the day of Pentecost to this good hour every true Christian has, with glad heart, celebrated these sacraments.

Permanency of the Church.

Truth is eternal, and although crushed for a season will rise again and live forever. A lie may prevail and deceive for a season, but it soon explodes by its own rottenness. Time is a revealer of truth. The infallible truth of the above facts was wisely recognized by Gamaliel. When the Jewish Sanhedrin took counsel how they might put the apostles to death for preaching that Christ was risen from the dead, he said to them: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." He then referred them to Theudas and Judas who rose up and claimed to be somebody. They had many followers, all of whom were soon scattered and brought to naught. He then added: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." When the wise head of Gamaliel suggested the propriety of submitting the truth of the resurrection of Christ, which the apostles were preaching, to truth-telling Time, he was not aware that he was offering the same infallible test which Christ himself had laid down. When Peter said, "Thou art the Christ, the Son of the living God," Christ threw down the challenge of the infallible time-test of the truth, when he

said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." At the time this prophecy was uttered by the Master there was not a thing which indicated to human reason that it could possibly be true. If we, at this point, stop and consider the environments of Christ at the time it was made, human reason would say such a promise is but the prating of an optimistic fanatic. These words can only be the product of a crazed imagination, or else the statement of a God who can see the ending from the beginning. Here we have a young man, the supposed son of a poor carpenter, who never went to school a day in his life—he is so impecunious that he says of himself, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." He chooses twelve illiterate men who are as poor as himself. He says he is a king and "that his kingdom shall have no end." He is under the Roman government, the most powerful then on earth. The greatest of all the Caesars is on the throne. At his orders mighty armies move and all Nations tremble. The exchequer of the world responds to his demands. Human reason says surely that this government shall live forever. This young man is a Judean, a hated and conquered province of mighty Rome. The Jews, his own kindred, because of their corruption, hate him "who knew no sin." They seek to put him to death. They finally succeed in getting the death sentence from Pilate, who at the same time said: "I find no fault in him."

For a time truth seemed to be crushed to the ground and to the grave. But on the third morning the light begins to dawn, and the seemingly impossible prophecy of this wonderful man begins to look more hopeful. In a few short days three thousand souls are added to their number, and in a short time five thousand, and then there were added to them "daily such as were saved." The endowment of the Holy Ghost caught from breast to breast until in a few decades the Roman nation which gave the vile decree to crucify him, notwithstanding Pilate's verdict—"I find no fault in him"—adopts his religion as the national religion. Thus the kingdom of our Christ pursued its widening way until, despite the opposition and hate of kingdoms and powers, men and devils, its devotees are numbered by multiplied millions and the heathen world is holding out their hands and repeating the Macedonian cry: "Come over and help us." This is the Lord's doing and is marvelous in our eyes. He who fights the truth of the resurrection is found fighting against God. This is the mustard seed, which is the least of all

seeds, but which is now a mighty tree under which all men may take shelter. But where is mighty Rome? Where is the great Caesar, at whose command invincible armies moved? The Roman dynasty with her mighty armies are numbered among the things which were but are not. Caesar is only known in history and has not so much as one follower, and his palatial home is only marked by its debris and ruin. While the once homeless Galilean, who had not where to lay his head, has millions of homes in every intelligent nation, with spires pointing heavenward to the home he promised when he ascended, saying, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This growing and infallible time-test of the truth is deepening and widening as the days pass by. The name of the risen Savior has diffused itself among men, and so impressed itself, until it has become a part of their very lives.

"Jesus, the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

He is the worst anarchist who would fight this Christ and is a murderer of the wisest and best hope of millions of the holiest and wisest men on earth.

Though Church and State may be separated, the national holiday acknowledges the Christ of God. Every first day of the week reminds the people that this day has been made sacred by the resurrection of Jesus Christ from the dead. Christmas annually respects the good news, saying: "Unto you is born this day a Savior, which is Christ, the Lord." Easter takes up the refrain, saying: "The Lord is risen indeed, and has appeared unto the women." Every time we take the sacrament of the Lord's Supper the words of the Master ring in our ears: "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." This durability, or time-test, for nearly two thousand years has fully demonstrated the truth of the old Gamaliel statement that if this counsel or work be of God ye cannot overthrow it. Firm as a rock this truth must stand when rolling years shall cease to move.

So completely has the name of Christ inwrought itself into everything that we acknowledge him in every letter we write when we affix the date—the year of our Lord. Without this date, which recognizes Christ, the deed to your earthly home is not worth the paper upon which it is written, and by this name we may read our title clear to mansions in the sky.

THE PROPHET DANIEL

By Rev. JOHN D. MAJOR
Number Two

"According to Daniel," says Professor Porter, "the Babylonian Empire fell at the hands of the Medes, and a Median kingdom under Darius intervened between that of the Chaldean and the Persian. The second kingdom of chapters 2 and 7 is quite certainly that of the Median, and the third the Persian, and it is expressly said that Darius the Mede overthrew the Babylonian kingdom, and succeeded to the possession of it (5:31), and that Cyrus, the Persian followed after him (6:28)." Well, let us see, "And Darius the Median took the kingdom, being about three-score and two years old (5:31)." This does not seem to me exactly to say that Darius the Mede overthrew the Babylonian kingdom. It simply states that a Median king took the throne. In verse 28 he had said to Belshazzar, "Thy kingdom is divided and given to the Medes and Persians," and (verse 30), "In that night was the king of the Chaldeans slain." It seems to me that 29 and 31 explains the fulfillment of the prediction, and that the Babylonian kingdom was overthrown by the Medes and the Persians, and this is unquestionably the fact. But because Darius the Mede took the throne, does it follow that a Median kingdom was set up?

Hardly, I think. It simply explains that the distinguished Median Darius was first placed on the throne of the conquered kingdom. Fuller explanation is found in 1:1: "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans." I take it that the newly conquered realm of the Chaldeans was quite another thing to the kingdom of the Medes and Persians. Cyrus the Persian was the supreme ruler of that, and doubtless hastened on to other conquests. After some years he returned to Babylon himself. But Darius was of the seed of the Medes. It should be observed that the conspirators in seeking the downfall of Daniel, at the hands of Darius, referred more than once to the law of the Medes and Persians, showing conclusively to my mind that Darius was acting under the laws of these combined Nations. Thus he distinguished Darius the Mede from Cyrus the Persian.

Professor Porter says that the third beast in chapters 2 and 7 is quite certainly the Persian. Now let us see, this kingdom was conquered, according to Professor Porter, by Alexander the Great, at the head of the Greeks. The kingdom of Grecia is represented

as a he goat that had a single horn, and he came against a ram that had two horns, and this ram was explained to be the kings of the Medes and the Persians, yet Professor Porter contends that this third kingdom means a Persian kingdom as distinguished from that of the Medes. It seems to me that his controversy is with the Angel Gabriel. Either he or Gabriel is evidently mistaken. In either case the blame can hardly fall on Daniel. Beyond the question of a doubt, according to Daniel, the kingdom conquered by Alexander was the Medo-Persian kingdom, and this seems to me to shatter Professor Porter's theory of Daniel. According to his view this is the chief mistake of the writer of Daniel that convicts him of ignorance of the time of the exile.

Professor Porter says, "There was no Darius the Mede." That is saying a great deal in view of the fact that we know so little of those early days. He says that Darius was a son and successor of Cyrus, and again, that whereas this Darius is called the son of Ahasuerus the historical Darius was the father of Ahasuerus." I have only space here to say that even if the writer of Daniel lived in the time of Antiochus, and yet was familiar with the writings of the prophets, Ezra and Nehemiah, as Professor Porter thinks he was, there is no reason for

such a mistake as this. He certainly would have known that Cyrus, king of Persia, was the liberator of his people, and that his successors were Darius and Artaxerxes. The more reasonable explanation is that he knew a great deal more about Darius the Mede than he did about the "historical Darius" and his son, Ahasuerus. A Palestinian Jew, in the time of Antiochus, would in all probability have given the pre-eminence to Cyrus and his son, Darius.

Again he says, "Once more, Belshazzar appears in Daniel as the son and successor of Nebuchadnezzar, reigning at least three years, and the last king of Babylon." In fact, four monarchs succeeded Nebuchadnezzar, and the last one, Nabunaid, was a usurper, not of the royal line. He had a son Belsarusar, who appears to have been at the head of the army in Northern Babylonia, in the middle of his father's reign. He was never king, and it is not known that he had any part in the fall of Babylon." He might have added that it is not known that he did not have. Just how Prof. Porter knows that he was never king he does not inform us. But he is showing only the methods and results of history's criticism, and as he is writing briefly he cannot be supposed to explain all the processes. Daniel also writes briefly, and there are many

things that the curious would like to know that are left out. He does not tell us about the death of Nebuchadnezzar, nor how Belshazzar came to the throne. It can be said, with little show of truth, that Daniel introduces him as the immediate successor of Nebuchadnezzar. I think Prof. Porter allowed his pen to slip here just a little. For a pseudonymous writer in the time of Antiochus acquainted with the Prophet Jeremiah would have known that Evilmerodach was the son and most probably the successor of Nebuchadnezzar. I should mention here that Prof. Porter thinks Daniel's mistakes concerning the Median kingdom resulted from his study of the Prophet Jeremiah. But Daniel does not say that Belshazzar was the immediate successor of Nebuchadnezzar. Belshazzar's wife spoke to him of Daniel whom "Nebuchadnezzar thy father, the king, I say, thy father made master of the magicians." When Daniel was called in he addressed Belshazzar as a son of Nebuchadnezzar. Now suppose he was Belsarusar, and the son of a usurper, is it likely that he would have confessed this fact before his lords and ladies, and would Daniel, a man thoroughly versed in court etiquette have exposed him at this point. And who knows that Belsarusar was not a blood relative, either through his father or his mother? If

Epworth League Department

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COMING MEETINGS.

Houston District League Conference, Alvin, April 23 and 24. North Texas Conference Epworth League, Terrell, June 6-9. Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-28. Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas, viz.: Central Texas: Rev. W. T. Jones, Blanket. North Texas: Rev. W. B. Douglas, Forney. Northwest Texas: Rev. W. Y. Switzer, Talbert. Texas: Rev. T. R. Moreland, Houston. West Texas: Rev. C. R. Cross, San Antonio.

ANOTHER NOTE ABOUT ASH-DOWN.

"Declaration of 800 for Epworth-by-the-Sea." You plead ignorance of its whereabouts. Without presuming, I will say, it is twenty miles north of Texarkana, on K. C. S. Railroad; thirty-two miles west of Hope, Arkansas, on the Frisco, at the crossing of the two roads. It is a flourishing town of about fifteen hundred. If you will notice in letter they say "here" (Ash-down), "Shreveport and Texarkana," which means about 800 from the three points. T. R. A. WILLIS. P. S.—K. C. S. Railroad is Port Arthur Route.

Ashdown Located.

In our issue two weeks ago we published a communication from Ash-down, and stated that we did not know in what State this town was located. The communication referred to a delegation of 800 for Epworth. President Ragsdale, noticing our comment, writes as follows, viz.: "Ashdown is in Arkansas. He wants to get 800 from that section—north of Shreveport."

Well, we are glad to get this information. With this lead we have been able to learn more. Ashdown is a city of 1500, the capital of Little County, and seems to have four railroads. It will be a good centralizing point, and we hope to see the delegation of 800 come from that section.

HOUSTON DISTRICT LEAGUE.

The Houston District has formed a cabinet, with Ira F. Key, the popular and successful pastor at Alvin, as President. He is planning a district institute, to be followed by institutes on League work in the several pastoral charges.

Houston Leaguers are making inquiries about Epworth-by-the-Sea. It

is with distinct pleasure that the news is received of improvements on the Encampment grounds. President Ragsdale is going to win out gloriously in his dream of a perfect Epworth. He deserves success.

Dean Flinn is arranging for good things on the program. He is an artist himself, and I am confident the public will be delighted when they read the announcements for the Assembly of 1912.

H. M. WHALING, JR. Houston, Texas.

STATE MEETING CALLED.

An Epworth League mass meeting has been called by the State President, Allan K. Ragsdale, to meet at Travis Park Church, San Antonio, Texas, at 9 a. m., on April 20th. The State Epworth League Cabinet will hold its meeting on this date here, and Dr. F. S. Parker, editor of the Era and General Secretary of the Epworth League, will be with us on that date also.

There will be very low rates to San Antonio on that date on all Texas railroads, because of the celebration of the "Fiesta San Jacinto," to be held here. Pastors and League officers in Texas are invited and urged to attend, and especially are all Epworth League Presidents urged (as far as practicable) to be with us on that day. Leaguers who intend to come are requested to notify us.

BEN P. LANE, State League Secretary. San Antonio, Texas.

SAN ANTONIO LEAGUE UNION.

Just a line to let you know that there is a Union in San Antonio. You may be somewhat surprised on account of never hearing anything about it, but nevertheless 'tis true. We are beginning to take on new life now, due to the fact that the Union Cabinet is working together more enthusiastically for the betterment of the Union, and for the encouragement of the separate chapters. We are also having better co-operation from the officers and members of each League. In view of the above, you may expect to hear from us often.

Our meeting, March 29, which was held at the South Heights Church, under the auspices of the first department, had an excellent attendance, the best since I have been connected with the Union, and that has been seven or eight months. It was so arranged that it would hold the attention of the Leaguers and was not allowed to drag so that the people would become tired. When the program was about half over, there was a Methodist handshaking conducted by Rev. C. B. Cross, of the South Heights Church, which lasted for a period of five minutes. All were enabled in this way to become acquainted, and have a jolly, good time together for this short time. We were then called to order by the President by the singing of a hymn, and it requires a very vivid imagination to know exactly how good it sounded to hear that great body of young people sing, and when I say, "sing," I mean that everybody was singing.

Laurel Heights, South Heights, and the Prospect Hill Churches were very kind in giving us some special music, and was very much appreciated and enjoyed by all.

At the next meeting of the Union, we will take up the work of the fourth department in which we will have a good speaker, and also invite a free discussion of the missionary work. We will meet at the Prospect Hill Chapter, and expect to increase our attendance at least 25 per cent, if not 50 per cent.

NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

In the last issue of the Advocate the announcement of the date for the meeting of the North Texas Conference League was June 6-9. This date was first decided upon at the cabinet meeting of this conference, but since that time it has been learned that it will be more convenient for all to set the date of meeting, June 13-16. At this time the schools will be closed, and as nothing else will conflict with this date we believe that more of our Leaguers and young people will come. So far we expect one of our Bishops to preach for us, and it may be possible that another will come. We hope this will be the case. Rev. C. T. Collyer, missionary to Korea, sent out by the Conference Leagues, will also be with us. We all know what Brother Collyer is doing in Korea, from the splendid reports he has given us through the Era and Advocate.

Each officer has plans well in hand, and the program will be the very best that can be had. We need your co-

operation, and feel sure that every League in this conference will do their part in making this the greatest meeting in the history of the North Texas Conference Epworth League. Remember the date—June 13-16. Be sure to send in your dues; we need money badly.

LAYTON W. BAILEY, Secretary-Treasurer. Smith & Lamar, Dallas, Texas.

PASTORS' AND LAYMEN'S MISSIONARY INSTITUTE, WAXAHACHIE DISTRICT.

The Pastors' and Laymen's Missionary Institute, of Waxahachie District, was to have been held in the Methodist Church at Waxahachie, February 1 and 2, but on account of the meningitis and the weather conditions it was not held until the 12th and 13th of the present month.

The program that had been prepared was itself full of splendid suggestions, to say nothing about the good points brought out by those whose duty it was to speak to these subjects.

The following are some of the topics for discussion: "The Pastor, His Relation to the Church," "The Church, Its Relation to the Pastor," "Maintaining Churches in the Country," "A Revival in Every Charge," "Securing the Collections Early," "Relation of Sunday Schools to Missions," "Relation of Church Extension to Missions," "The Best Way to Secure the Most Efficient Work by the Missionary Committee," "Every-Member Campaign," etc.

The opening sermon "Christ and Missions" was delivered by Rev. Franklin Moore. This most helpful and splendid sermon was enjoyed by every one present, and started the institute on a high key which prevailed throughout the whole session. This service was followed in the afternoon at 2 o'clock by the formal opening of the institute, our most splendid Chieftain reading a well-cho-en Scripture, and speaking a few words directly to the point.

The program was at once taken up, and though some of the preachers were not present to discuss their subjects, on account of sickness, their topics were discussed in a general way by those in attendance.

When the subject, "Maintaining Churches in the Country," was called, Rev. S. B. Sawyers, being absent, Rev. John M. Moore, our Home Missionary

Secretary, was asked by the presiding elder to speak on this subject. Dr. Moore, who has given this subject much thought, responded at once with many helpful suggestions. He did not fail to lay great emphasis on the country Church and life. At the night service Dr. Moore spoke on the subject of "Missions," dwelling largely on the conditions in China, and closing by speaking on the situation in the homeland.

On Tuesday morning the devotional exercises were led by Rev. J. W. Dickinson. A glow and warmth of spiritual power was manifested in this service that continued throughout the day. The Sunday School interest and the "Relation of Church Extension to Missions" were discussed in the morning session by those on duty and in a general way.

The last afternoon session opened on time with Rev. W. T. Gray to conduct the religious exercises. The same spiritual uplift was felt in this service as before, while Brother Gray spoke about the great need of the Holy Spirit's presence in all of our labors. The best way to secure the most efficient work by the Missionary Committee was discussed by Rev. J. A. Whitehurst, and many good and practical suggestions were offered. The plan most heartily recommended and adopted was that of the every-member canvass, and the use of the duplex envelope system.

Brothers Lee, Moss, Ashburn, Dunn and Van Zandt gave most splendid and helpful speeches on the subjects assigned them.

There was not a dull moment allowed to enter, for the wide-awake presiding elder was guarding against anything of that kind. All during the institute at suitable intervals our most faithful and splendid leader would inject helpful and inspirational talks. Every one present pronounced the occasion a most spiritual and profitable one.

After some announcements of the future plans of the district and many encouraging words by the presiding elder the institute was adjourned.

R. F. BROWN, Secretary.

The man who looks through cobwebs sees spiders everywhere.

The Lord will give us credit for what we would do if we could.

If eternal glory is possible after this life, then death is a mercy but if eternal glory is impossible then life itself is a misery.

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It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.—Plutarch.

Whatever is best is the will of God, and, as righteousness is always best, it is always the voice of God and the duty of man.

What is that in man that makes him more severe on those who accept of a part of his beliefs than those who reject them all?

The shadows themselves are the creatures of light. The day just exists in its contrasts with night. There can be no wrong where there may not be right.

Disobedience needs a long prayer, but a speedy compliance with the will of God makes up in depth for what it lacks in length. It substitutes the reality for the mere appearance.

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THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Georgetown, Texas.
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

All communications for this department should be sent to either of the above addresses.

OUR EPWORTH PROGRAM.

A good program must grow by stages. Gradually the program for the Sunday School Encampment at Epworth is taking shape. The committee is not providing any pyrotechnics. They believe that the time has passed for monster meetings when the chief function was to excite enthusiasm. Our most urgent need is not more Sunday Schools or larger Sunday Schools, along with their "Inspiration" and "Information" are both needful; but while "Information" begets "Inspiration" the latter does not always lead to the former. Many Sunday Schools, along with their teachers and scholars, are perishing for lack of Sunday School knowledge. We feel that it is the first duty of leaders in the work to supply this knowledge. Our Epworth program will be mainly educational, though the inspirational feature will not be neglected. Dr. E. B. Chappell will give a series of helpful talks on Studying and Teaching the Bible. Dr. Bulla will discuss all phases of the adult class. Mrs. Godbey and Miss Moore will conduct institutes daily on the intermediate and elementary work. There will also be daily conferences for pastors, superintendents, officers and teachers, at which all kinds of Sunday School problems will receive serious and intelligent consideration. The Chairmen and Field Secretaries of our various Conference Boards, and other Texas workers will have a prominent part in this work. Rev. A. E. Rector will give some talks on "The Sunday School and Missions." Rev. H. W. Knickerbocker, of Fort Worth, and others will preach and lecture from time to time. In short, a rare intellectual and spiritual treat is being designed for Sunday School workers. The complete program will be printed in a short time. Watch for it and plan to go to Epworth. The dates are July 18-28, 1912.

THE PASTOR AND CHILDREN'S DAY.

Paragraph 126, of our Discipline, makes it the duty of the preacher in charge "to see that all ordinances and regulations of the Church be duly observed."

Paragraph 256 says: "The third Sunday in May, or as near thereto as practicable, shall be observed as Children's Day throughout our Church with appropriate services, in which our official program should be used." When the two paragraphs are put together it clearly appears that it is one of the duties of every pastor to see that Children's Day is observed by each Sunday School in his charge. Here, as usual, duty and opportunity coincide, for the observance of Children's Day, and other special days adds interest and impetus to the work of the Sunday School. Texas pastors can do much to aid the cause of Sunday Schools by seeing that once that due preparations are made for the observance of Children's Day.

TEST OF A GOOD SUNDAY SCHOOL.

The first test of a Sunday School is found in relation to the community around it. The Sunday School is not a bed of exotic plants, dug up from their native soil, potted and protected in a conservatory. It is an outdoor garden wherein are cultivated the flowers and fruits that are indigenous to the region. A true Sunday School is a group of people drawn out of the larger world around it, and representing every element in that world, both as regards social life and age. If it represents the rich and the prosperous only it is not a good school, unless the neighborhood is fortunate in containing only such people. If it is a mission school for poor people in the midst of a self-supporting population it is not a good school. If it includes few members above sixteen, and none above twenty-five years of

age it is not a good school; for it should embrace all ages from the infant to the grandfather. The school that is to stand on the roll of honor is one that fairly represents its constituency.—Jesse Lyman Hurlbut.

NUGGETS FOR TEACHERS.

By Auther A. Weigle.

The Sunday School teacher needs as careful and adequate training as any other. You teach the same children as the teacher in the public schools. You must deal with the same minds and the same natural laws. Every child has an inward disposition toward religion, but none has a separate mental faculty for it. It is your business, not to train a single child, with all its every-day powers of mind and heart, to become religious.

Education needs religion. Without religious faith no one is completely fitted for life, for citizenship, or for social service. No education is complete, nor is the realization of its aim assured, until it has been crowned with a development of the spiritual nature. But our public schools do not give this development. Religion is the one human interest that remains unrecognized by the State in its elaborate provision for the education of its future citizens. The Sunday School has a place and responsibility of its own, therefore, in our educational system. Upon it rests the completion of education.

The Sunday School is the Church of tomorrow.

Play is God's method of teaching children how to work.

The temper of your class is likely a reflection of your own. Smile, and they smile with you; frown, and they will soon give you reason to.

We are sometimes urged to have the faith of a child—and rightly. For the faith of a child is a bottom faith in a person.

AFTER ORGANIZATION, WHAT THEN?

By Mrs. Jno. A. Shawver.

We shall not enter into the discussion of the many things that the various committees may do in a well organized class in the modern Sunday School. Most of us know from local conditions just the things that the committees may do that will count for the most good.

Take for example a class composed of young men and young ladies in a country Sunday School, the youngest not under sixteen and the oldest not over twenty-five.

The organization has been perfected, the time and place for the meetings aside from the regular Sunday morning session have been agreed upon. This particular class of which I am telling you have their devotional service the first Monday night in each month and their business session the third Monday night in each month.

A good reason for not having both meetings the same evening is this: You will never succeed in building up the class spiritually if you mix the business with the devotional. I would not exclude prayer and Scripture reading from the business session. But the devotional meeting should be so conducted as to leave impressions on the pupils' minds of the great truths brought out in the devotional service, and not have their minds full of the ideas of the plans and the contests the class has planned for the next month. These plans are all right and necessary for the growth and life of the class. I do plead for a pure devotional and educational service wherein our boys and girls meet and study and sing and mingle their voices together in praise to the Heavenly Father, when there is no one present but just ourselves. Here it is they will learn to pray in public—why is it that so many of our laymen and women hesitate to pray in public? One reason, I believe, is their lack of training in youth. I would earnestly plead with teachers of the organized classes to begin training boys and girls to carry to the Heavenly Father their wants and needs in class. Ask the class if they wish for each member to be a Christian. They answer readily, "Yes!" Then teach them what to pray for, to whom to pray, and why. Insist on voluntary prayer. It is much easier to get the timid ones to pray aloud when only the class is present. By and by this embarrassment will wear

off, and this class will be a great help to the pastor when the revival time comes.

Let us visit this class this Monday night. A program previously arranged will be followed out. The subject is, "That God's people may realize their calling." Scripture lesson from Genesis 6:13; Genesis 12; Genesis 28:12; Exodus 3; Jonah 1; Acts 9. The leader reads parts of the lesson, members of the class reading parts, until all has been read. After prayer there is a general discussion of the calling these men received and what they did when they realized their calling. Then the leader explains to the class who are God's people, why they are, and outlines his talk on the lesson by the five W. plan. Suitable songs have been selected with a special fitness to the subject. Then comes the part of the program in which each member has prepared his or her part. This is the lesson from a study course outlined by the teacher. This class is studying "Korea in Transition." Each member will discuss one or more topics in the lesson, the leader calling for each topic by number. In this way the entire chapter will be discussed.

The central idea of this study course is that our boys and girls will be educated to the needs of missions, and that they may make men and women who will realize their calling even to the extent of the farthest corner of their pocketbook. A religion that does not reach one's pocketbook is lacking and sometimes I think this "results" from a need of the knowledge of the conditions that confront our Church in carrying out the missionary plans. Therefore let us get busy and educate systematically.

MAN CREATED IN THE IMAGE OF GOD.

Rev. J. F. Clark.

No. 1.

God said, "Let us make man in our image, after our likeness." So God created man in his own image, in the image of God created he him." (Gen. 1:26, 27.)

The emphasis here is on the word "our." The planning of man's creation called for the exercise of the highest degree of divine wisdom. The act of creating and making him brought into play the highest skill of the divine architect. This being so, I take the position that man in his three-fold nature is like God in every part of his nature, including the moral, spiritual and physical. I don't mean that God has either body or parts, and perhaps I shouldn't emphasize the physical nature of man too much, as we know God is immaterial and incorporeal, being essentially pure spirit, and as such has no physical form, body or parts. I do think, however, that the physical form of man plays no insignificant part in the image of God in which he was created. We are told that the divine image is a soul image; that, like God, man's soul is a spirit, immaterial, invisible, active, intelligent, free and immortal. All of which is true—but that is not all. There is more than that in the perfect image. Man's soul as he was originally created was endowed with a very high degree of divine knowledge, together with holiness and righteousness. 'Tis true that the divine image does consist in this. I have no quarrel with our wise instructors at this point, but, instead, I agree with them perfectly. But man is like God in his pre-eminence above all other creatures below him, and in his high destination, as is shown in the erect form of his body, which points him both to his origin and destiny, he being the only creature made in the likeness and image of God. "Image and likeness denote the likeliest image, the nearest resemblance of any of the visible creatures." Man is "nearest to God in order and rank, and allied to both worlds." We might well say that the divine image does not consist wholly in the erect form of his body or features, nor yet in intellect. Nor does it consist in man's immortality, for man has not a past eternity of being as God, who has a past as well as a future eternity of being. As to intellect, we are told that "even the fallen angels are far superior to man in this respect." The image of God in its more heavily shaded outlines does consist in the dispositions of his soul such as are called "original righteousness" and also in his being invested with the image of God's authority and dominion, being constituted under God, ruler of all inferior creatures. Man in his fall lost those heavenly dispositions of soul, which very largely marred and destroyed in himself those features of the divine image. But God has called into play the entire scheme of the "new creation" only to restore man to that original image in which he was created, wherein his soul is renewed after the image of God in knowledge, righteousness and holiness (Col. 3:10; Eph. 4:24). In this respect it is in the soul



Despair and Despondency

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that we must look for the divine image. Now Christ, being possessed of all those heavenly dispositions of soul, was the visible manifestation of the image of God.

But note that Christ, in the visible manifestation of the image of God, possessed a physical body. Now, the question is, was his body made like ours, or were our bodies made like his? Which was the pattern, man's body or Christ's? One has said that "the image of God implies identity of nature and essence." But is this identity partial? Does this writer mean that man in his human nature is like God in his divine nature? If so, does he mean that the human is made in the image of the divine, or does he mean that the divine is made in the image of the human? If not, wherein does the identity of natures consist? And in what way could the human be like the divine? Now, I don't mean to say that God is corporeal, that is, that he has a material form. On the other hand, I believe that God is immaterial and incorporeal; that is to say, spirit in its highest essence, which has neither body nor form. No, we don't mean to say that we are materialists in any sense when this term is used in reference to God.

This brings us to the study of man's physical form as it is related to the image of God. We believe that the bodily form of man has a deeper and more significant meaning than is commonly accepted. We believe that the bodily form of man is the expression of the highest ideal in the mind of God; that it was devised by infinite wisdom, however much it may have been marred by the fall. We furthermore believe that it presupposes a divine prototype, which it not only resembles but from which it was drawn. "Likeness implies mere resemblance," but image expresses an exact counterpart, an exact counterpart as to form and an exact derivation as to nature. Now as to form, the reflection of the sun in the water form an image which is an exact counterpart of the sun, its prototype. The image is exactly like the original. There could be no image were there no sun or prototype. Observe that the image is made like the sun, and not the sun like the image. There was first a sun, then its image. The child is the living image of its parents—but there was first a parent, then the child. So was man made like Christ, his prototype, and not so much that Christ was made like man; and Christ was God manifest in the flesh. To illustrate: I hold in my hand a large-size photograph. I turn it over to a photographer; he returns it to me with a dozen miniatures which, upon examination, I find to be exactly like the original, except that they are smaller. Without the cabinet, the prototype, there would have been no miniatures. They were made like the original, and not vice versa. So do I believe that man was made in the image of God in Christ, and not so much that Christ was made after the likeness of man; and that the bodily form in which Christ appeared was the prototype or pattern by which and after which man was created. Yes, we believe that the bodily form of man was that form selected of God for incarnate deity or deified humanity. "He being in the form of God" (Phil. 2:6), was "the express image of his person" (Heb. 1:3). Yet he "took upon him the form of a servant, and was found in fashion as a man" (Phil 2:7, 8). Note that "form" in both instances is expressed by the same original Greek word. Now, does not this look like that if A is B, and B is C, that, therefore, A would be C also?

The bodily form of man doubtless existed in the mind of God from eternity as a plan in the mind of the architect. "The Word was made flesh," of course, but it was only after the plan in the mind of the great architect. Let us not overlook the fact that Jesus was human only on his mother's side, and divine only on his Father's side; that on his mother's

side he is deified humanity, and on his Father's side he is incarnate deity, and that, taking both together, he is the only God-man.

"What thought do you mean to convey," one might ask, "when you say that the bodily form of man was created in the image of God?" I mean this: That the bodily form in which Jesus appeared was how God would look in the flesh. The plan of a building may exist in the mind of an architect for forty years before he drafts it; then, after it is drafted, he may never see a building constructed on that plan; yet one could not tell him any more about its structure, form or appearance than he already knew. He would know exactly how it looked, even in its minutest details, and that because the plan had existed in his mind for so many years. Even so with God in creating man in his own image, the bodily form or plan having existed in the mind of God, the great architect, from eternity, and man was fashioned after that plan. And granting that God had never seen man as he is, yet he would know exactly how he looks, both in form and appearance. One commentator has said that "Jesus in his divine image represents the invisible image of God; in his human, the visible image." If this author is correct in his statement, God has both a visible and an invisible image. We judge, then, that the visible image is God incarnate, and the invisible is God non-incarnate. So then when God appeared in the flesh he appeared as the great prototype of humanity, after which all humanity was made, and when Jesus returned to heaven he carried his glorified body with him as the first fruits of the resurrection. In the general resurrection our bodies will be raised and our resurrection bodies will be again conformed to the original prototype in its glorified form, and he who was our prototype before the fall will also become our prototype in the resurrection. Now, if Jesus was the "express image of the Father" (Heb. 1:3), then whatever the Father is is exhibited in the Son; and when God said "Let us make man in our own image, after our likeness," he had in mind even that bodily form of humanity (as well as the other) which was afterward exhibited in Christ.

What a man is, always depends upon what he thinks God is.

Kansas Woman Helpless

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble."

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THE JEW AND GOD'S MELTING POT.

By Dr. J. B. Cranfill.

Mr. Israel Zangwill is a Jew, married to a Gentile wife. He is one of the brightest and most distinguished of American literati, with several highly interesting works to his credit, but the most enjoyable of all his literary achievements is, "The Melting Pot," a drama of some two hundred pages, published by the MacMillan Company.

In "The Melting Pot," Mr. Zangwill gives a new view of all-American conditions. Those who are well informed regarding the influx of population to this country, know that foreign-born peoples throng our cities to-day as never before, and that the ratio of foreigners to the whole population is greater than it has ever been before, while at the same time, from some of the countries of the world, this influx has only just begun. In "The Melting Pot," Mr. Zangwill gives us a view of the Jewish emigrant from Russia, and his boundless enthusiasm when he reaches America, and finds that all the shackles of Russian tyranny have fallen from him, and that he is free from their intolerable oppression.

The scene is laid in New York City, and the young Russian whose story is told, is a musician. All his family, with the exception of his grandmother and an uncle were massacred at Kishineff. When he comes to America, he makes the acquaintance of a young girl, the daughter of a Russian baronet, who herself also hails from Kishineff. They meet and love, only later to find that the man responsible for the massacre of the musician's family is the father of the girl he loves. The outworking of this tragedy forms the plot and counter-plot of this book, and it holds the interest from the inception of the story to the close.

The trend and teaching of "The Melting Pot" is that the Jews, for some four thousand years a distinct and separate people, are destined at an early day to be merged into our national life, and to become, like the German, the Russian, the Polish and the Norseman, amalgamated into the composite life of our American civilization.

No doubt this position of Mr. Zangwill's finds strong confirmation in the great drama that is being enacted around us. It is difficult, even at close range and with careful scrutiny to determine after one or two generations who could qualify as the typical American. The blood of the Celt, the Teuton, and the Slav are merged in the lives of countless thousands of our citizens, who throng our streets, taking the liveliest interest in everything American, even though we do find them clinging too closely to the Old World traditions which they call personal liberty, and we call license,

and which results in transplanting to our shores the Continental Sabbath.

How far the healthy, free, bounding American life will reach in the absorption of all this foreign blood and tradition, is a problem yet unsolved. It is in process of solution, but so far Mr. Zangwill's position finds less confirmation than the contrary view, to the effect that the foreign peoples will themselves be the melting pot into which our American life will sink and die.

The main point in "The Melting Pot," however, has to do with a grave and important issue. If Mr. Zangwill's conception of the destiny of the Jewish race is true, the prophecies of God's Book are not true, and his scheme for the ongoing and redemption of the world will come to naught. While there have always been sporadic instances of alien marriage among the Jews, as long as time shall last, the prophets foretold with unerring certitude that the Jewish people would forever remain a separate, distinct race, and there are those among Bible exegetes who believe that the Scripture which says, "A Nation shall be born to God in a day," refers to a Nation-wide acceptance of Jesus as Messiah, by the Hebrew people. When that time comes, it may mark the period when the fullness of the Gentiles shall have come in.

In the early days the Jews practiced alien intermarriage, and when they entered Canaan God commanded Joshua to absolutely and literally exterminate the Canaanites. But Joshua did not wholly follow this injunction of his Lord. Here and there a remnant of the Canaanite people remained, and the history of the Israelites down to the advent of the Messiah is a recital of the tragic consequences that followed this disobedience of Joshua. God's chosen people not only intermarried with the idolatrous Nations, but king after king, and leader after leader followed Baal, Ashtaroth, and other alien deities, till the temple at Jerusalem was despoiled by vandal hands, and even the Ark of the Covenant was carried into captivity.

That was not what Mr. Zangwill would call the melting pot. Elijah in his day, after the victory on Carmel, lamented that he was the only soul left in Israel, faithful to God. His cry rings down the centuries, bearing to our hearts yet, a note of pathos from which we cannot escape, but God encouraged Elijah when he told him that he had seven thousand yet who had not bowed the knee to Baal. It has been ever thus. Synchronous with the backsliding of ancient Israel, and coincident with their idolatry and disobedience, there remained yet the faithful few, who held to the purity of their race and the command of God. It will be so to the end.

How sad has been the life of this historic people! For insincerity of intellect, intrepidity of enterprise and keenness of mental and moral vision, they have had no peers among the races of mankind. Buffeted by storms of sorrow on every alien shore, these descendants of "the Friend of God" are to-day the commercial and financial leaders of every nation of the earth. No foreign government dares go to war without first arranging its finances with a Jew. They have trampled under foot obstacles under which other nations have been hopelessly and completely submerged. This unconquerable position has been achieved because the Jew remained the Jew, preserving at all costs his racial and religious autonomy. Every ancient people that was contemporaneous with the Jews is now extinct. Not a trace of the ancient Egyptians, the ancient Babylonians, the ancient Persians or the ancient Romans remains. For long centuries of time the ashes of their glory have been carried by the winds of Heaven wheresoever they listed. Of all those glorious nations, only the Jew remains.

It was said of Christ that "His face was marred more than the face of any man." In this he was like unto the Jewish nation, of which he was the divine scion. The Jew is marred more than any people in the history of mankind, and to-day in many countries, particularly among the Russians, they are the victims of as relentless persecution as ever came to their forebears in Egypt and in Babylon.

It is natural that Mr. Zangwill should justify his marriage to a Gentile wife, concerning which I have nothing to say of comment or criticism. However, in this intermarriage with a Gentile, he has lost alignment with the divine plan. He may be in the melting pot, but until Jesus comes and until the Hebrews as a nation acknowledge Jesus as Christ, there will be no world-wide melting pot for the chosen people of the Lord. They will go on their separate way, sometimes sadly, preserving their age-old loneliness and isolation, but they will, as was told of them centuries ago, fulfill the prophecies of Isaiah, Jeremiah, Ezekiel, and those other preachers of the Word whose names shine forth from the divine record. But they will not amalgamate. They may be cast into the melting pot of every country of

the earth, but like the Hebrew children of an elder day, they will come forth from this fiery furnace without the smell of fire upon their garments. It will be ever thus, and for this all Jews and Christians should rejoice.

On the horizon there is a cloud, not now much larger than a man's hand, called the Zionist movement. It has nothing to do with the fulfilling of the prophecies, so far as human vision goes. It is simply a plan among the orthodox Jews to revisit, reown, and re-establish Palestine. The hearts of these descendants of this ancient race yearn to look upon the Promised Land, even as Moses saw, but did not attain. The bones of Abraham rest there; Isaac and Jacob are buried in that age-old favored land. Somewhere the bones of Joseph, brought back by loving hands from Egypt, rest in that hallowed soil. No wonder the Jewish heart longs for Canaan. Many of them came back from Babylon to Jerusalem, and in all their years of exile their eyes turned in longing to the home of their fathers.

And when they do finally return, they will at the same time come back to Christ, the Jewish Messiah. They will not come from the melting pot, after the similitude of Mr. Zangwill's beautiful drama, but from the melting pot of Christ's redeeming grace, which equalizes and tempers and sanctifies every soul with its cleansing power, renewing and regenerating and fitting for his use, for "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

When that day of all days come, Jew and Greek, Barbarian and Scythian, bond and free, African, Mongolian, Caucasian shall all come forth from the melting pot of Christ's redeeming blood and shall rejoice together in his grace and love. Then the Jews will know in fact that "the desire of all Nations" indeed has come, and they, with the Samaritan and all the other erstwhile hated Nations, shall foregather at the feet of Jesus, clothed and in their right mind. God grant to Mr. Zangwill and all the Jews soon to find God's melting pot.

Dallas, Texas.

SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins.

No. Twelve.

The attitude of the thinking world is settled, recognizing the inspiration of the Bible, God's revelation in the incarnation and the regenerating power of the Holy Ghost. No age of human history has had so much certainty on those important facts as ours. Hence, the Church has never had such opportunity to present Christ in his saving power to the human race. In the scientific, philosophic, commercial and political world men are impressed and moved to liberality in investment by a facilitation of theory. But in the religious world men are impressed and moved to liberality in investments by a conscious experience with Jesus Christ as a personal Savior.

No force so great in the uplifting of social life, no place so powerful for the establishing of Christ's kingdom among men, no argument so strong for Christian education than that of the Christlike consciousness of God in man. It was when the woman of Samaria, consciously knew Jesus that her words stirred the city as never before about Christ, and where Jesus is thus known there will be no lack of men and means for the accomplishment of the purpose for which he was born and lived and died and rose again. It is because of the lack of the personal conscious experience of Jesus as a personal Savior that we find so many little men in the Church to-day. The ministry needs to search out the teaching of Jesus on this personal experience by personal contact with him as a Savior day by day, rather than taking the sayings of men as the end of all research.

Jesus would impress man with the thought that it is not the world of nature that will be condemned, but the world that says, "Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works?" The divine blessings are not promised to those who are eager to look after the externals of the kingdom, but to those whose all is given to the end that man may experience the essentials of the atonement and Christ formed in the heart. To such people their life-language is:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

It is because of the lack of this personal conscious experience of Christ as a Savior that we find so many little men in the Church of God. These little men to which Jesus referred were very eager to look after the externals,



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in human salvation, but were not bothered to any extent about the internal and the essentials.

To an observant man it is marvelous how many little men can gather into the ministry and official places in the Church. You cannot measure a man by his stature, nor by the clothing he wears, nor by the salary that he draws from the treasury of the Church. He can only be measured by the principles and motives of his life. It is these that emphasize his breadth or narrowness, his greatness, his philanthropy or his penuriousness, his knowledge or his ignorance of the mind which was in Christ Jesus. Somebody in trying to describe a man who is little in his principles and motives of life, said: "If you were to skin a flea and sew this little man up in the hide he would rattle in it like a marble in a drum." Of course this is extravagant language, but some men are so little that ordinary language is inadequate to describe them, and if the human mind can get any conception of their littleness it must be clothed in extravagant phraseology. My powers of perception have not been developed, because I have not been granted the privilege of traveling far from home. However, I have seen a few very small men in my wanderings up and down the paths of Church activities, men who were narrow in principle and penurious in motives beyond description. Somehow when a fellow who has any breadth in him and sees one of these little men he can't help but look at him, because he is holding his contemptible principles and motives of life so high and conspicuous that they attract as much attention as the banner of a company of soldiers who are leading a charge. And then this little man's principles and motives of life reveal a character that is contentious, penurious and selfish. Sometimes when I have taken a good look at one of these little fellows I have been almost persuaded that Darwin's theory of the "descent of man" is right, and that he has not advanced far from the mule, and a gray one at that, for it is said he never dies until he has kicked a friend. But a second thought leads me to believe that Darwin's theory of evolution is not true and that this man is little just because of the principles and motives of his life. If this little man is an official in the Church he is continually crying out against the waste in breaking the alabaster box upon Christ. There are so many local interests that need it. He has but one prayer and it finds its inspiration in the trite saying, "God bless me and my wife, my son John and his wife; us four and no more." If he is in the ministry it is for self-interest; he palavers over everybody he meets and, like the unjust steward in our Lord's parable, to dig he will not, and to beg he is ashamed.

God's denunciation of sin and his demand for repentance that need not be repented of has no place in his sermons. He builds up a Church membership that has no fear of God before their eyes. If he is in the presiding eldership he is mercenary and seeks to reduce the territory of every charge regardless of what poverty it brings to the preacher who may be appointed to it, so long as it will add dollars to his salary in the aggregate. He would have no charge in the district pay the pastor more than one thousand dollars a year if he could help it, but he must have his own to reach up to the three thousand or thereabout. This little layman holding an official place in the Church, this little preacher and presiding elder has no time for the requisites that made the old-time quarterly meeting a time of refreshing from the Lord. With them there is no fast on Friday, nor tarrying from Friday until Sunday night and often Monday night, as on the day of Pentecost for the promise of the Father.

When will our spiritual men rise up in the name of their living Lord and

throw off the yoke of bondage that has enslaved God's people? When shall they dispossess these little men who demand from the saint's brick without straw?
Naples, Texas.

EMINENT WITNESSES

For a good many years past, rumors have been circulated to the effect that Coca-Cola, the popular national drink, was misbranded and that it contained injurious and habit forming drugs. When congress passed the pure food law, it was claimed by some that the Coca-Cola Co. would have trouble in proving their contention that their product was free from alcohol, cocaine and all other injurious ingredients.

Under the pure food law it is an offense subject to fine even for a merchant to sell a "misbranded or adulterated" article, so that every soda fountain in the country would have been liable under the law, as well as the Coca-Cola Co. All are familiar with the Coca-Cola Label and know that it does not admit the presence of any alcohol, cocaine, etc.

In order to determine the true status of Coca-Cola, the Food and Drug Department of the United States Government brought suit in the Federal Court in Chattanooga last spring against the Coca-Cola Co. Eminent medical experts and chemists from all parts of America were summoned and the list of expert witnesses comprised the most celebrated physicians and scientists of America who testified in the case. It included such experts as Drs. H. F. Fuller, E. P. Morgan, W. O. Emery, L. F. Kehler, Fornad, Salant, Worth Hale and V. K. Chestnut, Dr. W. F. Boos, of Boston; Dr. H. H. Rusby, of Columbia University, New York; Drs. Mussar and Solis Cohen from the University of Pennsylvania, Philadelphia; Dr. Witherspoon from the Vanderbilt University, Nashville, Tenn.; Dr. C. A. Crampton, Washington, D. C.; Prof. Rudeman, Vanderbilt University, Nashville, Tenn.; and Prof. Matthews, Chicago University. Dr. Victor C. Vaughan, of the University of Michigan; Dr. John W. Mallet, University of Virginia; Dr. Emerson, of Boston; from Philadelphia, Dr. John Marshall, University of Pennsylvania; Dr. Hobart Hare, Jefferson Medical College; Dr. Horatio Wood, Jr., and Prof. Sadtler, from Chicago, Drs. W. S. Haines, Hektoen and Le Count, of the Chicago University; Dr. J. A. Wesener, of the Columbus Laboratories, and Dr. H. N. Moyer, from New York City, Drs. Witthaus and Allen McLain Hamilton, Cornell University; Drs. Chandler, Wilcox and Hollingworth, Columbia University; Dr. E. C. Caspari, St. Louis College of Pharmacy. Several depositions were read, including that of Dr. Oscar Schmeideberg, of Strassburg, Germany, recognized as the leading pharmacologist of the world. In addition to the scientific experts, there were numerous physicians from Atlanta Ga., and Chattanooga, Tenn., who gave valuable testimony; also sellers and users of Coca-Cola.

The result was a complete vindication of Coca-Cola, as the court rendered a decision in favor of the defendant on each of the five counts of the indictment. The case settled once and for all the true status of Coca-Cola, and vindicated its claims as "a wholesome drink, that is delicious and refreshing."

If the reader has any doubts regarding the wholesomeness of Coca-Cola and will write us we will be pleased to give more detailed information. Jacobs and Co., Adv. Mgrs., Clinton, S. C.)

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

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